

A thank you letter from Pat



FEELING MUCH BETTER: Pat Paterson reports that her health is good following a stroke suffered in May of 2009. In fact, after with excellent hospital care and many hours of rehabilitation at Providence Healthcare in Toronto, Mrs. Paterson was able to spend four days at home over Christmas with her husband, the Ven. Eric Paterson and other members of the family. Mrs. Paterson resides at Leisureworld in Gravenhurst, Ontario.

Pat Paterson

This is an open letter to thank all the people across this great diocese of ours, who have sent cards, letters of encouragement, best wishes, and offered prayers on my behalf. Especially, I want to thank all my sisters in Christ in the deanery and diocesan A.C.W. for their prayers and concern.

It is amazing how one's life can change in a few split seconds as it did for me on May 17, 2009. I suffered a sudden right side stroke. These past several months have

been quite an experience to say the least. At first there was the hospital stay in Huntsville, with IV's feeding tubes, and catheters etc. Because of the excellent care from doctors, nurses, family, and friends, recovery began. Things that I had always taken for granted, I have had to relearn, such as eating, swallowing, keeping my balance, and sitting upright. My left arm, and leg, are at this time, not functioning when I tell them to. But with excellent hospital care, the rest of me is doing pretty well.

My general health is good and due to continuous physio and occupational therapy, I have learned to swallow and now eat regular foods. I have also learned how to keep my balance while sitting, and now standing (albeit on one foot).

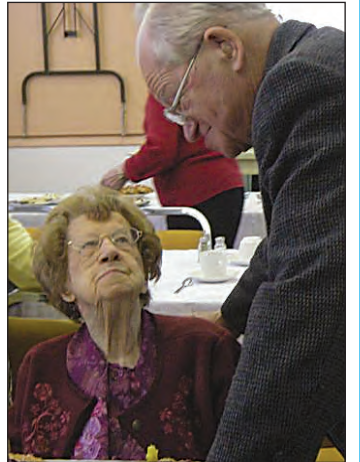
I spent three months in rehab therapy at Providence Healthcare in Toronto/Scarborough. I received care there and made considerable progress. I returned to Huntsville Hospital for more long term therapy. I am presently a resident of Leisure World Care Facility in

Gravenhurst where the therapy will continue.

Things have improved far enough that I was able to be home at Three Mile Lake for four days at Christmas, "a real thrill". It was so good to have one of four daughters, Kathrine, and son-in-law John home at the same time. They were a real help to Eric, who is turning into a pretty good nurse, and house keeper. He still refuses to wear the little apron, and white hat, but he does visit almost daily. Our son-in-

See Care – p. 2

Inside Algoma



Special birthday celebrated at St. James', Goulais River

Roast beef was on the menu as people from far and wide joined Margaret Boissineau in celebrating her 97th birthday.

See p. 4



Andrews family welcomes visitors to Bishophurst

Bishop Andrews, Fawna Andrews and Claire and Ellen Andrews welcomed residents of Sault Ste Marie to their home on New Years Day.

See p. 7

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Monday, February 15**

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Children stage a hit in Thunder Bay

Production of the story of the Nativity fulfils a dream

By Susan Simonsen

Determination of Spirit prompted the Supervisor of St. Michael's Sunday School to persevere in

realizing her dream. Katherine Stewart's dream was to have the children themselves tell the story of the Nativity. The children should depict the characters involved and they themselves should tell what each scene had to say. In previous years, adults of the congregation mostly read the scripture passages while children

hastily dressed in costumes.

Armed with a traditional style script, in language the youngsters firmly understood, Ms. Stewart struggled in practices to lead the children through their entrance and exits. The action was to take place in the limited space of the sanctuary between the altar and communion rail. With a week still

to go, Ms. Stuart's wild eyes after the last full practice betrayed her rising doubt that she had bitten off more than her little actors were capable of performing. But she had forgotten about the work of the Holy Spirit behind it all which would make it a success.

In that last week, congregation members swung into action.

A beautiful big star outlined with crystal lights was created to hang over the scene, as the background on a theatrical black draped divider. A crew of costume creators, with actor's measurements at hand, enlivened and pressed stored costumes into smart, colourful outfits that fit. Props were worked on and

See St. Michael's – p. 7

Warming - to our task in Parry Sound

By the Rev. Dr. Frank Thompson

There were about thirty of us on James Street in Parry Sound, in front of the office of M.P. Tony Clement on December 12th of last year. We were there to call for action on Climate Change in the Copenhagen Conference which was then in session.

The Copenhagen Conference has since ended with what has been called an Accord. That Accord promises "cooperative action to combat climate change" with the aim of limiting the earth's average temperature to two degrees Celsius. It included a promise of funding from the rich countries to assist developing countries to mitigate the effects of climate change.

The Accord is much more promise than performance. There is a danger that people everywhere will think the job has been done. We can now move on to the Olympics! What the Copenhagen Conference has really done is to set a task for all the people of the world, not least for Canadians, in light of the dismal performance in this area of the Harper government.

It sets a task for Canadians, in light of our faith commitment. For us, the question is an old one: who is our neighbour?

Jeffrey Simpson, in the *Globe and Mail* of December 5th, listed some of the ways in which Global Warming already effects people in Canada: through the progress of the pine beetle in Western Canada, in the shrinking of the glaciers in the Rockies which has consequences for farmers in the West, in changes in rainfall patterns and, probably, in the loss of fish stocks on both coasts. Who cares for the lives affected?

Beyond our wealthy and relatively privileged country, the voices that call to us and might urge us to action are those of billions. In the Himalayas, temperatures are already four degrees Centigrade above normal, with the result that glaciers are melting. Nearly one in four people in the world, in South and South-East Asia, depend on water from these disappearing glaciers. Who grapples with the root cause of their plight?

The disastrous droughts that right now put at risk the lives of

more than 20 million people in East Africa, which also wither life in Australia and in the southern U.S., must be linked to Climate Change. The U.N. and other agencies struggle to offer food-aid, but there are causes of their deprivation and suffering that we can address.

The great seas, home for species uncountable and the source of life for many millions of us, are being changed. Carbon deposition increases the acidity of the waters and many elements of the marine ecosystem, such as coral and plankton, are being affected. Marine scientists warn of the extinction of species. Our "island home", as we say in one of our liturgies, is indeed fragile. Who will acknowledge the danger to it?

The people of the earth's island nations, many of whom are Christians, have spoken eloquently of the threat to them from rising sea levels due to Global Warming. Who hears them and speaks with them?

"Climate Change is not the future. It is now", Sugata Hazra, Director of a school of oceanography in Kolkata, India, is reported as

saying. Sea levels in the Bay of Bengal are rising faster than the global average. "Tens of thousands of Indians are in a critical situation."

There is then in this crisis a call to people who have been freed to care for others. Corporations don't care. They are legally bound to seek profit. Politicians owe a thousand debts and most, it appears, must compromise with short-term interests.

The great Tar Sands development in Alberta reveals the tragedy inherent in these limitations. Forests and wetlands are destroyed in an area which is potentially as large as England. Toxic tailings ponds kill wildlife and leak poisons into rivers. First Nations people living downstream have developed a range of rare cancers and auto-immune diseases. Who stands by them, and who will name this development for the desecration it is?

Most of these things were raised to notice as the 30 of us shared our thoughts on December 12, 2009. Paradoxically perhaps, it was a cold day. But we were warm: we were warmed by our shared con-

victions and also by the knowledge that we acted on that day in solidarity with thousands of others in countries around the world. Members of our on-again-off-again Parry Sound KAIROS group were a vocal presence.

There's much to be acknowledged, much to be done. The Climate Change crisis calls into question the economic relations by which it has been created: the growth economy, running on fossil fuel. The crisis calls into question the fetish of consumer satisfaction by which this economy is driven. It calls into question the layers of 'virtual reality' (T.V., videos, 'sports and entertainment') which can screen us from the lives of our neighbours.

We're each of us called to account but we need also to call our leaders to account. We share a planet in which we have been gifted with meaning and warmed by love. Our task together is to act, much differently than we have acted in the past, for the welfare of our children and grandchildren and for the welfare of billions of others, our neighbours near and far.

All Saints', Huntsville and Bequia: relationship thrives

By Betty Fulton

Do you recall when our Algoma Diocese was twinned with the Diocese of the Windward Islands? All Saints' Huntsville, twinned with St. Mary's Church Bequia, had one of the most successful twinings in the diocese, and our association with Bequia is still thriving. We got off to a good start when Fr. Eric Paterson brought Archdeacon Charles Adams, rector of St. Mary's, home to Huntsville for a few days. The Archdeacon preached at All Saints', and invited Fr. Paterson and wife Pat, and Jack and Jacquie Howell to spend ten days at the rectory in Bequia.

An escape from our snow, they were keen to go. Upon returning, the suggestion was presented to the A.C.W. that they give a bursary to a student at the Bequia Anglican High School. Gaynor Kydd, a grade nine student from Paget Farm was chosen by principal, Lawrence Rohoman, as the recipient. Ms. Kydd attended Holy Cross Church in Paget Farm where Fr. Ron Armstrong of the Bequia Mis-

sion ministered during the days he and his wife June were on Bequia.

We met Ms. Kydd the winter of 1997 on an initial first trip to Bequia. March of 1999 saw us there again, at which time my husband Ches invited Ms. Kydd to visit Huntsville. So at age 16 Gaynor Kydd had her first flight, her first experience with elevators and escalators. A great many firsts! She spent three weeks at Camp Tawingo, and three weeks with us, and in the process became an extra granddaughter.

She returned with her younger sister Jonty, in the summer of 2006, prior to joining the British Navy. She taught school after graduating from College, but meaningful work on Bequia is difficult to obtain, and the pay is poor. If the government has the money, teachers get paid. If they don't, you wait! Ms. Kydd's older brother had enlisted in the British Army, and she decided to follow a similar direction.

Now with two years in the Navy behind her, assigned to H.M.S. Cumberland, she has been de-

ployed in the Gulf of Aden and the Indian Ocean, visiting exciting places such as Gibraltar, Malta, and Dubai. We were thrilled to have her with us for a week in December prior to heading home to Bequia for five weeks. Fortunately the A.C.W. Christmas dinner was slated for that Monday, giving her an opportunity to renew acquaintances with the ladies who had supported her, and giving them the opportunity to see what a fine young woman she has become. In the ten years we have known her, she has developed into an interesting, charming, and helpful young lady, one we are very proud to call our granddaughter.

And for anyone interested, the Bequia Mission is still going strong under the capable leadership of Gerry and Sandra Bird of Lakefield, with younger board members than in the olden days. There are still work/play tours, which came into effect under Fr. Ron and June Armstrong.



ON BOARD AT SEA: Gaynor Kydd, on the left, is pictured with a friend onboard the British naval ship H.M.S. Cumberland. The ship has been deployed to the Gulf of Aden and the Indian Ocean.

Care and love of friends certainly felt

Continued from Front

law and grandchildren from Lively also visited during the holidays, as did various friends. The rest of the family all phoned on Christmas Day.

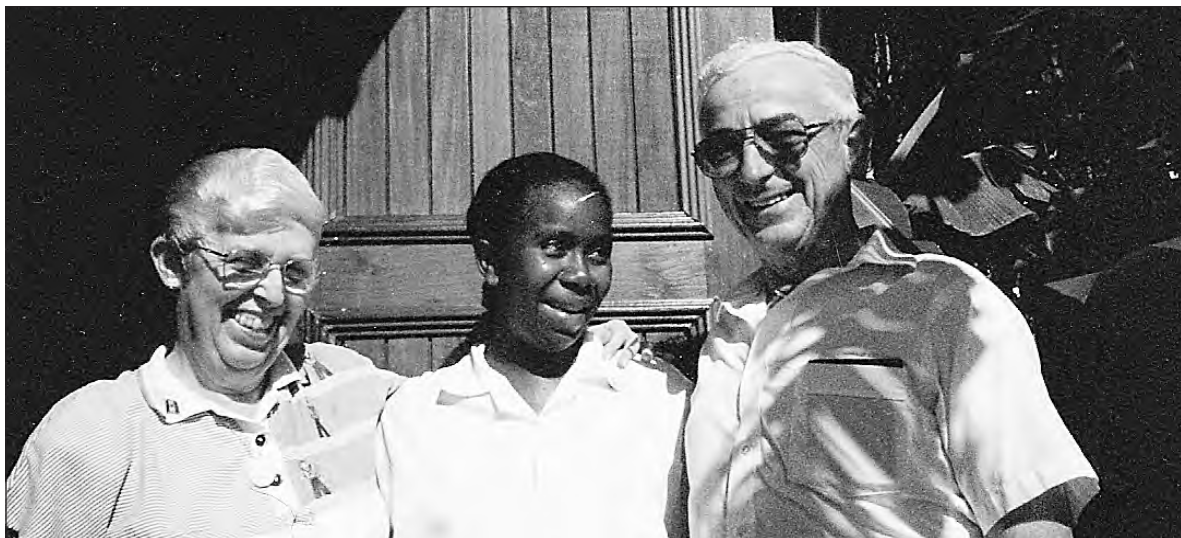
I am working hard on standing and being able to free transfer from bed to chair to commode etc. If I can achieve this, we still have hopes that I may be able to go home

in the spring, if not permanently, at least for long visits.

Please keep praying for us. It is marvellous to feel the care and love of so many friends and acquaintances across the Diocese.

With my love, best wishes for good health and happiness in 2010.

God bless you all!



AN EXTRA GRANDDAUGHTER: Ches and Betty Fulton, parishioners of All Saints', Huntsville, first came to know Gaynor Kydd when All Saints was twinned with St. Mary's, Bequia. The Fultons were thrilled to have Ms. Kydd visit in December. The above photo was taken during one of their visits together over the years.

EDITORIAL

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Peter Simmons, Editor

Letter from the Bishop

Stewardship goes far beyond the management of financial resources

Bishop's Motto for 2010:

Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. (1 Peter 4.10)

My dear friends,

It is time to use the 's' word.

When the Executive Committee was considering the draft of the Strategic Plan, I asked a couple of folks why the word 'stewardship' did not appear in the document. My question was greeted with furtive glances and elicited an admission that a number of years ago the diocese had undertaken a stewardship campaign that generated some unhappiness and resentment. 'It is a painful memory for some,' I was told, 'and we got a clear message that a reference to stewardship could compromise the appeal of the Plan.'

Now, I do not know the details of this event. I do have some experience of financial campaigns that makes me sympathetic to the discomfort and cynicism that many feel when the theme of stewardship is mentioned. But I am compelled to lodge a protest. And my protest is this: central to our Christian calling and identity is the command to be 'good stewards'.

The Greek word for 'steward' is oikonomos. The word literally means 'the manager of the household', and it refers to an individual to whom is entrusted the properties and possessions of an owner. We derive our word 'economy' from it, and we capture the gist of its biblical meaning when we talk of using resources 'economically', whether these consist of material, mental, emotional or human. Being a steward, therefore, involves taking responsibility for things that don't belong to us, things given us to protect, manage, and administer.

But what is it that has been entrusted to us? Of course, we are conditioned to think only of fiscal matters. This is unfortunate. The association of stewardship with financial campaigns comes out of 19th century American Christianity, not the Bible. If we go back to the Scriptures, we see that Christians have been made guardians of 'the manifold grace of God'. What is this 'manifold grace', but every good gift of God, from the good news of our salvation, to the created order in which we live, to the spiritual talents and abilities that God has bestowed on us to share with one another.

And so I ask, what particular gift do you have to spend in the service of Christ? For some, the gift is indeed financial generosity. I am writing this from London, England. Tomorrow I look forward to visiting a woman who bankrolled part of my education at



Cambridge from her Old Age Pension! Such generosity is in evidence in our own diocese. In the course of our interviews for the Congregational Development position, one of our candidates shared some preparatory research. 'Did you know,' he asked, 'that one of your deaneries is more financially generous on a per-capita basis than any other church in Canada?' 'That includes the evangelical churches,' he added.

But there are many other gifts of equal value in the economics of God's kingdom. The sampling of gifts listed in Romans 12 highlights aptitudes for teaching and deeds of service. Those who like to entertain in their home or organise church suppers may have a gift of hospitality. Those who jot notes to their rectors telling them what a great job they are doing(!) probably have the gift of encouragement. Those who can listen to others with a sympathetic ear likely have the gift of compassion. What is more, each of us has received a divine gift that is meant to be exercised in the Body of Christ.

And so you see that stewardship really is at the heart of our new Strategic Plan. Every one of the Strategic Objectives – Healthy Congregational Development, Authentic Evangelism, Involved Children and Youth, Dynamic Communication, Empowering Clergy and Lay Development, Effective Social Action through Mission, and Inspiring Anglican Worship – has to do with the stewardship of the considerable resources of time, talent and treasure that God has blessed our diocese with. And the new consultant in Congregational Development (whose name we hope shortly to announce) will be skilled in identifying and channelling God's manifold grace in our service of one another and of the gospel.

And of course I believe that God has given me a gift too: that of apostolic leadership. Can we agree to continue to pray for one another over the course of this next year, that God would make us 'good stewards of his manifold grace', and that the service we render to one another would bring glory to the Son of God and build up our common life together?

With every good wish in the gospel from your fellow steward,

Stephen Andrews
Bishop of Algoma

"A Catholic by any Other Name"

By the Rev. Richard White

"A rose by any other name would smell as sweet," wrote the Bard, implying that the labels we use for things don't matter. Is that true? Evidently, not when it comes to the word "catholic." Anglicans have had a love-hate relationship with that word for generations.

On any given Sunday we might have someone ask us about the phrase in the Creeds which says we believe in "one holy catholic and apostolic Church." The word "catholic" in many minds means "Roman Catholic." Of course we could give the questioner a lesson in the etymology of the word. "Catholic" from the Greek, can be loosely translated as meaning "universal." This begs the obvious question. Why don't we just say that then, and replace the phrase with something like "one holy world-wide," or "one holy Christian" as some denominations have done? Could it be because we ac-

History Byte

tually enjoy struggling over this word? After all, the struggle has been in the DNA of Anglicans for centuries. It began when we broke with the Church of Rome over 475 years ago.

The Church of England formally broke from the Church of Rome in 1534. The First Act of Supremacy (1534) gave England's reigning monarch the title "Supreme Head of the Church of England." That was when things started to get nasty, especially for Roman Catholics living in England or for anyone who believed we should live and let live. The nastiness intensified when the Act of Supremacy was followed up by the Rome Act. The Rome Act of 1536 was used to target anyone who showed sympathy for the

marginalized Roman Catholics in the realm. Anyone who even hinted that the Pope had any authority at all in England could be charged with treason and see his family left destitute. It was at this point that it became prudent to watch your religious language. How then should the word "catholic" be treated? Church leaders in England either denigrated the word, or sharpened their pencils to define it.

Attack is always the easiest thing to do, and it didn't take long for the word catholic to be a synonym for the term "papist," restricting it to a political brand. Thoughtful Anglicans went back to the earliest Christian documents to define the word. What they found and wrote about would be embraced by Anglicans for generations. According to the earliest Christian documents, the words "catholic" and "orthodox"

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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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Diocese of Algoma Anglican Church Women

DEVOTIONS FOR FEBRUARY

My study this time is on love which is appropriate for February don't you think? I've done a study on love as a fruit of the Spirit but this is one with a slightly different slant.

When the young lawyer asked Jesus what was the greatest commandment, Jesus answered "The first is, 'hear O Israel; the Lord our God is the only Lord; love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength. The second is this; love your neighbour as yourself. There is no other commandment greater than these."

Jesus didn't quote the Ten Commandments but He did quote the Old Testament, (Deuteronomy). His not quoting the Ten Commandments didn't mean that He didn't approve of them, after all, He claimed to have come to fulfill them. There must be law in any healthy society and the Ten Commandments are the rules by which society can live healthily and happily. If we neglect or break them we run into personal or societal chaos. Mind you, as Donald Coggan stated, the Ten Commandments are largely negative and Jesus quotes two positive ones, the love of God and the love of neighbours, these are also called the summary of the law.

There is, of course, more to it than that. Jesus speaks of three loves: love of God, love of neighbour and love of self. We will discuss these in reverse order of importance: love of ourselves, of our neighbour and of God. We are often surprised that we are to love ourselves, but Jesus words assume that we do and should.

What does it mean to love ourselves? I may not have any impact on world history in my lifetime but in God's eyes I am of immense importance. He thought enough of me to send His Son to die for me. I am made in His image. I am to be like Him and eventually see Him as He is. I

must not despise myself, though I may despise some of the things I do when I forget whose I am and whom I should be serving. I need to be the best I can be in mind, body and spirit. Even if my sin is grievous, I mustn't say "I can never forgive myself for that." God, in His infinite mercy does forgive me. Who am I to refuse to follow His example? The love of self is what God expects of one made in His image and redeemed with the blood of His Son.

Next, love your neighbour as yourself. What is love and who is my neighbour? The word love, these days, can mean anything from lust to the love of God shown to us in Christ. We say things like, "I love that song, or I love chocolate!" Of course that is not really what love means. There are other kinds of real love. The love of parents, of children and friends. Christian love is not primarily emotional but also has to do with the will. It is to set one's will for the eternal welfare of another. It is possible to love someone without liking him or her? That would certainly follow or vice versa, by liking followed by love. Love has a way of seeing the good in people.

Eternal welfare is our concern because if I am to treat others as myself, I should be convinced that as I am destined in God's mind to "enjoy Him forever," then I must be concerned that those I love, my neighbours are also destined to be redeemed, restored, forgiven. To be a son or daughter of God and is as precious to God as I am.

And who is my neighbour? The usual understanding is the person next door, in the next apartment, or down the street. Nowadays, we may not even know those neighbours names! When the lawyer asked Jesus "Who is my neighbour", Jesus told the story of the good Samaritan which we know so well. It was a hated Samaritan who helped the robbed, beaten, half dead Jew. Not the priest, not the Levite, but the Samaritan who cared for him by

taking him to a hotel, paying for his care and stay there, then promising to check in on him on the way back. We all know who was the man's neighbour. In God's vocabulary a neighbour is anyone needing my compassion.

Now the last and most important love, to love God. Again, this will prevail over emotion. We love Him with all our mind and will. John explains how impossible it is to love God whom we have not seen if we do not love our neighbour whom we have seen. Loving God means wanting to get to know Him, to spend time with Him. Help for this may come from a godly priest, family member a friend or the Bible. As we get to know and love Him better, our love will grow from a spark to a flame! The command to love God and our neighbour is impossible unless God, in His mercy, gives us an in filling of His own love. The love of God is shed abroad in our hearts by the Holy Spirit given to us!

Hymn 472 The Hymn Book
Verse 2

Love is kind and suffers long,
Love is meek and thinks no
wrong
Love than death, itself more
strong
Therefore, give us love!

Bibliography
Great Words of the Christian Faith by Donald Coggan,
Former Archbishop of Canterbury

By Ingrid Koropeski, ACW Diocesan Devotions Secretary

Margaret Boissineau celebrates 97th birthday

By the Ven Bill Stadnyk

The parish hall of St. James in Goulais River was filled to overflowing on the afternoon of Sunday, January 10 as parishioners plus family and friends of Margaret Boissineau gathered to enjoy a roast beef dinner with all the trimmings. The dinner was in honour of Mrs. Boissineau on the occasion of her 97th birthday.

Margaret has been playing the organ at St. James for over 20 years and she has been playing the organ in one church or another since she was 24 years of age, with time out when her children were very

young. She played in Heyden when Earl Burke was there as a Church Army Captain and in Searchmont and Heyden when Fr. Jerry Smith was there in the 1970's.

Up until a few years ago Mrs. Boissineau played on an "old-fashioned" pump organ which she preferred over the modern electronic organ which had been donated to the church. After a bout of illness, she was persuaded to use the electric organ which she still plays every Sunday.

Present at the celebration were people of all ages including children, grandchildren, great grand-

children and great-great grandchildren. Also present were Betty Bridges, who was a member of the Sunday School class at St. John's when Margaret was there, and Norma Hemy and Richard Brideaux, who were in kindergarten with Mrs. Boissineau at the Cody school.

Mrs. Boissineau said that she had a wonderful time, and really enjoyed herself. She was thrilled at the number of people present and commented that, by comparison, church might be a little dull next Sunday.



HAPPY BIRTHDAY: The Ven. Bill Stadnyk greets Margaret at a gathering in celebration of her 97th birthday.

Term has been used in many ways over many years

Continued from p.3

were synonyms. A person was catholic (i.e. orthodox) if he or she ascribed to certain creedal beliefs about the Trinity, the Person of Jesus Christ, the Resurrection, etc. So, the 16th century founders of our Church defined "catholic" in terms of Christian doctrine, and not in terms of political or ecclesiastical affiliation. Then they outlined this in what would become the Thirty Nine Articles. Anglican leaders around the world continue to use the Thirty Nine Articles as the reference point for Anglican belief. (See "Articles of Religion," Book of Common Prayer, p. 698) By defining what it meant to be catholic, many of the 16th century scholars came up with the obvious conclusion: the Roman Catholic Church did not measure up to the test of true catholicity, and so had

no right to call themselves "Catholic." A popular tract appeared in 1585 addressed derisively to A Roman 'pretended' Catholique.

This notion of catholicity held sway in the Anglican Church for centuries. In the 17th century, Archbishop William Laud (1573-1645) wrote that the Roman Catholic Church was "not in any sense of the word (catholic), for she is not universal...nor is she sound in doctrine." He added that when Rome became truly catholic in doctrine, there would be peace with the Anglicans.

The question of who was and was not catholic took some interesting twists in the 19th century. Some, such as Walter Hook held the traditional party line. In his *Church Dictionary*, Hook defined the term "catholic" vigorously, outlining the historical use of the term,

showing how the words "catholic" and "orthodox" were historically used as synonyms. To be "catholic" (or "orthodox") meant to believe the creedal faith of the historic church, and the early church called all those who didn't believe the creedal faith, "heretics", and non-catholics. Then Hook came to this startling conclusion: if we reserved the name "catholic" for those in the Roman Church and insisted that Anglicans aren't catholic, we have just said we are heretics!

Others argued about the way the word was being used by some Anglicans who insisted they were "Anglo Catholic" and not "Roman Catholic." Objectors said it was an oxymoron to say on the one hand the Church is catholic (i.e. universal) and on the other say it was regional (i.e. Anglo or

Roman).

It was High Church Tractarians who took a very different tact, giving the word "catholicity" a fresh make-over. John Henry Newman (1801-1890) writing on "The Catholicity of the Anglican Church" said that "catholicity" should be primarily defined in terms of apostolic succession. Since both the Roman Church and Anglican Church had an unbroken line of bishops that could be traced back to St. Peter, each could claim to be catholic.

What was ironic about the Anglican preoccupation with this word was that the Vatican seldom spoke of itself as being "Roman Catholic Church" anyway. Throughout the official documents of the First Vatican Council (1870) or the Second Vatican Council (1962-1965) they write about the Roman curia

or "the Diocese of Rome." It's true the phrase "Roman Catholic" was and is used in common talk, but was not generally part of officialese.

As a footnote, the earliest record of the word catholic is in a letter written from Antioch to Christians in Smyrna, around AD 107. But it was Church theologian and bishop, Cyril of Jerusalem (ca. 313 - 386) who gave us a useful definition of the word:

"[The Church] is called catholic, then, because it extends over the whole world, from end to end of the earth, and because it teaches universally and infallibly each and every doctrine which must come to the knowledge of men, concerning things visible and invisible, heavenly and earthly..." (from his Catechetical Lectures A.D. 350).

That's exciting!

By the Rev. Bob Elkin

I think it is the human condition to get bored and want something different and exciting to happen. People work and plan and strive to get life right where they want it and soon after they arrive at that point they either start working and planning and striving for something else or they start doing things that are guaranteed to screw up what they've got. Tiger Woods becomes the best golfer in the world, parlays that into a bajillion dollars, has the family and everything else that he ever wanted and then louses it all up. He's not alone. Other celebrities get arrested for drugs or dog-fighting or something else stupid and watch their life go down the drain. I'll bet they're not bored though!

You don't have to be famous to get bored and go for a change. We've all known people who suddenly leave their families, quit their jobs and run off to Borneo to live with someone they met on the internet. I know a woman whose husband once went to work in their station wagon and came home in a red sports car. "I spent the year we had that thing making sure I was wearing clean underwear" she told me "since the whole world got to see them every time I climbed in and out." An older couple we know bought a huge motorcycle and started tearing up and down the highway every chance they got. It played havoc with their arthritis but they weren't bored!

Clergy aren't immune from the boredom/excitement/disaster cycle. We get into a parish, work to get things running all smooth and productive and when they are we get a little antsy and start to tinker with things and ride the ragged edge a bit. Congregations suddenly find that the Trisagion has been replaced with Zulu chant or that they're singing *Abide With Me* to the accompaniment of Japanese Taiko Drummers. Sermons get preached from the *Book of Revelation* and articles appear in the parish newsletter about how our diocese has too many churches and why the one down the road should close. The more terminally afflicted among us start to play with the buildings for there's nothing that can generate more excitement than that!

Most of us keep it small. That silver, weird looking Aladdin's Lamp thing that spills wine all over the Credence Table every week is replaced with a glass decanter from the Dollar Store. That usually generates a month or two of buzz about traditions and keeping faith with the past. When that dies down we get the carpet in the nursery torn out and replaced with something easy to clean which touches off a long rah-rah about finances and priorities and the authoritarian way decisions are made. If we're still looking for excitement when that ends we paint the front door red and that'll do it! You'll never be bored again, at least not in that church! I add that because you won't probably be staying too much longer in that church either. That's exciting!

The real clergy masters get the whole church changed. Down with the old and up with the new! The mega building project that's guaranteed to create years of excitement! Congregational splits over whether its needed. Multi-meetings over the finances. Plans, contracts, builders and buildings generate excitement by the ton and when it is over there's the excitement of trying to pay it off for the next umpteen years. It's never dull at church, at least if we can help it!



NEW MEMBER OF THE TEAM: The Rev. Joan Cavanaugh-Clark (R), stands with Jan Stroud, who was recently commissioned as a lay reader at St. Peter's, Callander.



A MINISTRY UNDERTAKEN WITH LOVE: Phyllis Griffith, on the left, stands with the Ven. Tom Corston and Donna Punstel. Ms. Griffith recently retired as Directress of the Altar Guild at the Church of the Epiphany in Sudbury. Ms. Punstell, as the incoming Directress, presented Ms. Griffith with the gift of a sterling silver bracelet.

Twenty years of faithful service in leadership

By Della Passi

On Monday, November 30, 2009, Phyllis Griffith held her final meeting as Directress of the Altar Guild of the Church of the Epiphany, Sudbury, and she treated everyone to a beautiful Coffee Party in her lovely home. The occasion marked 20 years of dedicated and devoted service under the incumbencies of Archdeacon Eric Paterson, Rev. Peter Williams and Archdeacon Tom Corston. It speaks to the love and high esteem in which

she is held by everyone, that all twenty members of the Altar guild were present to honour her.

Donna Punstell, as incoming Directress, presented Phyllis with a sterling silver bracelet as a gift from everyone. Ms. Punstell was welcomed by all into this position which she will assume in January. Ms. Griffith will be continuing in her role as an active member, to the delight of the entire group, especially her own "team" and the incoming directress.

Father Tom, always present and an integral part of the business meetings, was warmly welcomed by his Altar Guild, having just returned from a month's sabbatical in Jerusalem and England.

Ms. Griffith has inspired excellence, devotion, and reverence in carrying out the duties, in all the members of the guild, and leaves a beautiful gift of service to the Glory of God and to the Church of the Epiphany.



THANK YOU: Connie Swannell, representing the Outreach Committee of St. Peter's, Callander presents a cheque to Rosemary Dupuis of the Callander Food Bank. The committee made the decision to contribute to the Food Bank on a regular basis. Three boxes of food were collected during a recent movie night and donated to the Food Bank.

Algoma Cycle of Prayer

Sunday, February 7 - 5th Sunday after Epiphany
St. Saviour's, Blind River
Church of the Redeemer, Thessalon
Mrs. Roberta Wilson-Garret, Lay Pastor
The Rev. Bob Elkin (Hon.)

Sunday, February 14 - 6th Sunday after Epiphany
Christ Church, Lively
St. John's, Copper Cliff
The Rev. Glen Miller

Wednesday, February 17 - Ash Wednesday
Retreat Houses
Maison Dieu, Bracebridge: Sister Mary Cartwright, ACL
Retired Clergy
Pray for the retired clergy in your deanery, many of whom continue to assist in parishes. We thank God for their dedicated service to Christ and the Church.
Observance of a Holy Lent
Through self-examination, penance, prayer, fasting, almsgiving and by reading and meditating in the Word of God. BAS 282

Sunday, February 21 - The First Sunday in Lent
St. Luke's, Thunder Bay
The Rev. Judie Cooper

Sunday, February 28 - The Second Sunday in Lent
Parish of St. Joseph and St. George
Holy Trinity, Jocelyn
St. George's, Echo Bay
The Chapel of the Intercession, Llewellyn Beach
The Rev. Rosalie Goos



St. John the Divine

Anglican Church



34 Godfrey Drive Copper Cliff ON

100th Anniversary
all are invited to the

Celebration Service and Dinner

Saturday, May 22, 2010 at 4 pm

For tickets or info call 682-2623 or email: stjohns100@gmail.com



NEWLY CONFIRMED: Mr. Gerald Edward Roberts was recently confirmed at a service of Confirmation held at St. Peter's, Sault Ste. Marie on Sunday, January 10, 2010 . Mr. Roberts is pictured with Bishop Andrews following the service.



From the Anchorhold



By Sister Mary Cartwright

In February we have one of the loveliest feasts of the Church (or at least we did!) Candlemas - the "Presentation of Christ in the Temple." It is also the "Purification of Mary." In my youth women went to be "Churched" after childbirth. Today the New Rites have a "Thanksgiving of women after childbirth." I wonder how often this is used!

We see Mary and Joseph and their baby, with two young pigeons (the offering of the poor) come to redeem Him as a firstborn, and to be blessed in His Father's House. Old Simeon has watched and waited - God has promised he will see the messiah before he dies and as he holds Him, he recognizes Him and he gives us the "Nunc Dimittis", that we say at Compline: "*Now Lord let your servant depart in peace... for my eyes have seen thy salvation.*" As Mary gives her Son into the arms of Simeon, the old and new dispensations meet, the old sacrifices go, as God provides the Lamb for the total everlasting sacrifice. Ann, the ancient (like me) prophetess, spreads the word. There is a prophecy from Simeon to Mary that a sword will pierce her heart also, so that the thoughts of many hearts may be revealed. No wonder Mary ponders. From the poetry of the "Nunc Dimittis" we go on to remember two poets, Caedmon (650) and George Herbert, Priest and poet whose many hymns we still sing (hopefully). Then we have dear Polycarp, Bishop, who when offered a loophole because of age, replied "86 years have I served Him and He has done me no wrong, shall I then deny my Saviour?" We have Anskar of Sweden; Cyril and Methodius, missionaries to the Slavs; and last but not least Hannah Greer Comme, founder of the Sisterhood of St. John the Divine. Thank God for all Religious who try to live in God's time, with peace and prayer, busy, but at His work. Pray for us!

Ash Wednesday falls on February 17th - a very early Lent this year. Remember that Lent means "spring" - a time weeding, planting and growing, not outdoors but in our souls. Try more prayer, a Lenten book, take on some extra work for God, as we move from Ashes, the mark of our mortality - to Easter to eternal life.

Here is a George Herbert verse, a good one for Candlemas and now.

Ash Wednesday

*Come my way, my truth, my life.
Such a way as gives us breath,
Such a truth as ends all strife,
Such a life as killeth death.*



JAZZ IT UP A BIT! The Joe Petch Trio entertained parishioners and guests at St. John the Evangelist, Thunder Bay at an Advent jazz concert on December 18, 2009. The concert included classical jazz tunes, familiar hymns and Christmas music. Pictured from left to right are, Jim Krwczuk on drums, Chris Dorota on bass guitar, and Joe Petch on piano. All three are students at Lakehead University.

New Year's Levee at Bishophurst

By the Rev. Mal Binks

Bishop Stephen Andrews and his family welcomed residents of Sault Ste. Marie to Bishophurst, the official residence of the Bishop, on January 1, 2010 for his first official New Year's Levee. The event was well attended, on a cold but bright day. Guests enjoyed a lively social time and were treated to large quantities of refreshment served by the ladies of Christ Church and St. Peter's, Sault Ste. Marie, who jointly catered the event. The hard-working ladies were Gwen Fantham, Marg Bovington, Marie Benson, Laura Avery, Jeanette Maki, Marilyn Schmidt, Nora Jennings, Carol Brownlee, Emily Noble, and Viola Roberts. The formal tea pourers were Ruth Binks, Rosalie Goos, Doreen Stadnyk, Connie Elkin, Renee McManus, Beverly Gaines, Karen Burke,

Ruth Corston and ACW President Margaret McDonald. The Bishop's Levee is an annual event that continues a tradition begun in the early days of the diocese.

This was also an opportunity for the public to see the freshly painted heritage building, one of the oldest and more architecturally interesting stone residences in the city of Sault Ste. Marie. Bishophurst is the scene of many diocesan events each year and houses interesting historical artifacts dating back to the late 1800's. Visitors were guided through old documents and photo albums by Charlotte Haldenby who spends many hours identifying unnamed people and objects in the thousands of photographs. Guest were invited to assist in identifying the "unknowns" in the collection.



GUEST OF HONOUR: Margaret Boissineau gathered with friends and family in celebration of her 97th birthday at St. James', Goulais River.



WELCOME TO BISHOPHURST: The Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma, his wife Fawna Andrews and their daughters Claire and Ellen Andrews welcomed residents of Sault Ste. Marie into their home for the Bishop's New Year's Levee.

St. Michael's, Thunder Bay continues historic tradition

Continued from Front

the old manger, plus doll Jesus were tidied up and made presentable. The three narrators were summoned to extra practices so that they no longer were intimidated by microphones or the high stools on which they were to sit.

The big day of the production was at hand. The children's excitement permeated the whole church as they anxiously waited for the Rector to preface the service with the usual sentences and formalities. Then all sat in the pews and a hush fell over the gathering. It started as the baby nursery class, each holding a glittering star as big as themselves, came onto the stage. "Star light, star bright, biggest star I've seen tonight" they called out. "I wish I may, I wish I might welcome Jesus to come tonight!" What a stunning start.

The play then unfolded with the narrators in firm control of the script, allowed the actors to take their places for the scenes being described. The young actors called out their brief lines as the Prophets foretold their message of hope, the angels announced to Mary and Joseph the coming of the baby, as the census requirement of Caesar Augustus was announced. The trip to Bethlehem was portrayed and the baby was born. Again the angels were seen announcing to the shepherds the Wonderful News, and

they in turn hurried to see the miracle. Lastly the Three Wise Men were summoned onto the stage and they brought their gifts to the baby. In the end every character was on stage providing a picture of the completed story. The final lines of the Narrators summed up the whole story as they loudly announced, "And that is the story of how Jesus was born!" The Nursery class brought the climax of the presentation to a close as they carried their huge stars back as everyone gathered around to sing, "Away in a Manger".

St. Michael's Parish has mounted a Christmas dramatic production of Christ's Nativity almost every year of its now 102 year of existence. The Sunday School, now called the STEPS program, has been, and continues to be, a major force energizing this parish. With up to 30 youngsters in weekly attendance, the efforts of the leaders, parents, and congregation members can rightly say that our children are a dynamic force. This year's presentation was truly the story told by the children of the miraculous Nativity which they enjoyed and understood. It ranks among the most successful presentation over the years and it solidifies the purpose of our STEPS program, the letters of which stand for "Stories, Told, Experienced, Practiced and Shared."



MAKING THEIR WAY TO BETHLEHEM: Declan Lozinski (R) and Quinn Baker took on the role of shepherds at the recent production of the Nativity story performed at St. Michael and All Angels in Thunder Bay. Almost every year, for the past 102 years, the parish has come together to create a dramatic portrayal of Christ's nativity.

Christmas party for kids in Bracebridge

By the Rev. Kelly Baetz

Sometimes the road to Sunday School must be dotted with some bridges. That is the approach St. Thomas' Anglican Church, Bracebridge, has been taking in recent years, creating a schedule of annual special events for children to gently introduce them and their families to the parish. This church has found that while families may not come on a Sunday morning, they will often come to our Christmas party, or Vacation Bible School, or Valentine's Day Princess Tea or other events quickly taking on "tradition" status around here!

The Kids' Christmas Party this season was a very encouraging example. All rejoiced to welcome 28 children to our parish hall for a wonderful celebration including crafts, clowns, face painting, a visit from St. Nicholas, great snacks, and a birthday cake for Jesus. Each child received a personal gift. Most parents stayed for the party and enjoyed getting to know each other and meeting members of St. Thomas'. The picture accompanying this article does not include the whole group as we could not fit them in the frame! It was great to see some children return from the church' summer VBS and from other events, including the "Awesome Autumn Adventure" held on

Monday nights throughout the fall. Although rarely, if ever, are some of these families seen on Sundays, they are part of the family and are taking significant first steps in learning about Christ. Some children have come on Sundays indeed, both to the morning and evening services, and for that thanks is given.

What's needed to build this kind of ministry includes committed volunteers (of course), advanced notice to busy families of upcoming events, lots of prayer, and above all a genuine belief that a relationship with Christ will give new and abundant life to children. St. Thomas' has found that when someone is willing to organize an event and take the lead, other people are more than happy to volunteer. Members of the church give thanks at St. Thomas' for Bev Van Der Jagt who has taken on significant leadership in this way, complementing the faithful work of our Sunday School teachers and other volunteers.

This church prays that God will bless these efforts to reach out in creative ways, and that we and churches all across Algoma will more and more become places that truly welcome and minister to people of all ages.



CHILDREN'S CHRISTMAS PARTY: 28 children joined together in the parish hall at St. Thomas', Bracebridge to celebrate Christmas. The fun included crafts, clowns, face painting, a visit from St. Nicholas, snacks and a birthday cake for Jesus. This is one of a series of annual events for children held at St. Thomas'

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send your material to us at: anglican@muskoka.com

Teach children to share and to give and to help

By Charlotte Haldenby

There are three very important little girls on my arc of our circle.

Maggie Ann Lawson, (related to our former diocesan Chancellor) is six months old and comes to visit her grandparents next door from London. She has that angelic smile of young babies, and her big warm brown eyes are taking in everything, and if you smile back, her smiles get even bigger!

Isabella Lee Ross, my grand-niece, has not actually been here yet, but her pictures are all over my living room. She too has that great big smile that makes you have to smile back, and big blue eyes that really examine you and everything else right to the core. She is two years and a day older than Maggie Ann, and this year her vocabulary has been really growing! And the most important words are "Mine!" and "No!" Yes, Grandpa and Daddy can put the rails for her train set together, but when it comes to moving that engine it's "Mine!" And when it comes to going home from any family gathering, it's "No!", even when she knows she's tired, and "No!" again and finally, with resignation, and a sigh, a very little "No", as she waves goodbye.

And then there's Ella Zachary, on my other side who is almost two years older than Isabella. Ella started school this year, and wasn't too happy. "How's school?" "Alright." "What's the best thing about school?" "Noth-

Looking at the World

ing!" It's hard to go from being the baby in the family, and even in the extended family, to being one little girl among many little boys and girls who have also been the baby of the family. But give her a month, and hey! She's back with her hoppy, skippy attitude, running full tilt at the world.

When it comes to the environmental conference in Copenhagen, or human rights conferences, or poverty, or disease control or any world issues, all of us in our three houses think about these little girls and the world as they will know it.

It's not enough to say, "Well aren't we lucky!" and stop. There's another part to that sentence. "How can we help out?"

I'm sure I've already told you my favourite story from the book *Ten Lost Years*, about the little daughter of the storekeeper in a town out West during the Depression. Her mother kept asking her what happened to her mitts, and finally talked to the teacher. The mystery? Other little kids were taking her mitts because they had none! And somehow she always had some the next day, so maybe it was alright! So that mother just kept knitting mitts like crazy, and

never asked what happened any more.

In Greg Mortenson's *Three Cups of Tea*, when this mountain climber found his real mission in life was to build schools in Asia, when he asked 250 big name celebrities in the US for financial help only one made a donation. But when he walked into a school and told kids about other kids who didn't have a school, there was an immediate response.

Isn't that just like Craig Kielburger finding out about work-

"There's supposed to be an altruistic gene. But if caring about other people is nature, it's also nurture."

ing children in Asia, and telling his friends and starting the whole Free the Children movement! And how about his brother Marc who in Grade eight did a science fair project based on healthier ways to clean your house, and won the Canada Wide Science Fair championship!

And how about those senior boys in that school in New Brunswick who found out the school bullies were going to make life miserable for that little grade nine guy who came with a pink shirt on the first day, and went on all their social networks and had all the big

guys wearing pink too!

There's supposed to be an altruistic gene! But if caring about other people is nature, it's also nurture! What do your kids see you do?

The Kielburgers' mum actually talked to homeless people on the street as if they were real people just like her family and gave her spare change. The little boys picked up on the fact that some people weren't as well off and that they could do something to help.

Those boys in New Brunswick were not the Big Men on Campus. They had faced bullying themselves, and they wanted to help.

The Dalai Lama says the greatest tragedy of the present is that we are raising a generation of passive bystanders. Archbishop Desmond Tutu says he looks at the morning paper and can see his "to-do" list.

The Kielburgers had a big rally in Vancouver in the fall (I think) and encouraged kids to get out there and see how much they can help with ten hours of their time, and \$10 of their money! Doesn't sound like much when you think in terms of one kid, but hey! Imagine if it was all kids in Canada, and, or even all adults in Canada!

If you want to be really inspired to get your kids to be compassionate, and courageous, and building community, please get the Kielburgers' latest book, *The World*

Needs Your Kid: How to Raise Children Who Care and Contribute. It has interviews with all sorts of famous people, and little essays by Archbishop Tutu and Jane Goodall and Steve Nash! Lots of pictures and colour! And the ideas don't need a lot of money, but maybe a bit of quality time!

Don't go completely crazy like the woman in the January 18 issue of Macleans who tried to live for a year on all the advice Oprah gave! Pick and choose the advice that fits you and the kids you care about at the age and the funds and time you have, with maybe a few tweaks.

Many of you parents and grandparents and neighbours probably already are doing some of the recommended things.

The Mesichs here in Sault Ste. Marie sure are. There was James, age 11, standing up in the intermission of the Christmas play at St. Luke's, and explaining why it was so important for the audience to contribute to the offering. He wanted to help kids who were having a tough time, and he had looked in the World Vision catalogue and you could buy chickens or maybe bigger animals and this could mean kids could go to school. Or you could contribute to Christmas Cheer here! Yeah, James! Yeah, Jane (our diocesan treasurer), her husband Mark, and their other star, Catherine, age eight. You are making the world better for us all.