

Fredsays campaign highlighted at St. Paul's, Thunder Bay

By Dr. David Nock
Member of the national
PWRDF Board

On November 16, 2014, St. Paul's, Thunder Bay held a PWRDF Sunday service and Eucharist. There on the service leaflet sat Archbishop Fred Hiltz, the Primate of the Anglican Church of Canada and a previous visitor to the parish. This picture invited us to join in the Fredsays campaign on behalf of the worldwide food security program devised by the PWRDF. From the opening hymn, *You Are the Salt For the Earth*, through to the dismissal 'As Ambassadors for Christ, let us go into the world inviting all to be fed at our shared table', all parts of the service entered into the theme of food, the need of it, the mission of Christians to provide and share it, and the search for fair trade and social structures to secure it in a world that can be less than just.

Celebrant Archdeacon Deborah Kraft opened the Gathering of the Community asking 'Loving God – to bless the table' whether at Our Lord's Table close at hand or at all the other tables worldwide from 'the discarded cardboard box of the urban homeless' to 'the packed earth in the shade of a tree, which is the table of peacemakers.' The Proclamation of the Word continued the theme with a moving reading from the Book of Ruth in which a young widow, Ruth, forgoes an easier and softer life by means of a second marriage back in her native Moab, in order to protect and provide for her older widowed Jewish mother-in-law Naomi, by gleaning the leftovers from the harvest of wealthy landowners.

The Second Reading recounted Our Lord's parable of how seeds which encounter obstacles wither on the vine, while other seeds, which fall into good soil and nurturing conditions, bring forth a plenteous bounty at harvest. The Gospel, also from Matthew, recounted Jesus' feeding of many thousands of people by sharing what small amount of food was at hand. The children, preparing to go to Sunday School, continued the theme with *For the Fruit of*



SECURING FOOD FOR ALL: A service of Holy Eucharist was held on Sunday, November 16, 2014 at St. Paul's, Thunder Bay. The service highlighted the Fredsays campaign, an initiative of the Primate's World Relief and Development Fund. Pictured from left are Mary Nock, PWRDF congregational representative, Jouni Kraft, leader of the PWRDF prayers, Daniel Klein, Voice two of the Meditation during the service and Archdeacon Deborah Kraft, incumbent of St. Paul's and Archdeacon of Thunder Bay Deanery. Missing from the photo is Ruth Merkley, Voice one of the Meditation. (Photo by Dr. Tony Puddephatt).

All Creation in which all of us are urged to engage 'In our worldwide task of caring for the hungry and despairing, in the harvests we are sharing, God's will is done.'

A highlight of the service for many was a Meditation adjusted from a monologue to a dialogue between two contrasting speakers. One speaker voiced the easy safe, comfortable, demanding, even smug expectations that most in the affluent parts of the world, have

about food. The second speaker voiced the concerns of poorer communities both here at home and in the Global South. As an example: Voice 1: This day I have had the opportunity to complain about the price of food, but to buy it anyway. Voice 2: This day someone, one of 350 million in the world, is under nourished.

During the Celebration of the Eucharist, Archdeacon Kraft recounted the various ways in which

the Father, Son, and Holy Spirit have constantly reinforced teachings and practices about food and its religious and theological significance to us all in our daily lives. The number and significance of such teachings illustrate the importance of food and water in the Jewish and Christian tradition, from God's creation for us of the bounty of a full garden at Eden to the establishment of God's Holy Table
See Special – p. 2

Inside Algoma



A trip to see Jerusalem the Golden in 2015

In his January letter, Bishop Stephen Andrews writes of the Temple, rebuilt by Herod, and how he will see where it once stood on a journey to Jerusalem and the Holy Land in 2015.

See p. 3

How did minciment pie become so evil?

In his *History Byte*, Rev. Richard White writes of how in the 17th century, minciment pie, a food eaten and celebrated during the Christmas season, became to some "idolatry in crust".

See p. 3

Have a holy, happy and safe Christmas!

Rev. Canon Bob Elkin tells a few stories about something one should never do, especially during the Christmas season: drink and drive.

See p. 6

Next deadline

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

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1148 Hwy 141

Rosseau P0C 1J0

E-mail:

anglican@muskoka.com

Celebrating 45 years of ordained ministry

*Eleanor Swain
reflects on her
husband's ministry*

By Eleanor Swain

On Wednesday December 16, 2014, my husband, Fr. John Swain will have been in the or-

daigned ministry for 45 years. He began his working life as an employee of Lloyds Bank in Norfolk, England. His father was an Anglican priest and his maternal grandfather had been a Methodist minister. John did not want to go into the ministry just because his father and grandfather had, yet. A couple of years later, the Bishop

of Norwich asked to see him. The Bishop asked John if he had ever considered going into the ordained ministry. As the trite expression is, "The rest is history."

After studying at Litchfield College in Staffordshire, John was made deacon on December 16, 1969 in Norwich Cathedral, Norfolk, and ordained priest one

year later in Wymondham Abbey, Norfolk.

The first parish for John as a curate was in East Dereham, Norfolk, with oversight of the Church of All Saints, North Tuddenham. Later he became Priest-in-Charge of the Church of Saint Mary in Tetford, in the South Ormsby Group in Lincolnshire, followed

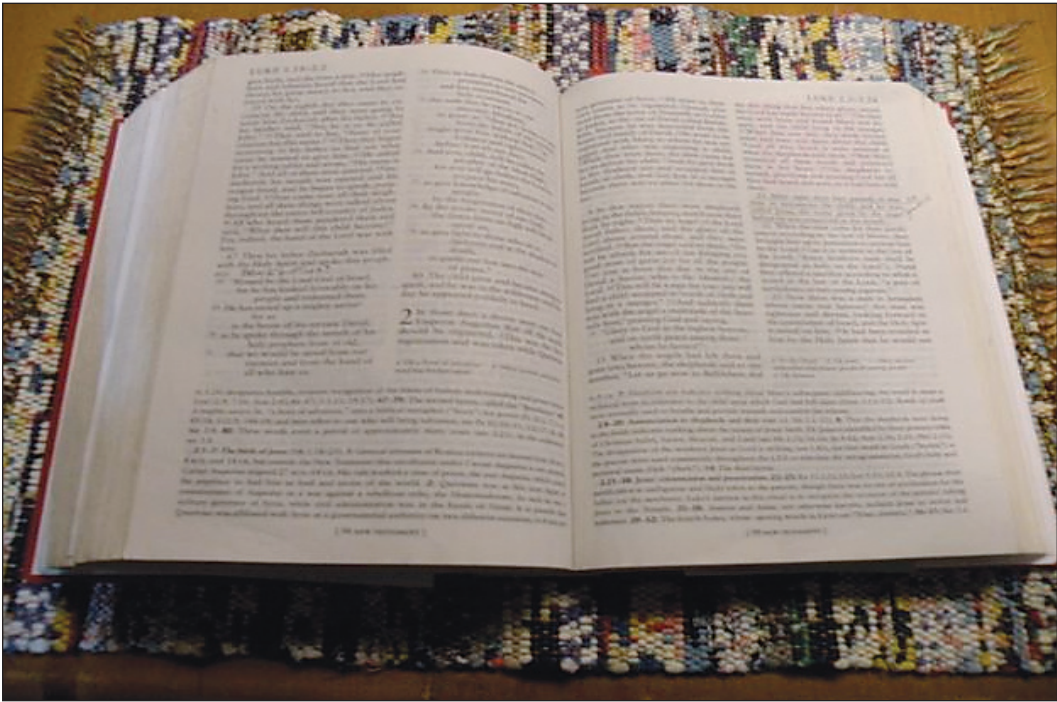
by his becoming assistant priest at the Church of the Assumption of the Blessed Virgin Mary in Attleborough, and Priest in Charge of the Church of All Saints in Besthorpe and Chaplain of the Wayland Hospital, Norfolk.

In 1978 he felt called by God to Canada where he first had the

See John – p. 5

Diocese of Algoma
Anglican Church Women

DEVOTIONS FOR JANUARY



Editor's note: The following was originally published in the January 2012 edition of the Algoma Anglican

As Shakespeare said in Romeo and Juliet "What's in a name?" Some receive their name before they are born, others afterwards but most receive their Christian name(s) when they are baptized into the Christian community.

Our daughter received her name at Massey Hall in Toronto. During the 1960's, The Clancy Brothers and Tommy Makem were a popular folk group and Peter and I went to see them in concert, when we were seven months pregnant. One of the pieces played was a Scottish folk song *Mairi's Wedding* and then and there we decided, if we were to be blessed with a girl, she would be named Mairi.

Our daughter likes her name. She also likes to tell the story of how when beginning a new class, as the teacher was going down the list, there would be a pause when the teacher came to her name. As the years went by, it got to the point, she says, when the pause came, the whole class would reply in unison; MAHREE! Further to this, our son and his wife, took everyone completely by surprise, which resulted in a deluge of tears, by having *Mairi's Wedding* played at their wedding in Aca-pulco by a young man in a kilt.

Our son's name was found in a big green nameless library book dedicated to Peter Jon. So our son was named after his father but with the added appellation Jon. He suffered this double name while at home and school. Once out on his own, he dared anyone to call him Peter Jon, except his parents. We are just busting to know what Peter Jon and his wife Erika are

going to name their baby who is due soon.

Mary had no problem naming her baby because the name was already decided upon. According to Luke the Angel Gabriel said: "And now, you will conceive in your womb and bear a son, and you will name him Jesus." Luke 1:32. He continues "After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb" Luke 2:21. In *The Children's Illustrated Bible* by Victoria Parker, we learn "When their baby was eight days old, Mary held a naming ceremony according to God's laws. From then on, the baby was called Jesus, just as the angel had told Mary He would be." Interesting to read Mary initiated the ceremony.

In *Harper's Dictionary* we read "The central figure of the N.T., whose life, death, and resurrection represent for Christians God's saving act for sinful humanity. His name (Jesus) and his title (Christ) bear witness to that saving act. The name 'Jesus' is derived from a Hebrew word that means 'savior'...and the title 'Christ' (Heb., 'messiah') means 'anointed,' and refers to one commissioned by God for a special task". (p. 475).

Thanks to Google we found an interesting blog named "My Year of Jubilee c 2011" where the author writes: "Isaiah's name means The Lord is Salvation. (Which I did not realise). It is appropriate that he is named this because Isaiah is the prophet who tells us about the coming Messiah." This we find when we read Isaiah 7:14 "Therefore the Lord himself will give you a sign. Look, the young

woman is with child and shall bear a son, and shall name him Immanuel". But in the Biblical notes below we read 14: "the young woman, the mother of child to be born has been identified as either the wife of Isaiah or the mother of Hezekiah...Following the LXX translation 'parthenos' (virgin), early Christian tradition understood the woman to be the mother of Jesus." (Mt. 1.23) p. 988. I remember from a Bible Study a few years ago, that many people still interpret the passage this way; that Isaiah is speaking about the eventual coming of Jesus.

Matthew also speaks about the naming of the blessed baby: "She will bear a son, and you are to name him Jesus, for he will save his people from their sins. All this took place to fulfill what had been spoken by the Lord through the prophets: "Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel," which means, "God is with us." Mat. 1:21-23. Thinkbabynames.com, says Emmanuel is of Hebrew origin, and the meaning is "God is with us."

There is a beautiful piece of music called *Jesus, Name above All Names*, with words and Music by Naida Hearn which is so beautiful to sing, maybe you know it:

Jesus, name above all names; beautiful Saviour, glorious Lord. Emmanuel, God is with us; blessed Redeemer, living Word.

It is interesting to intertwine the Bible, books and Internet research. Do you think God minds?

Pam Handley
ACW Diocesan Devotions
Chair.

We are all part of
God's plan

By the Rev. Grahame Stap

A very good friend of both Ina and I has to have a heart valve replaced and of course is worried as is his wife and all the family. Although this is a serious operation, it is not nearly as serious as it would have been even ten years ago. Our understanding of the human body grows almost day-by-day.

It makes me think of the relationship between religion and science and wonder why we seem to have such a conflict. Scientists explain that Occam's Razor will eventually bring all things down to the simplest level and we will understand all things. Maybe they are right. But why does that exclude religion? Why can we not accept that God put all things in place for us to find. Its what we do with what we find that defines who we are as human beings.

In 1956, Dr. Christen Bernard completed the first heart transplant. Since then we have increased our knowledge of the heart and how it works to the extent that we are almost able to actually grow a completely new heart. What we miss is that the heart has been around since life appeared on earth. That wonderful muscle, that in a normal lifetime will beat over two trillion times. The fact that today we can almost grow a new one is a very small accomplishment when put alongside what God has already done. We are increasing our knowledge at an astonishing rate and constantly pat ourselves on the back for what we have accomplished rarely giving credit to God who created all things.

In the Gospel according to John, we find in the 14th chapter verse 20: "On that day you will know that I am in my Father, and you in me, and I in you." We are not outside the God process we are, all of us, part of God. We are able to do wonderful things with what God has already put in place. I wonder why we seem so reluctant to give God the credit.

Our friend, when he has his operation, will be in the hands of the surgeon but those hands have gained the skill they have by learning of what God has put

Thoughts from
Grahame

in place. I do think however, that we need to realise that life is a gift from God. When we become sick it is not because of something sinful we have done, as people believed at the time Jesus walked on earth, but largely because of our indifference to the environment around us.

In the summer we idle our cars because it keeps the air conditioning going and we feel comfortable. Of course in winter we want to be warm. We give little thought of the pollution that we are adding to air we breathe.

When our friend has his operation on January 5th my wife and I will be praying for him. We would ask you all to do the same because the power of prayer still has the strongest ability to heal. I do not think Occam's Razor will ever be able to explain it.

As always it is only my opinion.

Special service drew
many
favourable comments

Continued from Front

and Jesus' repeated emphasis on the centrality of food in his teaching, ministry and example, and His insistence on sharing with those in need in a spirit motivated by glad and generous hearts.

Ruth Merkley and Daniel Klein voiced Reader one and two respectively in the Meditation. Our thanks go to Rev. Laura Marie Pitowicz of the PWRDF national board for preparing the material in this service; Archdeacon Deborah Kraft for wholeheartedly endorsing and celebrating, and Dr. Jouni Kraft for reading the special Prayers for PWRDF. Mary Nock as parish PWRDF representative coordinated the service and gave it

dramatic shape. Christine French, administrative assistant, spent many hours preparing the leaflet for this 'outside-of-the-box' service.

This special service drew many favourable comments, some emphasizing its moving emotional quality. All in all, the response echoed Archbishop and Primate Fred Hiltz's comment recently, 'I came away recognizing once again that the Primate's World Relief and Development Fund is one of the finest ministries of the Anglican Church of Canada.' Donations from the service have been forwarded to PWRDF and its Fredsays Food Security Campaign.

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EDITORIAL

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Address: P.O. Box 1168, Sault Ste. Marie, Ontario. P6A 5N7
The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor

Letter from the Bishop

Jerusalem the Golden

Jerusalem, the only, that look'st from heaven below,

In thee is all my glory, in me is all my woe!

And though my body may not, my spirit seeks thee fain,

Till flesh and earth return me to earth and flesh again. (St Bernard of Cluny, 12th century, trans. J.M. Neale)

Dear Fellow Pilgrims,

It was, even by modern standards, a colossal structure. Its sprawling dimensions would make the city mall seem like a corner convenience store. Within its perimeters you could fit more than a dozen football fields. It was to some what, say, the Houses of Legislature are to Canadians, or the White House and congressional buildings are to Americans. The roof rose to a height of more than 160 feet and was covered entirely with gold. Its hand-hewn blocks of stone ranged from 50 to 400 tonnes in weight. When the project was completed, it put 18,000 labourers out of work. It was, for a period of less than ten years, one of the wonders of the ancient world, marvelled at by learned travellers.

What I am describing is the Temple in Jerusalem, which was rebuilt by Herod the Great over a span of about eighty years. An ancient Jewish saying went, 'He who has not seen the Temple in its full construction has never seen a glorious building in his life.' This was the Temple that we read about in the pages of the New Testament. This is the Temple that was the centre of the religious and administrative life of the Jewish people. Within the precincts of the Temple, priests entertained a steady stream of pilgrims, offered sacrifices and said prayers. One section housed a garrison and featured quarters for visiting dignitaries; in another section scribes held their classes; in yet another, legal cases were tried. There were designated porches, one for Gentiles and another for women. And in one colonnade, merchants and money-changers were ready to provide sacrificial animals and the right coinage for the Temple tax.

But then, in AD 70, Rome's imperial forces moved into Jerusalem. Under the direction of the Emperor's son, Titus, a cruel siege was carried out. Four legions marched on the city. The Temple was burned to the ground, and the Romans slaughtered thousands of Jews. Today, there is practically nothing left of the Temple except for a few of the massive stones that form part of what is known as 'the Wailing Wall'. Jesus' prophecy was literally fulfilled, for there was not left 'one stone upon another' (Mark 13.2). And at the spot where the Holy of Holies once stood, there is now a Moslem mosque.

This story has been a part of my imaginative world for the past forty years. Ever since my conversion to the Christian faith in the 1970s and through my 1990s doctoral work on Second Temple Judaism, Jerusalem has existed in atlases, history books, and news items, but never as a tangible reality. I am expecting to remedy this deficit in the Spring of 2015. Bob Derrenbacker (The Rev. Dr.) and I are staging a thirteen-day visit to the Holy Land this coming May (16th-28th). Bob, a New Testament scholar and President of Thorneloe University,

has been to the Middle East twice, and is a competent guide to these parts. I, on the other hand, having been a student and teacher of ancient history, am looking forward to seeing the geographical stage of God's great drama first-hand for the first time. For there are many aspects of Scripture's sacred story that have to this point eluded my senses: how big is the Sea of Galilee? (twenty times the size of Lake Ramsey in Sudbury, but 1/5 the size of Lake Nipissing). What geographical features differentiate the region of Judah from the region of Israel? What did the ancient synagogue look like, and how did synagogue-goers undertake their 'rationalisation process'?



(I am hoping we might see the famous 6th century synagogue, Beth Alpha, with its amazing Hellenistic mosaics). What were the conditions of the preservation of the famous Dead Sea Scrolls and St Jerome's translation of the Hebrew

Scriptures into Latin? And, finally, I want to experience Yad Vashem, the Holocaust Memorial. The term, yad vashem, comes from Isaiah 56.5 and means 'a monument and a name'. It serves as a sober reminder that it was 'Christians' who killed Jews, and is thus a warning to us all about the dangers of creating an ideology out of our beliefs. Our visit will also include stops in Caesarea, Mount Carmel, Mount Hermon, Cana, Nazareth, Jericho, Bethlehem and Masada, and will incorporate a service of Holy Communion in the Cathedral of our Anglican kin, St. George's in Jerusalem.

I understand that there are spaces available on this pilgrimage, and further information can be got from the diocesan website, Dr. Derrenbacker (rderrenbacker@lauretian.ca) or me (bishop@diocesofalgoma.com). I know that some are worried about security in the Middle East, and that this may be a disincentive to some who might wish to join us. But my former bishop and his wife were in Israel during the conflict on the Temple Mount, and their correspondence betrayed no apprehensions! So, I am revising my notes on biblical archaeology in anticipation of being able to learn and share a deeper knowledge and appreciation of these sacred sites.

The Jewish Seder ends with the words, 'Next year in Jerusalem'. This wish will become a literal reality for me in 2015. But the author of the Letter to the Hebrews warns us about giving allegiance to the old city of Jerusalem. Instead, we look to a new city: 'For here we have no lasting city, but we are seekers after the city which is to come' (13.14).

In eager anticipation,

+Stephen Andrews

Stephen Andrews
Bishop of Algoma

The evils of mincemeat



By the Rev. Richard White

It could have your reported to the authorities. Hanging mistletoe, stringing garlands, performing a Christmas play, closing your shop over Christmas, and attending or presiding at a Christmas service could each get you in hot water. A simple two word message was sent out across the land courtesy of town criers: "No Christmas. No Christmas." No, this is not a scene from *How The Grinch Stole Christmas*, nor is it an apocalyptic vision of the future. This was the state of England from 1644 to 1660, when both the Parliament and the Anglican Church were dominated by Puritans; Protestants who yearned for a more Bible-based Faith and a more holy life-style. Yes, at one point in the history of Britain, Parliament was dominated by a consciously Christian membership, even if its decisions did seem extreme even in its day. The City of London frowned on seasonal foods, and mincemeat pies were stigmatized. One writer from the era called the mincemeat pie, "idolatry in crust."

What was unholy about a mincemeat pie? They had an apparently religious origin, after all. When the Crusaders returned from the Holy Land in the 12th century, they brought back the recipe for a minced lamb pie, a Christmas delicacy around Jerusalem. The pies were oblong-shaped to replicate the shape of the Christ-child's cradle. Three spices were always

included, cinnamon, cloves and nutmeg, to remind the cook and diner alike of the three gifts of the Magi. Over the years suet, and dried fruit such as orange rind, dates, and currants were added. "Currant" from the Greek word "Korintos," or Corinth, a reminder that such fruit originated from that Biblical city St. Paul himself had frequented.

Mincemeat pies became a deli-

History Byte

cacy among the rich. Henry the V had them served at his coronation in 1413. Henry the VIII served them as a Christmas dish throughout his long reign and gluttonous from 1509 to 1547. But one monarch must have felt somewhat uneasy when he ate his mincemeat pie, Charles I. It was under his reign that Parliament passed its infamous anti-Christmas legislation, legislation that was anti-Charles as well.

Charles reigned from 1625 to 1649 and he had significant governance problems. He lacked the consultative style of leadership that Parliamentarians demanded. He could be rash and unpredictable, one moment he was a thorough gentleman, almost saintly in his demeanour, the next he was a clumsy tyrant constantly engaging in backroom deals. To his death,

See Three – p. 4

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Phone (705) 732-4608 Fax (705) 732-4608
E-mail: anglican@muskoka.com

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Synod Address

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

Camp Manitou will hold volunteer appreciation supper

By Anne Cole

Campers at Camp Manitou enjoyed another great summer of outdoor experiences this past summer, made possible by the hard work of over 120 volunteers and generous donations from the Diocesan Anglican Church Women and many parishes and individuals across the Diocese.

Therefore, Camp Manitou Bay of Islands extends an invitation to all Camp Manitou volunteers and friends to attend a Camp Manitou

Volunteer Appreciation Supper on Saturday January 31, 2015 at the Church of the Ascension, 1476 Sparks Street, in New Sudbury, east of Barrydowne Rd., starting at 4:30 PM with a reception, followed by a volunteer “APPRECIATION” dinner!

If you can attend, please RSVP to Trevor Marshall via email at marshall.trevor@gmail.com or by phone at 705-522-4370 by Monday January 26, 2015.



A PLACE OF BEAUTY: Campers from Camp Manitou Bay of Islands are pictured paddling the group canoe “Peterson” named after Les Peterson, Bishop of the Diocese of Algoma from 1982-1994.



THE END OF ANOTHER SEASON: Pictured in September of 2014, are members of crew who closed up Camp Manitou Bay of Islands after another season of camping, fun and learning.

Camp Manitou Bay of Islands announces the Summer 2015 Program Dates

OPEN HOUSE
Saturday, June 27, 2015

DIOCESE OF ALGOMA YOUTH SYNOD (ages 13-24)
Sunday, June 28 to Wednesday July 1, 2015

PROSPECTORS (girls 12+)
Saturday, July 4 to Saturday, July 11, 2015

TRAIL SEEKERS (girls 8-11)
Saturday, July 11 to Saturday, July 18, 2015

LEADERSHIP TRAINING (boys 14-16)
Saturday, July 18 to Saturday, August 1, 2015

PATHFINDERS (boys 8-11)
Saturday, July 18 to Saturday, July 25, 2015

HIGHLANDERS (boys 12+)
Saturday, July 25 to Saturday, August 1, 2015

NATURE CAMP
Saturday, August 1 to Saturday, August 8, 2015

FAMILY CAMPS
Saturday, August 8 to Saturday, August 15, 2015
Saturday, August 15 to Saturday, August 22, 2015
Saturday, August 22 to Saturday, August 29, 2015

See the website at www.manitoucamp.org for registration details

Three reasons the infamous pie was so maligned

Continued from p. 4

he believed he was God’s gift to England, an anointed ruler, accountable to no one but God, who had put him there. His critics saw his personal spirituality as pompous. It has a whiff of Popery about it. His wife was French Roman Catholic, and although Protestant in name, Charles revelled in a Church with opulently dressed bishops and the pomp that came with them. His foes saw religious ritual and bishops as unbiblical, and the spawn of the Anti-Christ on Earth, the Pope. It was a bad time to be a king like Charles. It was a bad time to be a mince pie whose origins and symbolism seemed suspiciously Catholic.

Charles made a string of ill-advised moves. He dismissed Parliament. The Parliamentarians defied him and met anyway. He tried unsuccessfully to arrest its leaders. They pushed back. He took up arms. They took up arms. A military genius named Oliver Cromwell led the Parliamentary forces. A messy six year Civil War ensued and in the end Charles made the fatal mistake of handing himself over to the Scots for protection: they handed him back to Cromwell. But during the years of conflict between Charles and Parliament, the Church we are so familiar with today underwent a drastic face-over.

Parliament axed *The Book of Common Prayer* and replaced it with *The Directory of Public Worship*, a manual for clergy that gave instructions on how to run a less

liturgical service, which removed Christmas and Easter from the yearly calendar. Parliament axed the Archbishop of Canterbury, William Laud, excluded bishops from the House of Lords and eventually did away with the episcopal structure of Church governance. The mood was for a more Presbyterian model of Church government that gave greater autonomy to individual congregations. Parliament also did away with the office of monarch, and axed the monarch as well. Charles I was beheaded on January 30, 1649. It was in the midst of all this chaos that Christmas was outlawed and mincemeat pies relegated to the rubbish heap.

Apart from a singular dislike of Charles, why were delicacies like the humble mincemeat pie so maligned? Did this come from a dour mean spiritedness? Far from it. Parliament’s agenda was fueled by a passionate desire to honour God. As far as its leaders were concerned, there were at least three good reasons for all of this:

- First, there was no evidence that the Biblical Church celebrated Christmas. December 25th was a Roman, pagan feast day, “natales solis invicti,” “the birth of the unconquered sun,” marking the return of longer days after the winter solstice. The flavour of the day in 17th century Christian England was for a more Biblical Faith.
- Next, Christmas had the word “mass” in it, which sounded far too Roman Catholic for Puritan ears who already suspected that Charles wanted to lead them back

into the fold of Rome. If he didn’t, his wife certainly did. Expunging holidays with the suffix “mas” in them was damage control.

- Most important, if Christians sincerely sought to honour the birth of Christ, it made sense to do this more soberly. Christmas in the 17th century had become an excuse for wanton revelry, over-eating, carousing, gaming, and debauchery. The Puritans reasoned that since the Incarnation was about Christ coming to Earth to die for our sins, such excesses should be curbed. Christmas should better be observed with fasting and prayer. Besides, as war waged around them, Cromwell wanted the populous to fast and pray at least weekly for victory over Charles and his Royalist forces.

In spite of their best intentions, the legislation to ban Christmas celebrations was difficult to enforce and was met with anger, defiance, and even street riots. It was a nightmare to enforce. *The Book of Common Prayer*, bishops and Christmas all returned after Cromwell died. The monarchy was restored in 1660 when Charles’ son Charles the Second ascended to the throne. The younger Charles had always been the life of the party. Governing England without Christmas and good food would have been unimaginable for him.

John Swain has served in many places over 45 years

Continued from Front

care of a three point parish; Christ Church in Oxford Centre, the Church of Saint John in Eastwood and the Church of Saint Paul in Princeton, near Woodstock, Ontario. It was while he was there that he and I read the book *Miracle In Darien* and were blessed to attend a clergy and wife seminar at Saint Paul's Episcopal Church, Darien, Connecticut, where Rev. Dr. Everett (Terry) Fullam was Rector. In 1984 John became Priest-in-Charge of a two point parish, the Church of Saint Stephen in Oldcastle, and The Church of the Redeemer in Colchester North, near Windsor, Ontario. On several occasions John and I took members of the parish to a lay leadership conference at Saint Paul's Episcopal Church, Darien, Connecticut.

In 1990, he was surprised when the Holy Spirit called him back to England for a season. After much soul searching, our elder son, David, finally chose to remain in Canada where he had a job. John gave in his notice and spent the mandatory three months looking for the position to which God was calling him. Time passed quickly with the position not appearing. In the very last advertisements of positions available, which came out every two weeks, I scanned the pages and saw nothing to which I felt we were being called.

I decided to look at the end of the booklet where 'specialist' positions were advertised. I spotted 'The One'. When John returned to the Rectory, I said to him, "There is a position advertised which I believe is the one to which God is calling us." He duly looked and saw nothing in the first section. "Look in the specialist section," I commented. John did this and he spotted the exact same advertisement that I had seen. It had 'jumped out' at us independently. He immediately applied, but he received no reply before he left Canada. Thus, we left Canada with our two youngest children and arrived in England with no job awaiting him, but in faith that this was where God wanted him to be. He found out later that the reason that he had not received a reply was that someone had already been appointed to the position, but within a couple of weeks this person had had to resign and so the position had become vacant again a few weeks after John and our family had arrived in England. John was then contacted, had an interview, and within two months of arriving in England he became Chaplain to the Suffolk Constabulary as well as becoming priest-on-charge of two parishes; The Church of Saint Mary and Saint Martin, in Kirton, and, in the adjoining village, The Church of Saint Ethelbert in Falkenham, near Ipswich and the port of Felixstowe in Suffolk.

When he first arrived in Falkenham, John supported me when I had looked up at the ceiling of the church and seen six holes for bell ropes and at that moment I had felt called to have the bells restored in the Church of Saint Ethelbert and other bells cast so that the church would have a peal of six bells to ring full circle. This was accomplished at speed in just 18 months with the villagers raising the funds for the project. The church is situated on a peninsular and became the only one there to have a set of bells for full-circle ringing. Naturally, John needed to learn how to ring bells, as parishioners were also needed so that there were at least six bell ringers. Eight people began training, including John, and I and two, John

and Sarita, of our three children. He also became Padre to the Air Cadets 863 Squadron in Thurston, Suffolk, at which two of our children attended and rose to become teachers of the younger cadets. Son John Jr. went on to train in aviation at Sault College and become a pilot and captain in 2012 of a commercial airline based in Canada.

Meanwhile, another move was prompted by the Holy Spirit, and the family moved further west to the village of Little Wheltenham, where there was one, the Church of Saint Mary Magdalene, of three churches in the Benefice. This church had no hydro and Christmas Eve services were conducted by candlelight. The other churches were the Church of Saint Thomas à Becket in Great Wheltenham, and the Church of Saint George in Bradfield Saint George, near Bury Saint Edmunds, Suffolk, England. Later, the Church of All Saints, Lawshall, was added to the Benefice. It was in the church at Great Wheltenham that the congregation put on plays and invited the villagers to attend the presentation. John began a music group with members of the congregation playing various instruments. He has a great sense of humour, displayed when the music group 'orchestra' first presented music to the congregation. In Britain, when someone is learning how to drive a car, a card showing a red letter 'L', for 'Learner' on a white background has to be fitted to the front and another to the back of the car. Every member of the music group wore an 'L' sign!

In 2001, God called John back to Canada. He became the incumbent of a two and a half point parish in Wawa, the Church of Saint Paul; White River, the Church of All Saints; and Hawk Junction. It was there that the plays continued, being presented at the Church of Saint Paul in Wawa, and were looked forward to by many of the people living in the town.

In 2005, he was called from Wawa to Sault Ste. Marie to the two point parish of Christ Church and Saint Peter's Church. John turned 65 in August 2009, but he consulted the Bishop and then the advisory board to see if he might remain an extra year so that the benefice had time to find another priest so that there need not be an interregnum. This was readily agreed, and so he finally left the Benefice on August 31, 2010.

We finally moved into our cottage beside Bright Lake on February 6, 2011 where he planned to rebuild a vintage Triumph TR6 car with the help, whenever possible, of his sons. Retirement was not to last for long, however! As he says, "Once a Priest, always a Priest!" and "It is better to wear out than to rust standing still."

In April 2011 he was needed to cover for Archdeacon William Stadnyk who was recovering from knee replacement surgery. This help was required much longer than the two Sundays initially expected. John had also been needed to play the organ and later the keyboard as the organist, Mrs. Margaret Boissineau, at Saint James' Church, Goulais River, had left in the January 2011 at the age of 98 years old! When Archdeacon Stadnyk was able to resume his duties at Pentecost 2011, John and I and our family made Saint James', Goulais River the one that we attended. He continued to play the organ or keyboard, occasionally celebrating the Holy Eucharist, and officiating at services when the archdeacon was away. In April 2013, John was made Honourary Assistant.

John loves liturgy, and he devised many



FAITHFUL SERVANT OF GOD: Rev. John Swain, who celebrated his 45th anniversary of his ordination to the diaconate in December 2014, is pictured in St. James', Goulais River where he is Honourary Assistant.

special services for use during the Church year. These included: the Advent Carol Service, Christmas Eve Mass, The Nine Lessons and Carols, Repentance Service at the beginning of Lent, Mothering Sunday service, Passion Sunday Narrative, The Christian Passover Seder, Easter Day Service, Service in Memory of 9/11 for 2011, All Souls' Day when the names of loved ones who had died were remembered and audibly read during the service, Remembrance Day Service, and a service for the last Sunday in the Church's Year; Christ the King.

John's other love is music. He enjoyed introducing the church to new songs and hymns. The congregation enjoyed these new hymns and sang with gusto! Hymn books were made of these many songs for use in both Christ Church, Sault Ste Marie, and Saint James' Church, Goulais River.

Together with myself, who wrote the words, he helped choose the music and hymns which accompanied these, and the couple produced plays two or three times a year during the week in Saint Ethelbert's Church, Great Wheltenham, Suffolk, England, and Saint Paul's Church, Wawa. They also presented a skit in Saint Paul's Church, Wawa, in Saint Peter's Church and in Christ Church, Sault Ste. Marie.

Meanwhile, John celebrated his 30th an-

niversary, a week late, on Sunday, December 23, 2000 with a special service in All Saints' Church, Lawshall, Suffolk, England, when his younger son celebrated his 21st birthday on the same day. All of his family was in attendance with his elder son, David, travelling from Canada to be present. In 2009, John celebrated his 40th anniversary with a special service in Christ Church, Sault Ste. Marie, again with all his family in attendance.

John's family is dear to his heart. Our eldest son, David, was married to Lindsay in January 2015. Daughter, Sarita, married Orlando in August 2012, and younger son, John Jr, married Dawn in August 2014. A son was born to Sarita and Orlando at the end of April 2013, and they are expecting another baby at the end of February 2015. Our family now consists of three daughters and three sons, the 'in-law' part of their title being disregarded because those concerned are like daughters and son, and one grandson, and maybe a grand-daughter or maybe two grandsons, come the end of February. For all God's blessings, mentioned above and more, John and I thank God.

John's being in the ordained ministry 45 years is another anniversary and milestone to celebrate and to give thanks to God. Deo Gratias. Thanks be to God.

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

L'Chaim (To Life)

Canada Briefs - January 2015

By the Rev. Canon Bob Elkin

Usually at this time of year every columnist is writing about the “The Meaning of Christmas” or “The Spirit of Giving” or something else in keeping with the season. I thought of writing a deeply theological piece called “The Christology of Christmas Day” or “The Spiritual Roots of Gifting” but then I thought “Naw, better write about something you vaguely understand and know something about”. So here is my Christmas column about drinking and driving.

You shouldn’t do it! Actually that’s probably enough said but it sure is going to leave a big blank space in this newspaper if I stop there so I’ll elaborate. This is quite like writing a sermon! One Christmas time I went visiting a parishioner in a nearby town, had some Christmas cake, had a Christmas drink which he poured and headed off home, right into the arms of the waiting Ride Program that was set up not far from my place. The officer who came to talk to me stuck his head in the open window, put his face two inches from mine and took a mighty breath. I thought I was going to get kissed and was about to explain that the Anglican Church hadn’t quite made up its mind about that yet when he drew back, gave me a critical look and said: “You going straight home Father Bob?” I assured him I was. “See that you do” he concluded, waving me on. I don’t doubt that I would have been OK if more had been required as it had only been one drink but I was grateful for the understanding and went straight home and stayed there. So there’s my first tip: Drinking and driving will get you the attention of the authorities and that might not be where you want to go.

My second tip is hard for most of us to accept. Stop assuming that the rest of the world are idiots who can’t handle their liquor but that you are fine and always in control. My wife and I once attended a wedding reception at the nearby rec-centre. We had a wonderful meal, a grand evening, a few beers and, when the last dog was hung, headed home. Once again the Ride Program was out and seeing their lights down the street I pulled over and carefully parked the car and we walked home. Once again, I didn’t doubt that I was fine but no point tempt-

ing fate. Imagine my surprise the next morning to find my car parked in what had to be called the middle of the street. I tried acting indignant that someone had moved it after I’d parked. Nobody bought that story, including me. The established limits are for everybody and that includes me, and you.

My third hint is more for those of us in small towns rather than large but then again, many people probably recognise your car no matter where you live. Develop a sense of humour or at least a thick skin! This time it was a dinner dance at the same rec-centre as

Letter from Bob

before but I’d learned and at the end of the evening we left our vehicle right there and walked safely, and self-righteously, home. I retrieved the car next day from its solitary exile in the parking lot and then fielded calls all afternoon from people who just happened to spot my vehicle up there and wondered if I’d had a breakdown or a flat or perhaps had contracted the flu and been unable to drive home the night before. “No, no!” I explained. “It was such a lovely evening for a walk that my wife and I just couldn’t resist it even though it was 21 below.” Nobody bought that story either but I didn’t care since I knew I was right. In time most of my tormentors managed to work themselves back onto the good prayer list!

My last thought on this subject is that you don’t have to be a teetotaler or a stoic to safely get yourself through the holidays or any evening long function. I once attended a clergy banquet evening, ate and drank and, along with everybody else got stopped by the Ride Program on the way home. “Have you had anything to drink this evening?” I was asked and truthfully replied: “Yes. I’ve had two beer over four hours with a meal in between.” The officer waved me through. “Your timing is great”, he said. “You’re fine. Have a good evening.” So enjoy in moderation: but enjoy.

Have a holy, happy and safe Christmas!

Going green

Last fall, St. John the Evangelist, Winona, Ont., hosted its first annual Environmental Awareness Day. Working with Ontario Electronic Stewardship, the parish collected and recycled 1.48 tonnes of electronic waste, which would have otherwise ended up in a landfill. The event also included an open house for local environmental organizations such as Clean Air Hamilton and Greening Niagara, and that sparked many conversations about sustainability and stewardship.

“Our hope is to involve more participation from the Winona community, heighten awareness and increase the number of organizations engaging us in conversations that lead us to environmental action,” said the Rev. Leslie Gerlofs, priest-in-charge of St. John the Evangelist.

Niagara Anglican

New communications officer for Fredericton

Gisele McKnight is the new communications officer at the diocese of Fredericton synod office, succeeding Ana Watts, who retired earlier in 2014. In addition to serving as editor of The New Brunswick Anglican, McKnight will produce weekly e-bulletins and oversee the communications strategy of the diocese and other groups.

A 20-year veteran of the newspaper industry, McKnight has won numerous awards for her reporting, and comes to the diocese from Fredericton’s The Daily Gleaner, where she worked as opinion and religion editor.

“I was looking for a change, and this is it...It’s an answer to my prayers,” said McKnight.

Raised in the Salvation Army, McKnight has a special interest in social justice issues, especially those involving women and children.

The New Brunswick Anglican

Singing for charity

The Wildwood Singers, comprised of 10 parishioners at St.

George of England, Cormack, Nfld., have been performing at church, local charities and community events for nearly 20 years.

They had long considered recording a CD and donating the proceeds to charity, and with the help of fellow parishioner Jodie Rice, that dream became a reality in 2014. The Wildwood Singers have sold more than 300 copies of a CD of gospel favourites, and have donated the \$4,290 profit to help St. George install a new roof. They plan to donate further proceeds to charity as well.

Anglican Life in Newfoundland and Labrador

A different kind of fair

The new deanery of London, Ont., has invested in strengthening the relationships among its parishes. The deanery council’s fall meeting featured a ministry fair, in which congregations shared a ministry that they do well and could ask questions about areas in which they struggle.

Church members swapped tips about Messy Church, street ministry, community breakfasts and more, and are planning to meet again and develop new ideas for ministry.

A second ministry fair is in the works. “This will enable us to break barriers down, and to discover our cause is one and the same,” said Archdeacon Sam Thomas, adding that these conversations were especially important in a large deanry like London.

Huron Church News

Saskatchewan bishop outlines priorities

In his charge to the 68th synod in the diocese of Saskatchewan, Bishop Michael Hawkins underscored the importance of working closely with the diocese of Brandon in the area of indigenous ministry and with the diocese of Athabasca, in non-indigenous ministry.

Hawkins said Saskatchewan also intends to work closely with the diocese of Saskatoon around rural ministry and diocesan admin-

istration.

Responding to the bishop’s charge, the committee in charge of offering feedback to diocesan priorities discussed, among others, the issue of suicide prevention. It noted that the diocese has began addressing the issue with a two-day course, Applied Suicide Intervention Skills Training (ASIST). The committee suggested that pastoral care training be provided to families who have lost a loved one to suicide.

Saskatchewan Anglican

Winter warmth heads north

Since at least 1861, members of the diocese of British Columbia have sent supplies to those in need in Caledonia. In late fall, Anglican Church Women members gathered in St. John’s, Duncan, to pack boxes of quilts, socks, toques, baby items, sweaters and mittens that they had made or sourced. These boxes were then sent to eight churches across the province.

Responding to a request from St. John Anglican Church’s the Rev. Lilly Bell, the box sent to Old Masset, a Haida community, was filled with quilts to be used in a long-term care facility. These gifts are valued at \$25,000.

The Diocesan Post

Parish celebrates 120 years with cookbook

Parishioners at St. James’ Anglican Church in Goulais River, Ont., will commemorate the congregation’s 120th anniversary with a special 120-page cookbook.

Filled with family recipes, favourite Bible verses and local church history, the cookbook is meant to feed “body, soul and spirit.” Parishioners began work on the recipe book in 2013.

St. James’ opened for Easter services in 1896, but a 1923 fire destroyed everything except the organ. A new building was consecrated in 1926, and numerous renovations have since taken place.

Algoma Anglican

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



UPDATE ON THE ASSESSMENT PROCESS: Rev. Dr. Jay Koyle visited the Parish of St. Stephen from Friday, December 5 to Sunday, December 7, 2014. On Saturday, December 6, Dr. Koyle met with members of the parish. Pictured are from the far end of the table Lynne Preston, Yogi Golle, hidden behind Fred Neal, Joe Bissonette, Roxanne Bissonette, Freda Kingshott, Conrad Tucker and Sarah Neal. Fr. Koyle also preached at three of the four services held on Sunday, December 7 in the parish.

Algoma Cycle of Prayer

Sunday, January 4th - Epiphany of the Lord

Church of the Epiphany, Sudbury

The Rev. Dr. Tim Perry

The Rev. Canon Michael Hankinson (Hon.)

Sunday, January 11th - 1st Sunday after Epiphany: The Baptism of the Lord

St. John the Evangelist Thunder Bay

The Rev. David Knudson (Interim)

St. John the Evangelist, Sault Ste. Marie

The Rev. Pamela Rayment

Sunday, January 18th - 2nd Sunday after Epiphany (Week of Prayer for Christian Unity Begins)

Ecumenism throughout Algoma

Sunday, January 25th - 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

Anselm and Henry: the continuing problem if investiture

By the Rev. Peter Simmons

When William Rufus died in 1100 A.D., he was succeeded to the throne by his brother Henry. Shortly thereafter Anselm made his way back to England. Henry had messengers sent to meet Anselm, who carried an apology from Henry for not having waited for Anselm to crown him sovereign.

Henry I declared his desire to end the fractious and often corrupt relationship William had with the Church and with Anselm. He made a commitment to return the forfeited estates to the archbishop and not to extort money from any vacant church. These steps would improve the situation, however the major problem still remained, that of investiture. Henry insisted Anselm pay homage to him and receive the pastoral staff and ring from Henry. Anselm refused, declaring he would only receive direction from the Pope.

Rather than being confrontational, Henry sought a compromise. He suggested a delegation be sent to the Pope in Rome, with the understanding he was not willing to relinquish any of his authority in the realm to the Pope. Members of the delegation returned with a message from Pope Paschal II: he would not allow Anselm to be invested by

Henry. The king insisted Anselm pledge allegiance to him and receive investiture, or leave England. Both men remained firm in their positions, however agree-

Anglicanism

ment was reached to send another delegation to Rome. It consisted of the Archbishop of York and the Bishops of Norwich and Lichfield. They carried a letter from Henry detailing his position in the matter. An interesting turn of events occurred. Paschal's response was mixed.

The Pope sent a written public document in which he continued to refuse Henry's investiture of Anselm. He said something different in a verbal message to be conveyed by the delegation to Henry, stating if the king and bishops acted in accordance with the laws and customs of England, he would not be troubled. Anselm refused to believe this. The king suggested Anselm send his own delegation to Rome. These messengers returned with a response from the Pope confirming his position in the written document, while denying what he had reportedly said to the Henry's ambassadors. Finally Anselm went to Rome himself.

Once again Paschal supported Anselm publicly, yet privately he remained flexible.

In England this back and forth was becoming untenable. Disorder, neglect and immorality were rampant. Something had to be done.

As Anselm began to make his way back to England, Henry's ambassadors met him on the continent. The message from the king was this: if he would not act in accordance with Henry's desires, he would not be allowed to return to England. Anselm remained on the continent while Henry seized the Archbishopric of Canterbury. Anselm was ready to excommunicate Henry when finally an opportunity for compromise arose.

Both Anselm and Henry found themselves in Normandy, and arranged a meeting. It was fruitful and a compromise, to which the Pope agreed was finally reached. It was agreed bishops would pay homage to the king, however the crozier, the episcopal staff, and the ring would not be given by the king. Further bishops would be not be appointed by the sovereign, rather they would be elected in his presence. Turmoil would continue in the English Church until Anselm's death on April 21, 1109.

More to come.

ANGLICAN
FOUNDATION OF CANADA

Free Up \$50

FREE UP FIFTY

Did you know that in 1956, General Synod established a Foundation to receive donations for the purpose of disbursing financial assistance across the country. It was also agreed that every parish give a \$50 donation every year to support their Foundation.

Get on Board

Ask your church wardens if your parish is a member. 7 of 54 parishes in the Diocese of Algoma are annual donors. We need 47 more parishes in your diocese to Free Up Fifty in 2015.

Free Up Fifty is our 2015 campaign for every parish to be an AFC member.

Speak with your church wardens to donate today.

www.anglicanfoundation.org

The Bishop has a blog!

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Diocese of Algoma Lay Readers' Training - LRT

Throughout 2014, 2015 Rev'd Richard White and others will offer a series of 1 day workshops on topics of interest to all Anglicans in the Diocese, but most especially to all Lay Readers. Everyone is welcome. These sessions will be offered both live in-person at St Brice's Anglican Church in North Bay [unless noted], and also live via web conference [webinar] online. Sessions will generally be on **Saturdays** from 9:00 am till noon; 1:00-3:00 pm. BYOL [Bring your own lunch.] All sessions will be available as a Recording 30' after each event.]

- **22 November – The Creeds Their History and Theology** [Rev'd Richard White & Linda Langdon]
- **13 December – Anglican Church History Part 1** [Rev'd Richard White]
- **10 January – The Old Testament** [Rev'd Dr John Harvey]
- **24 January – Anglican Church History Part 2** [Rev'd Richard White]
- **14 February – The BCP versus the BAS: History & Purpose**
- **07 March – The Jewish Festivals & Jesus** [Rev'd Richard White & Linda Langdon]
- **21 March - Effective Listening & Visitation Skills** [Beth Hewson]
- **30 May - Doctrine & Theology Workshop** [Rev'd Dr Tim Perry]
- **Other dates and locations to be confirmed:**
 - **New Testament Workshop** [Rev'd Dr Robert Derrenbacker]
 - **Liturgy**
 - **Basic Sermon Preparation**
 - **Canons of the Diocese**

For further information please contact Rev'd Richard White rwhite28@cogeco.ca

Register for web conferences by contacting webconferencealgoma@ontera.net or by calling Linda Langdon 705.476.0791. Please include the name of your city/town, and the name of the sessions you wish to attend.

Algoma webinars are available to anyone who registers and who has access to high speed Internet [Java plugin required], and computer speakers. Registering for any or all of these sessions also provides participants with the ability to replay any session at a later day. People are welcome to attend in person and still sign up for the webinars in order to have playback permissions. There is no cost to attend an Algoma webinar.

Because these webinars are on Saturdays, unfortunately, we are not able to book Contact North Centres. However, Linda Langdon and Contact North will be glad to work with any person or any church to set up [almost] any computer for webinars.



Diocese of Algoma Holy Land Pilgrimage May 2015



June 1 is Jerusalem Sunday in the Anglican Church of Canada, a new annual church observance to celebrate companionship in God's mission with the Episcopal Diocese of Jerusalem. The Diocese of Jerusalem includes Anglican parishes in Jerusalem, the rest of Israel, Palestine, Jordan and Syria. It is home to several thousand Arab Anglican Christians and is situated on "Holy Land" for Jews, Muslims and Christians.

Since the early days of the Jesus movement and the Church, there have been pilgrims. Luke's Gospel tells us that Jesus "set his face to go to Jerusalem" and began to journey south from his home in Galilee to Jerusalem (Luke 9:51), where he

was crucified, resurrected, and ascended. Likewise, Mark's Gospel describes Jesus' and his disciples' pilgrimage to Jerusalem – Jesus was "walking ahead" while his disciples followed at a distance (Mark 10:32). Jesus was crucified during an annual Jewish pilgrimage festival – the Passover. And the first followers of Jesus encountered the Holy Spirit in the Upper Room during another season of Jewish pilgrimage – the Feast of Pentecost.

The first Christian pilgrim to Jerusalem and the Holy Land may have been St. Helena, mother of the Emperor Constantine and patron saint of new discoveries. In the early fourth century, Helena made a pilgrimage to the Holy Land and identified many of the sacred sites visited by pilgrims today, including the location of Jesus' nativity in Bethlehem and his death and burial in Jerusalem. Since then, the faithful have been making the trek to the Holy Land to draw closer to Jesus by walking in his footsteps and the footsteps of his disciples.

This Jerusalem Sunday, you are invited to consider being a pilgrim to the Holy Land in May 2015. Bishop Stephen Andrews

and The Rev. Dr. Robert Derrenbacker (President, Thorneloe University and Honorary Associate at the Church of the Ascension) are organizing a pilgrimage to the Holy Land for the Diocese of Algoma. Please consider participating in this once-in-a-lifetime opportunity to explore the Holy Land with fellow pilgrims. There will be regular opportunities for reflection, study, and worship as we follow in the footsteps of Jesus and his disciples, as well as opportunities for exploring the modern political and religious complexities of the Holy Land (and of course shopping and sightseeing!). We will be hosted by a professional local guide, with Bishop Andrews and Dr. Derrenbacker providing biblical, liturgical and spiritual leadership for the tour group.

For more information and to express your interest, please email Dr. Derrenbacker at rderrenbacker@laurentian.ca and visit Holy Land Pilgrimage 2015 on the Diocese of Algoma website. There you will find a detailed itinerary and registration form prepared by Craig Travel, a Canadian travel agency with 45 years of experience planning group travel.



A PRACTICAL CONFERENCE FOR ECONOMIC EQUALITY.

You're invited to attend **Trinity Institute (T12015)**, an annual conference that takes place in New York City—but you can attend at **Trinity Anglican Church, Parry Sound!** We bring all the elements of the NYC conference to you via webcast.

This year's conference takes on the pervasive, overwhelming issue of economic inequality. T12015 speakers have real-world experience making change happen. They will provide us with hopeful, practical tools we can use to make a positive economic impact.

FEATURING:



The Most Rev. Justin Welby
The Archbishop of Canterbury



Cornel West
The Rich and the Rest of Us



Barbara Ehrenreich
Nickel and Dimed; This Land is Their Land



Robert Reich
Former Secretary of Labor (Skype Q&A)

And: Juliet Schor, The Rt. Rev. Julio Murray, Rachel Held Evans, Jennifer Jones Austin, R.R. Reno, and Nicole Baker Fulgham

DETAILS:

To register for T12015 at Trinity Anglican Church, email trinity@vianet.ca or phone 705-746-5221.

WHERE: TRINITY ANGLICAN CHURCH, 6 CHURCH STREET, PARRY SOUND

WHEN: JANUARY 22 – 24, 2015

COST: \$25.00 (meals & refreshments)

CONTACT: For more information, contact Nelson Small, site coordinator, at trinity@vianet.ca or 705-746-5221 and leave a message.

FOR MORE INFORMATION ABOUT TRINITY INSTITUTE'S NATIONAL THEOLOGICAL CONFERENCE—including speaker bios, schedule, videos, and more—visit ti2015.org



Events around the world effect all of us

By Charlotte Haldenby

Are you recovering from Christmas well? Growing up, we had so many celebrations in our family, with Christmas. We usually celebrated more on Boxing Day as my father was so tied up in services on the real day, then my parents' wedding anniversary, then New Year's, and then my birthday, which often was just back to school. Now with our four wonderful "grands" we have to figure out which side of the family gets them for Christmas Day, and my sister and I just send emails and old pictures for that wedding anniversary. But we do have a little girl born on New Year's Day, and that just isn't fair. Everybody's having parties, but it's not just for her, and even a half-birthday party doesn't work, 'cause that's July 1.

Birthdays and anniversaries are so important. In 2014, we marked the 100th anniversary of the start of World War I, and the 25th anniversary of the Berlin Wall coming down. It's also the first anniversary of Typhoon Lalam, aka Hurricane Yolanda in the Philippines.

In October and November 2013, our family was watching the news all the time as my nephew Alain's wife's granny and aunty were visiting "back home" in the Philippines when first the earthquake and then the typhoon struck. Although we knew where they were supposed to be according to their itinerary, we weren't sure they were actually there, and communications were shattered. It was only two weeks after the actual event that someone phoned, and we knew they were safe. By then, CBC and

Looking at the World

CTV were long gone. Typhoons are only of interest until the next big story hits and the Asian correspondent moves on. In fact if you weren't from the Philippines, you would not even notice the anniversary this year.

Now the UNICEF appeal for December did have a beautiful story of a young girl, who is still able to go to school, still making good marks, and dreaming of becoming a teacher. Her mother and family were all killed in the typhoon. UNICEF came through with their school package and she is determined to carry on.

The other place where the typhoon is mentioned is in PWRDF materials and the website of our PWRDF partner "Southern Partners and Fair Trade Center, Inc. www.healthyvibesphilippines.com. At our annual national PWRDF gathering in Peterborough this November, our international speaker was Geraldine (Gigi) Labradores, the manager. What wonderful stories she had to tell of over 15 years in partnership with PWRDF.

If you checked out the Philippines in the late 1980's over 75% of rural people did not have their own property. Big sugar companies owned the land and as we know nowadays, commercial agriculture is not necessarily the best for the land. And when all agriculture is devoted to one product, and the market falls, you may be out of a job. If the

agricultural company owns your house, you may be out of that too. Even then, the workers' unions were trying to negotiate with those big companies so that farmers could have little plots at least to grow their rice and corn. How can people survive like that?

By 2000 in many areas, people were tied to one or two crops they could sell. But what if they could diversify a bit, which would be much better for the soil, possibly exhausted by commercial agriculture and fertilizers. Then if one crop failed you had a safety net.

It's hard to get people on board for such a change, but often if one village can prove that community farming can work over a few years, other villagers will drop by to check this out. And the

"By 2000 in many areas, people were tied to one or two crops they could sell."

movement spreads. Often small farmers have good ideas despite the lack of funds and opportunities. But they have to be sure of survival income, and not just for this year. So as the experiment works for more years more communities start to change. When there are enough villages on the same plan, there is more security overall. And when you can add in your own processing plant and then get direct to the markets, then WOW! You're making it.

And this is where PWRDF came in, helping to get training, and supplying microcredit, and functioning equipment for pro-

cessing. Small farmers with no business experience, no academic background, and no trade experience have a long way to go, even when their basics of experience in agriculture tell them they've got a good idea. But organising community meetings, explaining processes beyond the farm fields, getting into the markets with a product you can prove is healthy, and which was processed properly, all takes time. But when you can prove that your product is good, you're gradually getting higher yields. You also get better prices at home and you are travelling to trade fairs and getting more contracts. You're on your way.

Just the few villagers, adding villages, and more villages and getting the PWRDF on board and now there are 15 farmers' organizations on board, and 1570 families. They're selling to Italy and Japan and Korea, and even in British Columbia. That first few pounds of mangoes have become TONS of mangoes a year and adding in new spice crops and Cavendish bananas for baby food in Korea! And more villages processing coconut oil. The people still have to stick up for their land rights. Big landowners have other plans like tourist developments, airports, condos, while the small farmers want to keep the land in farming. There is always the search for new products, like coconut briquettes from the leftovers of processing food coconut. Even going solar for processing. But we're there for them, as we have been for 15 years. This

is so much the D in PWRDF, for development. The typhoon was terrible, but the more alternatives you have, and the more economic security, the more you can overcome. And because we contributed to the D, their organization was able to contribute to the R, Relief, elsewhere in the Philippines.

My nephew Alain has told me he hates watching the news. Everything is disastrous, and you never hear about what happened after. In my ladies' book club, our November selection was *The Postmistress* by Sarah Blake, about an American journalist in World War II in Europe trying to live up to her orders "Get the story. Show how it affects Americans. Get out!" She eventually returns home, suffering from what we nowadays would call PTSD, because she wants to know what happened to the people she interviewed, all those extra details you don't get in just one interview, the little boy who came home to a bombed apartment building next door in London, the Jews being shunted around Europe trying to find refuge. The war moved on, and she couldn't go back to find out the rest of the story.

We are all in this together. Events around the world affect us all. PWRDF helps us stand alongside people at the time of crisis, and alongside people for the long haul as they strive to improve their lives.

Remember to check Gigi's website. And check out www.fredsays.ca to see what PWRDF projects you can get involved in.