

Pasta dinner in Sturgeon Falls

By Carole Anne Friedrich

The back page of the weekly service leaflet at St. Mary Magdelene, Sturgeon Falls is the place to look if one would want to know what's happening in the church itself or in areas of evangelization. The months of November and early December were busy, so the "back page" was chock full of things to do, things to help move one into the Christmas spirit and just plain things to do for fun.

Time was spent caroling, packing Christmas food baskets, welcoming visitors for special family events such as baptisms, baking and serving at the Christmas Bazaar and presenting a gift to the community of Sturgeon Falls. That last entry needs clarification. It's a whole new event for St. Mary Magdelene. Some people are persistent when they know that they have a good idea. Richard Samson has recently been promoting a plan that has been simmering in his consciousness for the past two years called "Pasta for the People". It finally became fact on Thursday, December 17, 2010.

On that day over eighty "drop-in" guests were served a free spaghetti supper, including salad and desert, by members of St. Mary Magdelene, Sturgeon Falls. Mr. Samson was amazed and in awe, and claimed to be truly blessed by the experience. What amazed the author was his firm conviction, from when the light first shone on this idea, that people would come.

It took some organisation to get everything in place. Anyone who knows Richard Samson will admit that if you ask him to give you something to do he'll leave it up to you to decide what you'll do. Not always a good plan for such a weighty endeavor. But everyone adapted to that style of leadership and made suggestions, formulated plans, and just did what ever needed to be done. One team went shopping for great amounts of food, not even knowing whether it would all be eaten. Another team made the meatballs and a team cut up vegetables while crying into their onions.

Various and numerous volunteers made great amounts of Apple Crisp. Another crew set up the hall in expectation of a large turn-out and someone erected a lighted sign on the church lawn. Fliers were posted at various sites all



DINNER IS SERVED: Richard Samson donned the chef's hat for the "Pasta for the People" dinner held at St. Mary Magdelene in Sturgeon Falls on Friday, December 17, 2010. Mr. Samson was the driving force behind this feast of food.

over town and handed out on cold winter evenings at storefronts to shoppers as they passed by. Snow removal from an adjacent municipal parking lot was arranged by a friendly municipal town councilor with a public works crew to ensure adequate parking space.

A crew of volunteers turned up on "Pasta Day" to act as greeters, cooks, servers and cleaners. Many individuals provided service on various teams and performed

multiple and assorted tasks. The underlying faith that people would turn up was shared with Mr. Samson, and they did!

A feeling of camaraderie, friendship and joy pervaded the whole project from start to finish. The kitchen was very warm with steam from the cooking of pasta and the constant dish-washing. Several times the preparation and cooking crew had to vie for space with individuals bent on cleaning up and

washing. A feeling of happiness and cooperation permeated the evening. Visitors and guests called out to people they knew across the room and the warmth of fellowship and caring was felt by diners, servers and cooks alike.

Krista Kreder crowned Richard Samson's head with a chef's hat she had made especially for the occasion, and in spite of the heat from pots of boiling spaghetti, he

See Over – p. 5

Inside Algoma



Something a little different at the Church of the Epiphany, Sudbury

Parishioners at the Church of the Epiphany in Sudbury were encouraged to participate in a "Progressive Nativity" during Advent.

See p. 4



St. Paul's, Thunder Bay celebrates the travels of the wise men

A pageant, featuring some thoughtful and storytelling camels, was held at St. Paul's in Thunder Bay in January.

See p. 8

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Wednesday, February 16.**

Send items to:

Mail or courier:

P.O. Box 221

1148 Hwy 141

Rosseau P0C 1J0

E-mail:

anglican@muskoka.com

New ministry celebrated in Sault Ste. Marie

Christ Church and St. Peter's welcome new priest

By Emily Nobel and Marilyn Schmidt

On Wednesday, November 24, 2010 a Celebration of New Min-

istry was held at Christ Church, Sault Ste. Marie. Rev. Rick Reed was inducted by the Rt. Rev. Dr. Stephen Andrews into the Parish of Christ Church and St. Peter's Sault Ste. Marie. Rev. Patrick McManus from St. Mathew's, Sault Ste. Marie gave an uplifting and interesting sermon. The Lections were read by Marilyn

Schmidt of St. Peter's and Randy Riauka from Christ Church. Wendy Bonenfant from Christ Church led the Prayers of the People. The congregation for this special gathering was overflowing.

Rev. Reed, his wife Julie-Ann and children India, Hannah, Liam and Ella were welcomed to the Parish. In attendance to welcome

the Reeds to our Diocese were Fawna Andrews, Ven. William Stadnyk and his wife Doreen, Ven. Hugh Hamilton, Rev. Mal Binks and his wife Ruth, Rev. Canon Earl Burke and his wife Karen and the Diocesan Congregational Development Officer, Rev. Dr. Jay Koyle. A delicious lunch and reception followed provided the

service. Christ Church ACW arranged the reception.

Rev. Reed came to the parish from the Diocese of Brandon Manitoba where he served a four point parish. He was interviewed and chosen by our prayerful Concurrence Committee. The members were from Christ Church,

See Parish – p. 4

Diocese of Algoma Anglican Church Women

DEVOTIONS FOR JANUARY

The book, *In His Image* by Dr. Paul Brand and Philip Yancey, explains so beautifully how wonderfully our bodies are created and how everything about them relates in some way to our great God who created us the way we are. Last month we discussed how we are dependent upon air and our respiratory systems for our very lives, and the Holy Spirit, the breath of life for our spiritual lives.

As I write this, we are in the week of Prayer for Christian Unity and Dr. Brand, in his book, goes into unity and belonging which fits in very well. In previous articles, we've seen how well the body functions, each system created from tiny cells, all working together for the proper functioning of its system and ultimately each system working with all the others for the good of the whole body. How do all these cells communicate and work with each other for the common good?

There are one hundred trillion cells in the body which must cooperate together to form a functioning human body. It all happens as God designed it to. This unity and cooperation are what makes our planet and all living creatures on it, the universe, other planets, stars galaxies all function. Everything interacts and affects the other. It is the same with our lives as Christians. We were meant to work together and depend on each other, not exist in a vacuum. So how do all our cells work together to form my unique body or yours? Scientists have many theories, I believe it is God's doing: His perfect plan. The Holy Spirit is the "current" of communication that runs between God and all the cells of His Body, the Church. The Bible calls it the fellowship, the communion between God and us. In

my human body each cell shares a sense of belonging that links all the cells to each other's DNA forming a unique person: Me!

So it is with Christ's Body, the Church. We, each one of us, take on His Name and identity and share a sense of belonging. The Holy Spirit lives in those, and only those who belong to Christ's Body. The Spirit gives us a sense of "sonship" so that we can approach God as His Children. This work of the Spirit assumes a unity among the scattered and diverse members of His Body. It is a unity guaranteed by the Spirit's presence. It overcomes doctrinal and artificial labels. We are Christ's Body and are to act in a manner that shows we accept that and act accordingly. At Pentecost, God established His presence by knitting together the members of His Body, in His Spirit.

As the Incarnation gives way to Pentecost, the departure of God in the flesh opens the way for the presence of God in Spirit to live inside us! The Holy Spirit brings with Him the quality of communion that defines Christ's Body as decisively as my DNA defines my body as Me.

In Christ's Body, the Spirit establishes a connection between each "cell" and the "Head" (Ourselves and God) but also between all the 'cells' in the Body of Christ. God calls us into a community. Jesus prayed for a richer experience of unity in His Body: "That they all may be one, Father, just as you are in me and I in you." John 17:22b. Do we see the wonder of that unity in the Church, a unity based, not on social class or interest groups, on kinship or race, but on common belonging in Jesus Christ? Food for thought as we pray this week especially, for Christian Unity.

Hymn 565 *The Hymn Book* by John Oxenham

In Christ there is no east or west,
In Him no south or north,
But one great fellowship of love
Throughout the whole wide earth.
In Him shall true hearts every
where,
Their high communion find,
Whose service is a golden cord,
Close binding all mankind.
Join hands disciples of the faith,
Whate'er your race maybe.
Who serves my Father as a son
Is surely kin to me.
In Christ now meet both east
and west,
In Him meet south and north
All Christly souls are one in
Him
Throughout the whole wide
earth.

Bibliography: *In His Image* Dr. Paul Brand and Philip Yancey

By Ingrid Koropeski- ACW Devotions Secretary

No heat in the church at St. Simon's, Temagami

*Rev. Grahame Stap
tells the cold, yet
warm tale*

By the Rev. Grahame Stap

Ina and I arrived at the little church in Temagami at about six thirty on Christmas Eve to get ready for our seven o'clock service. As we entered the church I knew something was wrong: no lights and very cold. The lights were an easy fix just flick the switch and our darkness became light. Heat, however, was another problem. No matter what we tried nothing worked. It looked like we were in for a very cold service as the outside temperature was about minus eight and even with the candles lit it was not much better.

As people arrived I advised them to keep their coats on and just hoped they would stay. Most of our parishioners like most churches nowadays are not exactly young and their ability to withstand the cold is not what it used to be.

Rather dispirited, I went into the little side office to robe. As I dressed I could hear laughter coming from the church so I peeked around the corner and much to my

surprise not only was the church full but people were hugging each other and some were bringing chairs over from the legion. As I looked on in amazement I could see that there were people from the Roman Catholic Church. They don't have a Christmas Eve service just Christmas day, and from the United Church which had unfortunately recently closed and our own parishioners plus others I had never seen before. The little church on the hill holds about thirty-five people if we used a shoehorn. That night we had forty-seven people.

Just before the service started Sue, our musician, whispered to me that Michael was there and would be playing his violin. Also Fay and Carolyn would be singing *O Holy Night* right after the sermon.

We opened with *O Come All Ye Faithful* and I almost cried if ever there was a time when all the faithful came and shared the love of God it was that Christmas Eve. Soon the body heat overcame the cold and everyone started to take off his or her coat.

After the collect a lady rose to read the first lesson I had never seen her before, yet here she was standing and reading. The psalm was read and followed by the second lesson this time read by one of

our own parishioners. As the lesson ended Michael stood up and started to play *Silent Night*. The congregation started to sing and magic filled the air. I am sure even the angel chorus could not match the sheer joy felt by all that night. Outside I could see the lights of the church sparkle on the snow. It is hard to describe the feelings that were filling the hearts of us all but I think we all knew that Jesus was born and the world has never been the same. This feeling resounded even more as Fay and Carolyn sang. Probably it was the wonderful atmosphere but as their voices rang out you could have heard a pin drop.

It was a shame that our Roman Catholic brothers and sisters did not feel comfortable in coming forward to share in the Holy Eucharist. I pray that there will come a time when all people can come to the table of the Lord regardless of denomination. Until that time we can, as we did, come together as children of God and feel the wonder of the presence of God and not care if the heat is on or not the love of God will, as God did that night, always keep us warm as long as we share it together.

But as always it is only my opinion



IN THE CROSS OF CHRIST I GLORY: The cross, which sits atop the steeple of the Church of the Redeemer in Rosseau, stands tall on a cold day in February as it has for many decades.

Algoma Anglican E-mail Address

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

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

Liberating news: the future belongs to God

Dear Friends,

I have chosen as my motto for the coming calendar year a verse from Jeremiah 29: 'For surely I know the plans I have for you, says the LORD, plans for your welfare and not for harm, to give you a future with hope.' (v. 11, NRSV). It is a verse that is guiding the thinking of our Congregational Development Officer, The Rev. Dr. Jay Koyle, as he prepares to roll out the benchmarks of healthy congregations and trains regional assessment teams. It will also serve as a theme for our Synod in May. So let me take this opportunity to say some things about why I chose this text.

The historical context of the verse is the fourth year of King Zedekiah's reign (c. 594 BC). Zedekiah had been set up in Jerusalem at the tender age of twenty-one as a puppet king by the Babylonian ruler, Nebuchadnezzar, after his army subdued the city and deported its leading citizens in 597. The Babylonian king presumably chose Zedekiah because he was weak and easily intimidated. However, around the time of the events described in Jeremiah 29, Zedekiah had begun to get restless. Knowing that Babylon was having to quell turmoil in other parts of the province, he flirted with neighbouring states in a bid to establish a coalition of independence.

News of his contemplated alliances encouraged both the inhabitants of Jerusalem and those in exile in Babylon. The ensuing speculation was fuelled by prophets who assured victory for Judah in the event of a revolt. Jeremiah was alarmed by the futility of their intentions and responded to these wild ideas by sending a letter to the exiles counselling patience. 'It will be a long time,' he said, 'build houses and live in them, and plant gardens and eat what they produce.' (29.28)

This was not a message the poor exiles wanted to hear. They had glimpsed a chance to throw off the yoke of their oppression, to seize their freedom, to engineer their own future. How could God possibly want them to acquiesce to the status quo? Had God actually given up on them? The answer Jeremiah returns is that God had not abandoned them. In fact, he was very much committed to taking care of them. However, God says that their future is not of their own design. It is his future, and because it is his, and not theirs, it must be received and not achieved.

Moreover, because the future belongs to God it will be a prosperous future, even in exile: 'For surely I know the plans I have for you, says the LORD, plans for your welfare and not for harm, to give you a future with hope.' The word translated 'welfare' here is the familiar Hebrew word shalom. Shalom is an important theme in Jeremiah. It comes at the beginning of the work where the false prophets proclaim 'Peace! Peace!' (6.14; 8.11). The exiles took

this to mean a promise of independence and all of the external benefits self-determination would bring. But Jeremiah says that this is not real peace. There can be no peace when a community lives under the threat of calamity. There can be no peace where people are insecure or infirm (12.5, 12). Peace is more than the absence of conflict or confinement; it is where there is the presence of good: indeed, the presence of God (8.15; 14.19).

This verse gives me encouragement. There is a sense in which we as a Christian community live in exile, and we are restless. Our Church is being increasingly marginalised in our society. Institutionally, we no longer enjoy the respect or popularity we once had. We are worried by declining attendance and declining revenues. And we are tempted to think that if we could just take control of our own destiny, we could turn the ship around. You have heard such voices yourselves: let's lower apportionment so that we can invest more in local ministry; let's raise apportionment so that we can expand our programming; let's change things to attract the young; we can't change things or we'll lose the old; let's close churches because there are too many; let's fill churches with new Christians; let's endorse a strategic plan with benchmarks that . . .

My friends, I have liberating news. The future is not ours. It is God's. Our welfare does not depend on our ability to contrive a destiny for ourselves. It depends, rather, on our faith and humility; faith in the goodness of God, and the humility to accept the blessing he wishes to bestow. This year promises to be an exciting adventure for us all. Many congregations have already begun to witness God at work in their midst in new and exciting ways. I am confident that as we look to God to supply our peace, we can meet the future with confidence and hope.

Yours in God's future,



+ Stephen Andrews

Stephen Andrews
Bishop of Algoma

Frances Ridley Havergal

By the Rev. Richard White

We know her best known hymn, as one of the most loved in our Anglican hymnals. Its composer was Anglican hymnist, Frances Ridley Havergal (1836-1879). She lived a life of unfeigned saintliness. One biographer called her, "a bright but short-lived candle in English hymnody." Her brief life was sold out to God. Well educated, multi-lingual, optimistic and inspirational to be around, Frances made a commitment to Christ at age fifteen. She later wrote that "earth and heaven seemed brighter from that moment." In a candid style that might embarrass modern Anglicans, she would write:

"There was a time when I saw clearly I could not save myself—that I deserved hell in many ways, but most of all, this—that I owed the whole love of my heart to God. Jesus had so loved me as to die for me, and yet I had treated Him with daily, hourly ingratitude. I had broken the first commandment, and as I owed all my life—future and past—to God, I had literally "nothing to pay;" for living to Him, and keeping His commands for the future, would not atone for the past. I saw the sinfulness of my heart and life. I could not make my heart better. "The soul that sinneth it shall die." So, unless sin is taken away, my soul must die and go to hell. Where then was my hope? In the same Word of God (1 John 5:10), it is written, "He that believeth on the Son hath the witness in himself," and (John 3. 36), "He that believeth on the Son hath everlasting life..."

None of her hymns demonstrated her deep love of Christ as much as her best known hymn, *Take My Life and Let It Be*. Buried in the lyrics of this popular hymn are clues that give us a story about why it was written, and tell us about the passionate soul behind it. The year was 1874. She was living in Worcestershire, England. Her health was never good, and she decided to take a few days and visit a summer house for a rest.

But what she discovered at that summer house became the birth place of her most famous hymn. The other guests all seemed spiritually lost. It was as though God

History Byte

had given her a little mission field for a short period of time. Her heart went out to them. Forgetting about her own needs, and brimming with excitement, she wrote to a friend:

"I went for a little visit of five days (to Areley House). There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer 'Lord, give me all in the house'. And He just did. Before I left the house every one had got a blessing. The last night of my visit, after I had retired, the governess asked me to go to the two daughters. They were crying. Then and there both of them trusted and rejoiced."

Around midnight she began to write. What we know as a hymn, was actually the prayer she prayed for each of the ten people in the house. Each verse connects to a specific act she intended to carry out for God's glory and for the salvation of their souls while she was there. That night, she wrote, she prayed, she praised with so much excitement and anticipation that she could not sleep. Her written prayer, our hymn, finished with the words "Ever, only, all for Thee." The text said:

1. Take my hands and let them move
At the impulse of Thy love.
Take my feet and let them be
Swift and beautiful for Thee.
2. Take my voice and let me sing,
Always, only for my King.
Take my lips and let them be
Filled with messages from Thee.

Continued on page 4

ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma
The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor Jane Mesich, Treasurer

Produced Monthly by Peter Simmons

Send articles for publication to:

P.O. Box 221, 1148 Hwy 141, Rosseau POC 1J0
Phone (705) 732-4608 Fax (705) 732-4608
E-mail: anglican@muskoka.com

Please send subscription renewals and changes of address to:

The Algoma Anglican, Anglican Journal,
Circulation Department
80 Hayden Street, Toronto, Ontario M4Y 3G2

Postmaster: Please send all returns and changes of address to:

The Algoma Anglican, Anglican Journal,
Circulation Department,
80 Hayden Street, Toronto, Ontario M4Y 3G2

Synod Address

P.O. Box 1168, Sault Ste. Marie, Ontario P6A 5N7

Parish blessed by new incumbent

Continued from Front

VitoRiauka, Mark Scornaienchi, Rachel Tyczinski, Peoples' Warden and Melissa Wong. From St. Peter's members were Marian

Birkinshaw, Rector's warden and Emily Noble. The parish has been blessed by his energy, his Faith, his leadership and his dedicated work for our Lord.

Epiphany in Sudbury creates special Nativity scene

By Marion Collinson

At the Church of the Epiphany, Sudbury, something a little different was undertaken with the Nativity scene this year. It was made "Progressive Nativity". Throughout Advent parishioners, young and old alike, were encouraged to add pieces to the Nativity scene set up in front of the Altar. Animals, angels and stars, were added week by week. The children had fun making pieces to be added, including pinecone sheep and coffee filter angels and our Nativity became truly Canadian when a moose, goose and beaver all appeared

While most pieces were added on Sunday morning during the chil-

dren's time at the beginning of the service, many animals migrated, angels flew in and stars appeared during the week. Parishioners had fun checking out the Nativity each week to see what had been added. The baby Jesus was placed in the scene on Christmas Eve by one of the Sunday school children, and the Wise Men, all six of them, arrived on January 9, when the church's patronal festival was celebrated. This was a unique first-time experiment for the parish. With so many members of the parish making it their own, there is no doubt it will be tried it again.



VEGGIE TALES COME TO LIFE: Over the Christmas holidays Erin Hennell, left, a local Hammarskjold High School student and Stacey Livitski, right, nursery coordinator at St. Michael and All Angels, Thunder Bay, worked tirelessly to complete a Veggie Tales wall mural to make it a fun, bright and interactive space for younger parishioners



CELEBRATION OF NEW MINISTRY: On Wednesday, November 24, 2010, the Rev. Rick Reed, centre, was welcomed as the new incumbent of Christ Church and St. Peter's, Sault Ste. Marie. Pictured with Father Reed are, left, the Rt. Rev. Dr. Stephen Andrews and Rev. Patrick McManus, incumbent of St. Matthew's, Sault Ste. Marie.



SPECIAL NATIVITY SCENE: Parishioners at the Church of the Epiphany, Sudbury, were invited to add various pieces to the Nativity scene during the season of Advent in 2010.

Frances Havergal was a prolific writer of hymns

Continued from page 4

3. Take my silver and my gold,
Not a mite would I withhold.
Take my intellect and use
Every pow'r as Thou shalt choose.
4. Take my will and make it Thine,
It shall be no longer mine.
Take my heart, it is Thine own,
It shall be Thy royal throne.
5. Take my love, my Lord, I pour
At Thy feet its treasure store.
Take myself and I will be
Ever, only, all for Thee.
It became a mission statement
for her, not just for that weekend,

but for the rest of her life. Until her last breath, she wanted to give more, and more of herself to the Lord. In a delightful twist, the hymn actually convicted her in August, 1878 to make a courageous decision. She described that decision in a letter:
"The Lord has shown me another little step, and, of course, I have taken it with extreme delight. 'Take my silver and my gold' now means shipping off all my ornaments to the church Missionary House, including a jewel cabinet that is really fit for a countess, where all will be accepted and disposed of for me... I don't think

I ever packed a box with such pleasure."

She wrote over 80 hymns. This one is perhaps the most famous. She dedicated it to her father, an Anglican clergyman, and twinned it with a tune he wrote, "Patmos", and requested that any publication that included this hymn include the melody too. Few of us sing it to that melody today. She died in Swansea, Wales, June 3, 1879, at the age of forty-two, and was returned home for burial. On her headstone in Astley, Worcestershire, is engraved "The blood of Jesus Christ His Son cleanseth us from all sin" from 1 John 1:7.

Contact

The Algoma Anglican
at our E-mail address:
anglican@muskoka.com

Letter
from Bob will return in March

Over 100 fed at St. Mary Magdelene in Sturgeon Falls

Continued from Front

bravely and proudly wore it all evening. Sounds of Christmas carols floated down the stairs from the sanctuary organ played by Chris Wieluwsiewicz, entertaining visitors and servers alike through out the evening.

Between 4:30 p.m. and 6:00 p.m. that Thursday, over 100 spaghetti suppers were fed to guests and volunteers. Mr. Samson was

beaming in joy. His mantra not unlike the little engine who could of "I know we can, I know we can" fame, proved to be true. He's even into the planning stages for next year's event!

For all the church members it has been a thrilling experience, an event abundant in joy and love, and representative of the Spirit which is so alive and active at St. Mary Magdelene, Sturgeon Falls.

Silent partners

By the Rev. Dr. Frank Thompson

The 1988 Lambeth Conference of Anglican bishops declared in one of its documents that science and Christianity are "allies" sharing a "partnership" in study and research.

There are so many ways in which faith and science come together: in countless individual efforts and in great corporate enterprises such as education and health care.

The case may be different in matters of global import. Eminent scientists, speaking and writing on the basis of their expertise, have addressed with mounting urgency global issues in which they see a looming catastrophe for humans and other species.

Since about 1990 such scientists, often cooperating across national boundaries, have warned of the over use of the earth's resources, of uncontrolled environmental change and the destruction of the world's oceans as a reservoir of life. In these and related issues, as they point out, the fate of billions

of human beings now hangs in the balance.

Frank's Opinion

Most church leaders, together with most politicians and business people, are silent in these matters. A church agency or arm such as KAIROS may raise the alarm. And appeals are made on behalf of those affected by drought and storms. It's always good to help, but such appeals can indicate a focus on the symptoms rather than the systemic causes of global ills.

Can Christians, in thought and action, respond more adequately to the challenge that responsible scientists have made so clear? Or will we remain at best silent partners, at the worst, no partners at all, in the crisis now upon us?

The Australian climate scientist Tim Flannery, in a recent (2009) book, declares that it is *Now or Never*.



"PASTA FOR THE PEOPLE": Pictured are some of the crowd who were served a scrumptious meal at the pasta dinner held at St. Mary Magdelene, Sturgeon Falls on Friday, December 17, 2010. Over 100 spaghetti dinners were served.



NEW DOORS AND NEW STEEPLE CROSS: Rev. Paul Walmsley, centre right, holds the book for Bishop Stephen Andrews, centre left, as he says the prayers of blessing for the new doors and new steeple cross recently installed at St. George's, Espanola. The gathering took place on Sunday, December 12, 2010. The old wooden steeple cross blew off during a wind storm. The new cross was commissioned and installed by the family of Thelma Dagg, with the donation of a lift from a local contractor. (Photo by Dianne Walmsley).



PRESENT AT THE NATIVITY: This little beaver was one of the many additions to the "Progressive Nativity" created at the Church of the Epiphany during Advent 2010.



WARM MITTENS FOR THE CHILDREN: Father Rob Sweet, far right, joined Marleen Brown, fourth from right, in presenting mittens knit by members and friends of Trinity, Parry Sound and presented to the Children's Aid Society. Three staff members, from left, and Faye Marwood and Brian Middaugh, head of the CAS, gratefully accepted these warm mittens. Members and friends of Trinity have made this endeavour an annual undertaking.

DIOCESE OF ALGOMA ACW SPRING CONFERENCE AND ANNUAL MEETING

in Sudbury ~ May 31 and June 1, 2011
[Board Meeting Monday, May 30 at 4:00 p.m.]

OPENING EUCHARIST - CHURCH OF THE ASCENSION

1470 Sparks Street, Greater Sudbury
The Rt. Rev. Dr. Stephen Andrews Officiating and Presiding

CONFERENCE CENTRE AND ACCOMODATIONS

Howard Johnson Plaza ~ 50 Brady Street
Ph. (705) 675-5602 [mention ACW Conference]

GUEST SPEAKERS:

JOHANNA HENRY from the Stephen Lewis Foundation
[She liaises with grandmother groups across Canada,
led 42 Canadian Grandmother Delegates on a trip to South Africa
to visit projects supported by the Foundation
and to attend the African Grandmothers Gathering
on Manzini, Swaziland]

For registration and further information
contact:

Shelia Stevens
104 Juliette Dr., Hanmer, ON P3P 1H9
Ph.: [705]969-0176

*Plan now to attend
Don't miss this great chance to worship, plan our
future, and have fun together !!!*

Making submissions
for publication in
the Algoma Anglican?

1) Articles: If you're sending articles, we prefer to receive digital files. Our first choice is to receive attachments in Microsoft Word. Our second choice is for material to be pasted into the body of the E-mail message. Do not send WordPerfect attachments. We do not use WordPerfect in our production department.
2) Photos: If you're using a 35 MM camera, we prefer to receive

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

E-Mail address: anglican@muskoka.com

Algoma Cycle of Prayer

Friday, March 4 - World Day of Prayer
Sunday, March 6 - The Last Sunday after Epiphany
Parish of Western Manitoulin
All Saints', Gore Bay
St. Peter's, Silverwater
St. John the Evangelist, Kagawong
Wednesday, March 9 - 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

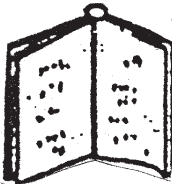
Sunday, March 13 - 1st Sunday in Lent
Northern Lights Parish
St. Paul's, Haileybury
St. John the Evangelist, New Liskeard
St. James', Cobalt
Christ Church, Englehart
The Ven. Linda White

Sunday, March 20 - 2nd Sunday in Lent
St. George's, Thunder Bay
The Ven. Mark Conliffe (Interim)

Sunday, March 27 - 3rd Sunday in Lent
Trinity-St. Alban's, Bala
All Saints', MacTier
The Rev. Dr. David Hardie
The Rev. Margaret Johnston (Priest Associate)

Sunday, April 3 - 4th Sunday in Lent
Anglican Youth - Pray for the youth and all leaders who work with them.

Sunday, April 10 - 5th Sunday in Lent
Parish of West Thunder Bay
St. James', Murillo
St. Mark's, Rosslyn
The Rev. Nancy Ringham
The Rev. Canon John Jordan (Hon.)
The Rev. Canon Paul Carr (Hon.)
The Rev. Anne Carr (Deacon Assoc.)
Sunday, April 17 - The Sunday of the Passion: Palm Sunday
St. Thomas', Bracebridge
St. Peter's, Rocksborough
St. Stephen's, Vankoughnet
The Rev. Kelly Baetz
The Rev. Barbara Graham (Deacon Assoc.)
The Rev. Barbara Nangle (Hon.)



From the Anchorhold



By Sister Mary Cartwright
February - and Candlemas again -the old name for the Presentation in the temple and the Purification of Our Lady. How Simeon must have watched and waited for the promised sight of the Christ. How many rich or holy people had he wondered about! But in this small Babe with poor parents, he recognises the Messiah as he holds Him in his arms, and prays, heartfelt, "Nunc Dimittus"; "Lord now let your servant depart in peace." We still sing this nightly. The new dispensation is here. Anna, that old and faithful prophetess helped Simeon spread the word and Mary ponders Simeon's words in her heart.
We remember Anskar, Cyril and Methodius; and two poets, one very early, Caedmon and one both priest and poet, whose hymns still inspire, George Herbert. Also, last but not least, Hannah Grier Coome, mother foundress of the Sisterhood of St. John the Divine. The Sisters hospitality and help have sustained me in my pilgrimage. Religious are desperately needed in the Church these days of dire lack of commitment to anything, not just to God. Please pray for Religious and more vocations to the religious life, and the Priesthood. Also think about a retreat with them and finding out who they are and what they do.

Here is a Herbert hymn to sing and think on.
*Seven whole days not one in seven
I will praise Thee
In my heart though not in heaven
I can raise Thee
Small it is, in this poor sort
To enrol Thee
E'en eternity's too short
To extol Thee*



SPECIAL LADIES RECEIVE SPECIAL HONOUR: From left, Linda Smith, ACW president at All Saints', Huntsville presented Jean Sutherland and Bernice Smith with Certificates of Recognition from the Huntsville group for their many years of service. Jacquie Howell, right was also present. Mrs. Howell is president of the Algoma ACW Board.

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

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.

Algoma Anglican E-mail Address

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

“Camels” star in pageant at St. Paul’s, Thunder Bay

By Mary Nock

“Oh Yeah, For Sure, Uh-huh!”

Such was the refrain of the three camels who travelled from Persia to find the Christ child this Epiphany in St. Paul’s, Thunder Bay. The story took these not-so-bright animals on the long journey from Persia carrying the gifts of gold, frankincense and myrrh for their masters, the three Magi. When they weren’t spitting and making strange sounds, these three ships of the desert, tried to determine who would receive the rich gifts they were transporting. Would it be a soldier who was willing to sacrifice his life for others? Would it be a king such as Herod? Would it be a priest in the Jerusalem temple? Imagine their surprise when they found out it was a child in a very humble dwelling.

In the end the camels came to realize that the child their masters

had found would give up his life for others, would be a king forever and was worthy to be worshiped. In fact, they had seen the “Son of God”. Don Harris as Drom, Daniel Klein as Ed and Jouni Kraft as Derry, portrayed the three camels and delighted the congregation with their lumbering ways. Healey Gardiner provided a crisp narration and David Nock, aided by the choir, sang the travelling song as the camels journeyed from one place to the other seeking the Christ child. The organist, Connor Curran, provided the accompaniment.

Although humorous, this pageant brought out the salient points of the Epiphany story, and provided a fresh viewpoint on that event of 2,000 odd years ago, even if it was through the eyes of three ungainly and unlikely storytellers!

Oh Yeah! For Sure! Uh-huh!



WE THREE CAMELS: From left in back, Don Harris, Jouni Kraft, and Daniel Klein hold the gifts being taken to give to the baby Jesus at the Epiphany pageant held at St. Paul’s, Thunder Bay in January. Healey Gardiner, front, narrated the production. Missing from the photo are vocalist David Nock, and accompanist Connor Curran.

Talk to your children and read them stories

By Charlotte Haldenby

My grand-niece Isabella knew she had to distribute presents under the tree to everyone else in the room before she got to open her own first present. And she did help us tear paper and see what we all had received. But when it came to the first corner tear on her own present she began dancing for joy.

“My Alphie playskool, Daddy!” And the robot already was talking before David could extract it from the box. “My name is Alphie and I want to be your learning buddy!” Well, David had to put in several cards right away and watch her answer the questions by punching the buttons on the robot’s chest, with such squeals of delight, before anything more could happen. Alphie kept telling her in several different ways what a smart learner she was, and we were all amazed at how well she did on the questions! She is a privileged little girl, and not just because someone could pay \$39.99 for this toy!

She lives with both parents and has three grandparents and a great grandmother within five miles of home, always on call. She has people who talk to her and people who read her stories, at the very least before her nap and before bed, and an extended family and her mother’s riding students who also talk to her. So no wonder she has a large vocabulary and is definitely reading-ready!

It’s not always the same for the kids at St. John’s Back to Basics program here in the Sault. There are Wednesdays when little girls demand that I read every story they bring me, until I am hoarse from reading out loud! At the end of last year Ruth Binks brought in a donated book with three sto-

Looking at the World

ries of Little Bear, and a young girl from a troubled family, then in Senior Kindergarten, wanted me to read it to her right away! However, by the second sentence, she said “I think I can read the story to you”. OKAY! And she did! There was one three syllable word that she tried to sound out, and I had to help with, but two pages on there it was again, and she remembered. There was dancing in the streets.

At least these little girls speak English! Imagine being an immigrant at age eight from the Dominican Republic to New York City, and being put into English as Second Language classes with children from all over, when you haven’t even had school back home. That’s really hard. Then imagine suing the New York City Board of Education because you still don’t know how to read when you finish twelve years of education. They give you a \$100,000 tutoring grant for the next two years. This is Yamilka, age 23, trying to get home from the tutoring academy on the subway one night when her usual station is closed due to construction and it takes six hours, because she still only recognizes a few letters of the alphabet. She’s afraid to ask anyone for directions as she’s not sure where she is and she might seem stupid.

Eventually we find out that she is dyslexic, but she also has trouble hearing distinct sounds and a slow memory, so everything has to be repeated many times. She is one of the key case

studies in *Why Cant U Teach Me 2 Read?* by Beth Fertig, a study of educational reform, under Mayor Michael Bloomberg, by standardized testing and holding teachers accountable for improving achievement scores in their classes, or their school loses grant money! It is overwhelming in detail, and it would help to live in New York and be acquainted with the schools mentioned and their socioeconomic environment. But Yamilka’s story shows the problems for immigrant children and special Ed students. Maybe the problems of having business men run schools just as if all kids were the same raw material entering a steel plant has some influence.

When we lived in the Yukon in the 1950’s, the local fishing and hunting native population had recently been told that all of their children had to be in school.

“Get your little kids to tell you stories, and write them down, until they can do it themselves.”

They all had to start in Grade One, with all the little white kids. One boy, George, had done three grades each year for two years and was in my Grade seven class with his age group; but what about the other kids our age who were struggling with language issues, and cultural issues and being surrounded by little kids? What bureaucrat thought that up? By the time my sister Ruth started school a few years later, the older kids had all dropped out as soon as they legally could, and the native kids in her class were normal Grade one age! But what

a tough few years for a group that never quite fit, not learning how to fish and hunt from their parents and not fitting in white people’s school either!

So it was with great delight that I read *The Kids from Nowhere* by George Guthridge. He is a lower 48 American who decides in 1982 to teach in a Yupik Eskimo high school on the farthest west island of Alaska, in hopes of making lots of money from isolation pay. And yes, on a clear day they really could see Russia. The Alaska Department of Education does allow high school credits in traditional hunting and fishing and crafts, so there is not that alienation, but the usual academic curriculum has little connection with real life, so the kids are turned off. That is, until he is assigned Future Problem Solving as part of his duties. This is based on the thinking skills I mentioned in my column on the oil spill. By talking about the skills you need to be a good hunter, he gets the kids to buy into the program, especially as there is a trip to the state capital if they do well on the practice problems. And they do!

But the second year is truly amazing. By ordering all the resources they can, and devoting themselves to this team just as much as their successful sports teams, and building on all sorts of thinking systems, native and white, they win the state and get to go to the nationals in Cedar Rapids, Iowa. They do make a detour to find out more about genetic engineering from some professors in Seattle, who are totally amazed at what they’ve already learned. And they win the national championship! You

will laugh and cry with them all the way!

A grandparent at my table at the Museum Volunteers appreciation lunch in December, when he found out that I was a retired high school teacher and a man there was a retired elementary principal, asked us what to do because he’s sure his grandson in Grade eight cannot read properly! First, we said, look over what the child brings from school and see if there are any problems in processing text or in writing and go in on parents’ night or make an appointment with the teacher if there are constant problems you can see, so that testing can be done, and new methods used. The sooner the better.

But for all of you who have little children in your lives, please talk and read to your children, even before day one. Make sure that every parent has a library card, so there are books to be read in every home. It could be part of a “Welcome Baby!” package in the hospital. And encourage parents to read for themselves. Talk about the pictures in picture books; don’t just read the text. Read those rhyming stories by Dr. Seuss, or real sounding stories like one of my nephews’ favourites, *Thomas’s Snow Suit* by Robert Munsch. Get your little kids to tell you stories, and write them down, until they can do it themselves.

As for Isabella, on January 1, 2011 she got her truly most wonderful “present”, a baby sister, Elianna Grace. Her second name is for my mother who died last January. How soon can we look forward to Isabella “reading” Elianna stories, getting her ready for that necessity, and adventure, of reading ?