



**HISTORY UNFOLDS:** The KAIROS Blanket Exercise uses blankets to tell the story of the Indigenous Peoples of North America in the face of treaty-making, colonisation and the tragedy of what happened to the land. The Exercise pictured above took place at Emmanuel College, Toronto in April of 2016. (Photo courtesy of KAIROS)

## Blanket Exercise conducted at St. John's, North Bay

By Erma Howe

*Editor's note: in the following, Erma Howe writes of a Blanket Exercise held at St. John's, North Bay on Thursday, November 9, 2017*

We held our first KAIROS Blanket Exercise at St. John's, North Bay on Thursday, November 9. Despite a bad turn in the weather, 38 people attended. The Blanket Exercise is an experiential role play activity developed over 20 years ago by KAIROS, a National ecumenical organisation committed to justice and peace. KAIROS "unites Canadian churches and religious organisations in a faithful ecumenical response to the call to do justice, and to love kindness,

and to walk humbly with your God" (Micah 6:8)."

With the simple use of blankets representing Turtle Island, the land that we know as North America, participants play the role of the Indigenous people. Narrators tell the story while participants imagine life in the context of being the original people of this land. A few facilitators play the part of the Europeans and the blankets shrink and move as Canadian history unfolds. As this occurs, many participants are forced to move off of their blankets. Treaty-making, colonization, and the tragedy of what happened to the land and its People is heard and experienced. After the

Exercise, we participate in a debrief sharing circle, where we are invited to listen to each other's experience, insights, and reflections.

Our experience was beyond any expectation. The event is rich, moving, educational, experientially meaningful with many "aha" moments. The realizations, the consciousness-raising of our history and of the present realities that Indigenous individuals, families and communities face are powerful. Stories are shared by Indigenous and non-Indigenous participants. Non-indigenous participants share feelings of sorrow, shame, care and empathy. The circle is rich with apology, grief, compas-

sion and hope.

It is apparent that the Blanket Exercise is a powerful vehicle in the process of reconciliation. Most of us have already heard about the horrors of the Indian Residential School System, and the continuing tragedy and struggles that our Indigenous brothers and sisters still face. This exercise brings that knowledge to a deeper emotional understanding which breeds empathy, compassion and connection with each other as we all share in this painful history.

Through this experience, we also experience hope as we sit together, side by side, connected in this one

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### Inside Algoma

#### Living amongst people who are not our own

In his monthly column, Rev. Canon Bob Elkin writes of living with people from different traditions and backgrounds and how we come to learn all people are good.

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#### Jesus is the True Light shining in the darkness

Rt. Rev. Anne Germond recently had an opportunity to return to South Africa. The Bishop writes in her December Letter of our Lord, The True Light.

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#### We are called to live in harmony with one another

In her January "Looking at the World", Charlotte Haldenby writes of our need to love one another and live in harmony with all.

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#### Next deadline

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

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## Fulfilled in your hearing

By Rev. Dr. Jay Koyle  
Diocesan Congregational Development Officer

In the early days of his ministry, Jesus took the train back home (Luke 4:16-30). He'd accepted an invitation to be guest preacher in the place where he had learned his Bible and been taught to pray.

I wonder what the people were expecting that Sabbath as they gathered for worship. Perhaps a few were filled with anticipation because they heard a son of the congregation, Joseph and Mary's boy, would be climbing into the pulpit.

Of course, many of them might not have expected him to



be there. Perhaps they hadn't noticed the announcement in last week's bulletin. Or maybe they were distracted by other matters; matters of the home, of work, of politics or pocket book, and so their thoughts were not turned toward the synagogue at all. Yet, even when these latter finally settled into their pews and saw

who was seated in the preacher's chair, I wonder what they were expecting.

The passage assigned for that day contained some of the most inspiring words in all of Scripture, words well known to those assembled. "The Spirit of the Lord is upon me," Jesus began,

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# Preparation for the liturgy is necessary

*Continued from Front*  
“because God has anointed me to bring good news to the poor. God has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour.”  
If Luke is to be believed, Jesus’ delivery of those words was one of the most eloquent renditions ever savoured by human ear. When he finished, hungry hearts fixed upon him as he rolled up the scroll and launched into his sermon. “This very day,” he proclaimed, “what you’ve just heard has been fulfilled in your hearing.”  
Luke paints a picture of a congregation gathered to hear a word proclaimed. He makes it clear that standing in their midst to proclaim that word was not just a hometown boy who had “made good.” Standing in their midst was the One anointed by God to be the longed for bearer of liberation, for a people and for a world.  
Luke wants Christians to know that, whenever they gather to celebrate redemption through word and sacrament, whether they know it or not, whether they receive him or not, Christ stands in their midst proclaiming release, restoration of sight, liberation. As that word issues forth, it accomplishes something that God purposes.  
I wonder if anyone showing up that day in Nazareth was expecting that. Indeed, I wonder if that’s our expectation when we slide into the church pews any Sunday morning.  
What are you expecting, church, when you gather together? Do you expect the risen Lord to speak and for his word to be fulfilled in individual lives, the life of the church, even the life of the world?  
After each reading is proclaimed in our services, the lector says, “The word of the Lord.” The phrase is uttered not simply to let people know the reading is finished. It is not used to argue God authored the text written on the page. In fact, it is not referring to the printed page at all. Rather, it points to the actual speaking and hearing that has just occurred, and it makes a pretty astounding claim about that.  
In Hebrew, the term used for “word” is *dabar*. *Dabar* can also mean an event, especially an important or significant one. So to announce “The word of the Lord” is to assert this sounding of God’s word is a momentous event because, when God’s word is spoken and heard, something happens, something is called into being.  
This notion can be hard to swallow. Though we use them by the bushel, we are a society distrustful of words. We know words can be used to conceal, deceive, distort. “Talk is cheap,” we say. Besides, words fly by us so often, we hardly take notice anymore.  
The Bible sees things much differently, however. Front to back, from the story of creation, right through to the ministry of “the

*Dabar* made flesh,” and on to the vision of God’s new creation, the power of words figures prominently.  
That’s why the Proclamation of the Word is such an important part of the Liturgy, one that deserves careful preparation and engagement.  
So, for example, if you are a lector, make sure you prepare your reading well during the week before you are to serve. Pray with the text. Check and practice difficult pronunciations early in the week. Consider how your passage relates to the others of the day and the liturgical season. Rehearse your reading out loud a number of times. Show up to worship early and make sure you know where your passage is in the lectern Bible or lectionary book. Don’t rush your proclamation, but rather pace it so every word can be heard, every image imagined.  
All of us, as hearers of the word, can prepare, too. Over the week before, read the passages for the coming Sunday. If they are not already, ask that they be listed ahead of time in the worship bulletin, newsletter, or parish website for easy reference. Participate in a weekly Bible reflection group that focuses on the lectionary readings, whether that happens before or after the Sunday for which they are assigned. During the Liturgy, take your eyes off the screen or printed page and, looking at the person who is reading, listen to the words addressed to you and your church; faith comes by hearing.  
Those of you familiar with Luke 4 know that, effective as Jesus’ proclamation may have been that day, things took a turn for the worse. The church does not always respond well to the challenges of the word voiced in its midst. However, whether it be the Emmaus Road story (Luke 24:13-35), or that of the Lord appearing amongst shivering disciples in the Upper Room (Luke 24:36-49), or the Council of Jerusalem (Acts 15:1-21), Luke is convinced that, when it gathers around the Risen Lord who speaks in its midst, the church can experience transformation and respond faithfully.  
So whether you are a lector or listener, intercessor, musician, or preacher, please prepare and engage well when it comes to the Proclamation of the Word.  
For you see, the One who changed chaos into creation with a word, “Let there be light”; the One who with a word sent a paralyzed man dancing down the road singing God’s praise, “Take up your mat and walk;” the One who took bread and wine and transformed them with a word, “This is my Body;” the One who turned a grief-stricken woman into the first Christian preacher simply by speaking her name, “Mary;” the One who with a word recreated fearful disciples into a force set loose to change the world: “Peace be with you;” is the One who stands in our midst and speaks his word, and this word is fulfilled in our hearing.

**By the Rev. Canon Bob Elkin**  
One of life’s unforgettable moments for me was standing with a group of men wearing shorts and T-shirts, dressed in full priestly regalia complete with surplice and stole holding a glass of the strongest rum in the world and, at a signal downing it in a single gulp with the rest of them. To quote the song *Love Potion Number Nine* “I held my breath, I closed my eyes, I took a drink. I didn’t know if it was day or night...” Too true! It went down like a freight train and I was a little worried it would come back up like a rocket but it didn’t and we moved on and repeated the process a few minutes later. No, it wasn’t some pagan, witchy ritual, it was the blessing of the ferry fleet on Carriacou in the Caribbean and it was the custom and, as they say ‘when in Rome do as the Romans do’.  
I’ve been blessed in my life to live among peoples that weren’t my own and to be part of things that I was totally unfamiliar with. There’s good and bad in it. When I was twenty I went to the war cemeteries of Europe and saw the graves of tens of thousands of war dead and it made me realise there had to be a better way to settle differences. My buddy and I ran out of money and lived the last few months out of doors, bedding down on park benches and horse trailers; wherever we could and getting used to the idea of not having a home to go to. We did it for two months but I saw whole families who did it every day for years and it was sobering and sad. I also met people who picked us up hitchhiking and took us home and fed us and put us up and treated us like family and it was very good. They weren’t my people but they were good people.

A few years later my wife and I were living on reserves in Northern Ontario amongst Ojibwa people who didn’t do life like I was used to it. They were tribal and when there was meat we all got meat and when there was not we all did without and that seemed fair and good. When a new house was built, though someone with power and authority took it and their old house became someone else’s, and their’s became some else’s and so on until the poorest and the least powerful got whatever was left. I thought that wasn’t so good but it wasn’t my place to speak and so I had nothing to say. “When in Rome.....”  
Some years later we found ourselves in Carriacou and got to experience life amongst a people who for centuries had no freedom or power over their own lives in a culture that had been a slave culture. When a local police officer climbed down my throat for questioning her authority I knuckled under and took the tongue-lashing and smarted in silence, although I thought it wasn’t fair. When a parishioner challenged my wife for taking in a troubled teenager Connie’s response of ‘Well that’s easy enough to remedy!’ to the lady’s “You may do this in Canada but you’re not in Canada now!”, still makes me smile.  
On the other hand I’ll remem-



ber until I die the church board member who met an abandoned woman with children and passionately told the board that we could not leave this woman and her children homeless and alone. The board agreed unanimously to outfit a house for her and support her until she was able to turn things around. These people were not the people I was born among but I was so proud to be a part of them.  
Right now I’m part of a group working with a family from the Sudan who have come to Canada to try and make a new life for themselves. I see them struggle and work hard to fit in, to become a part of this society, to earn the advantages that we take as our right due to an accident of birth. My heart goes out to them in their struggles but I think it’s going to be alright. They’re making all the right moves and they’ve had the good fortune to encounter almost exclusively people who wish them well. I think they will become people who do live among a people who are their own and I think that will be good. The differences between us, race, belief and custom are not deal breakers. Most of them aren’t important at all. It’s all about heart and the heart is good on both sides.  
It’s Christmas, a time when we remember another family who came from away and lived among a people that were not their own. It wasn’t always easy. We get a lot of mileage out of believing that had we been there it would have been different. Well now is our chance to prove it. The world and Canada is full of people from away. So how are we going to make them our people?

# Holy Matrimony is God given

Dear Editor,  
I’m responding to Susan Simonson’s Letter to the Editor in the November issue of the *Algoma Anglican*. After relating some fascinating scientific findings regarding sexual identity, she concludes her letter by suggesting that since provincial laws allow same-gender marriage, the Church should do likewise. There are problems with this conclusion.  
First, each discipline has its unique sources of authority. When discussing Church doctrine or Christian ethics the authorities that drive change are neither scientific studies nor public opinion. The threefold sources of authority in Anglicanism are historically Scripture, tradition, and reason in that order.  
Second, it’s inaccurate to assume that Anglican marriage practice needs to mirror provincial marriage laws. It doesn’t. The Anglican Church in Africa, Asia, the Middle East and the South Sea Islands resides where polygamy, polyandry, and even child marriage are legal. Yet the Church’s model of marriage remains strictly monogamous. Similarly, Canadian law allows same-gender marriages, but also protects our faith communities’ right not to perform them.

Democratic and tolerant societies protect religious diversity and we are fortunate to live in Canada.  
Third, there is a difference between civil marriage and holy matrimony. Civil marriage is the product of civil law which by nature is temporal, subject to change, depending on the times and the government in power, and driven by the will of the people. By contrast the Marriage Canon actually addresses what we call holy matrimony. And it’s a sacramental rite.  
Those of us with a high view of Scripture believe holy matrimony has Divine authorship and like all the great sacraments of our Faith has a form that is both scripted and scriptural. The script of holy matrimony is about a covenant between man and woman. The scriptural words of Jesus are authoritative, saying “...at the beginning the Creator ‘made them male and female’ (and) for this reason a man will leave his father and mother and be united to his wife “(Matt 19, Mark 10 etc). Jesus further blessed this covenant by his presence at the Wedding at Cana. The

script plays itself out in one of the most powerful metaphors in Scripture calling Christ the Bridegroom, and the Church his Bride (e.g. Eph 5, also John 3, Matt 9, Matt 25, Rev 21...). In their study of the Scriptures, 12th century theologians seized upon this metaphor, they included holy matrimony in their list of Seven Sacraments, and wrote the metaphor into the ritual of the wedding ceremony. It remains today.  
Those with a high view of Scripture conclude that God, and not humanity, defined holy matrimony and gave it to the Church as a sacramental rite. It is a covenant between a man and a woman. If this is how holy matrimony is consistently described in Scripture. Some ask this question: Could the Church be usurping God’s authority by redefining holy matrimony? This question doesn’t stem from homophobia, as accusers might charge. It comes from a deep reverence for the Giver who, for reasons known only to Him, gave us a model of marriage that just happens to be heterosexual.

Respectfully submitted  
Rev. Richard White

## Letter to the Editor



# EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.  
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## Letter from the Bishop Jesus is the True Light

Dear friends in Christ,

In this season of hope and joy I wish you and those you love a very Happy Christmas and every blessing for 2018. Like those first visitors to the stable of Bethlehem who saw Jesus with their own eyes, may your journey bring you face to face with the living Christ each and every day. May you encounter Him as you dwell in the Scriptures, as you pray and worship in your churches, and as you reach out in love to your friends and neighbours.

Christmas came early for us this year as we spent a couple of weeks in South Africa in late November and enjoyed the gifts of family and others who are close to our hearts. Mom is 92 now and being with her was a good reminder of the need to slow down!

Having been away from Johannesburg for more than 30 years I wasn't used to preparing for Christmas, or writing this message, with the daytime highs hovering in the mid to upper 30 C range.

Some things do remain the same wherever one is at this time of the year. The malls in Johannesburg were packed with shoppers eager to find those perfect gifts and stocking stuffers; our great nieces and nephews were excited to be shepherds and angels in their Christmas pageants; and there were any number of Christmas concerts to choose from. And on Christmas Eve worshippers will gather like us in darkened churches and listen as familiar words from John's gospel, telling of the Incarnation, are proclaimed.

John uses words and images unlike any of the other gospel writers and likens Christ's coming to the arrival of light in a dark world. John names Jesus, "The true light" (John 1:9), the one through whom the world came into being and the one who shines so brightly that darkness is not able to overcome it. He is the true light who teaches us to love as He loves us and through this love brings us into a new relationship with God.

Long before his birth Mary and Joseph had been told by an angel that their son's name would be Jesus or 'the one who saves'. (Matthew 1: 21) As Mary held her new born son to her breast and Joseph looked on adoringly, I wonder if they fully understood what this would entail. I wonder if they knew just how many people would be drawn to Jesus the true light of the world.

Jesus knew he was the true light. Early in his ministry he said to his disciples, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." (John 8.12)

John wasn't the first writer to name Jesus as 'light'. Years before John put pen to paper St.

Paul wrote about light shining out of the darkness and equating that light with Jesus. Paul says that this light is tied to the knowledge of the glory of God and none other than the face of Jesus Christ. (2 Cor. 4: 5-6)

The image of the light of Christ shining out of the darkness is a very powerful one. This light has the power to transform all of the hurting and painful places in our lives and in the world and bring something wonderful and new to birth from them.



When we trust God enough to give ourselves over to Jesus the true light God takes that offering and shapes us into something beautiful.

We came to appreciate LIGHT in a whole new way during our time in South

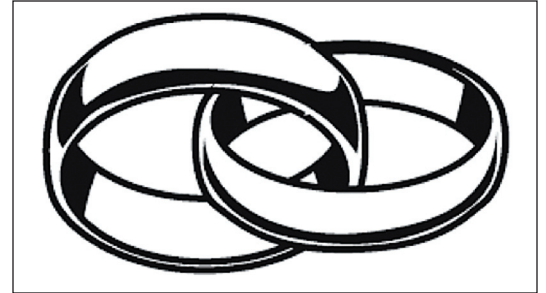
Africa. On more than one occasion, and for no apparent reason, the lights in the cabin where we were staying suddenly went out and we were plunged into darkness for several hours at a time. Not only was it inconvenient it was also frightening because we were in unfamiliar surroundings. Stumbling in the dark, groping for anything to help us see we realised how dependent we are on light. Sometimes a generator would start up enabling us to see for a while but even they eventually ran out of diesel fuel. What a difference the humble flame of a candle made in that dark place. How glad we were when the power was restored and the lights came on, but how much better it was when the bright and beautiful sun rose and light shone in through the darkness and all around us.

The true Light of Jesus shining deep from within you and transforming your life is the kind of light I wish for you in this season of Christmas and Epiphany.

With affection and blessings,

Anne Germond  
Bishop of Algoma

## How Holy Marriage became Holy Matrimony



By the Rev. Richard White

The lone figure spent weeks trekking from his home in mountain-rich northern Italy. He travelled along valley roads, through the rugged terrain of Lyon and the friendly villages of the Loire Valley to the small city of Rheims. He submitted to a few years of academic drudgery until he got the invitation. Paris summoned him.

Paris in 1136 was an academic paradise for such a young teacher. The Seine River ran through it. On the right bank were the string of docks and ports, and the endless web of narrow streets, markets, artisans' shops, and residences. On the left were the boys' schools, colleges and monasteries. In the middle, the jewel of Europe's theological research, the Île de la Cité and the School of Notre Dame. Lawyers, theologians, academics, cardinals, popes, kings and saints would be educated there; among them England's Thomas Becket. And by 1140 this was where Peter Lombard (1096-1160) would make his home. Although his name is unfamiliar to many of us, he became one of our most influential sacramental theologians.

Peter Lombard had a near impossible pedagogical assignment: to design a curriculum for aspiring theologians and produce critical thinkers. Lombard was passionate about the Bible, immersed in patristics, and no doubt eager to share an ale with the brightest minds in the Church. He won respect, was made a canon, and was dubbed "The Master."

He lost himself surrounded by parchments or sitting on the stool in the School's scriptorium. There his quill pen scratched notes in gall ink onto velum, and slowly birthed some of the masterpieces he became famous for.

He wrote a commentary on the entire Book of Psalms. That took two years. The next two produced a commentary on the Epistles



of Paul. Commentaries were revolutionary in the 12th century. But nothing was as revolutionary as his crowning work with the catchy title, *The Four Books of Sentences*.

The *Sentences* as they were called, was a combination commentary and theological dictionary. It catalogued the key theological topics of the Faith such as the Trinity, providence and evil, creation, sin and grace, incarnation, redemption, ethics, the end of the world, and most significantly, the Seven Sacraments. Each entry was a comprehensive weave of Scripture and analysis from current scholars and references to previous theological giants as John of Damascus, Ambrose, Augustine and Gregory the Great. It was a four volume textbook.

Peter Lombard's *Sentences* asked edgy questions to stimulate

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# Lombard defined a sacrament

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student discussion and deepen theological thought. These included: Why was Christ was born male and not female?; Is it possible to sin accidentally?; could an adulterer marry the one he or she had had the affair with if the spouse died? The Sentences accomplished two other feats. They answered what a sacrament is and how many there are.

So what was a sacrament exactly? Lombard gave us the definition so familiar to us today. “A sacrament ... is a sign of God’s grace and the visible form of invisible grace, in such a way that it carries its image and is its cause” (Sentence 4, 1, 4). He borrowed from Augustine (c.354-430), but he would probably say he sifted through the myriad of definitions and gave us the best.

And how many sacraments were there exactly? This was contentious. Theologians argued anywhere from two to twelve. One suggested over 300! Lombard’s years of study through mountains of parchments and thousands of Scriptures concluded only seven. Seven happens to be the symbolic number for holiness and perfection. The Seven were: baptism; confirmation; Holy Communion, penance, extreme unction, ordination and Holy matrimony. The same list Roman Catholics and Anglo-Catholics use today. Lombard’s list garnered widespread approval from various Popes and councils including the Fourth Lateran council (1215), the Council of Florence (1439), and the Council of Trent (1547).

Of the Seven, Lombard devoted extra research to two of the seven, penance and holy matrimony. With penance he asked if a sinner could repeatedly repent for their sins? He said yes. About absolution, he asked whether a person is absolved when they confess their

sins, or at the moment the priest pronounced absolution? He held that contrite confession was the sole requirement for absolution.

The topic Holy Matrimony required the most research of the Seven. Three voices called for attention: Scripture, Tradition, Civil Law. Civil law was mercurial and unstable. When the Romans ruled, their laws on marriage ruled. When the Germanic or Frankish tribes dominated, so too did their laws. Tradition differed depending on one’s culture, and whether one was pagan, Jewish, Muslim or Christian. Scripture provided the most solid basis for a comprehensive understanding of marriage. It was stable and provides an understanding of the source and purpose of marriage, an explanation about the metaphorical meaning of marriage, and an answer to a very big question that must have been argued over many a flagon of ale.

Lombard asked important questions few had asked before, and few pause to ask today. What is the purpose of Holy Matrimony? He turned to numerous Biblical references and found two repeated reasons for marriage; to “increase and multiply,” and to avoid unholy sexual lust. Is Holy Matrimony good? Many other theologians held that singleness and celibacy were better, but Lombard disagreed and insisted marriage was good. And why list Holy Matrimony as a sacrament and a means of God’s grace?

Lombard essentially said that marriage is holy because God Himself touched and blessed it. God, not humanity, instituted the union of man and woman in holy matrimony even before the Fall. God the Son did his first miracle at a wedding at Cana, turning water into wine, and praised the benefits of holy matrimony. But the primary reason Lombard gave for ranking Holy Matrimony

among Seven Sacraments had to do with the repeated living metaphor of Christ, the Bridegroom, and his Church, the Bride found in the New Testament. Few, if any of the other sacraments got such metaphorical prominence in Scripture.

This left Lombard with the biggest question of all. What was the tangible, earthly sign of the sacrament? Every sacramental rite had its tangible markers such as water, bread and wine, holy oil, the laying on of hands. What was the marker for Holy Matrimony? Some, such as Augustine, said the visible sign of Holy Matrimony was the union of man and woman on the marriage bed. They drew heavily on the strong New Testament image of Christ being united with his Church.

Lombard dared to disagree. He said the marker was the exchange of vows. He reasoned that if the Virgin Mary was a perpetual virgin, she and Joseph were married by virtue of their vows, as other couples would be who were incapable of intercourse. Lombard’s argument won the day, and wedding services included the words “I accept you as my husband” and “I accept you as my wife.” A version of that is in our wedding service also.

*The Four Books of Sentences* included an astounding 70 entries on Holy Matrimony, entries on divorce, adultery, multiple marriages, forced consent, abortion, contraception, marriage law, frigidity, consanguinity, desertion, and vows. It was, and remains, one of the most comprehensive theological studies on the Sacrament of Holy Matrimony ever written. Peter Lombard would go on to become a canon of the Cathedral of Notre Dame, and the Bishop of Paris. He is held up as one of the Church’s most enduring systematic theologians.

# We are called to live in harmony with each other

By Charlotte Haldenby

I need a theme for January! And this is what is happening in November 2017.

Last June my women’s book club picked their books for 2017-2018, but before the final list arrived the October and November ladies had switched and so, our book today is *I Shall Not Hate*, by Izzeldin Abuelaish. This Palestinian doctor, now a Canadian, used to live in Gaza, and work in both Israel and Gaza, and an Israeli bomb killed three of his daughters in their home. What work you have to do to go on, let alone not pay back in hate!

Last June as well, our inter-church book club picked *Compassion: Listening to the Cries of the World* by Christina Feldman for our November book. The writer is a Buddhist teacher of Meditation, but she has real life stories and quotations from many sources. After a general overview she has dedicated chapters to compassion for the blameless, for those who cause suffering, for yourself, for those you love, in adversity, and in emptiness. Each chapter ends with a very doable meditation.

Yes, it’s really November 2017. I’ve read my books. A member of my interfaith discussion group suggests that we listen to the Massey Lectures on CBC. The speaker, Payam Akhavan, is a Baha’i whose family came to Canada before the government of Iran changed from the Shah to the Ayatollahs. His family’s memories set him on the path to become an investigator, or junior counsel, in UN activities investigating events running from peace-keeping situations to genocides, from a time when the world held back if the problem was inside a country, to eventually saying “Hey! This just isn’t right. This is a crime against humanity. The world must take action!” The lectures, including one entitled “The oneness of humankind”, are already in a book, *In Search of a Better World*, and the lectures will also be rebroadcast in 2018.

Then, within days, our World Religions Day planning committee meets and decides to work on the theme “Live in Harmony”. The 2018 service, on January 21, will include people from Judaism, Christianity, Islam, Buddhism, Hinduism, Baha’i, and native spirituality speaking on how their faith encourages this. It will be at the Healing Lodge in Garden River. Such a chance to look, listen and learn. Check your own area for this service. Then St. Matthew’s, Sault Ste. Marie meeting on Saturday morning this fortnight was on the theme “Love one another” discussing several Biblical texts and applying them

to ourselves, our parish and our community.

So here I am on November 20. We are actually discussing *I Shall not Hate*, and in the discussion one lady from the Roman Catholic Development and Peace tells about their campaigns to educate more women around the world; the lady from St. Paul’s Presbyterian tells us about their campaign to bring food to poor people in their part of Sault Ste. Marie, where they are the last church in action; and I chime in with our PWRDF activities. We all agreed we are so



privileged we don’t even realise it: housing, food, medical care, safety, schools for everyone to learn. How do we pay forward?

Then at night on CBC’s *The National*, there is a beautiful story about young Canadian actor, Jacob Tremblay, in *Wonder*, now in a theatre near you, about a young boy with a facial deformity, coming to school for the first time in Grade 5. It did take Jacob two hours to get his make-up for the role, and some people were upset that it was not a person really afflicted with the problem chosen to play the role. He did do his research visiting with such children at Sick Kids, in Toronto to learn how they cope, and to feel, and what has hurt them along the way besides the several surgeries. Now, here on November 20, 2017 was the payback. CBC reporters coming along to meet them and interview them, and their own showing with Jacob of the movie they had helped him with.

However you phrase it, we are called to live in harmony with each other, to be compassionate with ourselves and others as we go through the ups and downs of life, not to hate but to love one another. We are called to be present in the moment to everyone we meet with a smile, a listening ear, a learning mind and a loving heart, yes, and sometimes an open purse, stretching to our family, our friends, our street, our community, our country, to the whole world.

Now, late at night, as I’m working through my CD collection, setting aside some for others, what is the top one on the pile? The African Children’s Choir, Still Walking in the Light, with the almost final song *He’s Got the Whole World In His Hands*. Amen.

# Exercise increases understanding

*Continued from Front*

circle, sharing in our sorrow for what has been and what remains. We express a commitment to build meaningful connections of love and compassion with those in our society who have been oppressed, ostracised, marginalised and mistreated. We need to be in relationship with one another if we are to be reconciled.

We make sure that there is support people available should anyone find the Blanket Exercise triggering. We smudge with sage, a sacred medicine. We pray. We suspect some of the participants were changed by the experience, having increased their understanding in a deeply-felt way.

On Thursday, November 9, we were blessed to have an Elder with us, Evelyn McLeod, from Garden Village First Nation. Our facilitators were three members from North Bay, Rev. Beth Hewson, Danielle Be-

nioton and Johanna Kristolaitis, and three members from Sudbury, Marlo Corbiere-our lead facilitator, Cathy Jewell, and Erma Howe. Rev. Hewson hosted us with hospitality and grace. We were blessed to have Sister Pricilla Solomon consult with us as we prepared and practised for the event.

Rev. Hewson and I will meet again shortly to plan our next event. Both North Bay, Sudbury and Thunder Bay have expressed interest in experiencing this in the near future. We hope to spread this experience across our Diocese as a vehicle that creates deeper understanding as we commit ourselves to the journey towards reconciliation.

If you are interested in hosting the Blanket Exercise, either as an independent activity/workshop or part of a worship service please contact Erma Howe at [ermahowe@rocketmail.com](mailto:ermahowe@rocketmail.com) or Rev. Beth Hewson at [revbeth65@gmail.com](mailto:revbeth65@gmail.com).

# Walking with our Sisters

By Susan Glover

The Walking with our Sisters commemorative art installation to honour the missing and murdered Indigenous women and girls of Canada, as well as children who did not return from the resident schools, will be in Sudbury early in the new year, at a specially designed space in the Laurentian University McEwen School of Architecture, Elm Street in downtown Sudbury.

The opening ceremony is January 7, and the installation will be open for ten days. All are welcome. The project began with a call for people to make moccasin vamps, to represent the missing woman, and the collection has grown to over 1700 pairs of vamps. The project is designed to honour, remember, and care for the missing women, and confirm to their families that they are not forgotten.

More information about the project can be found at [walkingwithoursisters.ca/](http://walkingwithoursisters.ca/). If you would like more information about the Sudbury installation, there is a Facebook page for the Sudbury group, Walking With Our Sisters Sudbury, M’nidoo Kweek Gathering 2018, and the contacts are Dana Hickey and Brenda Cavalin at [mnidookweek.wwos@gmail.com](mailto:mnidookweek.wwos@gmail.com).