

All Saints, MacTier celebrates 100 years of faith and worship



SPECIAL GIFT: Pictured from left Edith Morgan, People's Warden at All Saints, MacTier and Fred Ineson, Rector's Warden, and Rev. Dr. David Hardie, incumbent, receive a copy of the ceremonial edition of *The Gospels* from Patricia Gidley of Trinity-St. Alban's ACW, Bala. This was a gift in celebration of All Saints 100th anniversary.

By Patricia Gidley

In 1908 when the Canadian Pacific Railway between Toronto and Romford, near Sudbury, was completed, Muskoka Station was made a divisional point where the crews changed. In time a post office was established and called Muskoka Station. After mail for other "Muskoka" locations caused mix-ups, a new name was chosen, "MacTier" after A.D. MacTier, General Superintendent of the

CPR's Eastern Division.

Around the same time, an Anglican Lay Missionary ministered to the men working on the track and, when Muskoka Station came into existence, he began holding services in the boarding house. This was Charles Robert Clerk, 1850-1911. He farmed in Freeman near MacTier and Foot's Bay and built a log house and log chapel.

In July 1912 work began on the Anglican Church in MacTier

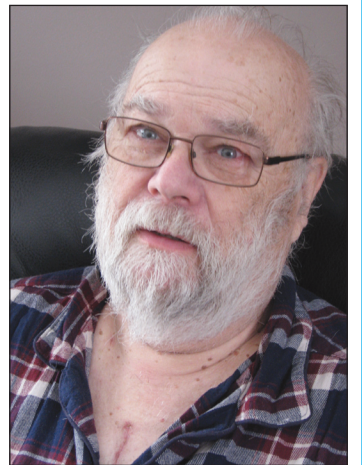
on land donated by Mr. G. McCully. The church was opened and dedicated "All Saints" on November 10, 1912. This was a 40' X 20' white wood frame building featuring a steeple and a seating capacity of 70. This building was oriented so that the altar faced due east. When it was first built, the church's entrance was on the south side and a stone wall surrounded the property. Over time the steeple and stone wall were removed and

the front door now faces west. Also over time, it was found that the church was too hard to heat with the "cathedral" ceiling so a lower ceiling was added.

Mr. Percy Paris was a Lay Missionary who took services in All Saints, MacTier from 1912. After he was ordained Rev. Paris became Dean of St. Luke's Cathedral in Sault Ste. Marie. In 1918 All Saints MacTier was joined

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Inside Algoma



Fr. John Swain is home and healing after heart surgery

On Tuesday, December 10, 2013, Fr. John Swain found himself on an operating table at St. Michael's Hospital, Toronto undergoing quadruple bypass surgery.

See p. 5

Always be aware of what you say and to who you say it

Rev. Bob Elkin tells of how often he has been in conversation with a person and suddenly realised he was on thin ice when a touchy topic is raised.

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Nelson Mandela helped transform South Africa

Charlotte Haldenby looks at the considerable contributions of Nelson Mandela to the life of modern South Africa.

See p. 8

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Saturday, February 1.**

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Web conferencing comes to Algoma

Contact North is partner in providing service

By Linda Langdon

The Diocese of Algoma, with the Communications Committee under the auspices of the Strate-

gic Plan Implementation Team, is partnering with Contact North to provide free webinars/web conferences: a workshop or conference you can attend via high speed Internet.

Some Details

Contact North is very generously sharing their web conferencing platform with our Diocese

for free. Although never intended to replace face-to-face meetings entirely, web conferences save travel time, costs and hassle. Sessions can be unlimited in length, however, one or two hours would be common. Web Conferences may involve single or multiple sessions. Such conferences could be offered on a great variety of

topics, such as:

- Bible Study
- Liturgy for children
- Submitting statistics to the Diocese
- New music for small churches
- Pastoral visiting
- Standing, sitting, kneeling during worship?

- The meaning of Advent, Lent....
- Becoming a Eucharistic Assistant
- Developing Layreader skills
- Models of prayer
- Reports from the Tarime, Tanzania team
- Funeral service planning

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Diocese of Algoma
Anglican Church Women

DEVOTIONS FOR FEBRUARY



One early morning while sitting in my favourite armchair in our small sunroom, a larger than usual flock of blue jays caught my attention and I was vividly reminded of reading the following in the Foreword to *The Reluctant Twitcher*:

“At the same time, there’s something very personal in our relationship with birds. As I’ve noted elsewhere, a great many birdwatchers – from those who simply maintain feeders in their garden to those who wander the world in search of new, often more exotic special – have stumbled onto a seductive truth: paying attention to birds is being mindful of Life itself. We birders seldom think of our pursuit this clearly, but sometimes, unexpectedly, we are overtaken by a sense of wonder and gratitude. Surely it is the encounter with a force much larger than ourselves that moves us”. (p. 17)

I certainly agree with this as you may recall many of my past *Devotions* have contained stories and photos about birds that have graced our feeders and garden over the years. Consequently, I began thinking about using the colour blue for the subject of the next *Devotion*. Then one Sunday afternoon during Advent, when the Anglican Churches in North Bay and area joined up for “Anglicans Together” a service of Lessons and Carols, the abundance of 25 blue gowns filling the choir stalls confirmed the idea as we joyfully raised our voices to sing about the coming of Baby Jesus.

What joyful melodies assailed the high ceiling of the Church; how uplifted were our spirits to have so many harmonious voices praising the coming of our Lord and Saviour; how thrilling was the processional *Once in Royal David’s City*, and how poignant the Advent Antiphon, then the choir’s

soaring anthem *Sleepers Wake*. But it was Mary’s *Magnificat* by the choir that lingered with me for many days. If only our choir stalls could be filled like that every Sunday but the choir master did promise we would all gather for another “Anglicans Together” at Easter to sing praises, this time, to the risen Lord. Indeed something to look forward to.

Over the years the colour blue has inspired various artists but it is the blue of the Bible that lingers in our hearts and minds, especially this time of year as we remember the blue of Mary’s robe we find in art galleries and on Christmas cards, the royal blue of majesty. However it is in Exodus where God first gives explicit instructions to Moses to tell the Israelites how the Tabernacle is to be created we find the colour blue mentioned frequently:

“These are the offerings you are to receive from them: gold, silver and bronze; blue, purple and scarlet yarn and fine linen;” 25:3-4.

“Make a curtain of blue, purple and scarlet yarn and finely twisted linen, with cherubim worked into it by a skilled craftsmen.” 26:31. Make the robe of the ephod entirely of blue cloth,” 28:31.

God continues his instructions in Numbers for when moving camp and the Tabernacle:

“spread a blue cloth over that and put the poles in place. Over the table of the Presence they are to spread a blue cloth and put on it the plates, dishes and bowls, and the jars for drink offerings;” 4:6-7.

Further on we read when Solomon builds the Temple he continued the theme in the furnishings which included:

“the curtain of blue, purple and crimson yarn and fine linen, with cherubim worked into it.” 2Ch.3:14.

So we learn blue is indeed the

choice of colour used for significant furnishings in the building of the Tabernacle in the Old Testament.

Today *Wikipedia* tells us the term “Royal Blue is said to have been invented by millers in Rode, Somerset, a consortium of which won a competition to make a dress for the British queen, Charlotte of Mecklenburg-Strelitz…… wife of King George the III”.

When thumbing through our books on royalty, we see various shades of blue in their institutional regalia. So it would appear that from the ancient Tabernacle to Kings and Queens, old and new, and to our beloved family of blue jays, blue is indeed the colour of choice.

Although the blue sky of winter is cold, we have faith in God and remember the blue sky of spring will surely follow. Then bluebells will abound again in the warming soil and Eastern Bluebirds will return to their favourite northern haunts. But in the meantime our beloved Blue Jays will fluff out their feathers to endure the snow and ice of winter and patiently wait for the sun’s warming rays and will then add their voices to ours as we fondly remember Irving Berlin’s lyrics:

Blue skies, smiling at me, nothing but blue skies do I see,
Bluebirds, singing a song, nothing but bluebirds, all day long,
Never saw the sun shining so bright, never saw things going so right,
Noticing the days hurrying by, when you’re in love, my how they fly,
Blue days, all of them gone, nothing but blue skies, from now on.

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

Bibliography
The Reluctant Twitcher by Richard Pope.

Same old, same old is new again

By the Rev. Grahame Stap

I always used feel a little sad at this time of year. Christmas is over, Easter seems to be such a long away and we are back to green as the church colour. Nothing exciting, no big rush as when the church is full at Christmas and Easter: just the same old same old.

Then, a number of years ago, as I was reading the Gospel according to Matthew I realised it is always exciting. It is always new. Nothing is old. It is only the way we see things that make it seem old. So let us try seeing things from a deferent point of view.

Imagine Jesus standing on a mountain, a smile on his face as he sees the crowd before him then he starts to speak: “Blessed are the poor in spirit for theirs is the kingdom of heaven.” I guess, what I was, was poor in spirit, shutting out the wonderful relationship we all have with God through Jesus and it is a wonderful relationship. Who else would give up his life so that we could be made worthy in the sight of God? Who else would bother to make the journey to explain all about the kingdom of heaven?

Our relationship with God through Jesus is a precious thing but it does seem sometimes that we take it for granted. We don’t seem to realise that, as with all relationships, it is a work in progress. Some times it seems as though some of us just want to hedge our bets and we become C and E, Not church of England, but those who attend just at Christmas and Easter,

I have come to understand it is not the fullness of the church at principal feasts that is important. It is the steadfastness of those who come every Sunday and read the lessons, say the prayers of the people, administer the chalice, sing in the choir, serve at the altar, greet people as they enter the church, set the table, make the coffee, serve in so many other ways or just sit in the pews and

Thoughts from Grahame

reflect on the their own relationship with God. All of these things are a ministry before God and deepen our understanding of the place God takes in our lives.

I guess we all make choices as to how we handle our relationship with God but I can’t help but feel sorry for those who chose to treat the relationship lightly. They miss out on so much by not renewing their faith each and every Sunday.

In the Anglican tradition we believe Christ is on, in, and around the bread and the wine. We celebrate this with partaking in the Eucharistic feast. We remember the sacrifice Jesus made for us and each time we do this, our faith deepens and our life is better. So do not feel sad that it is a more quiet time in the church. Instead feel glad we understand that God loves all things God created and that includes us.

As always it is only my opinion

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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EDITORIAL

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Letter from the Bishop

Bishop's Motto for 2014

'You know the generosity of our Lord Jesus Christ: he was rich, yet for your sake he became poor, so that through his poverty you might become rich.' 2 Corinthians 8.9, REB.

My dear wealthy friends and colleagues,

We always aim for a modest Christmas. 'We can't be going crazy this year,' is a frequently heard Advent refrain from the family treasurer. And yet there is always an embarrassing abundance of good things on Christmas Day, from the twelve pieces of chocolate-covered ginger, one for each day of Christmastide, to the new camera lens that will accompany me on the episcopal circuit, to the spontaneous purchases of the pre-Christmas sales: 'I know you don't need it, but I thought it would look nice on you!'. Once again, we have received more than we deserve, but hopefully not more than we can afford!

It's hard to get perspective on matters that involve wealth. World church leaders used the Christmas pulpit this year as an opportunity to talk about poverty. The Archbishop of Canterbury said:

"When as individuals or societies we grab for power, compete for resources and neglect the weakest and most vulnerable amongst us we neglect Christ himself. Where people are measured in their worth only by what they can produce, what economic value they have, then Christ is denied and our own humanity corrupted."

True, penetrating words, these. And sufficient to remind at least one Canadian bishop of the harmful consequences of his unfettered appetites for luxury and plenty. But as with most of the world's social ills, the interaction of human motives with political and economic dynamics is a complex algorithm. International sanctions designed to encourage reform can cause hardship and suffering for those who need reform the most, while trade in sweat-shop goods is redistributing global wealth and raising the standard of living in some of the world's most impoverished countries. How can conscientious Christians frame an attitude towards wealth that is wholesome, both for ourselves and for our neighbours?

The answer has to begin, it seems to me, with the realisation that we are all wealthy beyond measure. I'm not here referring to the commonplace 'twenty per cent of the world's population consumes eighty per cent of the world's goods'. I am talking about the reality that, whatever our economic circumstances, the attributes of the divine Son of God belong to us: forgiveness, hope, the transforming power of his Spirit, fellowship in his Church, love. These are commodities that cannot be valued by the world's markets and cannot be bent towards political ends. They are costly, to be sure, but even the reckless spending of them

will never lead to bankruptcy. Rather, in the divine economy, profligacy is wise investment, for the impetuous and adventurous distribution of our God-given riches is how they become multiplied.

This theme of God's redemptive generosity is one that will sound repeatedly in the Diocese in 2014. This coming autumn, we will focus our attention on the many ways in which God



has made us rich.

We will sound the refrain, 'Lift up Your Hearts' as, in study, sermon, programme and liturgy, we identify the riches of God that are ours in Christ. There are many who have found liberation in discovering such riches, but

for now, let me conclude with the story of one such individual.

In 1970 I had what I regard as my first real encounter with a community that took seriously Jesus' call to lead generous lives. This gathering of Christians was led by a thirty-five year old lawyer who, only a few years before, had been a millionaire. But the personal cost of achieving his fortune was having disastrous effects on his marriage and family, so in a radical attempt at restructuring his life he decided literally to heed Jesus' advice to the Rich Young Ruler. He sold everything and gave it away. What he found, however, was that in divesting himself of his worldly wealth he not only salvaged what was most valuable to himself, God multiplied his generosity beyond any imagining.

The man I met was Millard Fuller, and he and his wife, Linda, went on to establish the world's largest non-profit housing organisation known as Habitat for Humanity. Today Habitat builds nearly three homes every hour and has served ¾ million families since their foundation in 1976.

The first mission principle for Habitat is, 'Demonstrate the love of Jesus Christ'. This is the true secret of all true success and prosperity. 'But,' you may ask, 'where is such love to be found?' St. Paul replies, 'You know the generosity of our Lord Jesus Christ: he was rich, yet for your sake he became poor, so that through his poverty you might become rich.'

Yours in gratitude,

+Stephen Andrews

Stephen Andrews
Bishop of Algoma

How 'trespasses' got into the Lord's Prayer

By the Rev. Richard White

We say the word often when we say the Lord's Prayer. The word is "trespasses," and the phrase "forgive us our trespasses", Matthew 6:12, is said in churches of many denominations every Sunday. Although Bible translators overwhelmingly argue the word should be "debts," millions of Christians around the world say "trespasses." The reason can be traced to the *Book of Common Prayer*. This is the story.

The Lord's Prayer is found in Matthew, Chapter 6. There, at verse 12, there appears to be no doubt that the original Greek talks about debts and not trespasses. The Greek says this: And from, let to us the debts of us as also we are remitting (from) the debtors of us. The word there for "debt" is *opheilēma* which means something owed, something due, a moral fault; a debt. The word trespass on the other hand, is a wilful transgression. It's a different word altogether. It's *parap'tomah*, and Jesus uses that word after giving the Lord's Prayer.

What's the difference? Here's an illustration. If I accidentally overspend and put more on my debit card than I have in the bank, I put a strain on our household budget, upset my wife and sin against her. That kind of sin would be considered a "debt," in more ways than one! If on the other hand, I deliberately overspend to buy something I want, knowing it will upset my wife and hurt our budget, that kind of sin is a "trespass," because I have knowingly crossed the line of acceptable behaviour.

So if the word in the Lord's Prayer should be debt and not trespass, when did trespass first start being used? For close to two hundred years our English Bibles translated the Greek word as debt, although they spelled it different-

ly. The 1385 John Wycliffe translation states: and forgeve to us oure dettis. The 1535 Myles Coverdale English translation says dettes. That same word was used in The Great Bible authorised by Henry VIII in 1539, the Bishop's Bible of 1568 and the King James Bible of 1611. The KJV says, And forgive us our debts, and for the record the preferred translation in our modern Bibles is the same; forgive us our debts.

If all these English translations talk about "debts" and "debtors" why do our Anglican Prayer Books use the word "trespasses?" The answer is found in the word choice of renowned linguist and translator, William Tyndale (1494-1536). His story is a tale of persecution, state murder, scholarly insight and double irony.

As a priest and master of numerous languages, Tyndale was passionate about having the English people reading the Bible. He

History Byte

began translating the Bible into English in 1523, and soon realised that neither the Church nor the Crown supported his passions. He skipped the country for Worms, Germany. It was there his English New Testament translation was born.

Back in England, King Henry VIII and the Church hierarchy were huffing and puffing angrily. Thousands of Tyndale's New Testaments were flooding over the shores of England and they seemed powerless to stop them. Even Anne Boleyn, the king's lover, owned one and used it faithfully for her personal devotions, no doubt to Henry's ire.

Henry sent secret agents to Germany to find Tyndale. Tyndale

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Translations were slowly gaining approval

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got wind, and ran to Antwerp, evading spies for nine years until they caught him in 1535. Through a bit of skulduggery the local authorities were persuaded to arrest him. He was taken to a state prison, put on trial as a heretic, stripped of his priestly orders and burned at the stake on Friday, October 6, 1536. He was strangled first, seen by some as merciful.

The irony is, back in England his translations were slowly gaining scholarly approval. Tyndale's translation of the Lord's Prayer had one difference from previous translations. He took some liberties with his translation. Matthew 6:12 became forgive us our trespasses even as we forgive them which trespass us, that was when the word "trespass" crept into the Prayer. So why might have Tyndale opt for the word "trespass" instead of the preferred word "debt?" We might find the answer if we look at a couple of verses after the Lord's Prayer: verses 14 and 15.

There, Jesus is stressing the importance of forgiving others, and he is cited as using the word "trespass" rather than "debt."

Perhaps because a sin that is a trespass, *parap'tomah*, is a stronger offence than a sin that is a debt, *opheilēma*, Tyndale might have read Jesus' remarks as a corrective. Perhaps Jesus actually had meant to say trespasses, or perhaps Jesus wanted to stress the seriousness of sin and what it does. All this is conjecture. What isn't is the effect of Tyndale's word choice.

There was a double irony. After Henry's death in 1547. His son, young Edward VI started work on our first *Book of Common Prayer* and when the authors came to writing the Lord's Prayer, they chose the rendition of Tyndale, the traitor. Henry of course had tried to snuff out Tyndale's work at first by destroying all copies of Tyndale's New Testament, and then by killing the man himself. But thanks to the spread of the Anglican Faith, Tyndale's Lord's Prayer has spread around the world.

This Sunday no doubt most of us will be praying forgive us our trespasses, even though the word "trespass" does not actually appear in the Lord's Prayer, and our Bibles have repeatedly translated that line as forgive us our debts.



HISTORIC PLACE OF WORSHIP: All Saints, MacTier celebrated their 100th anniversary in 2013. The church continues to remain very active holding weekly services year round.

Church hall is used for various church gatherings

Continued from Front
with the Bala Church as a mission parish and has been well served by caring and devoted clergy over the years. Since 1994 Rev. Dr. David Hardie has ministered to All Saints and Trinity-St. Alban's in Bala.

An adjoining Club Room was well used by both church and community groups. A new Church Hall was built in the early '60's as All Saints was celebrating its


50th Anniversary. This room has its own interesting history having been used by the Board of Education and local doctors as well as church, youth and community organizations. Today the after service coffee time, bazaars and parish brunches and gatherings make good use of this space.

The faithful few that make up today's congregation remain very active with weekly services year

round. They join with the Bala congregation for several services and social occasions during the year both in Bala and MacTier. In 2013 All Saints celebrated their 100th Anniversary. The ACW of Trinity-St. Alban's recognised the special milestone with the gift of a book of The Gospels in the sincere hope it will both enhance their worship and remind them of the love of their "sister" parish.



CARING FOR OTHERS: Members of the Stewardship Committee of St. Luke's, Thunder Bay present a cheque in the amount of \$1000 to Pastors Melody and Gary Macsemchuk of Grace Place Street Ministry. Pictured from left are, Karen and Jim Dowhaniuk, Pastors Melody and Gary Macsemshuk, Sally McBain, committee chair and Patricia Mark. Several members of St. Luke's donate their time and energy, on a monthly basis, to serve meals to those in need in the neighbouring community. St. Luke's also provides cookies and cakes once a month and home baking. Absent from the photo are committee members Al and Gladys Hauta, Lois Stephenson, Irene Wyrzub and Nancy Wallace.

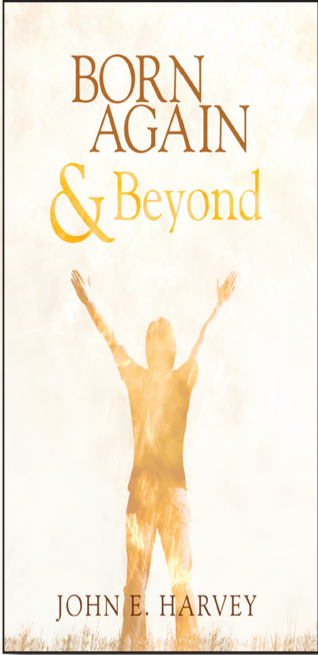
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BORN AGAIN & Beyond

JOHN E. HARVEY

Born Again and Beyond identifies and interacts with various theological blind spots in Evangelicalism—such as its naive rationality, its faulty understanding of the nature of both Scripture and the gospel, and its emphasis on salvation as an event rather than a process. Perhaps the most destructive element of Evangelicalism has been the equating of it with the gospel itself. Like other expressions of authentic Christian faith, Evangelicalism must not regard itself as the principal locus of the gospel. At the same time, *Born Again and Beyond* recognizes the real goodness that Evangelicalism has brought to the world. Whether it be caring for the outcast and underprivileged, or insisting that one can have a personal relationship with God in Christ, Evangelicalism has certainly played a key role in the advancement of the Kingdom of God in modern times. *Born Again and Beyond* also addresses the subject of truth and falsehood in non-Christian religions: all truth is God's truth, and insofar as we seek truth in humility, we will grow in Jesus. Having been an Evangelical for decades, John E. Harvey comes to this discussion not as a misinformed outsider, but as one who has sympathy with the Evangelical cause.



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Fr. John Swain on the mend

By Eleanor Swain

On the First Sunday in Advent, December 1, 2013, the Ven. William Stadnyk, incumbent of Saint James' Church, Goulais River, prayed for healing for Rev. Fr. John Swain who had not been feeling very well for some time, although he just kept going as is usual. The previous day, Fr. Swain had driven from his home beside Bright Lake, between Iron Bridge and Thessalon, to Sault Ste. Marie to celebrate belatedly the birthday of his daughter-in-law, Lindsay Swain, and the birthday early of his son-in-law Orlando Vernile which is on December 4. Fr. Swain had felt very unwell soon after his arrival in the Sault at the home of his daughter, Sarita, and her husband, Orlando, and their baby, Owen. Fr. Swain rested in bed before going to the home of his elder son, David, and his wife, Lindsay. He joined in the celebrations and even played 'Taboo' after supper!

The following day, Fr. Swain drove Archdeacon Stadnyk and Doreen Stadnyk to Saint James' Church, Goulais River, and, against the better judgement of his wife, Eleanor, the author of this article, he cleared the snow by shovelling it away from the parking area, the steps of the church building and hall and the path in between. Archdeacon Stadnyk had offered to help, but Fr. Swain declined the help as he is a little younger!

After the service, Archdeacon Stadnyk prayed for healing for Fr. Swain. The author is convinced that these prayers saved her husband's life the next day.

Late Monday night and early Tuesday morning, Fr. Swain ex-

perienced pain in his chest, but he would not go to the hospital at that time as he had an appointment the following day, Tuesday, December 3 at 9:00 a.m. to see his doctor on another matter. The pain eventually eased early Tuesday morning and Fr. Swain attended the appointment to ask his doctor's advice about new medication that she had prescribed a month earlier. He thought that it might not be agreeing with him. The doctor quickly dispelled these concerns. In hindsight, the symptoms that Fr. Swain thought were due to the new medication were, in fact much more serious. They were leading to a heart attack.

Immediately, he had to be driven to the nearby Thessalon Hospital where he was admitted at once and given oxygen and many tests were carried out. From there he was transported by ambulance to the Sault Area Hospital where more tests were performed. The results showed that he had indeed had a heart attack. His heart was irrevocably damaged. He had five blockages in four arteries with an average blockage of 70%, and with one blockage of 95%! Fr. Swain and his wife were flown by air ambulance during the snowstorm of Saturday night, December 7, 2013 to Saint Michael's Hospital, Toronto. A quadruple bypass was performed on Tuesday, December 10, 2013 early in the morning.

News of this was put on the Algoma Diocesan website and many people prayed for Fr. Swain's healing. When the operation took place, the surgeons found no heart damage but instead a healthy organ which was, and still is, pump-

ing perfectly. The operation was a success, needless to say, thanks to God and the many people who prayed for his healing. In one of his Christmas cards received from friends, Larry and Teena Tregonning, Teena had written the words: 'God does surely answer prayer'.

Fr. Swain and his wife were flown by air ambulance from Saint Michael's Hospital, Toronto, to Sault Area Hospital the evening of Saturday, December 14, 2013 just four days after the operation. This was supposed to happen at 10:30 in the morning but due to the bad weather the aircraft was unable to land although the persistent pilot tried twice before flying to another airport and then immediately flying away. Finally another air ambulance arrived ten hours later and was able to land. Fr. Swain was discharged from the Sault Area Hospital on Monday, December 23, 2013 in time for Christmas. Thanks be to God.

Fr. Swain and his family would like to thank everyone very much for praying for him; for the success of the operation, God working through the surgeons, and for his healing. His recovery is expected to be a slow and painful period of six months, but he and his family thank God for his being alive and well enough to officiate at the marriage of his younger son, John, to his fiancée, Dawn Brodie, in Vankleek Hill, near Ottawa on August 9, 2014.

Your continual prayers for the continuous pain to cease and for his swift and continual healing will be gratefully appreciated by Fr. John Swain and his family. Thank you very much.



HOME AND HEALING: Fr. John Swain is convalescing after having undergone bypass surgery at St. Michael's Hospital in Toronto on Tuesday, December 10, 2013.

Canada Briefs - February 2014

Churches unite to hire youth worker

Five Oshawa churches—four Anglican and one Lutheran—are banding together to hire a youth worker for two years who will set up a joint program for their young people.

The Rev. Canon Sister Constance Joanna Gefvert, SSJD, the interim priest-in-charge of Christ Memorial, says the idea developed last summer, after the leaders of her church's youth group said they could no longer run it.

When she spoke to clergy from the other churches, funding was a problem for all of them, and they also wanted to do more outreach into the community. "We thought that by combining our forces we would have the funding," she says.

The four other churches are St. George Memorial, St. Matthew, St. Peter and Grace Lutheran. All five churches will share responsibility for the ministry. The plan is to have the youth program's location rotate among the churches and the youth minister spend some time in each parish on a regular basis and provide some teen pastoral counselling.

The Anglican

Cuba and Niagara sign covenant

The bishops of Niagara and Cuba signed a covenant formalizing their relationship as companion dioceses within the Companion Diocese Program for the Anglican Communion at the most recent synod in Niagara.

Cuban Bishop Griselda Delgado del Carpio later told delegates how important it is for the two dioceses to walk together in friendship and to sustain "ourselves in spirituality." She emphasized the vision of churches working jointly with projects and noted especially how the two dioceses are sponsoring projects of social development in Cuba.

The covenant is effective for five years and is renewable.

Niagara Anglican

Anglican/Lutheran parish in mall dedicated

On Nov. 25, the Anglican/Lutheran Parish of Good Shepherd Barrhaven celebrated the dedication of their new worship space in Barrhaven Crossing Mall with John Chapman, bishop of the diocese of Ottawa, and the Rev. Martin Malina, representing the Lu-

theran synod.

"To our many friends, we proudly showed off what could be done with a retail space in a mall—a church as close to the people as one can get," wrote Lisbeth Mousseau, the parish's media liaison.

Crosstalk

PWRDF partner visits from Kenya

The Primate's World Development Fund (PWRDF) brought Raphael Nyabala, co-ordinator of Kakuma Refugee Camp in north-west Kenya, to Canada in the fall, to tell people in Vancouver, Regina and Toronto about the work being done in the camp.

PWRDF and its partner, the National Council of Churches of Kenya, fund Integrated Reproductive Health care support to refugees in the camp, most of whom are under 30. The programs include HIV mitigation, safe motherhood advocacy, adolescent reproductive health, encouraging youth to stay in school and work against sexually transmitted infections and harmful traditional practices such as genital mutilation.

While families build their own mud-brick homes, these require manufactured corrugated iron roofs, doors and the like, which

cost about \$305 per building. Nyabala suggested that Anglican parishes could "put a roof over the head of a refugee family" by donating to PWRDF, and directing it to the Kakuma Refugee Camp.

The Saskatchewan Anglican

Bishop Clarke commends alternative charters

Speaking at an interfaith dinner in Montreal in November, Bishop Barry Clarke of the diocese of Montreal, who has expressed misgivings about the Quebec government's proposed Charter of Quebec Values and its restrictions on religious symbols in public places, spoke to the mostly non-Anglican and non-Christian audience about other charters he views more favourably.

He held up as an example the Anglican Communion's Marks of Mission and its call "to seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation."

He also commended the Charter of Compassion that religious scholar Karen Armstrong has been promoting since 2008.

Montreal Anglican

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

Yakkety-yack

By the Rev. Bob Elkin

We changed to a new TV satellite service recently and one of the first shows on was a re-run of *All In The Family* where Sammy Davis Jr. comes to the Bunker's house to pick up a briefcase he left in Archie's cab. Before he arrives Archie sternly lectures his wife about not being rude by mentioning Mr. Davis's artificial eye but then later, while serving coffee he nervously asks Sammy: "Do you take cream and sugar in your eye?" Man could I relate to it! I can't count the number of times I have found myself in the middle of a conversation and suddenly realised what thin ice I was on with such a touchy topic for that person.

We have a wonderful family friend who is a large person and I can guarantee that within two minutes of getting together I'll be yapping on about diets and unhealthy eating habits and the like. They'll be longingly eyeing the exit as my wife considers how to accidentally drop the platter of snacks onto my head in hopes of derailing me from my chosen track. It probably wouldn't work. When I'm on the scent I'd likely comment on how slimming it was to not eat those snacks and then go on with my topic ad infinitum. Thick as a brick! It's almost pathological,

Introduce me to a smoker and soon I'm waxing profound about the dangers of smoking and the terrible effects of second hand smoke. I don't mean to do this. I don't even realise that I am doing it. If it should suddenly hit me that I'm talking to a smoker and making them uncomfortable, I panic and can't think of how to deftly segue into something safer. I'm like the guy who realises that he's talking excessively about himself and says to his companion: "But enough about me, let's talk about you. What do you think about me?" At best I'll go silent and the person I'm talking to will grab the opportunity to escape and at worst I'll jump off the topic with something like: "But smoking is safe as houses compared to being overweight!", before noticing that

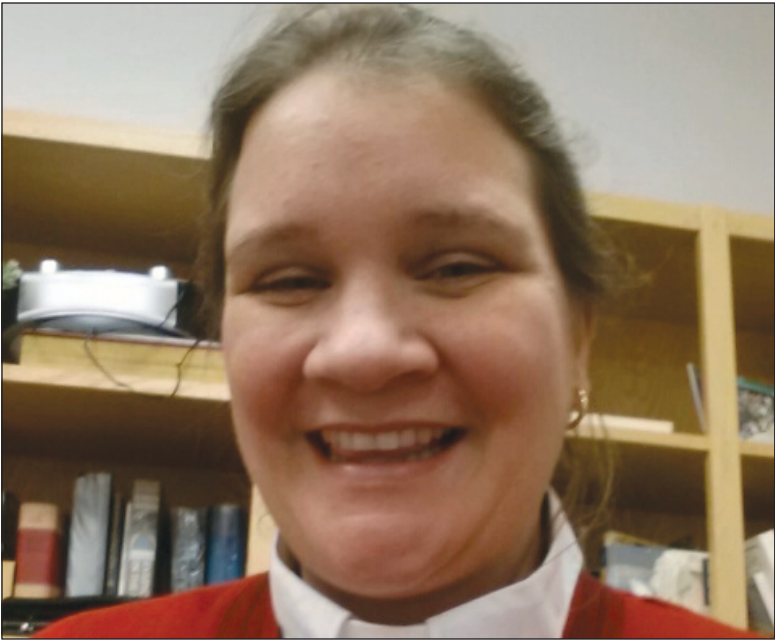
my smoking friend is also overweight. It's a gift!

I try to be aware of this tendency in myself and give myself little reminders and pep-talks before getting into such situations. For example, before going to the New Year's Levy at Bishophurst, I said to myself; "Now whatever you do Bob, don't mention to the Bishop that you and the mayor of Toronto once went out on the town and..... um....." On second thought let me share a different example. Knowing that I'm visiting someone who has been through a painful separation or divorce I'll read myself the riot act about staying off anything to do with relationships but somehow

Letter from Bob

end up telling anniversary stories or funny wedding stories at some point during the evening. My wife has tried to be helpful by kicking the daylight out of me under the table when I start but I usually miss the connotation and conversationally ask her stop kicking me while our host or hostess politely stares up at the ceiling.

Now I realise that whatever the topic is that I'm trying not to bring into the light of day, has probably been considered by whoever I'm talking to. I know it is not my responsibility to make sure that nothing upsetting is ever discussed by anyone but I so hate to be the bearer of uncomfortable news! So I don't talk sports stuff to any fanatic whose team got knocked out of the playoffs. I don't talk health stuff to anybody who might have health issues. I don't talk lifestyle to anyone who has had a change in their lifestyle. I avoid politics with anybody who has strong political opinions. Religious discussions are out of the question and ditto regarding employment, children, global warming and changing values. I'm the Renaissance man of language: I speak and I give offence to no one and you know what I've noticed? Conversation is a dying art!



PROVIDING LEADERSHIP: Rev. Kelly Baetz chairs the Diocesan Communications Committee. Rev. Baetz has provided solid leadership in achieving the goal of providing improved communications in the diocese.



ENHANCING COMMUNICATION: As a member of the Diocesan Communications Committee, Linda Langdon has been instrumental in creating new opportunities for webinars and web conferencing in the Diocese of Algoma.

Web conferencing will enhance communication throughout diocese

Continued from Front Locations

Contact North web conferencing is available from a variety of locations. Anyone on a computer, with speakers, and preferably, a microphone or headset with earphones and microphone, hooked up with high speed Internet, may participate from home. Or, groups of people may want to gather in a local church. Or, some people may prefer to visit their local Contact North Centre, located throughout the North. Also, many Public Libraries also have connections with Contact North.

Ease of Use

The web conferencing software is very easy to use from either a MAC or PC. Most web conferences will have one "prequel" session, and, or, early logon, so that everyone has an opportunity to logon, activate any required software, test speakers and microphones and, or webcams which are optional, get to know the basic buttons and features of the platform. And web conferences can be recorded for playback at a later time.

A Typical Session

Web conferences begin once participants are logged on. The presenter may enable his or her webcam to introduce him or herself. Typically, an agenda, document, spreadsheet, PowerPoint, other item, may have been pre-loaded so that participants can download such content before, or during the session. If the session were, for example, a Bible study, the presenter could have the text visible on the screen; someone from the participant group could read the passage aloud through his or her microphone. The presenter would teach on the passage, and solicit feedback. There may be PowerPoint slides which accompany a lesson, including background material, or pictures. Another training session, perhaps for church treasurers, might involve having a spreadsheet on the screen so that everyone could work on a collaborative basis. No special programs are required. Participants need have only high speed Internet and one of the common web browsers such as Internet Explorer.

As sessions become available, they will be publicised through our usual channels of communications: the Diocesan e-mail Network, *The Algoma Anglican*, Deanery Councils, Church announcements, etc. As web conferences are announced, participants may register by e-mailing webconference@algotma.ontera.net.

Separate item

Are you interesting in facilitating web conferences? We are seeking techy-minded people within each Deanery who are willing to receive free training through any high speed Internet computer, on how to be the behind-the-scenes person who can help both presenters and participants get logged on, push the right buttons, use headsets and microphones, and other facets of the process. This will allow everyone to be able to fully participate in web conferences.

Are you interested in receiving such training? Please contact Linda Langdon at linda@christchurch-northbay.ca

Algoma Cycle of Prayer

Sunday, February 2nd - 4th Sunday after Epiphany
St. Thomas', Thunder Bay
The Rev. Doug McClure

Sunday, February 9th - 5th Sunday after Epiphany
St. Saviour's, Blind River
Church of the Redeemer, Thessalon
The Rev. Roberta Wilson-Garrett
The Rev. Bob Elkin (Hon.)
The Rev. Canon Muriel Hornby (Hon. - Thessalon)

Sunday, February 16th - 6th Sunday after Epiphany
Christ Church, Lively
St. John's, Copper Cliff
The Rev. Glen Miller
Mrs. Beverly Van Der Jagt (Pastoral Asst.)

Sunday, February 24th - 2nd Sunday in Lent
St. Luke's, Thunder Bay
The Rev. Dr. George Porter



BREAKING BREAD TOGETHER: Every Tuesday morning throughout the winter months, people are invited to the Church of the Redeemer, Rosseau to share breakfast. Attendees make a financial donation which is then directed to support the various out-reach programs the church supports.

From Patrick to Columba

By the Rev. Peter Simmons

A look at the history of the English Church must include reference to Celtic influences. The monks of Lindsarne had an immense impact on the church. They formed a portion of the colony from Iona. The monastery at Iona was founded by St. Columba, who was a native of Ireland. Recall that Ireland had been converted by the great Saint Patrick. This giant of church history was trained not by Rome, but by the Gallic church and from this church he received Holy Orders.

Patrick, whose birth name was Succath, was born of Christian parentage, most likely in the year 387 A.D. His father, Calphurnius, was a deacon and his grandfather, Pontius, was a priest. At 16 Patrick was taken captive by a group of Irish marauders, becoming a slave in the Kingdom of Dalriada. The *Encyclopedia Britannica* tells us Dalriada is located in the northern part of present day County Antrim, Northern Ireland and part of the Inner Hebrides and Argyle in Scotland. He managed to escape, only to be recaptured, and then escaped one last time.

He began to feel within himself a need to preach the Gospel among the Irish. In preparation for ministry he submitted to the strict discipline of the Monastery at St. Martin of Tours. He was ordained in Gaul. In 432 A.D. at age 42, he set sail with 12 companions for Ireland. Patrick's ministry in Ireland was extensive as he planted monasteries and Christian colonies. After died in approximately 465 A.D. Patrick's torch was passed to Columba.

Columba was born in 521 A.D. at Gartan in Donegal. reputedly of royal descent. He was sent to the monastic school of St. Finnian of Clonard where he demonstrated a great dedication to learning. He would soon be ordained deacon and priest and founded a number

of monasteries. Legend has it he went to a famous anchorite bishop to be consecrated bishop, however through a misunderstanding, he was ordained to the priesthood a second time! Thereafter he would never allow himself to be consecrated to the episcopate. In 563 A.D., at the age of 42, Columba undertook a mission to Scotland. The circumstances leading to this mission are somewhat curious.

Finnian, who had been his master, possessed a copy of the Psalter. Without Finnian's knowledge, Columba made a copy of this manuscript. Finnian laid claim to Columba's copy. A dispute

Anglicanism

arose. The case was referred to King Diarmid. His decision was in favour of Finnian. Columba was greatly angered by this decision and roused up his kinsmen, who joined the King of Connaught and battled with Diarmid. Many were killed. Columba, whether ordered by a synod who reviewed the matter, or of his own volition, left Ireland for Scotland with the objective to win as many souls for Christ as had perished in the fighting.

With 12 companions he set sail for the western coast of Scotland. He landed at Iona establishing a presence at this location. Here Columba would direct his mission to the Picts and Scots preaching and living in the area for 35 years. The occupations of the day were split between devotion and physical labour. Columba would also make copies of various sacred books, while carrying out a number of missionary tours throughout Scotland, braving the northern seas for Christ. Having accomplished much, he died at Iona in 597 A.D.

To be continued.



Cranmer Theological Conference

**"Do Dogs Go To Heaven?
The Afterlife in Christian Thought"**

**Tuesday, May 13 to Friday, May 16 2014
Sudbury, Ont.**

James McShane, Dean of Algoma
Robert Derrenbacker, President of Thorneloe U.
...and more!

FOR INFO: SAINTDUNSTAN.CA



GENEROUS CONTRIBUTION: Thunder Bay’s Crossfit 807 gym members and management contributed 800 pounds of food and \$200 to support St. John’s Cupboard at St. John the Evangelist, Thunder Bay. The Crossfit 807 gym’s contribution will help support the weekly food distribution service operated by St. John the Evangelist Anglican Church, Thunder Bay, to meet the increasing need for food bank services in the city. In 2013 St. John’s Cupboard provided food to approximately 3250 people. Open three Sundays out of four every month the Cupboard aims to provide two days of basic foods to individuals or families. Winter toques and mitts are knitted by Irene Brooks and her daughter Janice for distribution to the Cupboard users. The Cupboard mission is volunteer operated, supported by donations from St. John’s parishioners, other churches, anonymous donors, and others. The most distant supporters live in Arviat, Nunivut. Pictured from left are, Sharon Sparkes, Jim Bolt, kneeling, Vicky Kosny-Fletcher, chairperson of St. John’s Cupboard, Scot Dawson, president of Crossfit 807, Rev. Mary Lucas and Dave Wenslay.

Nelson Mandela brought change to South Africa

By Charlotte Haldenby
When I was in Grade 10, English was taught in 40 minute periods for the whole school year, and around now we had the annual bout of “oral presentations”. I was already a research binger, trying to learn everything on a topic, and was sure I had a good one. But I knew, when I rehearsed at home, that I would be over the time limit. Maybe my nerves would make me talk faster. I started. I heard the timer. But the teacher was letting me go on, and on. Afterward she told me she had to deduct points for that extra time, but she wanted the other kids to hear the story.
My opening lines were something like this: “Do you know in South Africa today (1958), if you went to the beach you would need to wear a cloth bracelet at least an inch wide, so some skin would not get tanned, or you might not get home? That is the way to prove you’re white, that you have the right to be on this white beach, to take the white bus home to your white part of town. If you can’t prove you’re white you could be in a lot of trouble. Where is your pass book? Yes, all the details of who you are, where you live, picture and so on plus your reason for being out and about in white areas of town?”
Now after reading his autobiography, *Long Walk to Freedom*, I know that Nelson Mandela was already practising law, in the first totally black partnership. When he had been training by articling in a white firm, his white secretary once had treated him as an errand boy while she was taking dictation, so that a white client who walked into his office would

Looking at the World
not be totally upset. Now he and Oliver Tambo were swamped with black clients, hoping that finally they would get their case presented fairly.
In 1954, the African National Congress and several other groups had gathered to write the Freedom Charter. “We, the people of South Africa, declare for all our country and the world to know:
That South Africa belongs to all who live in it, black and white...
That our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities...
That only a democratic state, based on the will of the people, can secure to all their birthright without distinction of colour race, sex or belief...
And we pledge ourselves to strive together, sparing nothing of our strength and courage, until the democratic changes here set out have been won.
THE PEOPLE SHALL GOVERN!...ALL NATIONAL GROUPS SHALL HAVE EQUAL RIGHTS!...THE PEOPLE SHALL SHARE IN THE COUNTRY’S WEALTH!...THE LAND SHALL BE SHARED AMONG THOSE WHO WORK IT!...”
In those Cold War times, in the 1950’s, the South African government had passed a law for

the Suppression of Communism, and although the ANC was not a Communist organisation, they used this law to move against the ANC leaders. You could be put under house arrest, banned from travelling or even meeting more than ten people at one time. Even though the ANC leaders could prove their charter coincided with the UN Declaration of Human Rights, the government-appointed white judges were not accepting that. Apartheid was in place, and schools for blacks run by missionaries with the same curriculum as white schools were being shut down. Black people were being sent away from homes they had held for generations to Bantustans which were supposedly going to be separate but equal,
just so the white people could have the best land. It was not a good time to be black or Asian or of mixed race. The imbalance: 3 million whites; 13 million non-whites!
By 1972, Mandela was already in jail with a life sentence. Peaceful protests were having no impact. In fact, police were shooting into the non-violent crowds, e.g. the Sharpeville massacre. So he had travelled under cover to other countries in Africa to learn more about weapons and ways to reply to this. He had been tried for seeking that information, even

though he and the others charged with him could claim that the government was using extreme force on their people.
I was then on my first trip through South Africa, on my way to Botswana to record the traditional life of the Hambukushu people with an American anthropologist. The white room clerk in my hotel in Johannesburg said I would be in room 40, but on purpose, called the black bell “boy” to bring the key to Room 14, which he did, and got a very public dressing down. I protested that he had been given the man the wrong number. “It doesn’t matter, they’re all so stupid anyway!” Imagine having to put up with that attitude every day.
On the weekend I went to the mine dances. This was time off for the miners drawn from all over Southern Africa, including even some Hambukushu from Northern Botswana, to meet together with other people from their home tribes, and sing and dance. It was a fast way for me to get into the black culture, but as I think back, it was presented almost like a circus show, and I wonder who got all the admission fees. Certainly not the miners who lived in tacky dormitories with just enough room to walk between the beds and poor sanitation.
In 1989 when I visited South Africa again, times were beginning to change. An Afrikaner with new ideas, F.W. de Klerk, was going to run for the highest office. A top-ten business man had taken the year off to speak to anyone who would listen, about

why change had to come, not just for human rights, but because the whole economy was being destroyed by world sanctions. My friends arranged for me to visit the black townships and schools. Still, as on my first visit, I was so glad when I crossed the border, into the black states, where all people could walk tall, and the black people were not shuffling around with heads bowed waiting for whites to put them down again.
By 1990, de Klerk was in. And then Mandela was out of jail. And in 1994 he became the head of the country. Amazingly, his attitude was that such long term oppression had harmed both the oppressor and the oppressed. Both sides needed to talk it out, put it behind them and create a new world. “We pledge ourselves to liberate all our people from the continuing bondage of poverty, deprivation, suffering, gender and other discrimination. Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another. The sun shall never set on so glorious an achievement.”
So, South Africans of all races have now been working on this for less than 20 years. Not everything is perfect. There is still a lot to do to break down a system that was in existence for at least double that time.
We may see similar problems here in Canada. We need that full-time and lifelong dedication to bring change, to release all our peoples from those bondages. Only then can any of us be free.

“By 1972, Mandela was already in jail with a life sentence.”