

Bishop speaks at Thunder Bay-North Shore Deanery Day



PROMOTING GREAT UNDERSTANDING: Thunder Bay-North Shore Deanery gathered on Saturday, October 19, 2013 for a Deanery Day workshop to explore the theme “Walking Together in Faith”. Pictured are, from left Fr. Chris Harper, Ojibwa Elder Isabelle Mercier, Bishop Lydia Mamakwa and Archdeacon Deborah Kraft.

By Dr. Carol Knox

On Saturday, October 19, 2013, Thunder Bay-North Shore Deanery gathered for a Deanery Day workshop at St. Michael and All Angels in Thunder Bay to explore the theme “Walking Together in Faith”. This workshop was the second in a series of events to promote greater understanding of First Nations peoples, their traditions, and the challenges they face in the Canadian context.

To begin the day’s journey, participants were given the opportunity to walk with the ancestors of the Ojibway territory through a traditional smudging ceremony. Traditional medicines of tobacco, cedar, sage and sweetgrass were used to purify the sanctuary and the participants prior to the celebration of the Eucharist. Smudging is used by traditional Ojibway people to pause, reflect, and pre-

pare themselves for the day ahead or whenever they are beginning an important task.

Bishop Lydia Mamakwa, who currently serves as area bishop for the northern part of Keewatin diocese, celebrated the opening Eucharist using both English and Cree languages. She then presented a historical overview of the unfolding of the elders’ vision to have a self-administered, self-funded aboriginal diocese that spans the northern parts of Manitoba and Northwestern Ontario. In 1975 the first aboriginal catechists were ordained and between 2005 and 2008 the vision grew of having a self-determining church for native people with a native bishop. In 2009 the Ecclesiastical Province of Rupert’s Land gave approval for the election of a native area bishop for the northern part of Keewatin diocese and on March 6, 2010 an

election for the first native bishop was held using the traditional election process.

Four candidates stood facing the wall and their supporters lined up behind them. The line behind the Rev. Lydia Mamakwa was the longest, and she subsequently was consecrated area bishop within Keewatin diocese. At General Synod 2013, members of Rupert’s Land Provincial Synod walked in singing with their native sisters and brothers to hear Bishop Mamakwa’s presentation and request for approval of plans to form the new diocese of Indigenous Spiritual Ministry of Missemaquis, Big Beaver House, under her leadership. National Synod gave unanimous approval, along with a plan to dissolve Keewatin diocese as of December 31, 2014 and to join the southern, urban, and non-indigenous parishes to the Diocese of

Rupert’s Land. In addition to exercising Episcopal responsibilities in Keewatin diocese, Bishop Mamakwa has received permission from Bishop Stephen Andrews to function as bishop to native people within Algoma diocese.

Bishop Mamakwa spoke about the many challenges her parishes face. Her area is immense, stretching all the way north to Churchill, Thompson, and James Bay. Sixteen of the northern aboriginal communities can be reached only by air or by winter roads that have to be rebuilt annually over the frozen snow. The effects of Residential School attempts to annihilate the language and cultures of the people are evident in all the communities. Young people, who are children of parents who were ripped away from their nurturing homes and communities, feel the

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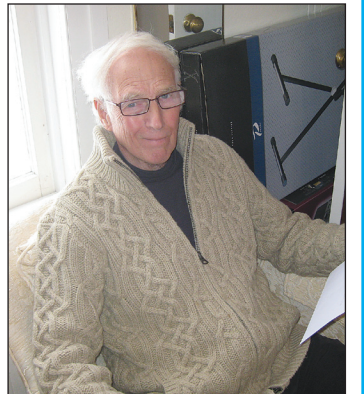
Inside Algoma



Thunder Bay native fulfills lifelong dream

Charlene Scriver, a native of Thunder Bay, is in her final year of study at Trinity College, Toronto. The Anglican Foundation of Canada has been of great support to Ms. Scriver.

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Document reveals an episode in Algoma history

Ken Towsley, a parishioner at St. Thomas, Ullswater/Bent River learned something new as he searched through some family papers.

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Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Thursday, January 2.**

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The Beauty of Brokenness

Editor’s note: In the following, the Rev. Dr. John Harvey offers a perspective on how being broken in spirit can make an individual more receptive to the working of the Spirit.

By the Rev. Dr. John Harvey

Society applauds charisma, ingenuity, success, and prestige.

While such things are to be prized by the church as well, more often than not the church unreflectively buys into the values of society, such that it leaves the values of the kingdom of heaven behind. Church history is riddled with examples of one church or another adopting the values of society, whether it be most Canadian

Christians who concurred with the government’s solution to the “aboriginal problem”, most German Christians who unwittingly loved the godless policies of their Führer, most South African Christians adhering to apartheid thinking, and modern western Christians who mirror the values of consumerist society. The list is

almost endless.

One value of the kingdom that is often eclipsed by society is the value of brokenness. By brokenness I have in mind people who are beset by emotional, financial, and relational obstacles, people who have discovered through great hurt or substance abuse that they are tremendously frag-

ile, people who at long last have found little in existence that is truly life-giving. Jesus turns the values of society on their heads in his declaration that those who are broken in spirit are blessed. Why so? Simply because those who are broken in spirit are more receptive to the working of the Spirit.

See Those – p. 4

Diocese of Algoma Anglican Church Women

DEVOTIONS FOR JANUARY



2013 PETER HANDLEY

The phrase "Whoever you are I've always depended on the kindness of strangers" from *A Streetcar Named Desire* by Tennessee Williams has been bouncing around in my head because sometimes we miss an opportunity to help someone in need. And I missed an opportunity when putting up posters on Main Street for our annual bazaar and luncheon. A man asked me if I had a toonie and I immediately said "no sorry"; not really sorry but maybe nervous as I recalled being told not to open your purse in such a situation. So I have been thinking about this and hopefully next time will have coins ready in my pocket. I remember one priest telling us when he is confronted with this request says "come along with me and I will buy you a meal" which meant not only would the man have a good meal but also the company of a kind stranger.

While I am writing, the terrible typhoon has come ashore in the Philippines and surely this is an opportunity for everyone in the whole world to offer the kindness of prayers and financial aid to people so desperate for help. Our family has just agreed to pool all their Christmas present money and give it to The Red Cross. We have been donating to various charities, as a family, for a number of years now instead of buying Christmas presents for each other. From a scientific point of view, *Wikipedia* reminds us in part kindness means "concern for others" and that "research has shown that acts of kindness does not only benefit receivers of the kind act, but also the giver, as a result of the release of neurotransmitters responsible for feelings of contentment and relaxation when such acts are committed". (09/11/13)

As many priests have reminded us all over the years, when we perform acts of kindness, we are doing so for Jesus. Remember the story of the sheep and the goats

in the Gospel of Matthew when Jesus says "for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me....Then the righteous will answer him and ask when they had done all these things. And the king will answer them 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'" Mat. 25:35-40

Once again we turn to the pages of our special book for a bishop's sermon and this time it is by the Bishop of Rochester, England, The Right Reverend Christopher M. Chavasse, O.B.E., M.A.C., D.D. who died March 10, 1962. The bishop wrote in part the following for The First Sunday after Christmas Day:

Christmas Kindness

"When the kindness of God our Saviour, and His love towards man, appeared." Titus 3:4.

"How, then, can we make that Spirit of Christmas, which is the kindness of God our Saviour, the golden rule of our ordinary Christian behaviour? To learn this we must first know what kindness really means. Kindness is not simply performing benevolent deeds. It is a warmth of heart, a spirit of love, which first prompts the kindly act, and then invests its performance with sunny graciousness. As the Christ, in the guise of a leper, informed Sir Launfal, in J.R. Lowell's poem:

Not what we give, but what we share;

For the gift without the giver is bare.

Who gives himself with his alms feeds three-

Himself, his hungering neighbour, and Me.

Ah, there you have it! Kindness is that self-giving love which identifies us, each one, with our brethren; even as Christ the Son of God identified Himself with

us, at His Holy Nativity, by becoming Son of Man." (p.22)

We read in Luke 5:18 about the kindness of men carrying a paralyzed friend on a stretcher to Jesus for healing; this reminds us of the medics, the unsung heroes during wartime of carrying their wounded comrades to aid stations. Recently we experienced November 11th where again we were reminded of the men and women all over the world who gave the ultimate kindness they could ever possibly give; their lives so that others may have freedom. As the veterans dwindle in numbers from WWII we now see vets from more recent conflicts and pray to God that one day wars may cease.

As we close the last page of our church calendar and open it to January, there at the top of the page we read the words: "The kindness of Jesus" and "For I am gentle and humble in heart; and you will find rest for your souls." Mat. 11:29

Should Old Acquaintance be forgot,

And never brought to mind?

Should old acquaintance be forgot,

And old lang syne?

CHORUS

For auld lang syne,

My dear, for auld lang syne,

We'll take a cup of kindness yet,

For auld lang syne.

Robert Burns.

Pam Handley, Diocesan ACW. Devotions Chair.

Bibliography: *The Apostles' Doctrine and Fellowship*, written by 125 Bishops of the Anglican (Episcopal) Church Throughout the World. Compiled by James Cowin Caley, Rector St. Philip's Church, Coalinga, California, 1958.

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When you are asked, say YES

By the Rev. Grahame Stap

One of my favourite quotes from the Bible comes at the end of chapter 40 of the book of Isaiah:

"Have you not known? Have you not heard? The Lord is the everlasting God, The Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and strengthens the powerless. Even youths will faint and be weary, and the young will fall exhausted; but those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary walk and not faint."

It is a favourite because it all about our relationship with God. If we let God lead us, we can have wings like eagles and do the things we are called to do. We can reach out to others and not faint or be weary.

Soon it will be time for 'vestry'. Wardens terms will be coming to an end. Lay delegates will be stepping down, Sunday school teachers will be needed and of course budgets will need to be approved. I guess the question is will we put our trust in God and know that the Lord will renew our strength? Will we say yes when the nominating committee asks if we will let our name stand for a place of leadership in the church? Will we truly understand that God needs us to say yes with our time, talent and treasury so we can spread the Good News to those who have not heard it?

In the twentieth verse of the fourteenth chapter of the gospel of John, Jesus says "I go to be with the Father but I will return and

be in you and you in me". We are part of the God process.

God needs us to reach out to others so they too can feel the love of God in their hearts. Just as Moses needed to use his staff to bring about the plagues of Egypt, part the red sea and smite the rock in the desert so the Israelites could have water, so God needs our hearts and minds to do all the things God need us to do so we can be a blessing to all nations.

There is a responsibility in be-

Thoughts from Grahame

ing a Christian. A responsibility to God and a responsibility to the people of God. This is a crucial time in the life of the church. We know that the average age of our congregations is somewhere north of sixty. If we want the church to still be here in twenty years, we need to start now to encourage young people to understand that knowing a God who loves them helps us all to carry the burdens of life. We really do need to move out of our comfortable pew and start looking at all the things we do right and the things we need to change.

When the nominating committee asks say YES. When the stewardship asks you to do what you can say YES and know the God will lift you up on eagles wings and when our times comes to stand before God, God will say "well done thou good and faithful servant".

As always it is only my opinion

WELCOME TO THE BISHOP'S NEW YEAR'S OPEN HOUSE

Bishop Stephen Andrews and Fawna Andrews

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to a New Year's Day Reception

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ALL ARE WELCOME



EDITORIAL

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Peter Simmons, Editor

Letter from the Bishop

Routine matters

Dear Friends,

Fawna joins me in wishing you a Happy and blessed New Year! I don't know how you plan to greet 2014, but I usually spend a couple of days in front of my calendar, trying to anticipate some of the challenges and blessings the New Year will bring. I set aside time to plan travel (to my beloved clerical colleagues, now is the time to lodge a date in my diary!), to make checklists, and to set goals. Some events have already been scheduled: meetings of bishops (four times per year); committee meetings in Toronto (seven times per year); Algoma Anglican deadlines (first of the month – honestly, Peter, they are in my diary!); the ACW Annual and Lay Readers' Conference; Youth Synod; and meetings of Langham Partnership and the Society of Biblical Literature. Other events will be first-timers, like our trip to Tarime and the wedding of our older daughter, Clare, in August!

Of course, as much as possible, we aspire to establish routines. There is a kind of comfort in routine, isn't there? It makes life familiar and predictable. Although a busy routine may occupy a considerable amount of time, it need not demand a great deal of mental or emotional energy. Our ability simply to anticipate offers us a sense of security. And in periods of rapid change a routine can help us to navigate the way forward with a sense of equilibrium. I understand that the Emperor of Japan maintains a practice from the feudal period where he manually cultivates the palace rice paddy himself. This routine labour is for him not a hobby, but a spiritual discipline, a tangible way of identifying with the most humble of his subjects, and is a reminder of the nation's dependence on the land. Healthy routines are a part of sustaining a healthy life.

But may I be provocative and suggest that routine can also be detrimental to healthy living? A friend of mine in high school got a nice-paying job on the assembly line of a toy manufacturer, but the task was so monotonous and repetitive that she began to lose her ability to feel things with her fingers and hands. Routine can have a similar effect on us all, though in a more subtle fashion. In doing the same things from day to day and year to year, we can cultivate a false sense of security. We can become numb and unresponsive when new needs or periods of testing come our way. This happened to the computer giant IBM when they haemorrhaged nearly five billion dollars in 1992. A journalist for *The Sunday Times* figured that 'the firm's enormous success bred arrogance, insularity and conservatism'. 'By the mid-1980s,' he continued, 'IBM had become

so ossified, bureaucratic and inflexible that it was simply unable to rise to the competitive challenge.'

This is why it is good for us to go through the annual tallying, to ask ourselves (and maybe each other) some hard questions about our priorities and values. This is why the assessment process has been so beneficial for our diocese. It is important for us as individuals and as a Church to undertake an honest review of our routines, to ask ourselves the 'how' questions (how we can do things differently, how we can improve). But more fundamental even than



this is to ask the 'why' question: 'why are we doing what we do?' For it is the answer to the 'why' question that distinguishes between routines that are wholesome and routines that degrade. The virtuous routines are those that are somehow related

to Jesus.

When I think of the routine life, I often go in my mind to the ancient Bethlehem hills. In Christmastide we read the story of shepherds 'keeping watch through the night over their flock'. Shepherding was an occupation that was full of routine. But one night the routine was disturbed. The dark sky was transformed into a terrifying display of glory, and the shepherds were distracted from their habitual tasks by the need to discover the source of this 'good news of great joy for all the people'.

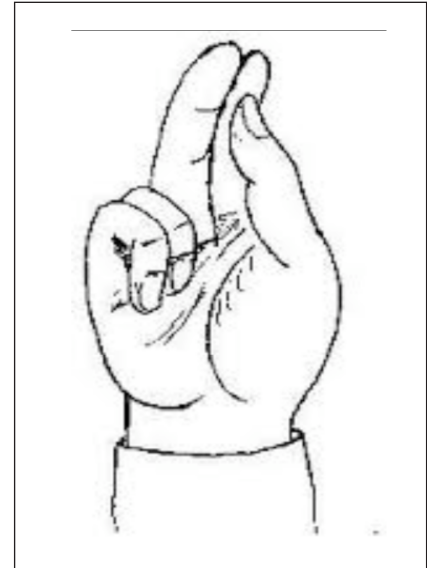
The text says that when the ordeal was over, they went back to their shepherding. But when they did, their routines were anything but routine! For they 'returned glorifying and praising God for what they had heard and seen' (St. Luke 2.20). These humble shepherds became evangelists. Now that they had witnessed the glory of God in the face of Jesus Christ, they were changed. They were shepherds with a message.

May it be so for us. May God so transform the mundane and routine in our lives into vehicles for his glory that others might discover 'good news of great joy to all people'.

+ Stephen Andrews

Stephen Andrews
Bishop of Algoma

The battle over the sign of the Cross



By the Rev. Richard White

We take it for granted and assume all Anglican priests do it. We miss it when it's gone and grumble if a priest chooses not to do it. After all, don't all clergy make the sign of the cross over the bread and wine during the Eucharistic Prayer, over the newly baptised, or while facing the congregation as part of the final blessing. Don't all the faithful Anglicans do it over ourselves as an act of personal piety? The answer is, no. This seemingly simple gesture is controversial. This is its history.

Its roots are founded on tradition, and therein lies the cause of the controversy. It is true that the 3rd century Christian writer, Tertullian described a practice common to believers in his day. He noted that "coming in, or going out, putting on our shoes, or at the bath, or at the table... whatever employment occupies us, we mark our foreheads with the sign of the cross." A century later Basil, an early bishop, said that making the sign of the cross was a traditional act learned from the Apostles. As the gesture swept across the Church two divergent patterns emerged which continue into the present.

In the Roman Catholic and later in Anglican, Lutheran, and

Methodist faiths the sign was made in this manner: from the top, in the name of the Father, to the bottom, and of the Son, finally to the left and right, and of the Holy Spirit. In the Eastern Orthodox faith the gesture was ended right to left instead. Then again, some traditions made the sign with three fingers together symbolizing the

History Byte

Trinity, while others did it with two fingers representing the dual nature of Christ as both human and divine. Meanwhile in culturally Christian countries the sign of the cross became commonplace. A housewife might cross the bread before it was baked, a potter might cross the clay before throwing the pot, and an athlete or farmer might cross himself before taking on his task.

The way and style that Anglicans use the sign liturgically was handed down to us through our Catholic ancestors. Even after the break with Rome, the faithful were given the freedom to cross themselves. In 1549 the teenage son of Henry VIII, King Edward VI, issued the forerunner of our

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Fulfilling a lifelong dream

By Diana Swift

Four days a week, 58-year-old Charlene Scriver makes the long trip downtown from St. John's Convent to the University of Toronto, where she's a final-year divinity student at Trinity College.

Ms. Scriver, who hails from Thunder Bay, admits she was initially anxious about embarking upon the road to the priesthood so late in life. "But I was encouraged to find many mature students at Trinity, some even older than I," she says. "I think having a wide range of ages in the classroom adds to the experience."

Widowed at a young age, Charlene Scriver raised three children

on her own, supporting her family with jobs ranging from courier to driving instructor. When her children were grown, she sold the family home, "it was very freeing", and headed south to divinity school. "The ministry was a lifelong dream of mine, but when I was a young girl, women were not being ordained," she says.

In choosing divinity courses today, Charlene Scriver favours the pastoral side, though she acknowledges the importance of theology. "I tend to look to preaching, counselling and visiting," she says.

Just months away from ordination, she's grateful for the financial assistance provided by the

Anglican Foundation. In her first year, when she stayed in residence at the university, her tuition and boarding costs had totalled almost \$19,000. "The Foundation's generous grants alleviated the financial pressure and enabled me to concentrate on my studies," Charlene says. Residing with the Sisters of St. John the Divine also eased the situation.

After graduation will she head back to the Lakehead or strike out for parts unknown? "Thunder Bay being home, it would be nice to be there, but the Diocese of Algoma is a vast geographical region," she says.

Outreach Committee of St. Peter's, Callander holds dinner

By May Seguin

The communities surrounding Callander recently came together to support the St. Peter's Anglican Outreach Committee Chinese Dinner. The main goal of this Chinese Dinner was to provide funding to send children and youth to Camp Temiskaming, situated on Fairy Lake, in the New Liskeard area.

The Chinese Dinner was planned and prepared by members of the Outreach Committee. The menu consisted of many choices such as egg rolls, chop suey, white and fried rice, ribs, chicken balls and much more. No one should have gone away hungry!

The Municipality of Callander Community Centre was tastefully

decorated for the event. A power point presentation touched on many events undertaken by this Committee, from the formation of the Committee in 2009, under the direction and guidance of St. Peter's former Incumbent, Rev. Joan Cavanaugh-Clark, until presently. Various displays were set up and a booklet was available reinforcing the involvement of the Outreach Committee in the community.

The St. Peter's Outreach Committee is very active and involved in the community by presenting a monthly free Movie Night, an annual car wash, Fun Fest in conjunction with Canada Day and supporting Camp Temiskaming. To support the Temiskaming

Deanery the Outreach Committee along with children who attend Movie Night aid Christian Salvage Mission, the HIV Aids Committee of North Bay and area, and Powassan's All Heart Pet Rescue, by collecting various and much needed items.

The St. Peter's Outreach Committee members are especially thankful to everyone for making this undertaking such a huge success. To each and every one we say "Thank you so much" especially those who provided a donation, came out and supported the event, student volunteers, special friends, and the commitment and dedication of the committee members.

It is a blessing to help others!



LIFELONG DREAM: Charlene Scriver came late, but no less enthusiastically to divinity school. (Photo: Courtesy of Charlene Scriver)

Issue has been controversial and contentious

Continued from p. 3

present Prayer Book which stated that "...kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used, or left, as every man's devotion serveth without blame." But neither tradition nor the king's effort to present a moderate position satisfied those who wanted to move to a more Protestant Faith now that they had left Rome.

In the 16th and 17th centuries a movement emerged in the Church that wanted a purer and more Biblical approach to worship. The "Puritans" as they were known, opposed making the sign of the cross because it had no Biblical warrant. They also opposed prayer books, clerical robes, wedding-rings, and candles calling all such things "Roman varnish" on the English religion. To counter the growth of such radical Puritanism, the 1603 Canons of the Church of England vigorously defended outward rituals such as the sign, stating that it showed "inward humility," and "due acknowledgment that the Lord Jesus Christ, the eternal Son of God, is the only Saviour of the world." Fifty or so years later, England was living under a Puritan government headed by Oliver Cromwell, and such

rituals along with bishops were eradicated. Another turn of events brought the monarchy back to power in the latter part of the 17th century and such rituals returned.

The pendulum swung back in the mid 19th century. Evangelical Anglicans like the Puritans before them, wanted to abolish rituals that harkened back to our Roman days. In 1865 the Church Association was founded to reverse a growing trend towards, what it called, "ritualism" in the Church. Their large horse drawn "Protestant Vans" proclaimed "The Word is Truth" on the back, and they traveled across England distributing literature aimed at calling people back to a more Protestant expression of the Anglican Faith. The Church Association was influential. In 1874 it swayed the English Parliament to pass the highly controversial Public Worship Regulation Act. Several liturgical acts were declared illegal such as genuflecting, using incense, ringing sanctus bells, having lighted candles on the altar, using unleavened wafer-bread, and making the sign of the cross while facing the congregation.

It became a major public issue and the talk at coffee shops and tea rooms. While Evangelical Anglicans had the upper hand, the

Anglo-Catholic or High Anglican movement was growing and its adherents fired back. A petition signed by over 78,000 clergy and lay communicants who wanted such gestures to remain was presented to Parliament. Even the influential *Guardian* newspaper sided with them, by pointing out that Evangelical Conservatives in the Church were losing ground and Anglo-Catholicism was growing exponentially. Still, the Act of 1874 passed and a handful of clergy were prosecuted under it for using the sign of the cross and following other practices deemed too Roman. The Act was repealed in 1965.

In our parishes, The Canadian *Book of Alternative Services* (BAS) directs the celebrant to make the sign of the cross only in two places, when baptising and when anointing the sick. While celebrants might sign at various times during the service of Holy Communion, such as at the name of the Trinity, during the Prayer of Consecration, or at the final blessing, this is not mandated in either of our two prayer books. We have returned to the moderate position mandated by a teenage monarch in the mid-1500s, Edward VI.

Those who are broken need ongoing commitment

Continued from Front

When life smiles upon us because we have prestige, wealth, health, and mental acuteness, society thinks highly of us. But when our lives are beset with all kinds of troubles and dysfunction, society and much of the church does its best to keep us at arm's length. No doubt, there are soup kitchens, hospices, subsidized housing, and other such mercies for the broken, but all too often such mercies are little more than ministries of the state and the church that exist to assuage our own consciences, for heart-felt compassion and empathy for the broken seem to be an elective rather than a staple to Christian life.

When was the last time that I had coffee with someone who is broken, when in the recent past have I invited them for dinner, when have I visited them in prison and sought to befriend them? It is much easier to knit a blanket, to donate money to the Salvation Army, to organize and participate in an "out of the cold dinner" once per month than it is to extend mercy to the same broken individual face-to-face on a regular basis.

Loving at arm's length without

ongoing commitment to an individual has its place for sure, but doing so only provides a bandage to despair. What the broken need more than anything else is someone who believes in them, someone who befriends them, someone who guides them into the health of the kingdom. Let me be courageous and welcome a broken individual into my life today.

A beautiful irony is that the healthiest people in the kingdom are those who recognise their own brokenness and fragility. Paul reminds me of this truth in 2 Corinthians 12, where he asserts that his experience of the power of God is contingent on the recognition of his own weakness. When we think that others should respect us because of our talents, when we believe that we are self-made, successful, and somehow exceptional, we have little room for Jesus left in our hearts, for our hearts are then full of ourselves. But when we happily recognise that every good quality that we have is entirely a gift from God, we can say with the Baptist, "he must be greater, and I must be less," and then the voice of the Spirit will surpass the voice of society.

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.

Bishop Mamakwa seeks to bring healing to church

Continued from Front

effects of being raised by essentially parentless parents.

One of her aims is to bring healing and reconciliation from the injustices of the Residential School legacy. She acknowledges that many of the people are so angry with the church that they don't want anything to do with it. Others have found spiritual strength within the church and are very devout Anglicans. Within the church there are some who have continued to practice traditional culture and some who still believe what the earliest missionaries told them, that their traditional practices were from the devil.

Bishop Lydia Mamakwa sees her role as providing leadership to open the doors more and more to make all feel welcome and to bring all into the fold. Reclaiming indigenous languages is very important. This is quite complex in the church setting for Cree is spoken in the north, Ojibway in the south, and Oji-Cree in the central area. In closing, Bishop Mamakwa stressed that they were not breaking away from the Anglican Church of Canada but rather that their intention is to have their own governance and to use their own God-given gifts and resources of language and culture.

Father Chris Harper, the recently installed incumbent at St. Michael's, Thunder Bay, illustrated some of these challenges by sharing stories from his life growing up in a strong Anglican family on a Plains Cree Reservation in Saskatchewan that followed many traditional cultural practices. Through teaching us a few Plains Cree words which sounded very different from the Swampy Cree of Bishop Mamakwa's area, participants learned just how complex reclaiming indigenous language in worship services would be.

Following theological studies in Toronto, Fr. Harper served an indigenous community whose degree of traditional practice was different from that of his home reserve. He spoke of the conflict between culture, tradition, and

Christianity being more profound on Reserve where acceptable practice differs both between Reserves and between Reserves and the urban setting. His sharing brought to life a journey walked in two worlds with two sets of symbols, Indigenous and Anglican. The challenge is to walk with respect and to build bridges of healing and understanding. Fr. Harper's personal journey positions him well to help the people who are struggling still to reclaim traditional teachings and remain part of the church. Bishop Mamakwa said that the teachings are for the people. Who are the people? They are the ones who are prepared to listen and to understand.

The final workshop led by Jason Beardy, a younger "elder" from a northern reserve who now works in the urban setting of Thunder Bay, focused on worship needs of an Anglican First Nations reserve. He reiterated the fact of differences in language from east to west as well as many of the traditional ceremonies and customs differing slightly from Reserve to Reserve. He stressed the value of respect for all creation, both seen and unseen, and the desire to live in harmony with all creation. Workshop participants were very interested in the seven grandfather teachings of Wisdom, Love, Respect, Bravery, Honesty, Humility, and Truth which Jason Beardy said were passed from the Sioux to the Ojibway. There is no conflict between these values and Christian ideals.

This day seemed to be only a beginning point for members of Thunder Bay-North Shore Deanery to begin to understand the First Peoples of this land. Both non-indigenous and indigenous parishioners would greatly benefit from sitting together in a circle many times and learning the teachings from traditional elders. This day was a baby step forward. The need exists to reach out in understanding, forgiveness, and healing. Only then will we truly be able to "walk together in faith".



SHARING THE GIFT OF MUSIC: Fr. Chris Harper sings a hymn typical of those sung at First Nations gospel jamborees during the Thunder Bay-North Shore Deanery Day held on Saturday, October 19, 2013 at St. Michael and All Angles, Thunder Bay.



PROLIFIC KNITTER: Irene Brooks enjoys knitting for people in Thunder Bay. She and her daughter Janice Romaniuk have together made over 70 pairs of mittens and toques so far this year. These items have been given to Faye Peterson Transition House, AIDS Thunder Bay and St. John's, Thunder Bay Outreach Program. In the past, Mrs. Brook has made over 100 pairs of mittens each year with most of the yarn being donated.

The deadline for the February edition of the Algoma Anglican is Thursday, January 2, 2014

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

Dinner time

By the Rev. Bob Elkin

By the time this hits the news-stands Christmas will be over, New Year's just around the corner and then about four months of snow, cold and the winter blahs will be staring me in the face! I'm not a winter person. The thought of sitting beside a hole in the ice holding a string in the hopes of killing a fish leaves me cold. The idea of careening through the bush on a snow machine leaves me even colder. I could get into evenings of sipping hot toddies by a blazing fire in the ski-lodge hobnobbing with snow bunnies except then people would expect me to actually go skiing and the mental image of me frozen solid with a broken leg really doesn't do anything for me! I need warmer and softer diversions to get me through till spring.

Luckily for me we will soon be into the season of 'church dinners' and there is nothing like a good church dinner to get the blood pumping! St. Valentine's dinner, Pancake Tuesday dinner, St. Patrick's dinner, St. Eustice of Orlean's dinner, the possibilities are endless. Yes, I made St. Eustice up but not one in a thousand would know that! Be creative! The occasion is not the point: the dinner is the point. Making it, serving it and cleaning up after it will certainly keep you from getting bored and if you actually break even or make a few bucks: bonus! You get to hang around in the kitchen for three days with all your friends, cover yourself in glory and spaghetti sauce on dinner day and then lay around for a week afterwards wheedling compliments out of the congregation about how hard you worked and how those slackers who are always complaining didn't lift a finger to help. Talk about glory!

Church dinners are pretty universal I've discovered. A few days after we arrived to work in the West Indies the church ladies arrived at the rectory to prepare food for May Day, a big holiday and dinner occasion for the church. When I discovered them squatting in the yard chopping chickens with machetes, I ran to show my wife but stopped short when I realised that the rather pale lady in the middle of the crowd swinging a cleaver looked strangely familiar. "Just like any ACW" she told me later. "An older woman who knows the recipe and is brave enough to throw the spices in the pot, a couple of younger ones who don't know why we have to do

it this way and want it different next year and four or five others who actually do all the work." Her matter of fact attitude awed me. "But what did you all talk about?" I asked. "Oh you know" she replied. "Who hasn't been to church for ages. Whose marriage seems to be going through a rocky stage. What craziness our husbands have been up to. That sort of thing. I couldn't say anything about church attendance or troubled relationships but I was able to join right in with the rest." Like I said, it's universal.

There are a few pitfalls in the dinner circuit that are worth noting. Early one morning I walked into the church kitchen to find a huge pot of something meaty foaming and blooming on the counter. I called the ACW Mover

Letter from Bob

and Shaker who came right over and examined the situation. "It should have been put in the fridge" she said "but no harm done. It won't kill anybody." I wasn't so sure and made certain I ate several bowls of the stuff on dinner day. If she was wrong I didn't want to be around to answer any questions. Martyrs are made, not born!

We did have the Board of Health inspect our kitchen a few times to make sure everything was up to scratch and learned some interesting things from them. If you're cooking for members of your church and aren't charging for the meal then you can do what you like. As they so eloquently put it: "We don't care if you kill each other, it's just unsuspecting outsiders we worry about." Nice. They went ballistic when they found a tea towel though and harangued us at length on the ability of tea towels to smear germs around and cause plagues and pestilence to devastate the land. When I think of what my sister and I used tea towels for before we dried the dishes as kids I'm amazed that anybody in my family lived. It didn't seem to bother the dog any either.

So bring on the church suppers. Come on Valentine's day, St. Patrick's day and all the rest. Roll out the spaghetti, roast beef and all the trimmings. Send us your huddled and hungry masses and we'll feed them! And the next thing you know it'll be spring!

PWRDF seeks greater understanding of food security

By Dr. David Nock

Our Primate, Presiding Archbishop of the Anglican Church of Canada, Fred Hiltz has initiated Fred Says as a three-year campaign of PWRDF to help people understand the issue of food security and how to promote it. This term is increasingly used but may still not be in common enough use to be instantly understood. It refers to the availability of food and one's ease of access to it.

In fact many people throughout the world don't have easy access to food. The first thing Fred Says is 'Have you eaten today?' In Canada, we usually assume that everyone has enough to eat, although this assumption may be mistaken; in other countries around the globe, friends often greet each other with this question, and share what they have if the answer is 'no'.

In Mozambique, Sifa Naru, a widow, had stopped taking the anti-retroviral drugs (ARVs) that will control her AIDS because she didn't have proper and regular rations of food that these medica-

tions must be taken with. Her story inspired PWRDF to provide food packets to Sifa and hundreds of others to ensure them the proper nourishment to make their meds effective.

Fred Hiltz is passionate about the work of PWRDF which he calls 'one of the best good news stories of the Anglican Church of Canada.' Members of St. Paul's, Thunder Bay met Archbishop Fred when he visited our parish two years ago. I missed that visit as I was in Toronto at the time. However meeting with Archbishop Hiltz during the annual meetings of PWRDF over November 6-9, 2013, I can testify to his commitment to the causes of PWRDF, as one very important way of responding to the wishes and teachings of Our Lord Jesus. Fred does not just 'lend the prestige of his office' to the title of PWRDF; he has actively supported and advanced its mission.

An important part of the work of PWRDF is to work with people and communities to ensure people have enough good, healthy food to

eat. In that context, it is no surprise that one of the early responses of PWRDF was the feeding of 5000 families in the aftermath of Typhoon Haiyan, reported on previously.

Please support the Fredsays' campaign as you are able, and also the cause of 'Typhoon Haiyan Relief'. For the latter, please remember the matching grant program supported by the government of Canada that has been extended to December 23, 2013 with PWRDF as a qualifying agency. As we prepare for the wonderful feasts that accompany Christmas, we will undoubtedly wish to advance the cause of food security generally around the globe, and in the immediate context of the Haiyan disaster. Please contact the www.pwrdf.org website or www.CanadaHelps.org or the bulletin insert sheets at St. Paul's.

Best wishes for a very happy Advent and Christmas to you and yours



FAITHFUL WOMEN: On Sunday, October 13, 2013, five women from St. Brice's, North Bay were honoured for their humble and dedicated service to the church. Picture from left are, Rose Savage, who stood in for her mother-in-law Ivy Savage who was in hospital with a broken hip, Helen Bryer, Jean Joiner, Gertie Fryer and Marion Davich.

Women honoured at St. Brice's, North Bay

By Enid Bastien

On Sunday, October 13, 2013, St. Brice's, North Bay ACW and St. Brice's Quilters and Cardmakers honoured five outstanding women of the parish: Helen Bryer, Marion Davich, Gertie Fryer, Jean Joiner and Ivy Savage. Each was presented with a long-stemmed red rose and a certificate which recognized their many years of dedicated and humble, behind-the-scenes service.

Their faithfulness had gone unrecognised because they stayed in the background, quietly helping in the kitchen and volunteering wherever needed, all with humility and grace. These five women are exemplary examples of the backbone of a church.

In September 2013 the marqué outside a local church read: "Your talent is God's gift to you; how you use it is your gift to God." The women honoured used their talents with quiet resolution:

Helen Bryer: by manning the treasurer's books for the ACW, quietly serving sandwiches and meals or washing dishes in the kitchen, and for many years of caring for the linens and teaching new members about altar work.

Marion Davich: an ardent quilter and renowned cook of delicious spaghetti sauce for youth dinners, talented maker and designer of many beautiful craft items and greeting cards, and responsible treasurer of the Parish

Guild finances.

Gertie Fryer: taught many young girls the art of baking perfect loaves of bread or butter tarts supreme, and with wit and her wonderful sense of humour, showed new sewers how to make the most precise and intricate stitches in quilts.

Jean Joiner: a master crochet artist of the smallest snowflake to full length dresses, crafter of our wonderful velvet collection pouches, and maker of fantastic pea soup and rolled sandwiches which are a hit at luncheons.

Ivy Savage: a prolific knitter of all things warm, from mitts to socks, scarves, toques and afghans of all sizes which she donated to

shelters, the hospital, food banks and teens coming for free lunches; her teddy bears were recently popular fund raisers.

Through their talents, each of these women proved her love for Lord Jesus in so many different ways. Over the years, they also generously contributed towards glorifying St. Brice's with contributions towards the carpets, original glass doors, the beautiful stained glass windows, for necessary repairs and renovations as needed, a list too long to elaborate on at this time.

St. Brice's ACW and St. Brice's Quilters and Cardmakers Parish Guild were proud to recognize and honour the faithful devotion of these five women.

Algoma Cycle of Prayer

Sunday, January 5th - Epiphany of the Lord
Church of the Epiphany, Sudbury

The Rev. Dr. Tim Perry
The Rev. Canon Michael Hankinson (Hon.)

Sunday, January 12th - 1st Sunday after Epiphany: The Baptism of the Lord

St. John the Evangelist Thunder Bay

The Rev. Mary Lucas

St. John the Evangelist, Sault Ste. Marie

The Rev. Pamela Rayment

Sunday, January 19th - 2nd Sunday after Epiphany
(Week of Prayer for Christian Unity Begins)

Ecumenism throughout Algoma

Sunday, January 26th - 3rd Sunday after Epiphany
(Week of Prayer for Christian Unity Ends)

St. Mary's, Powassan

St. John's, Chisholm

St. Alban's, Restoule

St. Peter's, Callander

The Rev. Joan Locke

The king who turned to the Faith

By the Rev. Peter Simmons

Augustine's death was followed by the deaths of two Christian kings which also had an impact on the growth of the Faith. Ethelbert died in 616 A.D. followed by Sebert soon thereafter. Edwin, who became King of Northumbria, was initially not sympathetic to the Christian faith. He allowed his children and other converts to be baptized, however he did not take this step. After a year of thought and reflection, he summoned a conference at York.

The Venerable Bede provides us with an account of the proceedings. Edwin asked for each individual to give their opinion of the Christian faith as a new doctrine providing a new form of worship. The first to speak was Coifi, who was a heathen priest. He let it be known that he believed the pagan gods "were empty and vain." One of the chiefs present at the conference spoke of the well known parable which described how Christianity could throw light on the mystery of life.

The sparrow, out in the snow

on a wintry night, enters a warm room through one door. After a short period of time, he once again returns to the wintry darkness through another door. Human beings take a similar path. We enter into the world from the unknown, spending a little time in this life, only to return to the place

of lamination of the Faith. He had considerable success in Bernica to the north and in Deira which was located in the south of Edwin's realm. He then moved into Mercia where he preached at Lincoln and subsequently went to Kent. Trying times were on the horizon.

King Edwin was defeated in battle by Penda, King of Mercia and Cadwallon, King of the Britons at Hatfield Chase in 633 A.D. He would die a year later, leading to a reversion to the old ways of thinking. As a result, Paulinus made his way to Kent in the south where the Church maintained a presence. It would appear this would be short lived. With the death of Ethelbert, his son Eadbald moved away from the Faith. Justus and Mellitus made their way to Gaul. Laurentius, who had taken the place of Augustine, was preparing to follow them when Eadbald returned to the Christian faith. Northumbrians and East Saxons were brought back to the faith. Conversions would take place in Mercia and Sussex. To be continued.

Anglicanism

from which we came. If the new teaching could reveal information about this mysterious unknown, it should be heard. Paulinus addressed the conference, followed once again by Coifi, who then borrowed the king's horse and arms. He went to the pagan temple at Goodham in Yorkshire, thrust a spear into the building and set it alight. He did this as a public act to demonstrate the complete overthrow of the old ways of thinking. The result? Soon after the conference, Edwin was baptized at York in 627 A.D. Paulinus continued his proc-



WORTHY RECIPIENT : Ivy Savage was one of five ladies from St. Brice', North Bay honoured for their dedication and faithfulness. Mrs. Savage was unable to attend the presentation as she was in hospital after suffering a broken hip.



WONDERFUL MUSIC: The musical quartet "On The Rocks" from Sudbury, provided entertainment in Rosseau at the Church of the Redeemer's Christmas Blessings and Blessings Lunch and Fair" held on Saturday, November 23, 2013. Pictured from left are Wanda Olsen, Claire McMartin, Deb Sullivan and Janet Dakins.



TALENTED LADIES: From left, Eileen Finnsen and daughter Dyrun Finnsen were in attendance with knitted gifts and cards for sale at the "Christmas Blessings and Blessings Lunch and Fair" held by the Church of the Redeemer on Saturday, November 23, 2013. Eileen and Dyrun Finnsen have so faithfully shared their gifts over many years.

The Bishop has a blog!
It is called
'benedictus benedicat'
You can find it
at

<http://stephenalgoma.typepad.com/benedictus-benedicat/>

Document found in personal papers reveals new facts

By the Rev. Peter Simmons

Families accumulate various documents over many generations. These take the forms of scribbled notes on a piece of paper to formal legal papers. A search through family papers often yields an historical document which brings to light previously unknown information about the particular family, or community.

Recently Ken Towsley, a parishioner at St. Thomas, Ullswater/Bent River was making his way through the many pieces of information his mother had retained during her life. Mr. Towsley found the following written account:

“Large congregations attended the services at St. Luke’s Church yesterday, and a large number made their communion at the 8 a.m. celebration of the Holy Eucharist. At evensong the Church was packed, extra seats having to be brought in to accommodate the crowd. The service was one of the best ever held in St. Luke’s and the Archbishop was loud in his praise of the splendid service. The rector presented a class of seventeen to receive the Apostolic rite of the laying-on-of-hands. Two others who were ill were previously confirmed privately. The anthem sung was entitled “Seek Ye the Lord”, which was well rendered, Miss Ashby singing the solo part in which she excelled her previous records. The Arch Bishop took as his text the ninth verse of the forty-seventh Psalm. His grace first referred to

the large congregation and hearty service and expressed his gratitude for the evident interest in the Apostolic rite of Confirmation, and went on to show it was always a healthy state of things in any Parish when people took an interest in the young. From this his grace proceeded to enumerate the different ways in which men’s actions were pleasing to Almighty God and would enable them to count upon the “Good Providence of God”. Then the Arch Bishop passed from the congregation to the community and from the community to the nation and nations. His grace, referring to the world as being at present “turned upside down”, pointed out the reasons why men doubted God’s good providence, and most eloquently proved that men as free agents were being “given their head”, that, like the Prodigal of the Gospel parable, they might come to themselves and repent and turn to God their heavenly Father that he might be merciful unto them and restore them to the blessings of Peace

The Archbishop most touchingly referred to the many men who had made the supreme sacrifice and emphasized the truth that they are more alive then before and would be more and more perfected in the higher school of learning and nearer the presence of the great teacher, Jesus Christ, The yare still under the Good Providence of God.”

June 9th, 1918



HIDDEN TREASURE: Ken Towsley, a parishioner at St. Thomas, Ullswater/Bent River was surprised to find a document among his mother’s papers revealing the details of the role his mother played in a service held in June of 1918.

It turns out the Miss Ashby who was the soloist at the service was Mr. Towsley’s mother. She went on to marry Mr. Towsley’s father. They had four boys Ted, Bob, Ralph and Ken. Bob Towsley (Robert Leslie) was killed on May 22, 1944 when his Lancaster

went down in Belgium. Her granddaughter is Lesley McClure, wife of Rev. Doug McClure, rector of St. Thomas, Thunder Bay. She is named after Bob. Mrs. McClure’s father, Ted, will be 93 in January 2014. Lesley McClure inherited her grandmother’s singing voice

and piano playing ability which she uses to assist Rev. McClure in his ministry. Before discarding family papers and documents, examine them carefully. New facts may be revealed!

Have you eaten today?

By Charlotte Haldenby

If your family is like mine, with Christmas and New Year’s, and dinners with friends and relatives, and maybe an anniversary and a birthday besides, this question might generate laughter, if anyone even asked. And the homeless and poor might also be able to say yes for this two weeks. But then there’s the cartoon I found of the homeless guy saying “I’m still hungry” with the calendar on the wall behind marking January 6. Still, our usual joke is about having the same old resolutions every year: “I’m going on a diet.” and “I’m going to get more exercise.”

Have you eaten today? At Thanksgiving this year I was visiting my brother-in-law and my nephew Alain’s family in Mississauga. They had also invited Estelle’s parents, and grandma and auntie for dinner. These ladies were talking about their next trip, going “back home” to the Philippines in November.

By November I was at the PWRDF national conference in Toronto, watching our staff’s video of their trip to our projects in the Philippines one evening, waking up the next morning

Looking at the World

to news of the disaster. If I can imagine that 90mph winds at my house at the end of a cul-de-sac are bad enough to blow my roof off, I cannot further imagine 340mph winds on the little houses on the islands. And where were Grandma and Auntie?

The PWRDF immediately, as usual, sent \$20,000 to our partners, and sent out an appeal for Anglicans across the country to cover this and donate more, especially when the next day the federal government said they would match any donations, to recognised charities, and that’s us. That goes until Dec.23 at midnight.

But we are still in our third week, as I write, of anxious faces talking to our reporters and our military early response team, asking for food. “The fields are destroyed; the stores are destroyed; my home with the food I had is destroyed. Please, do you have food for us!”

The Canadian Food Grains Bank, sponsored by the Anglican Church and PWRDF, also is at work. We know that wheat grain is not the usual food in the Philippines, so CFGB buys the standard basics from surrounding countries and gets it there! And yes, a week later we find out that Grandma and Auntie are safe! Thank God!

“In Mozambique PWRDF sponsors a project for people suffering from HIV/AIDS.”

I would hate to have to explain to Sophia, age two, what happened to them, especially as they have been her day time caregivers, until she started nursery school recently.

HAVE YOU EATEN TODAY?

When was the last time your doctor asked you that? Probably never. In Mozambique PWRDF sponsors a project for people suffering from HIV/AIDS. This is definitely a good question to ask. If you are just starting your treatment for this disease, the drugs

are so powerful that they could almost kill you, if you haven’t eaten properly today.

We have a new campaign, announced and begun at the PWRDF conference. And you can get to it straight ahead on-line at www.fredsays.ca. Who’s Fred? Our Primate for all of Canada, Fred Hiltz, and he will tell you the whole story of this mini-campaign in a two-minute video, and you can download materials. Problem is, with my deadlines, I couldn’t tell you before this mini-campaign was over, as it was only for November and December. What for?

A basic \$80 food basket which will help one person be able to say YES to that question and get his treatment with no worries. This is up front and personal, and even small parishes might be able to afford it. I just checked, and yes, you can still donate.

By the time you read this, we will be on the second two-month campaign, January-February, 2014 and so far I only know that the motto is “full of beans”. So get on to that website again www.fredsays.ca and tune in every two

months, not just to keep up to date, but to get personal and help out!

A book I bought while on retreat at the convent of the Sisters of St. John the Divine in Toronto, for a friend who is facing a lot of challenges is called *99 Blessings*. Imagine how our lives might change if we took this practice to heart: Every morning, or evening, think of something which is a blessing in your life: a friend, a smile, a doctor, the chipmunk living under your sidewalk, the first sight of a bluejay, and how this is a blessing to you. Then say thank you to the Source. And then think how you can share that blessing out to the rest of your life and the rest of the world. Brother David Stundl-Rast left the 100th page blank for the reader to get started.

Blessings are like living water. When they come into our lives we must pass them along. We can have the flowing Jordan River, or we can just stop and let the blessing stagnate like the Dead Sea.

HAVE YOU EATEN TODAY? If we can answer yes, we are truly blessed.

Get on board with FredSays and share that blessing.