

Ven. Anne Germond elected 11th Bishop of Algoma



ALGOMA'S NEW BISHOP: Archbishop Colin Johnson, Bishop of Toronto and Moosonee and Metropolitan of the Ecclesiastical Province of Ontario, is pictured with Ven. Anne Germond immediately following her election as the 11th Bishop of the Diocese of Algoma on Friday, October 14, 2016.

By the Rev. Peter Simmons

On Friday, October 14, 2016, Ven. Anne Germond was elected the eleventh bishop of the Diocese of Algoma.

Between the hours of 3:00 p.m. and 6:00 p.m. on Thursday, October 13, members of synod were required to register at the diocesan offices in Sault Ste. Marie. At 6:30 p.m. a service of Holy Eucharist was held at St. Luke's Cathedral. Archbishop Colin Johnson, Bishop of Toronto and Moosonee and Metropolitan of the Ecclesiastical Province of Ontario, was the preacher and presider. Following the service, Archbishop Johnson made an announcement regarding the episcopal election to be held the following day. The Archbishop informed everyone of the possibility of another candidate being on the ballot. Canon A-1 governing the Election of a Bishop allows for nominations from the floor to be received once the synod has convened. Archbishop Johnson told those present Ven. Anne Germond was potentially going to allow her name to come forward and thus enter the election for bishop. The candidates were then made available to answer questions and dialogue with synod delegates. The following day began with a service of Morning Prayer after which the Archbishop called the synod to order. He outlined the process and procedures relative to Canon A-1 of the Diocese of Algoma governing the Election of a Bishop. A number of enabling motions were then passed. The Credentials Committee reported there were 44 clergy and 101 lay delegates registered to vote at this election. Archbishop Johnson then received a nomination from the floor, which was seconded, of Ven. Anne Germond whose name was

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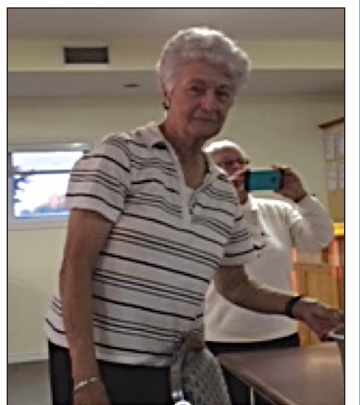
Inside Algoma



The story of a loving and faithful servant

Emily Wood has been a member of the Church of the Redeemer, Rosseau for most of her life. Her son, Peter Wood, writes of her life.

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Trillium Anglican Parish takes to the golf course

On Sunday, September 19, 2016, members of Trillium Anglican Parish gathered at Highview Golf Course for a time of fun and fellowship.

See p. 6

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Thursday, December 1.**

Send items to:

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Annual Lay Readers conference 2016

Meeting in Sudbury brought together many lay readers

By Marion Collinson

The weekend of September 30 through October 2, 2016 was a busy one in the Sudbury-

Manitoulin Deanery as it hosted the 2016 Diocese of Algoma Lay Readers Conference. Approximately 50 Lay Readers from across the Diocese gathered for a time of fellowship and learning. The theme chosen for this year's conference was "Ministry Outside the Church Walls".

While the conference took

place at the Church of the Ascension, it truly was a deanery, and beyond effort. The conference began Friday evening with a welcome reception. The ladies from the Chancel Guild of St. John the Divine, Copper Cliff helped with replenishing the food trays, coffee, tea punch and other items.

Following the reception, the

evening closed with a wonderful service of Taize prayer. The planning committee enlisted the help of Norm Blanchard, Director of Music at the Church of the Epiphany, to plan and execute the service. An invitation was issued to any Lay Reader attending the conference to assist in the leadership of the service by playing

an instrument or singing. Mr. Blanchard took the idea and ran with it, the result was a fabulous service with nearly 30 musicians and singers from across the Deanery. Taking the "Outside the Walls" part of the theme to heart, Mr. Blanchard went outside the "Anglican Walls" and invited several

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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 Jo-

seph 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.

Pan Handley
ACW Devotions Chair

The above was originally published in the December 2011 edition of the Algoma Anglican

Theological
education: the
inside scoop

Editor’s note: In the following, theological student Cory Brunatti gives the readers an inside view of the life of a student of Thorneloe University in Sudbury

If you would like to get a taste of what it is like to be a first year theology student at Thorneloe University in Sudbury, take a few minutes to try this challenge:

Explain the relationship between faith and revelation in a manner that someone without knowledge of Christianity can understand but will still earn you top marks from your professors; all of whom are Reverend Doctors. And by the way, do it all in just 1000 words.

So why at my age, being only slightly younger than dust, would I have wanted to set out on this path? Unlike many in my generation, I never lost faith or ever doubted. I found I wanted to know the foundations of what I believe.

Over a year ago, I let my girlfriend know that I was thinking about studying theology. “You have to do it” was her immediate response. She fired up her iPad and in no time I was reading about the Bachelor of Theology program on the Thorneloe website (www.thorneloe.ca). It didn’t take long for me to decide this was the program for me. I completed the required forms, handed in my application fee and waited with eager anticipation for a response.

A few weeks later, I slid the acceptance letter across the table to my parents and my 91 year old aunt. I hadn’t told them I was thinking of applying. I wanted it to be a surprise. My aunt, as 91 year olds are prone to do, was succinct: “It’s about time!”

Now, two months into my journey, I laughingly recite the saying: Be careful what you wish for; you may get it.

Consubstantial Trinity?
Deuteronomic History?

Who was Tertullian? He was not a Teenage Mutant Ninja Turtle. What is the Pentateuch?

Most evenings are spent basking in the glow of my laptop screen surrounded by two different translations of the Holy Bible along with textbooks, books borrowed from friends or the library, lecture notes, a recently drained coffee cup and printed draft of yet another assignment which comes on the heels of the three I just completed.

The work is challenging because of the amount of research required for an assignment of just 1000 words. As one classmate pointed out “These are about the length of a sermon.” He is right on target. I confess there may have been times in my life when I asked the question “How hard can it be?” Now I understand. It is not by accident that our clergy are able to bring forth sermons that are relevant, enlightening and enduring. We have educational institutions like Thorneloe University to thank. They have put a lot of effort into preparing people to produce quality spiritual messages.

As challenging as studying at Thorneloe University has been so far, I can tell you without hesitation it has been the most rewarding academic and spiritual endeavor I have ever undertaken. During those times when I feel slightly overwhelmed, I am reminded of a passage from Colossians:

Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, 24 since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. Colossians 3:23-24. *New International Version.*

Time to get back to work for my human masters; after all, they give me my marks...



HAPPY BIRTHDAY MOM: Rev. Heather Manuel celebrated her birthday with the people of St. James, Gravenhurst and her sons, from left, Lukas and Lincoln. The boys are ready to help their mother cut the cake, serve it and maybe have a piece.



EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
Address: P.O. Box 1168, Sault Ste. Marie, Ontario. P6A 5N7
The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor

Letter from the Bishop-elect

October 24th, 2016

Dear friends in Christ,

I am writing to thank you for the heartfelt messages of congratulations and assurances of prayer that I have been receiving from across Algoma and elsewhere since the electoral synod just ten days ago. My election as your next bishop was surprising, overwhelming and unexpected, and I am filled with the weight and responsibility of the office that I will hold. I count it a great honour and privilege to have been elected as bishop and I will do everything I can to be a faithful pastor to you as we continue "To share in the gathering work of Christ so that His newness of life overflows into our hearts, homes, churches and community." As I have been assured of your prayers, know that you are very much in mine.

The role of bishop is one that I will be growing into over the years and I am expecting there to be a steep learning curve. My friend Fawna Andrews said, "It's quite a ride Anne, so buckle up!" It is good to know that I have the support of the knowledgeable Archdeacon Harry Huskins, our Diocesan Administrator and Executive Archdeacon, the gifted Synod office staff Jane Mesich, Liz Hamel, Marjorie Ingram, and Jay Koyle, as well as the Archdeacons, Deanery officials, members of the Executive committee, and all of you. Archbishop Johnson assures me that there will be opportunities for training in the coming year. He has invited me to the November meeting of the Provincial House of Bishops, and to join the newly elected suffragan Bishops in Toronto for a pre-consecration retreat in January.

I am looking forward to getting to know you as I travel across the diocese in the coming years. This diocese in all its beauty and all its diversity is where I feel very much at home. Even though I've been a part of Bishop's Council and the Diocesan Executive Committee for several years and have heard about the good things that are happening in your congregations, there is still so much for me to learn and discover about Algoma. In addition to the official parish visits I hope to work alongside you in your outreach projects. What impressed me so much when I read through the Diocesan profile prepared for the electoral synod was how the deanery pages focused on the missional work that is happening in each of them. Did you notice that the photographs in the profile were all of people engaged in those ministries instead of church buildings? Interestingly, none of the archdeacons had spoken to each other in preparing their deanery profile.

I see my role and our life together over the next several years as continuing the good work that has been going on in Algoma for so many years now. We give thanks for our history. We look to the horizon with hope. There is much for us to do in this present time we but we know that Christ is our foundation and it is His love that holds us safely in our joys and in our fears. I am reminded of the beautiful Taizé song, "Ubi Caritas, Deus ibi est." "Where love is, there is God." Let love be our guide.

I echo Paul's words to the Philippians here, "I am confident of this, that the one who began

a good work among you will bring it to completion by the day of Jesus Christ." (Phil. 1:6)

Some of you have been wondering what will happen during this transition period. The diocese will continue to be run by the Diocesan Administrator, Archdeacon Harry Huskins with the assistance of the Diocesan leadership team. The Archbishop has set the Consecration for February 11, 2017 in Sault Ste. Marie. Details of this will be forthcoming as details are known. Bishop's Council and the Diocesan Executive Committee will be meeting in November as planned, and so you can be confident that life in Algoma will run smoothly even in a time of transition.



During the coming months the Ascension and I will be preparing for my departure and I do ask you to keep us in your prayers. This is not easy for either of us as we have grown together in faith over the last sixteen years. There is capable leadership in place as well as very supportive honorary clergy to guide them through the next steps. Colin and I are also starting to think about how our lives will look as we downsize our home in Sudbury, and plan a move to the Sault. We do want to keep a smaller home in Sudbury as we have many ties to this community. I am attaching a photo of our family that was taken this Thanksgiving. Our adult children, Caitlin and Richard are both studying at Queen's University and we are proud of them both.

I leave you with a final thought on opening the door of our hearts to God. 'Becoming the Story We Tell' is not a moment in time, but a lifelong journey of faith and a daily commitment to Christ. Matthew says, "Ask and you will receive. Search and you will find. Knock and the door will be opened to you." (Matthew 7.7). In all of my asking and searching and knocking, I have come to the realization of a deep truth that whenever I was out there looking for God, that God was there all along just waiting for me to open the door of my heart to Him. Let us open our hearts to God and trust in his felt presence in our journey.

"May the grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Spirit be with you all."

In Christ's love,

Anne

Popish soap

By the Rev. Richard White

Our ancestors made it as they were butchering animals. In Europe guilds made it as early as the 800s and in England by around the 1200s. It's soap. And it was soap that got Charles the First, 1600-1649, into hot water.

Charles was in debt. Years of royal excesses had left the Stuart regime close to bankruptcy. It had amassed an art collection that included works by Van Dyck, Rubens and Titian and obscene amounts were spent on courtly musical comedies called "masques." The army needed to be paid, the navy's fleet was in disrepair, and Charles foolishly sent ill-equipped forces into European battles just to support his regal friends. Parliament was at its wits end, and so further monarchical requests for funds were denied.

Charles sulked. He needed funds to live like a king. He would have debased the currency, but Parliament didn't allow it. So he by-passed Parliament with a host of money-raising schemes. He forced the wealthy to give him loans. He imposed estate taxes. He sold royal titles. He sold royal patents. This is what caused the tussle.

Buying a royal patent was like a licence to print money. It gave the patent owner the monopoly to sell his product and essentially forced the competition out of business. Royal patents were sold on all sorts of things: sedan chairs, playhouses, making turf, weighing hay, gauging herring, even gathering rags. His patent-selling scheme was shamelessly overt and became the butt of jokes. A comic in one of London's plays delighted audiences by claiming he had a patent to fatten up chicken with carrots. Then there was the not-so-funny patent to make soap.

In 1631 the Company of Soapmakers was asked for a patent, a monopoly to make soap. Butchers made soap, scores of independent "soap boilers" produced soap, some households made soap. Soap was cheap and readily available. But the Company claimed their product was a better product, made from vegetable oil they

said instead of animal fat or fish or whale oil. They agreed to pay Charles a staggering 20,000 pounds annually for the royal patent and they got it. To show his deep gratitude, the king had their competition fined and imprisoned and their soap-making paraphernalia destroyed. Smaller soap-making businesses went down the drain.

Everything looked squeaky clean, but the king's enemies saw dirt, and guilds of every stripe cried foul. Rumours spread saying

History Byte

the management of the Company of Soapmakers included Roman Catholics, Jesuits in fact, considered by many then to be the worst kind of Catholics. The mistrust and loathing of all things Catholic at that time is hard for us to fathom, but those were times when Europe was afloat with plots and counter plots by Protestants and Catholics alike to overthrow each other's government. In England Catholic spies had been captured and executed. For Charles to sell a royal patent to the Company of Soapmakers that had Catholics among its managers was like making a deal with the devil. The product was soon dubbed "Popish Soap" by the populous.

Popish Soap was said to be inferior, harmful to linens, harmful to the hands, and even harmful to the soul. The Company fought back by publishing the testimonies of eighty socialites who claimed their maids preferred the new soap. There was even a public demonstration of their product. Two washerwomen squared off, one using the soap of an independent soap maker, the other the Company's soap. The objective was to see which one gave the better lather. When there was no noticeable difference between the lathers whatsoever, the battle began.

Little bubbles of unlicensed soap manufacturers popped up. Merchants imported soap from

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The Archbishop of Canterbury saved the day

Continued from Front
Scotland, Ireland and Holland. Charles fought back. A special unit of soap enforcement officers was formed. But local magistrates were hesitant to prosecute their local soap makers. A royal proclamation said, that “no persons were to make soap except the Company of Soap Makers of Westminster, or such as acted under their authority.” January 25, 1635. That did little. Then the Company unwisely hiked up the price of soap four and five fold. People went without and the profitable soap bubble burst.

The Company didn’t have the profits to pay the king the royalties it had promised. Behind the scenes, the lord treasurer and brains behind the scheme, Sir Richard Weston was accused

of incompetence. There were squabbles in the royal court, and then Weston died. A new problem emerged. Who would replace Weston as lord treasurer, and could he resolve this soapy mess? In stepped the Archbishop of Canterbury to save the day, and line a few pockets.

William Laud possessed many unlikable qualities. He was mocked because of his stature and called “the shrimp.” He was pompous, arrogant, ritualistically rigid, and infamously bad tempered. But Laud was loyal to his king, sympathetic to the poor, faithful to his God, and shrewd. Laud’s preferred candidate to replace Weston was William Juxon, the Bishop of London. Juxon was likable, fair-minded, and competent. He got the job. Together,

Laud and Juxon set out to resolve the mess. And they were clever.

They approached the independent soap makers. Get incorporated, they said. It was done. Then they negotiated a deal and the newly incorporated soap makers bought out the Company and took their patent. The selling price was over 44,000 pounds. They even bettered the amount of royalties the king would get.

The Popish Soap was gone. The old soap was back. The king was happy. The people were happy. The new company was happy. Even the makers of the Popish Soap were happy. They left with a tidy profit. And peace returned to the Protestant wash tubs of England once again.



HONoured FOR HER SERVICE: Judy Webb recently received a Certificate of Recognition from her church in Bala. Mrs. Webb, a long time member of Trinity-St. Alban’s, Bala, has served as a Eucharistic Assistant, President of the ACW, President of the Muskoka Deanery ACW and chair of the Cranberry Festival Committee for the church.

Canada Briefs - December 2016

Retired Toronto bishop resting after heart attack
Bishop Philip Poole, former area bishop of York-Credit Valley in the diocese of Toronto, is recovering after suffering a heart attack in early September.

Poole, who was planning to retire September 30, was in Halifax on a six-city tour to promote the Compass Rose Society when the incident occurred. He began to feel tension in his chest as he made his way through the airport after flying from Newfoundland. The pain worsened when he arrived at his hotel room.

Poole took a taxi to a hospital and was immediately taken into its critical care unit. Within 30 minutes, he was undergoing heart surgery to unblock a major artery.

Poole was released two days later and was back in Toronto by September 19. According to his doctor, the damage to his heart was minimal and he is expected to make a full recovery.

Because of the heart attack, Poole retired a few days early, and was planning to take things easy over the next few months—an idea he said he found hard to get used to.

“What I need is a patience pill,” he said. “I want to be active. I believe life is meant to be lived. But I have to be reasonable about it.”

The Anglican

Diocese of Ottawa churches embrace ‘mobile giving’
A number of churches in the diocese of Ottawa have started to accept donations through smartphones and other mobile devices.

Trinity Anglican Church, in Ottawa, has been using Tithe.ly, a mobile app specially designed for church donations, for one year, says Jane Scanlon, the diocese’s stewardship development officer. A number of other churches in the diocese are now starting to use the app, she says.

Mobile giving is likely to become an increasingly popular way of making donations, Scanlon says, especially with younger generations. But it is not only fast and simple for donors—it is also easier for organizations to process, she says.

“Mobile giving offers one of the easiest, most convenient ways to give to the mission and ministry of your church,” she says. “It eliminates the hassle of having to remember to bring a cheque or cash to Sunday morning services and events.”

One of the simplest ways of mobile giving, “text-to-give,” requires donors only to text a donation amount to their

church’s special text-to-give number. The donation is processed instantly, and is not added to the donor’s phone bill.

A preferred rate for Tithe.ly is being offered to the diocese through a partnership with The Episcopal Network for Stewardship, Scanlon says.

Crosstalk

Victoria intentional community starts brewery
A new-monastic community in the diocese of British Columbia has formed a team for making beer and other beverages to support its ministry.

The Emmaus Community, a ministry of the diocese, this summer launched the Abbey Beverage Collective, which will brew beer as well as teas and other non-alcoholic drinks. The project, led by the community’s two co-priors, the Rev. Meagan Crosby-Shearer and the Rev. Rob Crosby-Shearer, is being assisted by both the Anglican and United churches.

Under the mentorship of the Rev. Craig Hiebert, incumbent at St. Mary the Virgin, Oak Bay, B.C., and an experienced brewer, the collective brewed its first test batch of beer this June: St. Alban’s Ale—a Tripel, or strong, ale inspired by the beers made by Trappist monks in Belgium. The collective hopes also to offer a lighter Wit beer and possibly also a St. Nicholas Cherry Punch Ale for Christmastime.

The community is now trying to procure the equipment it will need to start regular production, and is hoping for \$8,000 in donations. It is also working on perfecting its beverages, licensing and marketing.

Rob Crosby-Shearer says the beer will be brewed with the contemplative prayer, and respect for local ecology and economy, that monks have traditionally shown.

“Though we’re not traditional monks or Trappists, we do hope to brew in this same countercultural spirit,” he says.

Monks have been brewing beer since as early as the sixth century AD.

Diocesan Post

N.B. church plans indoor playground
A church in the diocese of Fredericton is undertaking a \$680,000 project to turn currently unused building space into an indoor play park for local children.

The Church of the Resurrection, in Grand Bay, N.B., was built when a number of parishes in the area amalgamated more than a decade ago. But its back space was never finished, and has remained largely unused. The church’s current rector, the Rev. Mike Caines, says he and his wife, Anna, got the idea for turning this space into an indoor playground last

year. The area, says Anna Haines, has a scarcity of places for children to play indoors.

They surveyed the community and found that almost 40% of respondents said they would probably use the indoor playground every week if it were built. They also met with the town of Grand Bay-Westfield about the project, and discussed the idea with the local community and the congregation.

Last May, the diocesan council approved a \$12,000 grant to fund architectural and engineering plans to help show off the plan’s potential. Fundraising for the project began the following month. More recently, a local construction firm donated 33 hours of work helping determine the feasibility of floor plans. Organizers also hope to receive some government funding for the project, which is slated to be complete by 2018.

The couple hopes the playground will be a blessing for the community.

“People aren’t coming in to be evangelized, but through friendships, rubbing shoulders with us—I feel like that’s how we’re living the Kingdom in our area,” she says.

The New Brunswick Anglican

Diocese of Brandon launches annual appeal
Spurred partly by a desire to fund what it calls “a different model of parish ministry,” the diocese of Brandon has launched the first of a planned annual appeal for donations.

The diocese this fall launched its first Bishop’s Appeal, which it says is, in fact, the renewal of an earlier practice. Part of the reason for the appeal is to fund an ongoing transformation of parish ministry in the diocese. The diocese is hoping, for example, to have teams of lay and ordained leaders in every parish, so that no one will have to minister to a parish alone. Ideally, the parish priest would be assisted by one or two “locally raised” priests, plus one or two deacons and a number of lay readers.

Of these, only the parish priest would be a paid position, but the diocese needs money for the training and education of the other positions.

The diocese is also hoping to raise funds for a number of other ministries, including the Bishop’s Discretionary Fund, used to pay for emergencies in the diocese; Indigenous ministry; summer camp; and The Mustard Seed, the diocesan newspaper.

The Mustard Seed

Upcoming events at St. Paul’s, Thunder Bay

Friday, November 25, 2016 and December 2, December 16, 2016
5:30 p.m. – 7:30 p.m.
St. Paul’s Anglican Church
808 Ridgeway Street (across from the former McKellar Hospital)
Advent is a time of ‘waiting’... but what are we waiting for?
Find out at our evening Advent School for children

ALL children ages 4 – 10 are invited to come learn about the REAL meaning of Christmas Stories! Games! Crafts! Songs! Snacks! FREE for all children
For more information or to register please contact Marty 768-9662, or Laurie 707-3048Or email foodforthesoul@tbaytel.net

‘Personal Boundaries’ Workshop
Saturday, November 26, 2016
1:00 p.m. – 4:00 p.m.
St. Paul’s Anglican Church
808 Ridgeway Street (across from the former McKellar Hospital)
Most of us hate conflict and like to please others, so we may give in or give up on a allowing our voice to be heard.
Learn to say “yes” to what is good

and “no” to those who may overstep their influence in our lives
Light snack provided
Cost: Freewill offering
For more information or to register please contact Laurie @ 707-3048 or email foodforthesoul@tbaytel.net

Emily Wood: The story of a woman of deep faith

By Peter Wood

Editor's note: In the following Peter Wood chronicles the faithful and dedicated service to the Church of his mother Emily. Although a service in honour of Mrs. Wood was held some time ago, her dedication goes back many years

Sunday, May 3, 2015 marked a special day in the long history of The Church of The Redeemer, Rosseau. It was a day to celebrate the long career of service to God through service to God's children on earth by Emily May Wood: nee Holton.

To mark the occasion a new stained glass window was unveiled to be a permanent reminder of Emily's service of 76 years playing the organ at The Redeemer. This was one of her many gifts that she shared throughout her life, living as she humbly says, where God placed her just across the road from the church. Often church windows are given in memory of people who have long since left us to join God. And quite frankly they are often given by more wealthy members of the church due to their expense. This window dedication service is unique in that Emily Wood at age 96 is alive and well and was able to enjoy this special church service and humbly receive the appreciation of the church family for her life of service. She now lives in nearby Bracebridge with myself and lovingly cared for by daughter in-law Kathy.

The window is also unique in that I created it and was able to take the church glass preserved by the saving nature of my father Frank and God's gift of craftsmanship to create this window. I want to acknowledge the skill of artisan John of *Artistic Glass* in Toronto who followed my guidance to create the beautiful picture panel in the centre of the window. I also thank my older brothers Barry and Rob Wood who trusted me in the creation of this work and wrote the cheques for their share of the costs.

Emily (Holton) Wood's service to the church and to the Village of Rosseau followed a long family history of service to The Church of The Redeemer, one as old as this church itself. In 1873 The Church of The Redeemer history book records a pledge of one dollar from Richard Holton, mother's grandfather, towards paying off the construction costs of building the Church. On January 28, 1881 the church was consecrated by Bishop Fauquier, with Rev. Chowne, Rev. Coles and Rev. Sweet in attendance. While they were in town Richard's son, little William Holton at age ten and his cousins, some of the Sirett girls were christened.

A list of Holton weddings births and deaths followed over the subsequent 134 years. After William and his wife, Gertrude, with children, John, Emily, Dorothy and Ruth moved into the village from their North Cardwell farm in 1923, the Holton family became regulars at The Redeemer. All the children were baptised and confirmed there. The three sisters were married there. William and Gertrude and Ruth buried from there.

In between were many years of service. William Holton rang the

church bell, pocket watch in hand, for one full minute at one half hour before each service to remind the faithful to get ready for church. My father Frank was sure that the lengthy ring was meant especially to get him out of bed. Before there was a lawn between the church and the Rectory, William sharpened his scythe a few times each summer and cut the tall grass. A job he did elsewhere as well, walking with his scythe over his shoulder and a tin of water to drink, several miles up to the Old English cemetery, the final resting place in North Cardwell for many Holton's and other family members such as the Sirets, and the Drinkwaters

Gertrude Holton spent most of her life as the church altar guild, ironing church altar linens and choir surpluses. Boiling water on the stove, washing by hand, hanging out to dry and heating the iron on the wood stove. She must have found heaven on earth when she received an electric washer and iron. She never did own an electric dryer allowing God's sun and wind to dry all her laundry. And she loved her daughter Emily's home across the street, as a safe haven to be able to discretely watch every wedding at the church.

My mother's musical service to God began at age 12 when she started to learn to play the church organ under the guidance of Emma Frost Chapman. Starting first to play for the Sunday school and later the evening service, she joined many others in offering the ministry of music to the church. These organists include Sarah Neal, Wynne Blackmore, Dorothy Coate, Eileen Finnson, Eileen Boley, and others.

But none can match her length of service over 76 years, stopped only by loss of vision. Although she was a sight reader of music, one may have thought that she should have known them by heart by then. She has played the organ in 12 different churches as guest organist. At The Redeemer, Emily went through four church organs, four hymn books, three choir gowns and countless ministers. In later years novice ministers Rev. Bob Davies and Rev. Peter Simmons relied heavily on her for guidance throughout the services.

She has given a lifetime of service to the church and village through the ACW, Sunday School superintendent, Women's Institute, and Legion Auxiliary following the role model of service to others given by her parents. Organists were paid a small honorarium by the ACW but as treasurer of the ACW Emily seemed to skip writing herself a cheque. I was shocked the first time he went to church in the big city and discovered that the organist was paid.

Throughout the winter and spring of 2015, I recorded a few hours of her stories as mother related some of her history here but she told me not to tell them at the dedication service. Quote: "I am telling you these stories but I don't want you telling them at church" She says simply that she was put here by God to offer what skills she had to share. As she lived across from the church it was just easy for her to help in many ways.

Many years ago the church dedi-



TRIBUTES TO SERVICE: Pictured on the left is the stained glass window Peter Wood created in honour of his mother Emily, and on the right is the window created in honour of his father Frank Wood using red and green glass Frank had preserved from the church.

cated the first window I created in the church entrance, to my late father Frank Wood, reusing the old red and green glass from this church that he had the forethought to preserve, the simple flowers represent his love of gardening, a father of three sons and of course The Holy Trinity.

My father often said that cogitation was the most important part of any job. So after 15 years of cogitation I came up with a concept for this window. However my mother's history in the church was more complex than could be portrayed in simple pieces of glass. Starting with a picture of her playing at the organ taken many years ago I worked with a stained glass artist in Toronto on the design which *Artistic Glass Studio* would create for the centre panel.

With that image as the centre feature I added the hymn board with her favorite hymns from *Common Praise* 1938. Those are the hymns sung during the service on May 3, 2015. In the summer of 2014, I asked my mother what her favorite hymns were. Dutifully writing them down, I had to throw out the list a month later when she said that really her favourite hymns were not in the current hymn book. So working from a list of eight from the *Common Praise* 1938 and elsewhere, Rev. Peter Simmons and I narrowed them down to five. The hymns were numbers 1, 781, 529, 780 and 779 from this hymnal.

Trying to capture her baking heritage I could have chosen butter tarts, pies, cookies or muffins. But I settled on dinner rolls thinking about the twelve dozen each made by mother and Hazel Presley for decades of Rosseau community dinners. For years her granddaughter Martha Wood would not eat rolls at a community dinner here or elsewhere if they were not grandma's buns. So a basket of dinners rolls sit in front of the

church organ. The linen cloth lining the basket is embroidered with a simple cross on the front.

The last item is a pink necklace, a gift from Ronnie in Kenya. The Ronnie Fund is the family project of Kathy and I, working to improve village life in Kenya. The path of Grandpa William Drinkwater Holton walking up to the Old English cemetery has led my family in a direction of faith through outreach to another small village in Kenya. Working with Kenyan Ronnie Mdawida, my wife and I have lead nearly ten years of fundraising to support a variety of projects in Ronnie's village of Wongonyi. Under Ronnie's direction many successful projects in education, clean water, improved farming techniques and local health have been implemented. www.theronniefund.org

On May 3, 2015 in a small village in Kenya, Ronnie's mother Getrude Mdawida, led a group of ladies cooking a big dinner and inviting some of the many orphan children for a hearty evening meal and fellowship. This was their way to honor the window dedication taking place in Rosseau on the same day. Of all the names in the world, Ronnie's parents are Getrude and William and his grandmother Emily. One of many indications of God's hand in the work of The Ronnie Fund in Kenya starting when He sent Ronnie as an exchange student to live with the Wood family in Bracebridge for three months in 2005.

Some say that a church window must have the image of God or Jesus in it. But in today's questioning society of the relevance of the church what better image than a woman who has served God through a lifetime of service to others. God guided her fingers over the keyboard for 76 years. He woke with her at 4 a.m. in minus 30 weather on winter mornings

to come to the church to light the wood or coal fire or turn up the thermostat so that church would be warm. God had to guide in the creation of a programmable thermostat to replace mother on this task. He kneaded the bread with her for the church dinners and baked the cookies and muffins for the Sunday school children that became the basis for the church lunch that others now prepare. He gave her the family that care for her now and continue to carry on her faith through outreach to others.

In true village fashion the dedication church service was followed by a luncheon and time of fellowship at Rosseau Community Hall Both the Frank Wood window and the Emily Wood window can be seen at The Church of The Redeemer in Rosseau.

They are located in the front entry to the church. The Frank Wood window is located on the north side, on the left and the new Emily Wood window is on the right. With the exception of the picture stained glass panel of my mother's window, both windows and wooden frames are my creation. The red and green glass used to create these windows came from the original coloured glass windows of The Church of The Redeemer in place from the 1930s to the late 1960s and saved by my late father, Frank Wood

In closing it is fitting to note that a couple of weeks after the dedication service mother and I returned mid-week to the church in Rosseau for a photo shoot by a local magazine. Mother had been thinking of this moment for some time, rehearsing it in her mind. As she sat at the organ for the photo shoot God guided her fingers once again as she offered a near perfect rendition of *What A Friend We Have In Jesus* one more time.

Animal Act

By the Rev. Canon Bob Elkin

Connie and I were sitting in the living room reading the other night when suddenly there was a tremendous crash, the house shook and the dust of the ages filtered down from the ceiling. Instantly I threw myself under the table, rolled into the fetal position and waited for the aftershocks. Nothing happened. I stuck my head out, saw and heard nothing unusual and noted that Connie hadn't moved but was still in her chair reading away. This doesn't necessarily mean anything since when Connie has her nose in a book I could cavort with some else in the same room and she wouldn't notice although it might distract the other person. I shakily asked: "What on earth was that?" Without looking up she replied: "The cat jumped off the kitchen counter." The cat??? He weighs twelve pounds! A pride of lions jumping onto the roof of a greenhouse couldn't make that much noise but that indeed is what it was. What a funny old world!

Remember back in your high school English Literature class when you were taught about metaphors and similes and other literary devices like anthropomorphism, the giving of human characteristics to non-human things like animals? Writers use it all the time. "The sly dog stole a pork-chop from the table" or "The cunning cat ran to sit in his master's comfortable chair". My dog would steal a pork-chop in a heartbeat and I haven't got to sit in my comfortable chair for ages. So I've got no trouble seeing anthropomorphism's implied truth in their behavior but what I've really got trouble with is making it work the other way around, applying animal traits to people. That just doesn't seem to work well. Let me show you what I mean.

We say "The man was pussy-footing around" meaning he was being quiet, almost sneaky in order to give no warning of what he was up to. Our cat couldn't pussyfoot to save his life! When he's not jumping off the counter and knocking down the house he is frantically galloping down the hallway at three in the morning, stopping only when he runs headlong into the door at the end. It sounds like somebody bowling, ten pin, and he keeps it up for an hour. Then he climbs into his cat-box and spends another half hour digging to China as he throws the cat litter out onto the floor. After that he might practice yowling

for awhile, testing his range and volume and then he'll come into the bedroom, climb on the bed and hog the blankets, noisily giving you trouble if you try and defend your space. Pussyfoot my foot! He doesn't know the meaning of the word!

Another phrase we love to throw around is "She eats like a bird" meaning she eats very little and perhaps very daintily. Have you ever seen a bird eat???? We've got bird feeders in the back yard and the uproar and the amount of food consumed in that feeder is astounding! Every

Letter from Bob

bird at it scarfs down seed like a stevedore while squawking and squabbling with every other bird there. We've spent the last several summers watching two hummingbirds try and kill each other while sucking up all the hummingbird food they can get. "She eats like a bird" only works if she eats like a culture!

We live in the country and with the onset of winter we are once again extending our hospitality to all the local mice who make a beeline for my place to get out of the cold. Everything I see of mice tells the lie to another misused saying: "Timid as a mouse." The mice we get are bold as brass and make themselves comfortable and visible as they move right in. The dog's terrified of them and the cat makes sure he's up out of their way as they line dance over to the cookies or the oatmeal or whatever else might take their fancy. We put everything in canisters and set traps but usually find them still set and bait free in the morning. Now and then we get one but they're clever devils, mice and not above taking advantage. The early bird may get the worm but it's the second mouse that gets the cheese and there doesn't seem to be any shortage of stupid mice to sent in first.

So tell it like it is! "He pussyfooted around the bar until the police arrived and broke up the riot." "She ate like a bird, horrifying the other guests and ensuring that they went home hungry." "Timid as a mouse the obnoxious boor dominated the conversation and made the evening unpleasant for all." It ain't great literature but it's the truth!



COMING TOGETHER: The Lay Readers of the diocese gathered in Sudbury for the annual conference from Friday, September 30 to Sunday October 2, 2016. Pictured are Rev. Canon Genny Rollins, who was one of the speakers at the conference and Barbara Ingram, Warden of Lay Readers for the Deanery of Sudbury-Manitoulin.

Trillium Anglican parish gathers for first annual Golf “Do”



WE HAVE A WINNER: Donna Burton of St. Alban's, Restoule is pictured accepting a prize. Mrs. Burton won first place for the longest lady's drive at Trillium Anglican Parish's first annual Golf "Do" held at Highview Golf Club in Powassan on Sunday, September 18, 2016. There were prizes galore and many had an opportunity to bring home a gift.

By Linda O'Neill

On Sunday, September 18, 2016, the skies cleared as people walked out of Sunday Services. The afternoon turned into a beautiful sunny day with gentle cool breezes, perfect weather for The Trillium Anglican Parish's (TAP) First Annual Golf "Do". Congregants from the churches of Callander, Restoule and Powassan united together with friends and families from the North Bay and surrounding community to participate in this innovative initiative.

Lots of smiles and hugs were ex-

changed as all enthusiastically arrived and signed up for carts, anxious to get the game started. Each of the seven teams was assigned a different hole to tee off at, better known as a shotgun start, and even the newbies to golf could feel the excitement and camaraderie. Highview Golf Club in Powassan was the venue for this event and the grounds were beautiful. Lots of tall grasses, large ponds and sand traps challenged our golf skills and kept us humble.

It was a day to enjoy the outdoors and partake in fun and fellowship.

As the seven teams finished off our nine holes, folks who had opted out of the golf game but who were there to enjoy the fantastic feast served by the Highview Golf Club staff met players at the clubhouse. More than 50 of people gathered together in the dining room giving thanks and enjoying the fellowship. Rev. Joan Locke, parish priest, basked in the opportunity to have her flock together "breaking bread". There were prizes galore and many had an opportunity to bring home a gift from this successful 'TAP'S First Annual Golf Do.'

Evening service was attended by 100 people

Continued from Front

choir members from local Roman Catholic Churches as well. Musicians, singers and readers from the Church of the Epiphany, Church of the Ascension, St. John's, Copper Cliff, Christ Church, Lively, St. Francis of Assisi, Mindemoya, Temiskaming Deanery as well as Holy Redeemer Roman Catholic Church, led the evening.

Kathryn Greenidge and her team at the Ascension did an amazing job with the décor for the service. The sanctuary was draped in orange sails that pointed heavenward. The baptismal font was placed in the centre of the church surrounded by orange fabric and candles, an aisle of orange fabric led from the sanctuary steps up to the altar, upon which stood an icon of the Virgin Mary with Jesus. Approximately 100 people attended the service which was a time of reflection, meditation, prayer and scripture and was great way to end the evening.

Saturday began with a Eucharist celebrated by Archdeacon Anne Germond. Archdeacon Germond was assisted by the deanery wardens, or their representative, as lectors, intercessors and Eucharistic Assistants. Following the Eucharist, conference attendees gathered in the Ascensions fellowship hall to listen to the speakers for the day. Our first speaker was Rev. Dr. Jay Koyle, the diocesan Congregational Development Officer. Rev. Koyle's topic was Embodying the Gospel We Proclaim.

Following a delicious lunch prepared by the ACW at the Ascension, our second speaker was Pastor Kevin Serviss, a former police officer in both Toronto and

Sudbury. During his time patrolling the downtown streets he became acutely aware of many of the social ills that affect our city including drug use, suicide and homelessness. He left police work permanently in 1999 and went on staff at Glad Tidings Church to devote his efforts to these issues. He ministered at Glad Tidings church for a total of nine years. In 2011, an opportunity opened for him to once again return to his work with the poor, this time as the Executive Director of the Samaritan Centre, a multi-agency facility that meets the needs of the poor and homeless in Sudbury.

The final speaker was Rev. Canon Genny Rollins. Canon Rollins is the chaplain at the Sudbury Jail, where she has ministered for many years. She spoke of some of the programs she has led in the jail and how she carries out her ministry there.

After a break to rest and reflect on what had been heard through the day, a banquet dinner was prepared and served by the ACW and congregation members of the Ascension. They were assisted by members of other local congregations as well. The after dinner entertainment was Electric Kazoo, the worship band from the Ascension. They performed some songs and invited those in attendance to sing along to several songs as well.

Sunday morning many Lay Readers vested and joined the people of the Ascension the 11:00 a.m. worship service. Following the service everyone gathered in the fellowship hall for a light lunch before departing for home. Thank you to all who made the 2016 conference a success, see you in Sault.

Bishop-elect Germond humble in her acceptance

Continued from Front
added to the roster of candidates. The five candidates were then introduced.

They were Rev. Dr. Byron Gilmore, Rev. Dr. Patricia McCarthy, Rev. Patrick McManus, Very Rev. James McShane and Ven. Anne Germond. Rev. Dr. Jay Koyle, previously a candidate, had withdrawn his name the week before the electoral synod. Voting began at approximately 9:20 a.m. Between ballots, members of synod were free to move about to stretch their legs or have a cup of coffee. As the result of a particular ballot was close to being announced, Archbishop Johnson led everyone in prayer, or the singing of a song from the Taizé Community in France, or a hymn.

The first ballot indicated strong support for both Rev. Dr. Byron Gilmore and Ven. Anne Germond. All of the candidates remained on the ballot for the second and third rounds of voting. Following the announcement of the results of the third ballot, the Rev. Dr. Patricia McCarthy and Very Rev. Jim McShane asked for their names to be removed. This left Rev. Dr. Byron Gilmore, Rev. Patrick McManus and Ven. Anne Germond remaining on the ballot. The synod then broke for lunch at Westminster Presbyterian Church, a short distance from the cathedral.

Upon returning from lunch, a fourth ballot was cast. Following the results of this ballot, Rev. Patrick McManus asked for his name to be removed. Rev. Dr. Byron Gilmore and Ven. Anne Germond were the two remaining names on the fifth ballot. On this ballot, Ven. Anne Germond was strongly supported by both the clerical and lay orders. Before the announcement of the sixth ballot results, the two remaining candidates came to the front of the cathedral. It was announced Ven. Anne Germond received 30 votes in the order of clergy and 70 votes in the order of laity thereby achieving the required two-thirds in each order to be elected bishop.

Bishop-elect Germond expressed her deep humility and appreciation to all in attendance. Rev. Dr. Byron Gilmore made the decision unanimous. Following final housekeeping matters, Most Rev. Colin Johnson declared the electoral synod prorogued.

Ven. Anne Germond has been the full time incumbent of the Church of the Ascension, Sudbury since September 2000.

Archdeacon Germond grew up

in South Africa and when she finished High School attended The Johannesburg College of Education where she completed her Higher Diploma in Education, enabling her to teach the Junior Primary level. She taught for four years at a local primary school in Johannesburg, completing her Bachelor's Degree at UNISA (University of South Africa) part time. In 1986 she was seconded to the Teacher's College where she taught Religious Instruction and English Methodology to students.

In 1986 she and her husband Colin left their homeland for Canada, where they settled in Ottawa while Colin Germond trained to be an oncologist. During this time, Anne Germond completed an Honours Degree, majoring in Religious Studies through UNISA. She volunteered for the Ottawa Board of Education as a teacher for newcomers to Canada in an English as a Second Language Program.

In February 1989 the Germonds moved to Sudbury. Anne Germond became involved at the Church of the Epiphany in downtown Sudbury. She started as a lector, and then as a Sunday school teacher, pastoral visitor, parish council member and warden. It was during this period that she experienced a call to ordained ministry and began the road to ordination. She began studying at Thorneloe University, in Sudbury, in the Bachelor of Theology Program and completed this degree in 2002.

The Bishop of Algoma appointed Anne Germond as Lay Incumbent at the Ascension in the fall of 2000. She was ordained to the diaconate in February 2001 and as a priest in May 2002. In the Diocese of Algoma Archdeacon Germond served as the Chaplain for the Anglican Church Women for nine years.

Ven. Anne Germond was appointed as the Archdeacon of Sudbury-Manitoulin in 2009 by Rt. Rev. Dr. Stephen Andrews, then Bishop of Algoma. Since 2009, she has served as the Chaplain for the Greater Sudbury Police Services, as a member of the Thorneloe University Board of Governors, and as the Bishop's appointee on the Camp Manitou Board. On October 6, 2016, Archdeacon Germond was installed as the new Chancellor of Thorneloe University. Dr. Colin and Bishop-elect Anne Germond have two adult children, Caitlin and Richard, and an energetic puppy, Rosie. In her spare time she enjoys cooking, time with friends, travelling, walking, opera, and reading.



WORDS OF GRATITUDE: Ven. Anne Germond, Bishop-elect of the Diocese of Algoma, expresses her appreciation to synod delegates following the episcopal election held on Friday, October 14, 2016 at St. Luke's Cathedral, Saul Ste. Marie.

A Bible for and in the tongue of the people

By the Rev. Peter Simmons
Throughout the Fifteenth Century there was strong to movement ensure the publication of the Bible in English. Since the Fourteenth Century, with the work of John Wycliff, copies of the Bible in English had been circulating amongst the people secretly, given the potential negative repercussions. The person who initiated this new beginning for an English translation was William Tyndale. Tyndale was from Gloucestershire, having studied at both Oxford and Cambridge where learned both Greek and Hebrew. He was completely dedicated to the task of producing an English Bible. He began his work in England, however in the face of considerable opposition, fled to Germany in 1524. It was in this year he completed his translation. It was full of notes, reformist in content, arousing the anger of the more conservative elements back in England. For many years he

was able to evade detection until someone betrayed him leading to his arrest. He was imprisoned for eighteen months in the Castle of Vilvorde, Belgium. In October of 1536 he was declared a heretic and executed. His death was both tragic and un-

Anglicanism

necessary. Since 1529, Henry VIII had for some time been moving toward the creation and release of a Bible in English. The principle impediment to its production was the seeming necessity of various translators to place notes and footnotes throughout the translation. These notes often reflected a particular point of view. Why couldn't the text simply speak for itself? Enter Miles Coverdale. Coverdale, who would become Bishop of Exeter, took on the challenge. Although he was not known as a scholar, Coverdale

had a remarkable ear for prose and rhythm. Among many who wanted a translation of the Bible in English was Thomas Cranmer. In 1535 Coverdale finished his translation which he dedicated to Henry VIII. Another translation, *Matthews Bible* was printed in 1536. It was in reality simply Tyndale's translation, supplemented by that of Coverdale. In 1538, Henry issued an injunction allowing every parish to have a copy of the Bible in Latin and English. The Bible was not to be read in the liturgy, but used as a source of reference by the people. In 1539, the king's printer released another version. A reprint of this same version had a preface written by Cranmer himself. The way the Word of God was read changed. Soon the way in which the people viewed the landscape would change, both spiritually and physically, as Henry VIII moved to acquire the assets of the monasteries. More to come...



READY FOR PRAYER: The Church of the Ascension, Sudbury was prepared in the fashion of Taize for the Friday evening service of the Lay Readers Conference held from Friday, September 30 to Sunday, October 30, 2016.

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.



OFFERING THEMSELVES: Moments before balloting began to elect the 11th bishop of the Diocese of Algoma, Garth O'Neill, Registrar of the diocese and Archbishop Colin Johnson, introduced the candidates. Pictured from left are, Rev. Dr. Patricia McCarthy, Rev. Dr. Byron Gilmore, Mr. O'Neill, Archbishop Johnson, Very Rev. James McShane, Ven. Anne Germond and Rev. Patrick McManus.



AT THE KEYS: Emily Wood, who for 76 years, played the organ at the Church of the Redeemer, Rosseau, is pictured in a most familiar place. Mrs. Wood has faithfully served this church and the faith in a number of capacities over her 96 years.



Let us not lose the focus of Christmas

By Charlotte Haldenby

Imagine you are five years old and have never seen a school before as you have lived all your life in a refugee camp. You have arrived in Canada and hardly anyone speaks your language, and you've never heard so much of that other language before. You have to go to that building, where no one will understand you, and you won't understand them. It's what they call September, and Labour Day. It's only a few days to your big holiday, and they don't even have a day off, and you want your two-day celebration. You don't want to go.

So many things to get used to. Their holidays are different. Your calendar is lunar, and they have a solar calendar, so even the months don't match. Those nice church people gave you all your school supplies, but now all the kids are talking about Hallowe'en or Hollow-wheel-n. What does that mean? Most of the kids who live here don't know why they do it, but if you dress up really weird and go to people's houses you get

Looking at the World

candy. Some of the adults say it's because of All Saints' Day the next day to remember all the good people. But why does everyone go all bad one night and the next day all good?

When that's over people start talking about Christmas and it's all about presents again and feasts. And Mum and Dad tell you it's about the birth of Jesus, one of the prophets. Your teacher says there's going to be a really long holiday and you don't have to come back until after their New Year's. This is so confusing. There are other kids at the mosque; maybe they can help you figure it out.

I recently received a catalogue of beautiful Christmas cards, ornaments, clothes and Advent Calendars. I think our little guy could figure out what the fun is in Advent Calendars, but they start on December 1,

not the real start of Advent. None of these beautiful calendars had any relation to the meaning of Advent or Christmas.

So I was delighted to read *The Christmas Mystery* by Jostein Gaarder of Norway. Joachim and his dad find an Advent calendar in a used book store. Each day he opens a calendar box and

finds a new chapter of the story of Elizabet, a Scandinavian girl, who every day goes a bit back in history and a bit further on her way to Bethlehem, picking up a lamb in a department store and an angel, and a sheep and a shepherd; you get the idea.

As she gets closer to Bethlehem in time and space she meets early Christians and finally she is in Bethlehem for the big event, already knowing all

When that's all over people start talking about Christmas and it's all about presents again and feasts."

the people and animals. Joachim is saving all these chapters in a box, and Mama is angry, until she gets caught up in the story too. You could read it with a child, as an adventure story, but just like Hallowe'en above you might have to do some research into those early people on the way back in history! But it is an Advent Calendar that actually gets to Bethlehem and the birth of Jesus. It is a fun way to read Christ into Christmas.

The real essence of Christmas is so often lost in all our preparations, travel schedules, planning food, getting presents that really will fit the people we're giving them too, and not just clothes, that we lose sight of the miracle so long ago. It's amazing if we actually get the whole family to the Nativity Play put on by the Sunday School, or even to church.

"How about we go to the early Christmas Eve service so everyone gets their sleep and they get to open all their presents in the morning like their friends?"

If you're a minister's kid you get to open one present before the earliest church service, and that's it until Dad gets home from all his services, and your big feast is on Boxing Day.

It is hard to keep Christ in Christmas in our commercial world with the pressure on to BUY! BUY! BUY! Maybe if we and the children in our life kept a journal like an Advent calendar and wrote or drew how each member of that final Nativity scene got there for Christmas we'd have some good fun, and "remember the reason for the season". You might even add in a paragraph at the end of how Jesus became a refugee, just like that little guy they know at school who's still trying to figure out how Canada works.

"Mama, you said that Christmas was all pretty and lights, and presents and nice food. But look at the next day! Are they really going to fight all day?" Try to explain that one. May all of us as God's children have a blessed peaceful Christmas, and a joyful and hopeful New Year! Amen.