

Rev. Barbara Graham ordained to the priesthood



NEW PRIEST IN THE DIOCESE : On Sunday, November 8, 2015, clergy from the Deanery of Muskoka and beyond gathered at St. Thomas', Bracebridge for the ordination to the priesthood of Rev. Barbara Graham. The preacher at the service was Bishop Caleb Lawrence, retired bishop of the Diocese of Moosonee.

Algoma's newest priest never saw it coming. On Sunday, November 8, Bishop Stephen Andrews ordained Rev. Barbara Graham to the priesthood at a standing room only service held at St. Thomas', Bracebridge. At the age of 86, and having happily served as a deacon for over a decade, Rev. Graham did not expect to be made a priest. But now that she has been, one benefit is that those who receive her ministry at an area prison and in

the hospital will be able to receive the Eucharist more frequently and with greater ease.

Married to William Graham, a former Archdeacon of Muskoka, Rev. Barbara Graham spent 18 years in the Diocese of the Arctic, first on Baffin Island and then in Northern Quebec. They then relocated to Milford Bay where they stayed until her husband retired in 1988. They moved to Bracebridge where he became the Honorary

Assistant at St. Thomas' until his death in 1991. She then plugged away at theological studies for years, first as a lay person and then as a deacon, most recently earning a Master's in Theological Studies from Trinity College, Toronto, in 2013. A faithful and dedicated member of St. Thomas' Bracebridge, Rev. Graham fulfils many roles both in the parish and in the wider community.

The ordination service was a

great blessing to everyone involved. Several clergy and lay readers from both Muskoka and Temiskaming, and a few visitors from outside the Diocese, joined the congregation for the celebration. The guest preacher, Most Rev. Caleb Lawrence, retired, Diocese of Moosonee, gave a heartfelt and much appreciated sermon, complete with a personal touch, as Bishop Lawrence knew both

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Inside Algoma



Is the Muslim my neighbour?

In his January Letter, Bishop Stephen Andrews emphasises our need to overcome ignorance and educate ourselves regarding Islam and the relationship with Christianity.

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We all need to reduce and share what we have

In his monthly column, Rev. Canon Bob Elkin writes of our need, in the face of all we have, to welcome refugees and those in need.

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Reach out to family at home and abroad

Charlotte Haldenby looks at the world in her monthly column writing how we must count our blessings and think about those beyond our doors.

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Next deadline

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

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1148 Hwy 141

Rosseau P0C 1J0

E-mail:

anglican@muskoka.com

Time of remembrance at St. Mary's, Aspdin

Folks from down-under find themselves "up-over"

By the Rev. Judie Cooper

St. Mary's, Aspdin held their patronal festival this past summer, celebrating 129 years of worship,

presence, and service in their tiny village near, and now part of Huntsville. After a wonderful service of thanksgiving an Holy Eucharist in a full church, everyone trooped over the short walk to the Aspdin Community Centre where volunteers had been busy preparing a substantial barbeque for supper. The food was magnificent,

and we could have called the Fifth Fleet had they been nearby to join in, so laden were the tables.

Over conversation, many of the visiting guests poured over the photo books lovingly prepared and lugged about by Warren Irene Turner. Lugged over many years with some help, no doubt, from her husband and church handy-

man, builder and leader, Ted. On this occasion, Mrs. Turner's brother, Dr. Reid Keays and his wife Linda, were visiting from Melbourne, Australia. They come to this service every year that they possibly can to be part of the great reunion of the St. Mary's "dispersion", so many people, once pioneer families in this area, now

moved off and away, but returning to their home church for this occasion.

With absolute delight, Dr. and Mrs. Keays found a picture showing his confirmation back, so far as one can tell, in 1957. With him was Fr. Lawrence Firth, Society of St. John the Evangelist, also

See Fr. Firth – p. 5

Diocese of Algoma
Anglican Church Women

DEVOTIONS FOR JANUARY

Aren't you glad there is always a chance of a new beginning? The excitement and exhaustion of Christmas are past and a New Year is here. Resolutions to change things will be being made throughout the world. Most will be broken by the second week of January. How about making a really challenging resolution this year and keeping it?

If you look back over your own life I expect you will all see how the church has changed. I am sure many of you will remember Sunday being different to any other day in the week. Just by putting on your best coat and hat and walking to church you were making a statement to all who saw you. On that day at least, Jesus came first in our lives. Today there are many more calls on our time which makes it much

harder but generally we still go to church each week. However we are usually in a car; no outward sign to our neighbours of where we are going or the strength of our commitment.

Resolution 1. Be open about your commitment to regular attendance and the benefits of worshipping with like-minded people. As Christians we are meant to be the happiest people around; we know what the future holds for us and that it is for our good, so where are our happy faces and our eager feet?

Resolution 2. Greet every person you come across with a smile. Show enthusiasm in the most menial tasks and hopefully people will ask you why? What an opening!!! As the adopted sons and daughters of God we are heirs of the greatest inheri-

tance ever. We know the care of this planet is in our hands and we will look after our own.

Resolution 3. Show by our actions that waste in any form is bad. Be thrifty and not over-possessing; recycling, sharing, not replacing, just because!

These are three simple resolutions which reflect just some of our joy of being a Christian and part of the whole family of man. I am sure you can think of many more but settle for one and keep to it. The world as a whole will be a better place for it.

A New Year; A New Beginning, yes but with God every day can be a New Beginning!

Pam Abraham
Diocesan ACW Devotions Chair

Family travelled
from near and far
for the occasion

Continued from Front

Barbara and Bill Graham from their time in the Arctic. Her family travelled from near and far to be with her for this occasion, and St. Thomas' ACW put on a wonderful

reception. St. Thomas' give thanks for Rev. Barbara's ministry among us, and for the wonderful celebration everyone was able to share with our Deanery and Diocesan family. Congratulations Barbara!



COME HOLY SPIRIT: Rev. Barbara Graham is pictured cutting a celebratory cake at a reception held in Browning Hall at St. Thomas', Bracebridge following her ordination to the priesthood on Sunday, November 8, 2015.



GETTING READY: Rt. Rev. Dr. Stephen Andrews is pictured with Rev. Barbara Graham, moments before Rev. Graham's ordination to the priesthood at a service held at St. Thomas', Bracebridge on Sunday, November 8, 2015.



BREAD, BUNS AND MORE: A number of different baked goods and other items were available at St. Thomas, Ullswater/Bent River's "Treats and Treasures" Luncheon and Bake sale held at the Ullswater Community Hall on Saturday, October 24, 2015.

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 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.

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EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
Address: P.O. Box 1168, Sault Ste. Marie, Ontario. P6A 5N7
The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor

Letter from the Bishop

Is the Muslim my neighbour?

The word 'Islam' conjures up images of war in the Middle East, terrorist cells in Western nations, and has engendered a growing fear for the security of our world and our very selves. Meanwhile, the humanitarian concerns over the four million Syrian refugees fleeing the brutal Assad regime, and the political opportunities this has opened up to polarise communities into being either xenophobe or xenophile, has made it very difficult to engage in any kind of rational discourse on the matter of 'who is the Muslim and is the Muslim my neighbour?'. The Muslim for most of us remains hidden not by the hijab of piety, but by characterisation borne of ignorance, for the majority of those who feel free to criticise Islam as a 'religion of violence' have neither Muslims among their friends nor have read the Qu'ran.

How are we Christians to think of Islam? And, as the religion grows even in our own back yard (a new mosque has just appeared in Sault Ste Marie), how are we to treat our Muslim neighbour?

First of all, it seems clear that we need to educate ourselves. It is human nature to fear what is not understood, and knowledge itself gives a certain power to reason that can help in allaying fear. It may be comforting to some, therefore, to learn that there is much that Islam and Christianity share in common. They both come from Semitic soil and are monotheistic. Muslims and Christians are both 'people of a book'. Indeed, Islam and Christianity both acknowledge Jesus as one of the great prophets and affirm his virgin birth, sinlessness, miracles, inspiration and future return. Islam is not irrational. Were it not for the intellectual curiosity of Muslims, we might know nothing today of Aristotle, the Dialogues of Plato, the medical texts of Galen, or the cosmology of Ptolemy. And there are historical instances where Christians and Muslims have peacefully, if gingerly, coexisted.

But it is also true that the relationship between Christians and Muslims has been marred by conflict, and this cannot be minimised. As early as the 7th century, a Syrian Patriarch averred that '[Islam] is a power that was established by the sword and not a faith confirmed by divine miracles, like Christianity and like the old law of Moses'. By contrast the 20th century, Anglican author John Stott could ask, 'How was it that the Christian conscience not only approved but

actually glamourized those terrible Crusades to recover the holy places from Islam – an unholy blunder which Muslims have never forgotten.' Even though St. Francis of Assisi would instruct his followers to avoid quarrels and disputes with Muslims, Christians have always understood Islam to be, at least, a heresy, while Muslims have always believed that Christianity teaches an impoverished view of God's unity and transcendence. And, as we all know, conceptual differences such as these can



become significant points of contention, especially where land is involved.

Now, it is usually in the face of some inter-faith rivalry that I hear well-meaning churchgoers say something like, 'Why can't we all just get along? I mean, in essence, we human beings are all the same, with universally shared weaknesses and

longings. Moreover, does it really make a difference what one believes? All religions lead to God.'

Those who have taken a course in Religious Studies will recognise this as the 'pluralist' approach to religion; the others are the 'exclusivist' (religions are mutually exclusive) and the 'inclusivist' (all religions are one) models. A problem with any of these ways of understanding religious systems is that they are inherently arrogant. And they are arrogant insofar as they claim something to be true for a belief that does not belong to them. In the encounter with the Muslim, we shall never find a path forward if we insist on telling Muslims what they believe or ought to believe, just as we should not take kindly to the suggestion that we have misunderstood or misrepresented our own religious tradition. Indeed, how can we presume to understand another religion when Christians have a hard enough time agreeing among themselves where the boundaries of Christian belief belong?

No, the aim of our encounter with non-Christians is not to engage in a battle of claims to truth. It is, and always has been, to testify to the truth as it is in Jesus. That is, to speak of what we know; or, rather,

of Whom we know. We are like the man born blind in John 9 when he replied to questions about Jesus: 'All I know is this: I was blind and now I can see.'

This is what we mean by Christian witness, by evangelism. We are not true to our baptismal vocation if we see our job chiefly as critics, as disparagers of the way of the world or as denigrators of culture and competing perspective. In fact, our real strength is in compassion, not argument. For it is as we care for our Muslim neighbour in the name of Christ, as we become vulnerable in our relationships with those who are very different from us, that we find opportunities to speak of God out of our faith in God. Here, we shall share our gratitude for all that God has given us and done for us. Here, we shall testify to the mercy and forgiveness we have received at the foot of the Cross. Here, we shall demonstrate the power of love, animated by God's Spirit living within us. Here, we shall give evidence of the hope that lives within us that one day God will heal the human heart and the wretched suffering it has caused.

In this Christmastide, we celebrate the world's most extraordinary cross-cultural encounter. Without surrendering the integrity of his Godhood, Jesus came into a world that is the antithesis of heaven, a hostile world of selfishness and hatred. His coming was subversive, to be sure. But the purpose was identification, and not rejection. The holy war that ensued was perpetrated not by violence, but by self sacrifice. Jesus came as God's messenger of love, and chose to serve rather than to dominate, to die rather than to kill.

Is the Muslim my neighbour? Yes. Just like every other neighbour created in the image of God and needing to know about God's love for them in Jesus.

+Stephen Algoma

Stephen Andrews
Bishop of Algoma

The Sabbatarians



The Rev. Richard White

He stood back and admired it. It was big, it was bright blue. It was a 24 hour, seven day a week vending machine, almost a one of a kind. It was so big it was a veritable corner store in one machine,

offering bread, milk, cheese and all the basics. It was the Spring of 2012. Angus Campbell sighed with deep satisfaction. What a wonderful addition to his garage

History Byte

and gas bar. And just think, not only was it the only vending machine like it in the port town of Stornoway on the Isle of Lewis in western Scotland, but it was one of only two such vending machines in all of the British Isles. It would make the papers for sure. Campbell was right.

Unfortunately for Campbell, Stornoway was the home of an active chapter of the Lord's Day Observance Society (LDOS). Their campaign to save Sundays from the clutches of mercantilism covered not only the Isle of Lewis, but the entire Western Isles, fifteen in total. Once Campbell's monumental vending machine was sighted the LDOS flexed its muscle. They protested to the town council; the machine had to be shut down, at least for the Sabbath, the Lord's Day. The request seemed reasonable to them and their many supporters. After all, every other shop was

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Send articles for publication to:

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

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Synod Address

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

The Society was deeply committed to their cause

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closed on Sunday, including Campbell's own garage. So why shouldn't this one-stop shopping vending machine close for the day as well. Campbell served on the council, and shutting down the vending machine seemed unreasonable to him. The food would spoil, and besides there was no legal reason for it. The community was divided.

Similar controversies have cropped up many times across the U.K. and Canada over the years, and predictably Anglicans have been in the thick of it. Even as early as the 16th century Church leaders decried the habit of "sport and pastime" on Sundays. In the 17th century a faction on our Church wanted the strict enforcement of the Sunday as a day of rest, a day without commerce. They were called Sabbatarians, deriving their name from the Fourth Commandment heard every Sunday at the start of the Communion service: "Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all thou hast to do, but the seventh day is the Sabbath of the Lord thy God." (*BCP* p. 68).

In the 18th century renowned Anglican theologian and evangelist, John Wesley, wrote that he was pleased to see hundreds being prosecuted for "Sabbath-breaking." The Sabbatarian cause was so widely embraced that John Newton, author of *Amazing Grace*, couldn't even imagine a day when the laws of England would allow someone to break the Sabbath. In the early 19th century John Bird Sumner, who later became Archbishop of Canterbury, wrote that "England as a nation...stands or falls on its keeping of Sunday...civil society is contained and held together by the Sabbath."

Such was in this climate in which the Lord's Day Obser-

vance Society was founded in 1831 by Rev Daniel Wilson. Wilson was a forceful and even-handed figure in the Church. He was Oxford educated, a college vice-principal, a seasoned parish priest, and would end his years serving for over twenty-five years as the Bishop of Calcutta, India. It was Wilson's hand that spelled out the aims and objectives of the Sabbatarian cause. In 1831 they were as clear as they are today: to set aside Sunday as a day when no commercial activity would take place, and the broader society would honour Sunday as a day for worship and rest. Beneath that, Wilson and fellow Sabbatarians had a larger agenda: to encourage the development of a Christian world view across society in which all the commandments of God would be taught and upheld.

The lobbying work of the Society was relentless. Its cause seemed noble and Biblically defensible. Both the Church and the Government got behind it. Railways reduced their Sunday service. The Postal Service reassessed the need for Sunday mail delivery. The hours of museums and places of amusement were limited. It became the norm to set aside Sunday as a day of worship and rest. The Society was so respected that in 1895 its general secretary was invited to address the House of Lords' Select Committee, at which he said that "Anything (on Sundays) that is not strictly religious is wrong." We can well imagine the many heads nodding in approval.

Still some felt its demands went too far. After all, their friendly critics said, shouldn't Sundays be a time for both worship and leisure? A time for fun and family outings? And didn't Jesus hold a relaxed view of the Sabbath that got him into trouble with the Pharisaical Sabbatarians of his day? One such critic was the good-natured, anti-slavery campaigner, and parliamentarian, William Wilberforce. He

loved to hear children playing and after church he took his family to the pond in Clapham for outings with his friends. God, he said, had given us the Sabbath to "refresh our exhausted bodily and mental powers and restore us with renewed vigour." Others agreed. Another citizen of Clapham went to church and then held an open house at his home.

It would be a mistake to see the Sabbatarians as a fringe group. Their cause was broadly embraced. Political candidates were asked their position on how the Sabbath ought to be observed. Different Sabbatarian groups were formed: the National Lord's Day Rest Association, the Working Men's Lord's Day Rest Association, The League Against Sunday Travelling, and the Imperial Sunday Alliance. And well into the 20th century Sabbatarians questioned the need to sell newspapers on Sundays, and scrutinized Sunday radio and television programming for their tone of decency, or lack of it. And we must remember that many countries, including Canada, imposed so-called "blue laws," designed to restrict or ban shopping or sporting events or public entertainment on Sundays.

In the end, Angus Campbell got to keep his magnificent vending machine. To this day it continues to provide a genuine public service for those who need it. The Lord's Day Observance Society has simplified its name to the Day One Society, and it continues to be a respected political voice on the west coast of Scotland. As a footnote, Bishop Daniel Wilson's grandson, Edward Francis Wilson served as a priest among the Ojibway in Garden River and Sault Ste Marie. No doubt he too was sympathetic to the Sabbatarian cause, as most clergy and Church members probably were in the 19th and early 20th century.

Canada Briefs - January 2016

Montreal parish to be replaced by 'plant' on U.K. model

A 150-year-old parish in Montreal is slated to be replaced over the coming months by a new "church plant" project aimed at new parishioners through a model of evangelism recently developed in the U.K.

"It is with great joy that the Anglican Diocese of Montreal hopes to 'plant' a new church congregation into the historic Montreal-centre parish building of St. James the Apostle in 2016," the bishop of Montreal, Mary Irwin-Gibson, announced recently.

The goal, she said, is to attract young, urban professional and multicultural people "through a modern Anglican form of worship and evangelism," and the project is part of the diocese's exploration of "what [the] 21st-century church will look like in Montreal."

The project, according to a statement from the diocese, is in line with the diocese's 2010-2015 Mission Action Plan, which stressed a need for "the planting of vital churches." It follows research into work done at the diocese of London, England, which has enjoyed a 70% increase in the size of its adult worshipping population in recent years, and then the establishment of a relationship between the diocese of Montreal with a London church, Holy Trinity Brompton. This church is where the Alpha Course, a program introducing newcomers to the basics of Christianity, was first developed.

Many current parish activities and appointments, including that of its incumbent priest, are scheduled to end by Christmas, and there will be a basic program of worship until Easter. Then the new project will take over. It will be headed by the Rev. Graham Singh, a Canadian priest who has already "planted" three churches on the model of Holy Trinity Brompton.

Anglican Montreal

London cathedral needs \$500,000 in 'urgent' repairs

The priceless stained-glass windows of London, Ontario's historic St. Paul's Cathedral are at risk until money can be raised for \$500,000 of repairs, cathedral officials say.

"A couple of months ago we received word that immediate repairs to the North wall of the Cathedral must be done to ensure the structural integrity and safety of the building," Paul Grambo, the cathedral's communications director, announced in an online post October 1. "Our best guesstimates at this time indicate that we may be looking at a price tag approaching \$500,000 before all is said and done" to repair the damage, he said.

While looking into water leaks inside the cathedral, officials discovered long-term water damage to masonry under the building's eaves and "substantial" damage to at least one roof truss. If the damage is not repaired, the cathedral's walls will be under more pressure. This, in turn, will put at risk four stained-glass windows, the work of 19th-century American artist Louis Tiffany, two of which were signed by the artist himself. The water leaks have already damaged inside gold-leaf scrolling and plaster work.

The cathedral already has \$100,000 available to start the repairs, and is applying to the diocese and other sources for additional funding, but it is also urgently appealing for private donations, Grambo said.

The cathedral was built in 1845 in the Gothic style, and features, among other historically significant elements, gargoyles carved from stone from the same quarry used for the building of St. Paul's Cathedral in London, England.

Huron Church News

In Powell River, B.C., rotting stump transformed into powerful memorial

A wood-carving project funded by the Anglican Church in British Columbia has turned into what some are calling a powerful memorial to victims of the Indian residential school system.

On October 20, a work by Ivan Rosyp-skye, a wood carver from the Heiltsuk First Nation, was unveiled before a gathering of some 150 people at Sycamore Commons Permaculture Garden, on the grounds of St. David and St. Paul Anglican Church in Powell River, B.C. The work was a carving made into the remains of a 12-metre-high cypress tree. Rosypsky had been approached about doing the carving two months earlier by Ron Berezan, co-leader of the garden project, which has been funded by the diocese of New Westminster for the last two years.

The stump features various symbols from nature: a sun at the top, an eagle, a killer whale, a bear and five salmon. In addition to carving these figures, Rosypsky also embedded into it, about halfway up, a brick taken from the ruins of St. Michael's Residential School in Alert Bay, B.C., which was attended by the artist's mother and aunts. The brick, interrupting as it does the natural flow of life that unfolds in his carving, is an apt symbol of the way residential schools interrupted the flow of First Nations culture and community in Canada, he said.

Rosypsky's decision to include the brick "gave such an incredible additional meaning to the power of the work," Berezan said.

A short documentary, "Carving Reconciliation: Art and Conversation at Sycamore Commons," has already been produced about the carving.

Topic

Ontario group continues to help with refugee sponsorship

Since the photo of drowned toddler Alan Kurdi first appeared in early September, an

Anglican committee that works to facilitate refugee sponsorships has been busy, having helped with the sponsorship of 10 families and 50 individuals—from both Syria and Africa—at press time.

Until September, Diocese of Ontario Refugee Support (DOORS) had facilitated the sponsorship of only about one family a year on average over the past 10 years, says chairwoman Debra Fieguth. In the two months that followed, however, the group was flooded with requests for help, and has aided numerous Anglican, Catholic and other community groups with sponsorships.

Those sponsored, Fieguth says, include an Eritrean widow and her three daughters, who had been living in Sudan for more than 20 years; a Burundian family of 11 (two parents and nine children ages three to 23); a Congolese family of four; and several Syrian families.

One family, which had been living in India after fleeing Afghanistan, had had to wait five years for their paperwork to be processed, Fieguth says.

DOORS has also been speaking with a number of individuals and families hoping to bring in family members still overseas, she says.

"The new awakening has made people aware not just of the Syrian crisis, but other refugee situations in the world, such as the protracted Eritrean conflict," Fieguth says. "It has been extremely heartening to see people put compassion into action. DOORS is grateful for the hard work, the enthusiasm, the commitment, the financial contributions and everything else that generous people in our diocese and communities have offered."

DOORS facilitates the welcoming of refugees by helping with the paperwork and overseeing sponsorships.

Dialogue

Letters to the Editor & Submissions Policy

Letter writers and authors of unsolicited submissions are reminded to include a signature and phone number for verification purposes. Letters will be reviewed and may be edited for length and content. While letters expressing opinion are welcome, all letters and other submissions are subject to approval before publication.

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Fr. Firth was a travelling pastor

Continued from Front

known as the Cowley Fathers. So many years between his confirmation as a teenager had passed, and yet for a moment the entire family was transfixed in the time long past, honouring a spiritual milestone in the life of Reid Keays and all of his family.

Dr. Keays and his sister then related stories of the inimitable Fr. Firth, a long time Rector of St. Mary's and travelling pastor throughout the district. He was made an honorary Legion Chaplain at the age of 85, having served the Muskoka area churches from his base, the Mission House in Bracebridge, from the time of his arrival in Muskoka in 1933 until his death in 1978. All remembered him as the Father with the printing press in his trunk, or back seat, as the one who brought order out of chaos in terms of dealing with paper, as one of the great pioneer communicators of the deanery. His great love of people, and his warm pastoral heart endeared him to everyone he met, although his brothers at the Mission House also noted his quick and well merited reprimands when things went awry in publications or service schedules. A man of deep prayer, he served his God and his people very well. Hence the excitement and joy experienced by the Keays and Turner families and all of the parishioners as they remembered

him at the Festival in August.

Linda Keays is a renowned artisan, making original gold and silver pieces of unique design and craftman ship sold throughout Australia, and now, of course on the internet. Google her and see some beauty! Upon going home after their visit, she created and intricate and beautiful small pin and donated it to St. Mary's to be used for fund raising purposes. Whoever's jacket it may find itself upon, it will be a gorgeous adornment and conversation starter. All are very grateful for this generous gift. Reid Keays is an internationally respected geochemist, professor of geosciences at Monash University, a former professor at Laurentian University and currently a major consultant on numerous projects, programs and conferences throughout the world. Google him and you will learn some new words and concepts and scientific facts that can wow your next dinner party by sharing.

Having Dr. and Mrs. Keays with us was wonderful! St. Mary's continues with its outreach and community presence in fine style. Their latest accomplishment, making 120 pies and donating the entire \$1,586 to a local resident with a special need. The family at St. Mary's knows how to BE the family at Mary's, all to the honour and glory of God!



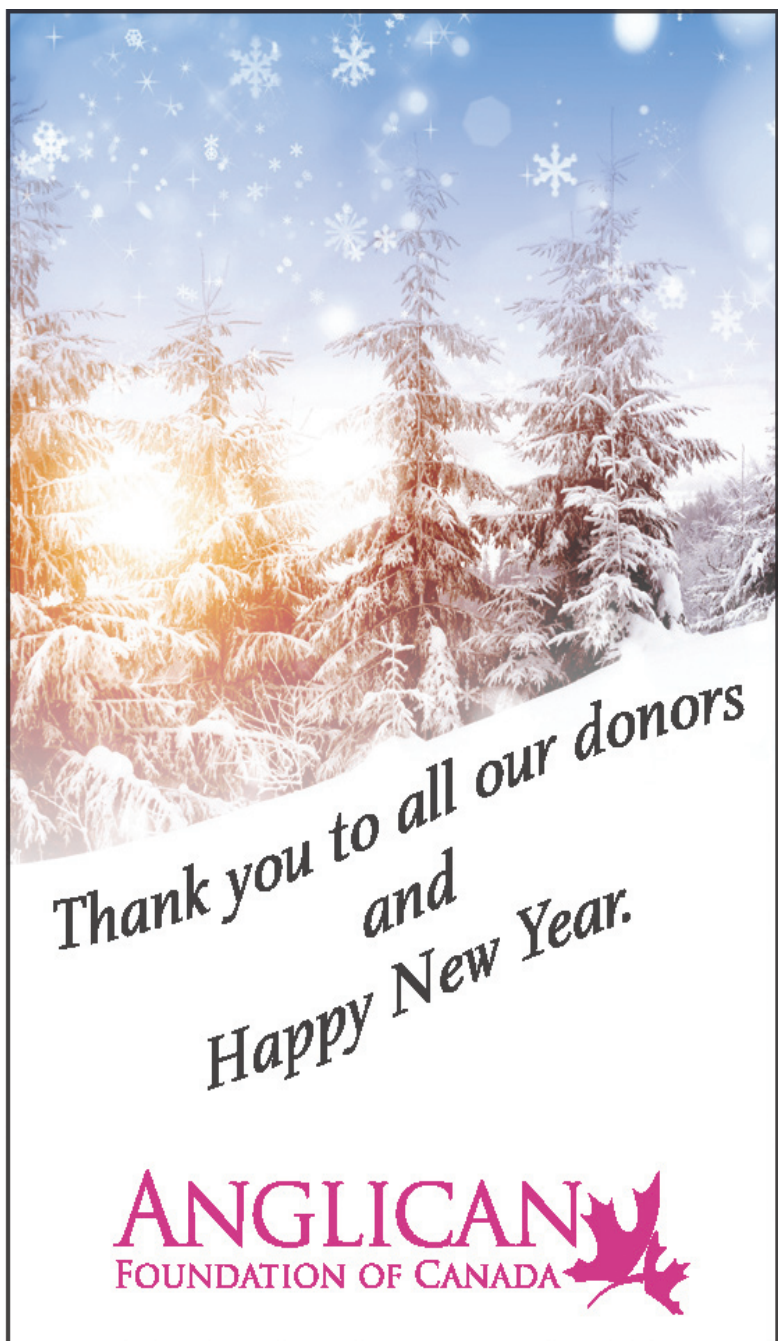
TRANSFIXED IN TIME: This past summer St. Mary's, Aspdin marked their patronal festival celebrating 129 years of worship. The celebration provided an opportunity for people to reminisce about the past and view historic photographs. Dr. Reid Keays found a photograph of he and Fr. Lawrence Frith at his confirmation in 1957. Dr. Keays is pictured holding a book of photographs. Pictured with him from left are Margaret Trussler, Kathy Earl, Linda Keays and Irene Turner.



LUNCH IS SERVED: Soup, sandwiches and sweets were on the lunch menu at St. Thomas, Ullswater/Bent River's "Treats and Treasures" Luncheon held at the Ullswater Community Hall on Saturday, October 24, 2015.



ANOTHER SUCCESSFUL EVENT: The Outreach Committee of St. Peter's, Callander recently held their annual fund raising dinner at the Municipality of Callander Community Centre. This event provides financial support for church and community activities for children within Callander and the surrounding communities. The decor and displays of fall colours inside and out added to the event. The dinner was well attended and enjoyed by all. The church was most thankful to all who contributed and supported this endeavour.



He ain't heavy

By the Rev. Canon Bob Elkin

A knight in days of old decided to go to the wars and wanting to be ready for any emergency, he packed carefully. He wore his best suit of armour, strong Spanish steel and chain mail with a huge sword and a battle axe and a massive shield decorated with the family crest so he was ready

Letter from Bob

to fight if he met an enemy. On his pack animal he loaded his tent, sleeping robe, food, ale, wine and everything he might need to eat and to protect him from the weather.

He packed a large medicine chest in case he got sick or was wounded and he made sure he had lots of extra clothes and robes so that when he was with other warriors in camp he could dress in his finest. He added several sacks of oats and feed for his warhorse and for the pack horse in case he couldn't get it on his travels and made sure he had considerable gold with him so that he might buy anything needed as he went on his journey. Finally he got his servant mounted on top of the pack horse and sure that he was prepared for anything that might happen he had them lower the castle drawbridge and rode out leading the pack horse to begin his quest. Unfortunately the drawbridge wasn't in great shape and the weight of the animals and the gear and the servant and the knight was too much for the worn old boards and they broke and the knight and all his stuff fell through into the moat and he was drowned.

Well here we are celebrating the birth of a baby boy to a middle Eastern family that were far from home and couldn't find any place that would welcome them. Doesn't that sound familiar? Tune into the news any night and you'll see a similar story being played out in the middle East but on a much larger scale. That first story I spoke of came out alright but we have something to say about how the second story ends. It all depends on how much we're will-

ing to share.

I'm very pro 'bring the refugees here!' My wife and I were heavily involved with the Vietnamese boat people years ago and that was awesome. They came, they worked, they settled in, they did well and they still do well and we had a lot of fun and enjoyed them very much. There were some cultural misunderstandings and the odd problem with language but nothing that couldn't be sorted out. I remember the young woman who told her support group that she'd met a nice "Poppa" who was coming over to bring her a TV.

At the appointed time we were all there ready to put the run on this sugar daddy when he arrived with his TV and turned out to be the local Roman Catholic Priest called Father of course or Poppa if your English isn't very good. We had to get the men to stop holding hands when they walked down the street and we had to get all the newcomers to stop pointing in amazement whenever they saw an especially large Canadian but it went well and there were many success stories. It happened then and I don't see why it can't happen now.

I know that people have legitimate concerns regarding jobs and the needs of the poor in this country but surely we are able to handle all of these needs and take in refugees? I recently read that one of the fastest growing industries in Canada is the storage industry and I've seen many self storage places sprouting up in the towns and cities near where I live. If one of our problems is that we can't fit all our stuff into our houses than surely we have enough to share? And isn't it our Christian calling? We're not told to admire the Good Samaritan: we're told to be him.

So unpack the horses and supply chests. Take off the armour. Get rid of the weapons. Lose the weight of everything you pack around. And then walk across the worn, old boards of the drawbridge and take the needy by the hand and lead them back inside to safety and a new life. Those boards will hold that weight.

The journey with God is part of a larger narrative

By Rev. Carrie Irwin

In the following, Rev. Carrie Irwin looks back at a transformative time in her life. Rev. Irwin is a member of the Anglican Fellowship of Prayer Huron.

I recently saw a little sign that read: "You are not on a journey to God; you are on a journey with God."

As I sat down to write this column for the Anglican Fellowship of Prayer, I thought about that sign and it got me thinking about my own journey with God.

While the particulars of my life journey are unique to me, we all are on a journey, not in an isolated moment in time but as a part of a bigger picture. As Christians, we believe we are part of a larger narrative, that our lives fit within the lives of those who have come before us and will be a part of the story told by those yet to come.

The new year is a perfect time for reflection. It is a time for looking back at our collective story and connecting with our memories and traditions. Then looking forward, we bring with us those pieces that shape us and create the landscape of our current lives.

Looking back, I am reminded of a time that was transformative in my life, and I thought I would share that story with you. I believe we are created to tell stories, as a way to add richness and depth to that tiny portion of life's collective story that we are called to live, en-

riching and bringing colour and texture to God's creation.

It was Christmas Eve of 1992 in Kuwait City. It was our first Christmas there. Our son John-Ross was three months old, and our daughter Sarah was 17 months old. Life had settled into a rhythm of sorts within sharia law. There was no visible Christian community for us to connect with, music was banned, and the country was in mourning for the lives lost during the Iraqi invasion.

Somehow, John found a small white Christmas tree, which we decorated with the few ornaments we had brought with us. Our celebration of Christmas was a private one, as was our worship.

It was late in the evening and a warm breeze was blowing, so I opened the windows of our seventh-floor flat overlooking the courtyard of the Muthana Centre, an enormous complex with a shopping mall underneath. Many of the city's expatriate workers lived in these buildings. There were seven towers of apartments, each with 17 floors that looked out over that courtyard, right in the middle of Kuwait City.

I had my Christmas carols playing ever so softly, and as I stood by that window, feeling a little homesick, I heard the faintest whisper of music coming from another open window. There were very few lights on, but as I stood by my window, a candle flickered

across the courtyard, and that single whisper of music was joined by another and then another.

As I stood watching and listening, the windows began to flicker with lights all around me, in a powerful moment of shared worship. I ran into the kitchen, and found our one emergency candle, and raced back to the window, to join in this collective moment of praise.

In a land far from home, thousands of miles away from the beautifully decorated churches, I stood enthralled in one of the most powerful moments of worship of my life. Every candle was a mighty prayer, an unshakable witness to the majesty and might of our creator God. And in that moment, I wondered about all the other lights I couldn't see, all offering their own witness to God on that night.

In those few minutes while the music played and the candles burned bright, I knew God was there. I knew I could believe in the promise of God's Kingdom because I could see it and hear it and feel it.

Three minutes, more than 20 years ago, and I can still see it, I can still hear it, and I can still feel it. If we are indeed meant to share our stories and we were pressed to say what Christian faith and life are, we can hardly do better than to say that it is hearing, telling and living a story."



CHRISTMAS BLESSINGS: On Saturday, November 28, 2015, the Church of the Redeemer, Rosseau held their annual Christmas Bells and Blessings Lunch and Fair. A variety of Christmas gifts, hand sewn items, decorations, quilts, baking, lunch and much more were available at the event.

ANGLICAN
FOUNDATION OF CANADA

What will the next theme be?

We will be drawing back the curtain in March to reveal the theme for the Request for Proposals process.

The Anglican Foundation of Canada is once again giving five **\$10,000 grants** in 2016 for projects to be launched in 2017.

2014 • Youth Leadership Development
2015 • Inter-faith collaboration

Keep watching!  

www.anglicanfoundation.org

Algoma Cycle of Prayer

Sunday, January 3rd - Epiphany of the Lord
Church of the Epiphany, Sudbury

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

Sunday, January 10th - 1st Sunday after Epiphany: The Baptism of the Lord

St. John the Evangelist Thunder Bay
St. John the Evangelist, Sault Ste. Marie
St. John's, Garden River
The Rev. Pamela Rayment

Sunday, January 17th - 2nd Sunday after Epiphany
(Week of Prayer for Christian Unity Begins)
Ecumenism throughout Algoma

Sunday, January 24th - 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

Sunday, January 31st - 4th Sunday after Epiphany:
The Presentation of the Lord
St. Thomas', Thunder Bay
The Rev. Doug McClure

Moving toward reformation

By the Rev. Peter Simmons

Following his death, deep feelings remained regarding John Wyclif and his movement. So intense were these feelings on the part of some individuals, that in 1428, his body was exhumed, his bones burned and his ashes cast into the River Swift. He left behind his views in a number of rather controversial pamphlets, and in a group of disciples who were prepared to put their lives in harm's way and if need be die. They came to be known as Lollards.

The Lollards were a number of discontented clergy and educated laymen who remained committed to Wyclif's views. They demanded reform in the church, protesting against image worship, stating that private confession to a priest was not essential, held strong views on the nature of the Eucharist, and criticised the clergy and their conduct. The movement received a boost, because during this time two rival popes were vying for favour in Europe. Their struggle for power led to warfare and further division. Many in England, having seen the followers of Christ taking up arms and committing acts of violence in the name of Christ, turned to the Lollards in admiration of their piety. This would not last. It was inevitable action would be taken against them.

In 1401, the *De heretico Comburendo* was enacted whereby those would not renounce their views, especially regarding the Holy Communion and the doctrine of transubstantiation, were to be tried by their bishop. If found guilty, they would be turned over

to civil authorities and be publicly burnt. One of the leading figures in the movement was William Sawtre. He was seized, tried and burned to death on March 2, 1401. Archbishop Arundel, one of the most fervent persecutors of the Lollards, moved to silence Sir John Oldcastle, as known as Lord Cobham.

Sir John Oldcastle was a man of great influence, connected to one of the most powerful families

Anglicanism

in England. He was a soldier, scholar, a friend of royalty and a Lollard. He was taken into custody, tried and convicted, yet managed to escape captivity in the Tower of London. He remained at large until his recapture, when in 1417, he was hung and burnt. By 1430, Lollary was, for the most part silenced and suppressed. The Church continued on as did society and culture.

During this century, bishops were often seen as administrators and law givers as opposed to loving and caring figures. The bishop was a man of the king, chosen after consultation with the pope. He would pay homage to the king, his election being academic in most circumstances. He was then consecrated and enthroned. After undertaking a visit in his diocese, checking on the clergy and ensuring all was in order, he would most often turn the administration over to officials such as the vicar-general. The day to day functions of the diocese lay in the officials hands, the bishop visiting only

occasionally.

In parishes, parochial clergy, although generally poorly educated, were by no means totally ignorant, or immoral. They cultivated their land and cared for the people. Some parishes were served by monks, or friars. The laity were beginning to play a greater role in the life of the parish.

Church wardens assumed greater responsibility in the ongoing affairs of the local church. They had oversight of the money and stewardship aspects of church life. Wardens were also responsible for the provision of books and other necessities of their church. Chanteries were beginning to take shape during the 15th century. This phenomenon took place in both large and small churches. These priests would say the daily Mass for the Office of the Dead, for the souls of benefactors and their families. It could be quite profitable. Remuneration for this ministry was often quite generous. It was in this century the decline of the Religious Orders began.

After 1300, few new houses were being built. Rather than entering a monastery, men wanted to study in the stimulating environment of the academy. It must be noted that life in the monastic setting was not as austere and communal as in the past. Monks often had more than those outside the cloister, enjoying sport, time with friends and ample amounts of food and clothing. They continued to give alms to the poor and received the respect of the people. Yet something was in the wind. New ways, new thoughts: reform was coming.

More to come.



SHARING THEIR GIFTS: From left Paulette Mahon and her mother, Lillian Ross, shared their mutual gifts of sewing at the Christmas Bells and Blessings Lunch and Fair held at the Church of the Redeemer, Rosseau on Saturday, November 28, 2015.

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

Bishop Stephen Andrews and Fawna Andrews

Cordially Invite

The People of Sault Ste. Marie and Area

to a New Year's Day Reception

Two to Four P.M.

At Historic Bishophurst
134 Simpson Street
Sault Ste. Marie

Special Activities for Children

ALL ARE WELCOME





SANTA’S HELPERS: On Saturday, September 7, 2015, St. James’, Gravenhurst held their annual Christmas Bazaar and Cafe. Pictured from left are, Elaine Smith, Betty Shakespeare, Bill Flavell, Judy Marriott, Susan Heidman, Ruth Ryan, Shirley Marsden, Sue Stockdale, Shirley Brunton, Pam Thornton, Ellie Kadwell, Peggy Lapierre, Marilyn Petsura, Helen Flavell and Carol Fraser.

Reach out to family in the community and beyond

By Charlotte Haldenby

As I write the Grey Cup game has just finished! What a thriller! And Black Weekend is almost over. The “Christmas season” has begun, or, did it start right after Hallowe’en?

By the time you read this, you may feel like that green creature at the end of *Just for Laughs* production, so sad,” it’s all over” You just want to sit in your own chair again and have a quiet uninterrupted cup of coffee. And maybe count your blessings!

This might not be the week you want the doctor to put you on the scales, BUT you did have three meals a day! Your blood pressure may be up after trying to be nice to that relative who is your opposite on just about everything, or settling little people’s arguments BUT you do have that family that deep down cares about you. Isn’t it nice to be so quiet you can hear yourself think, rather than listening to little kids chatter about Santa Claus and princesses and fairies (all girls in my family) or screech as they chase each other all over the house, BUT they were all quiet and snuggled up together when you read that wonderful story of the Baby in a manger on

Looking at the World

Christmas Eve! Aah!

And maybe you put a thousand clicks on your odometer and stressed yourself out trying to drive through all that holiday traffic and the icy rain didn’t help, BUT isn’t it great to see the whole family together with the oldest child in that new generation saying her wonderful grace, thanking God for all our blessings, not just the food. It may go on for 10 minutes, to the anxiety of the cooks, BUT imagine if we took 10 minutes every day to see beyond our frustrations and anxieties, and counted our blessings and didn’t stop there, but thought about those beyond our doors.

Every day my prayer of petitions begins, “Dear God, bless all the people in the world, everyone, everywhere, that everyone may have at least one sparkle, or star or smile today that keeps them keeping on, and help me to be a person who helps that happen.”

Maybe today’s my day to volunteer at a senior’s home, or at an after school program. Maybe today’s the day I pass the great books I’ve finished on to the school library, or the library at the arena, the back of the church or the community hall. Will this be the week I have cleaned out the cupboards and have something ready to donate when the Kidney foundation calls? Can

“Maybe today’s the day to volunteer at a senior’s home, or at an after school program.”

I drive someone to a medical appointment or to go grocery shopping? Or the neighbour’s child to school when her parents have already gone to work, and she’s missed the bus?

Now that Canada includes people from the whole world, can we make the transition to our wintry world easier, by learning more of the prayers and the teachings of the great faiths on World Religion Day on January 27? This year’s theme in Sault Ste. Marie is “Hope for Human-

ity through Religious Harmony” and we’re celebrating at Central United Church at 2 p.m. Check what’s going on near you.

And can we join together to help refugees come to Canada? In Thunder Bay, check with Marjorie Tutkaluk, or in the Sault with A New Beginning at Zion Lutheran with St. Matthew’s and St. Luke’s partnering, or in Muskoka, with Barb Gibbs the PWRDF rep in Muskoka Lakes parish. Of course money is important at this stage of the process, but what can each of us do to make that refugee family that has been through so much feel at peace, and at home and safe. How would we prepare if we were going to their country when it was at peace? Yeah! Study the history to appreciate the monuments and figure out what the government stands for! And as one of the women on *The National* tonight, who is hoping to take a single woman refugee into her spare room, start on the vocabulary of everyday things, so you can say the words you both can recognize. She was putting bilingual signs on everything in her kitchen.

A friend who was once a refugee coordinator in PEI says that Albanian refugees were given vocabulary sheets to study before they came here, but all the terms were military/police commands. ‘Raise your hands!’ Put that down now!’ Not the basic vocabulary we use here, right!

And check out traditional recipes from an international cookbook: can we find the ingredients here? And of course “Hello!” “How are you?” and “ice cream”! Yeah!

And hey! As you’re checking out the grocery store, give a smile to that mother who is trying to shop with a child who has his own ideas of good food! And compliment that young mother with the beautiful baby, who is all eyes, while she’s trying to get him settled in the shopping cart. She’ll sparkle! And this winter when you see someone trying to get that loaded cart across the snow and ice to her car, help out!

Our family goes way beyond our genetic links. In every community we have so many opportunities to reach out to others, and it is in sharing our blessings that we are truly blessed! Amen!