

Godly Play comes to Sudbury



LEARNING THROUGH GODLY PLAY: Godly Play story teller Jennifer Ames is pictured telling the Godly Play lesson 'The 10 Best Ways', which is the Ten Commandments. The children listened and watched attentively as the story was being told using a box of sand depicting the desert.

By Cindy Caines
Child and Youth Ministry
Leader at Church of the Ascension, Sudbury

Editor's Note: In the following, Cindy Caines chronicles the development and implementation of Godly Play at Church of the Ascension in Sudbury.

I have been involved in children's ministry for many years. We have had good programs but I have always felt we could do better.

In the spring of 2014 I received an e-mail from our Deanery children and youth ministry worker, letting me know of an upcoming event being hosted by the United Church to learn about Godly Play. We invited all of our Sunday school teachers to attend and a few were willing and able. This is where it all began. After the full day workshop we all left full of ideas and a hope that this could work at the Church of the Ascension.

My head was full of not only all

the aspects of this program which is a Montessori method of telling Bible stories. Godly Play was developed by Jerome Berryman, using parables, sacred stories and liturgical lessons about religious traditions using simple materials. I wondered how we were going to sell this idea to those that didn't attend the workshop? How do you sell an idea to people that have no idea what it is? How do you encourage people that do not work well with change, which this pro-

gram would be? And not to mention the costs for materials: yikes? Is this something we could and would make happen? With God's help we could do it! We were so excited!

First we met with all the Sunday School teachers and Ven. Anne Germond to share what we had learnt. The teachers were able to experience a Godly play lesson as if they were the children, just like we had been shown at the work-

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Christmas pageant out-of-doors held in Nipigon

A number of parishioners from St. Mary's, Nipigon participated in an outdoor Christmas pageant held on two different days in December 2015.

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How long should a Sunday service be?

In this month's *History Byte*, Rev. Richard White writes of how services of worship moved from more lengthy services to the shorter services of today.

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A dream can become a nightmare

Rev. Canon Bob Elkin tells of how nature, seemingly a paradise, can turn out to be a little tedious, depending on your point of view.

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Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Tuesday, March 1.**

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Emsdale parishioners enjoy Christmas party

Fifty people came together for a play and dinner

By Betty Fulton

Editor's Note: In the following, Betty Fulton writes of a recent event attended by members of

St. Mark's, Emsdale, Parish of the Good Shepherd, and the welcoming nature of this church.

The children of St. Mark's, Emsdale, Parish of the Good Shepherd, Emsdale, their parents, grandparents, aunts and uncles, plus a few extra friends, over 50 in all, enjoyed *The Night Before Christmas* at Chaffey Hall in mid-

December. Huntsville Community Theatre has put on a children's Christmas play in each of the five years they have been in existence, this was the third one our children have seen, definitely a winner; a children's type of play that they could get right into, good acting with excellent direction by Derek Shelly, Minister of Trinity United

Church in Huntsville. From there we all traipsed over to The Family Place Restaurant for a pizza party, where Dino, Bessie and their fine staff took excellent care of us. There was a three month old baby, up to several in their almost nineties! Cookies, squares and mini tarts finished off the evening. Thanks to Elizabeth Sowrey for

getting us organized!

When we first moved from All Saints' to Good Shepherd six years ago, following close friends Ken and Karen Hewitt, we were warmly welcomed by three wonderful ladies, Lois Clark, Barbara Sowrey, and Marguerite Gilpin with hugs and smiles. To me these

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Diocese of Algoma
Anglican Church Women

DEVOTIONS FOR MARCH

Easter is very close and the high spot of the Christian's year. The trials and tribulation of Jesus' life on earth are over. He can at last pause, safe in the arms of his loving father, God. He returned to the bosom of His family.

Isn't that just where we go when we need to recoup our energy as well? We rely on our earthly family group, whether kin or friends, to support and receive support. We are also part of another family: that of Christ's Church here on earth. Here too we share our problems, not only with God but with our fellow Christians. We all need the reciprocal love of intimate friends, family and faith.

Jesus showed us the way by forming his close group of disciples, the small villages and towns he visited, often in an offered home. He preached to large

crowds too. Yet it is in his meeting with individuals that generally speak the loudest.

Why then does the world seem intent on making everything larger? Village schools have long gone where the children could know each other intimately. Today their school family is much greater and extended even more so by the use of the internet. Cottage hospitals provided a warmth of personal care that is not found today either. Businesses have grown enormously and frequently have no access for personal contact, relying instead of telephones, computers and occasionally the mail. Many of our churches are small and have difficulty functioning but is making them larger the answer?

I think not. We need to know each other. We need to be seen as Christians in our own neigh-

borhood. We need to be Christ's church wherever he has placed us

Yes, at times of great celebration may be good to have a large communal celebration. Five hundred plus in a circus tent is something I will never forget but it was the small groups around me that taught and nurtured my infant faith. If the people of today with past memories of a boring church turn away from attending now how much more will they do so if the establishment is much larger and impersonal?

As members of the ACW who know so well the importance of personal contact let each of us act as a small church within ourselves and introduce all we meet to the Christ who loves us all.

Pam Abraham
Diocesan ACW. Devotion Chair

Sudbury churches
come together for
Christmas pageant

By Cindy Caines, Church of the Ascension and Rachel Perry, Church of the Epiphany

Two parishes in Sudbury joined together for one spectacular pageant.

It all began with one youth from the Church of the Epiphany volunteering to write the script. She had participated in pageants written by adults in the congregation for the past two years and was inspired to take on this task, with help from an adult.

When the parishioner who mentored her attended VBS at the Ascension in the summer, she struck on the idea of the two parishes working together. With the approval of both parish priests, the children's ministry teams set to

work co-ordinating casts and rehearsals. And with approximately 30 children ranging in age from 1-14, there were plenty of opportunities for them to share their talents. The pageant included lots of music, incorporating children's and adults voices, guitar, violin and organ.

The pageant was performed twice, once in the Sunday morning service at the Church of the Epiphany, and then in the evening at the Church of the Ascension on the following weekend. The pageant was enjoyed by everyone. Relationships were forged between children, parents, grandparents, and other members from both congregations.



CELEBRATING ADVENT: Under the direction of Norm Blanchard, Director of Music at the Church of the Epiphany, singers and musicians from the Church of the Epiphany, Church of the Ascension, Christ Church, Lively, St. John the Divine, Copper Cliff, St. Alban the Martyr, Capreol as well as two friends from St. Patrick's and Holy Redeemer Catholic Churches, formed the Deanery Choir and sang, read, and played at a Deanery Service of Lessons and Carols held at the Church of the Epiphany on the evening of December 17 and Sunday morning, December 20, 2015. Close to 300 people attended the Carol service over the two dates.

Away in the Manger
Jesus Bids Us Shine

God Sees The Little Sparrow Fall
Tell Me the Stories of Jesus

Jesus Loves Me
Fairest Lord Jesus

This is My Father's World
When Mothers of Salem

The Stations of the Cross

9:30 am March 25 2016 on Good Friday

Sing the hymns you sang as a child.
With drama, prayers, readings,
and a keepsake from each station.

with
Guest Musicians

Please join our young people in their
12th year on their pilgrimage.

The Very Reverend
James McShane
Dean of Algoma

Mr. Stephen Mallinger
Organist
& Choirmaster

at

St. Luke's Cathedral 160 Brock Street

Correction

The article which appeared in the February edition of the *Algoma Anglican* on the workshop held in Thunder Bay was written by Sue Simonsen, not Deb Everest. The *Algoma Anglican* apologizes for this error.

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EDITORIAL

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The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor

Letter from the Bishop

The indignity of the Christian Life

Dear Fellow Travellers on the Road of Remorse,

Inventories are a necessary part of business life. Once or twice a year, a firm may close its doors to its customers and account for its stock and performance over the last year. Managers and employees review the goals and objectives they set for themselves, and measure the degree of success they have had in reaching their targets. The conclusions they draw will have a major bearing on the goals and objectives they establish for the coming year, and, in the face of stiff competition, the difference between survival and bankruptcy could well have to do with how ruthlessly honest their evaluation has been.

So it is that no business could possibly remain viable without such inventories. And no Christian can be viable without them, either.

Lent is the period of the year when Christians take major stock of their lives before God. They haul out the blueprint of God's design, the blueprint of God's Word, and they seek to measure their own performance and character by its plan.

When this is done with candour, the result is inevitably painful, for the most virtuous among us falls far short of God's standard. Like a swimmer, we may pat ourselves on the back for having swum so far (the best of us may be able to go for a mile or two), but when we realise that the distance required of us is, say, the 380 miles across Lake Superior from here in the Sault to Duluth, we fall into despair.

'Surely God wouldn't have such unrealistic ambitions for us,' we think. Well, the standard is high. 'Be perfect, therefore, as your heavenly Father is perfect,' said Jesus to his followers (Matthew 5.48). What he has in mind, of course, are the ethical standards of the Ten Commandments, made even more stringent by his radical understanding of them. Who of us is not guilty of serving other gods (the god of comfort; the god of financial security; the god of good reputation; the god of our own self-centredness)? Who can claim not to be a hypocrite – of appearing to others to be what we know we are not? Are you guilty of murder? You are if you have ever felt hatred. Are you guilty of adultery? You are if you have ever harboured lust in your heart. And how about our sins of omission? Which of us would be able to say that we had been a light in our world, that we had indefatigably exposed the darkness of injustice by our deeds and relieved the darkness of understanding with our words?

In a self-affirming culture such as our own, these are hard questions to contemplate. They are sometimes even received with contempt. The late Malcolm Muggeridge became a Christian in his later years and was once being queried about his conversion by a brash and dismissive American talk-show host. When the subject of sin came up, the host complained: 'C'mon, Christians are always trying to lay guilt trips. What is sin, and who defines it? What is a sin for you may not be a sin for me!' Muggeridge got a twinkle in his eye and re-

plied, 'Quite simply, sin is choosing the lower when the higher is available.' It left his interviewer speechless.

God's standard is demanding, almost unattainably so. And, if we are people of integrity, we will be grieved that we have not been more ardent for godliness. For we have not lived up to the sort of ideal for which we were created, and we have not enjoyed the quality of life obedience would bring. In our disloyalty we



are indeed 'miserable offenders'. 'Be sorrowful, mourn, and weep,' exhorts St James, 'Turn your laughter into mourning and your gaiety into gloom' (4.9).

Does this mean, then, that we are meant to go about in a state of perpetual sobriety, as if we had to visit the

funeral home every day? No, it doesn't. Because the one thing which incurs God's favour is humility. St James continues: 'Humble yourselves before the Lord, and he will exalt you' (v. 10). It is when we acknowledge the failure, inadequacy and brokenness of our lives that God is pleased to scoop up the pieces and to refashion them into something beautiful.

What child doesn't know the experience of breaking a favourite toy through carelessness? He or she may go through a phase of denial, pretending that the toy works just fine. Or there may be an angry stage, where the fault is cast to a sibling or the toy itself. But it is not until the child admits her recklessness, and brings it to her father or mother, that she will know her parent's tenderness in comforting her and fixing her toy. Such is the sweetness of confession and the mending power of divine grace. It is what binds us to God in the fellowship of forgiveness and with one another in the community of compunction. For, as Bryan Stevenson has observed, 'Our brokenness is also the source of our common humanity, [...] shared vulnerability and imperfection nurtures and sustains our capacity for compassion.'

In wishing one another a holy Lent, let us understand that the spiritual exercises we undertake are meant to produce in us Christlikeness. For in Christ we see a human being as God intended us to be, reflecting in his character the perfection of God himself.

Yours in the hope of a new and contrite heart,

+Stephen Andrews

Stephen Andrews
Bishop of Algoma

The birth of the one hour service



By the Rev. Richard White

How long, or short, should a Sunday service be? The answer depends on where in the history of the Church you stand, and what culture you're in.

The Church we meet in the first century was quite different from ours. The local church was not a faith community built around a central building. "The Church" referred to the people who worshipped in each other's homes. Their time together incorporated worship, Bible study, sharing, communion and lots of fellowship. It was a clock-less, time-less, event-oriented culture. This is why, in Acts 20, we see Paul conducting a service and Bible study that ran so long that a young man sitting on a window sill fell asleep and fell out the window to his death. After the young man was prayed over and restored, they returned to the meeting, and Paul continued right until day-break.

Measuring time the way we do in the West today was not part of their culture. Worship was seen as an opportunity to commune with God, and they expected God the Holy Spirit to both be present, and to set the agenda to some degree. Today we see this in the Anglican Church in other cultures. A First Nations service is less time-sensitive than most of us are used to. An African service in an African setting such as Tarime, or an

expatriate Indian setting such as I found in the United Arab Emirates can run an hour and a half to two hours or more. Event-oriented worship takes longer. So how did the English and subsequently Americans and Canadians become time sensitive about the length of our services, and how did our Anglican forbearers address such

History Byte

concerns?

For over a thousand years, say from 500 A.D. to 1500 A.D., our Anglican ancestors approached worship as an experience. The Sunday service began sometime after the village church bell sounded and the priest was ready to start. Congregants may have walked some distance, and arrived when they could, and left when they felt they needed to.

In the late 14th century mechanical clocks started to appear in some of the bigger churches of our European cities, chief among these was Salisbury, north of London which claims to have the oldest working clock in the world, built around 1386. Although the early church clocks were notoriously unreliable, a change in how we perceive worship was on the way.

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Technological developments doomed longer service

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By the 1700s clocks and watches became commonplace. It's been said that the first dignitary to complain about the length of an Anglican service was King George III who, in 1773 complained that the liturgy of the Sunday service was unnecessarily long because of needless repetition. Typically Sunday services were one and a half, to two hours long.

The Anglican Church of the 18th and early 19th century was influenced by the Evangelical Movement led by the Wesleys. "Low Church" worship focused on preaching, and although John Wesley's sermons could be a tidy half an hour, his brother Charles and other known preachers could preach an hour and a half and still hold their audiences. But as English society fell under the dictates of the Industrial Revolution, and factories, mines, businesses and transportation all became time-sensitive, English culture itself became time-sensitive. We can well imagine that timing the services became common.

In the 19th century a critique against the habit of timing the services came from a voice few would have expected. The Oxford Movement of the 19th century had birthed what we today call today, "Anglo-Catholicism" or the "High Church." "High Church" worship focused on Holy Communion, as opposed to preaching. A series of High Church pamphlets were produced, called *Tracts of the Times*, that challenged Low Church Anglicanism to recapture the grand liturgies of the Medieval era. And while the emphasis was less on the preaching in High Church services, doing liturgy well takes time, and congregants began to complain. In 1833 a tract appeared to address such complaints.

Called, *On Shortening the Church Service*, it was written by Father Richard H. Froude, 1803-1836. Froude sharply reminded the Church to remember what the focus of worship should be; and that focus definitely wasn't on anyone timing the service. He wrote, "... though people now-a-days think (the services) too long, there can be no doubt that the primitive believers would have thought them too short." So, he reminded the Church of his day that the Early Church, and subsequent generations of worshippers, had it right. Worship was an event focused on God, not an activity timed by Man. Elsewhere he blamed the 16th century Reformers for shortening the service. He said they had followed the "spirit of their age" by shortening the service and lessening the number of services during the week. "All religious worship," he wrote, needed to demonstrate "inconvenience or self-denial," devoid of any "external motive," other than to worship God. Froude's infamous critique of short services couldn't prevent the inevitable.

By the 20th century the time-focused thinking of the Western industrialized society had won the day. Two technological developments all but doomed the longer service. And a third development might have contributed to that too.

The two obvious developments were television and electronic hand-held devices. Most television programs are an hour long. This has conditioned us. But even then, the average hour of television is 36% commercials. Every 13 to 14 minutes the story stops to remind us that the program is really about selling products. We get up, go to the bathroom, advertisers talk about "the flush factor", get a snack, or talk about what we just saw... oh, and some of us watch the commercials. The typical liturgical service has a hard

time adapting to congregants shaped by the television era.

Then there are the hand-held devices like smart phones and ipads. They have shortened our attention span. Researchers surveyed 2,000 participants in Canada and found that while our attention span in the year 2000 was only a disturbing 12 seconds long, by 2013 that had dropped to 8 seconds. Goldfish by the way, are believed to have an attention span of nine seconds!

While Anglican and other liturgical churches look for ways to shorten the service, the many evangelical and congregational churches have approached worship differently, incorporating more music, encouraging movement, providing coffee during the sermon time, infusing the environment with fantastic visuals, and training their preachers how to incorporate story and pacing into their messages. Some are also incorporating smart-phones into the worship experience. They have adapted so well that worship for many of these churches has again become an event-oriented experience, allowing the worship experience to last an hour and a half, or more.

But we mustn't forget the lowly parking meter. Invented in 1935, the first generation of parking meters conditioned us to worry about doing much of anything for more than an hour. The culprit in the first recorded parking ticket was a clergy man, Rev. H.C. North of Oklahoma City. He successfully contested the ticket. But even though it wasn't issued on a Sunday, one wonders if clergy have sensed a meter ticking in the background ever since then, whether they are doing church errands downtown or leading Sunday services.

Bishop Andrews in the parish for a service in January

Continued from Front

three ladies exemplify our parish. I have never experienced as warm and welcoming a church as this is. Barbara Sowrey, one of our two volunteer organists recently celebrated her 90th birthday with a family party at the church. We are indeed richly blessed to have Rev. Canon Edna Murdy leading our services and looking after us. Canon Murdy is officially retired, but living close by in Kearney with husband Art, she agreed to take

services providing parishioners would do the administrative work, and it appears to be working to everyone's satisfaction. We were also fortunate to have Bishop Andrews officiate at a service in January when he was in Muskoka for a week. I highly recommend Parish of the Good Shepherd to anyone who is looking for a new church home in the Huntsville/Emsdale area. It is a small country church with warm, welcoming people!



SAFE TRAVELS: On Sunday, October 25, 2015 at St. John the Evangelist, Thunder Bay, Rev. David Knudson prayed for a safe journey for Rita and Steve Ash as they prepared to embark on a trip to England and the United States to visit their son and his family. Grace Dawson, left, looks on.



FUN TIME: On Saturday, December 13, 2015, parishioners from the St. Mark's, Emsdale, Parish of the Good Shepherd, went to see the play, *The Night Before Christmas* followed by dinner in Huntsville. Pictured on the far side of the table is Natalie Olhiser, Macha Lecointre-Roux, is seated across from Ms. Olhiser and smiling at the camera is Alivia McAughey.



SPENDING TIME TOGETHER: Pat Paterson, centre and Ven. Eric Paterson, were two of the fifty members of St. Mark's, Emsdale, Parish of the Good Shepherd, who attended a play followed by dinner on Saturday, December 13, 2015.

Planning necessary to introduce program

Continued from Front

shop. Archdeacon Germond was familiar with this method of teaching so we didn't have to persuade her. She was pleased to know we were considering bringing Godly Play to our Sunday School. We shared our excitement at a board meeting and a decision was made to move ahead and try Godly Play in the fall.

The work began and it was as easy as reading the books written by Jerome Berryman starting with *Teaching Godly Play*. The teachers that attended the workshop were so inspired they committed to being available each Sunday to make it a success.

We were so excited that we wanted to get everyone involved in the congregation and not just the Sunday school. How do we get people to feel our excitement? How do we get everyone talking about Godly Play? How do we get everyone wondering about Godly Play?

How we did it:

1. Incorporated the telling of a Godly play story involving the children in our year end children's service.

2. Made a poster of materials we wanted to be made and asked if anyone was able to help out. We didn't have any volunteers but this served the purpose of getting people talking and wondering.

3. Once in July and August we hosted a Sundae Sunday and sold ice cream sundaes as a fundraiser. We raised funds and let everyone know Godly Play was coming to the Ascension.

4. On Back to Church Sunday we wore buttons that said "Ask me about Godly Play" and we had a few people come to talk to us. Everyone noticed how excited we were.

5. We hosted a yard sale with proceeds going specifically to Godly Play. The yard sale gave us enough to get started and it was a wonderful way to get word out to the community that we were doing something different at our church.

6. A few teachers asked for a donation to our church for Godly Play in lieu of birthday presents. Note: when you have a big birthday and twenty or more very good friends this brings in some good money.

7. A line in the budget was allocated to children's ministry following a request last year. You may wonder why I am mentioning this but it is important. Our fundraising efforts and our costs were now available for the board to notice and for people to think if the Sunday school was willing to earn over a thousand dollars for this, maybe it was something worth getting excited about?

8. We offered a deanery wide training for door people, which is one important position in this method of teaching. This brought together another church that is also made a decision to use this method for their Sunday school. We continue to work with this church and support each other.

9. We made a schedule of the stories we would tell from September to December and set out to prepare

all the materials. We thought it would be nice to have a few beautiful shelves built so we did.

10. We hosted an open house for parents, caregivers and anyone that was interested. They experienced a lesson just as we had at the workshop.

11. We set up a worship space for the children. We always had a room to use but not a sacred space. It is a beautiful sight to see this space growing as the stories are added. Watching the children respectfully caring for their sacred space would warm your heart.

Finally:

12. Building relationships is so important. The best way we decided to do this is to have one dedicated person to take on the role of the story teller. We have seen a big difference with the children opening up with the same person rather than with a schedule of different people.

We are seeing our children spiritually growing and we are continuously learning together the Godly Play way. This year of 2016 will be our third year of teaching Godly Play at the Ascension. In 2015 we had the immense pleasure of presenting a Godly Play Story to the Deanery Clericus, when Bishop Stephen Andrews and Bishop Mwita Akiri did their road trip around our deanery. We are also fortunate to have Rev. Jeff Hooper and Michelle Taylor to give us a helping hand whenever we need one.

If you were to ask me a year ago, before I opened that e-mail, if I could envision how our children's ministry would grow I would have probably answered we would continue to make our church welcoming to children. I would never have thought it would be what it is today.

It truly is God working within us!

Jennifer Ames, our Godly Play storyteller, says this about her dream for our children:

"My wish for them is that they will become comfortable with talking about God and their faith; they learn from these lessons, and that these lessons will help build a solid foundation for their life with Christ; that they will be able to trust in that as they grow and meet new challenges they will know that God is with them and that they are not alone; and that when they feel they need a safe place, the Church can offer them that strength and comfort."

From Matthew 7, verses 24-27: "Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it."



TELLING THE STORY: Jennifer Ames is pictured with the children during prayer and Scripture reading at Godly Play at the Church of the Ascension, Sudbury.



THE SPACE IS READY: At the Church of the Ascension, Sudbury space has been set aside for Godly Play for Sunday morning worship with the children.



REACHING OUT: Members of St. John's, Kagawong prepared community outreach Christmas goodie boxes. Pictured preparing the boxes are from left, Dianne Fraser, Susie Dekuyper, Diane Larocque and Charlene Chambers.

Not in my backyard! Outdoor Christmas pageant staged in Nipigon

By the Rev. Canon Bob Elkin

When we went to work in the West Indies we thought we were living the dream! It was warm, the sun always shone and we slept every night to the sound of waves rolling up onto the beach. That first morning we watched the sun rise from the sea and said: "This is heaven!" The second morning we watched and said: "This is heaven!" The third morning; "This is heaven!" Three weeks later we watched the sun rise and proclaimed: "Another stinking hot,

Letter from Bob

accursed day!!! Will it never cool off??? Will it never change???" Suddenly I understood Lucifer's revolt against God in *Paradise Lost* a lot better. Maybe even heaven gets a bit tedious if you've got nothing to compare it to.

We found something similar when we retired and moved to our home in Little Rapids. It's a nature paradise! We soon discovered that deer wandered through our yard almost daily and practically melted our hearts with their beauty and their gentleness as they stopped to feed on the corn we put out for them. A fox came weekly to check out our compost pile for good things to eat. Our feeders attracted Bluejays by the score and a host of other birds to say nothing of the cute flock of squirrels that congregated there. A coyote chased mice in the farmer's field in front of our place one morning and we even saw a bear, far off as he ambled across the field and disappeared into the woods. Paradise!

Then the cat disappeared! "Coyotes" said the neighbor when I mentioned it. "Nothing they like better than a nice fat cat." That was a shocker. Winter came and the beautiful deer ate the corn, trashed the bird feeders and devoured the cedar hedge that had surrounded our property for

a million years. "Yep" said the neighbor. "Darn deer will do that. They love cedar." We heard a big crash one morning and looked out in time to see a rather large bear destroy our costly, Lee Valley, ergonomically guaranteed composter and sling the contents in a fifty foot circle as he examined and decided what to eat. "Nothing like composting to attract bears" opined the neighbor. "You might want to be careful when you dump stuff down there. If you meet one, the sudden smell you make might cause them to think you're compost!" He guffawed loudly as he headed for home. Baleful thoughts rose in my mind about country humour and pesky neighbours and diabolical nature!

So we got a dog which put an end to the bears and the coyotes and the fox. We quit putting out corn for the deer so they moved down the road and started destroying the guy down there's shrubbery. We thinned out the bird feeders and stopped buying twenty-eight varieties of seed so now we just get the ones that like sun-flowers and we learned to coexist with the squirrels because you can't beat a squirrel. If he decides he likes your feeders then you're stuck with him because he will prevail!

We're not opposed to nature. A few days ago a Cardinal came to our feeder and entranced us with his colour and beauty. Sometimes we see deer pass through the farmer's field and it is glorious to see. I've found wolf scat down in the woods near the house and sometimes hear coyotes in full voice as they hunt their prey a few concessions over. I even heard a Lynx one night and that raised the hair on the back of my neck, it was such a blood curdling sound! No, I'm the first to admit that nature has its place and as long as that place is several kilometers away from me all will be well!



KNITTERS SHARE THEIR TALENT: St. John the Evangelist, Thunder Bay has some very industrious knitters in the congregation. Knitted items have been made for the Mission to Seafarers and local elementary schools. Memory boxes were decorated for Hospice Northwest and in December 2015, teddy bears made by the group were presented as gifts to the residents of Hogarth Riverview Manor.



CHRIST IS BORN: A number of the participants of the Christmas pageant out-of-doors held in Nipigon on Monday, December 21, 2015 and Wednesday, December 23, 2015, gathered for a photo in front of the municipal building.

By Kathleen Aiken

In early December, a few parishioners from St. Mary's, Nipigon met with representatives of four other churches in Nipigon to ask if they were interested in staging a Christmas pageant out-of-doors. It would be called a flash mob. Meeting with ecumenical enthusiasm, everyone proceeded together with two performances on Monday, December 21, 2015 and again on Wednesday, December 23, 2015. Costumer designer, Kyoko Oyakawa helped people "become" biblical characters. Recorded music was borrowed from our St. Mary's Christmas pageant, with a plan to stage the pageant twice, at different times of day, in front of the municipal building. Notices were posted which alerted people to "Watch for Bethlehem Events," only adding dates in the last couple of days to satisfy the growing questions in the Town office and elsewhere.

Prior to the first performance, the wisemen went into shops ostensibly looking for gold, frankincense and myrrh, wishing everyone a Merry Christmas and creating awareness of the event. Following the order of the recorded carols, the innkeepers took their places. One innkeeper showed Mary and Joseph to the stable. Friendly beasts, with animal faces on their headaddresses, looked on as Joseph lifted the "baby" from the manger and gave Jesus to Mary. Angels and a drummer boy walked from the other side of the railway following a huge star, rigged onto a trolley by George Collins. A small traffic snarl ensued. The angels joined the stable scene, followed by a group of shepherds and then the three wisemen. Everyone all sang *Silent Night* with the growing crowd joining in.

There were news stories with pictures on the front pages of the local paper and the *Thunder Bay*

Chronical Journal. Some ideas are worth considering and following through. This outreach brought Christian people together. It recreated the wonder and joy of Christ's birth, and caused many people to pause. It is hoped even the person who looked out the window and said in jest, "There's a wiseman out there on a cell phone," came closer to the real spirit of Christmas. People who participated in the pageant enjoyed it so much, they want to do it again, next year. There is some thought being given to can taking the show just a little way down the road, and involve more people. God answers prayers

God is so good to the people of St. Mary's. Prayers for beloved member Cookie Dampier were answered when she underwent serious surgery in Toronto. On Christmas Eve she was able to play for us again as we rejoiced in the birth of Christ.



WELCOME HOME: Cookie Dampier, centre, recently underwent serious surgery in Toronto. Everyone at St. Mary's, Nipigon was relieved to have her home on Christmas Eve 2015. Mrs. Dampier is pictured with Her daughter Sandra Gannon and Rev. Diane Hilpert-McIlroy.

Algoma Cycle of Prayer

Friday, March 4th - World Day of Prayer

Saturday, March 6th - 4th Sunday in Lent

Parish of St. Joseph and St. George

Holy Trinity, Jocelyn

St. George's, Echo Bay

The Chapel of the Intercession, Llewellyn Beach

Mr. Pat Brown - Lay Pastor & Administrator

The Rev. Rosalie Goos (Hon.)

Wednesday, March 13th – 5th Sunday in Lent

Parish of Western Manitoulin

All Saints, Gore Bay

St. John the Evangelist, Kagawong

Great Spirit Island Parish

St. Paul's, Manitowaning

St. Francis of Assisi, Mindemoya

Holy Trinity, Little Current

Sunday, March 20th – The Sunday of the Passion: Palm Sunday

St. Thomas' Bracebridge

St. Peter's, Rocksborough

St. Stephen's, Vankoughnet

The Rev. Kelly Baetz

The Rev. Barbara Graham (Priest Assoc.)

The Rev. Barbara Nangle (Hon.)

Thursday, March 24th – Maundy Thursday

Eucharistic Assistants: Pray for all Eucharistic Assistants throughout the Diocese whose ministry is to share in the distribution of the most precious Body and Blood of our Lord Jesus Christ.

Friday, March 25th - Good Friday

Pray for the lonely, unemployed, homeless, suffering and dying in our Diocese.

Saturday, March 26th - Holy Saturday

The Diocese of Algoma

Bishop Stephen Andrews

The Executive Archdeacon, The Ven. Dr. Harry Huskins

Congregational Development Officer, The Rev. Dr. Jay

Koyle

The Synod Office Staff

Sunday, March 27th - The Sunday of the Resurrection: Easter Day

St. Brice's, North Bay

The Rev. Peter Armstrong

The Rev. John Stennett (Hon.)

Henry VIII ascends the throne

By the Rev. Peter Simmons

New ways, new thoughts and new learning began to emerge during the 15th and 16th centuries. Science, mathematics, geography and other areas of study flourished. It was into this environment of learning Henry VIII was born.

Henry VII was cautious and steady during his reign. During the early 16th century, England was in a reasonable state. The Kingdom was united, prosperous and self-confident. When Henry VII died in April 1509, his son Henry VIII ascended the throne. At age 17, Henry inherited the crown after the death of his brother Arthur in 1502. Henry was clever, handsome, quick witted, a gifted scholar, athletic, musical and religious. He seemed to have it all. He was also in possession of a large ego tinged with arrogance. His personal ambition was well known. In his early reign, Henry VIII was astute, seeking consensus through persuasion rather than tyranny and brutality. What set the tone at the beginning of his reign was his marriage to Catherine of Arragon.

Catherine had been married to Arthur, the oldest of Henry VII's children. She was the daughter of Ferdinand and Isabella the sovereigns of Castile and Arrogan which formed the Kingdom of Spain. Catherine was widowed in 1502 upon the death of Arthur. Henry VII arranged for his son

after 18 years of marriage, the difference in Catherine and Henry's ages and the fact a male heir had not been produced, began to put a strain on the union. Further questions began to be raised regarding the nature and circumstances of their marriage. As noted above, normally the marriage of a man to his brother's widow was not allowed. History shows that Julius II had been persuaded to offer dispensation due to the influence and pressure of Ferdinand, Isabella and Henry VII. This was done to maintain a favourable political climate between England and Spain. It was also at this time Henry began to take an interest in another woman.

Anne Boleyn was a lady of Henry VIII's court. She was attractive and charming, qualities which caught Henry VIII's attention. He fell in love with Anne which generated a number of feelings with Henry. Could he not seek a papal annulment of his marriage to Catherine and thereby be free to marry Anne? Had he not violated the laws of God by marrying Catherine in the first place?

More to come.

Anglicanism

Henry to marry Catherine. A papal dispensation was necessary for this marriage to take place. Under the degrees of marriage, a man was not permitted to marry his brother's widow. Regardless, Pope Julius II gave his consent for Henry and Catherine to enter into matrimony. In 1509, at the age of 18, Henry was married to Catherine who was 26 years of age at the time.

The early years of the marriage were relatively happy as the couple were in love. Henry and Catherine had six children however all but one died in infancy. A healthy Princess Mary was born on February 18, 1516. In 1527,



FOR AN IMPORTANT CAUSE: Following the service on Sunday, October 25, 2015, members of St. the Evangelist, Thunder Bay joined together for a luncheon in support of St. John's Food Cupboard. Just over \$500 was raised to support this ministry.

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.

E-Mail address: anglican@muskoka.com



Based on **Peter Pan** by J.M. Barrie

THE NEVER SONG

ST. LUKE'S CATHEDRAL 160 BROCK ST
ON
SATURDAY APRIL 30 2016 2 PM

Featuring Members of the Cathedral Churchmouse Players

Narrator Penny Tyrrel

Peter Pan ~ Olivia Young **Wendy Darling ~ Carys Hernden**
John Darling ~ Taber Young **Michael Darling ~ Nevan Young**
Mr & Mrs. Darling ~ Liam McShane & Catherine Mesich
Tiger Lily ~ Jasmine Morton **Tinker Bell ~ Chelsey Tyrrel**
Silver Bell ~ Luna Chornyj

Surprise Players as Captain Hook, Smee, Nana, Crocodile

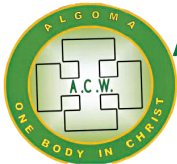
Music Director Laura Strum

Set Design Karen Nisbet

Direction The Usual Suspects

TICKETS available March 5 2016 from members & the office 705 254 7144
In Advance Adult \$10 Children \$ 5
At the Door \$12 & \$ 7

Welcome to Neverland



ACW ANNUAL May 30th – June 1st, 2016

INFORMATION SHEET

THEME: Back to the Rock

LOCATION: Holiday Inn, 1696 Regent St., Sudbury
Toll Free # 1-877-660-8550

REGISTRATION: Monday, May 30th from 12:00 to 4:00 pm – Holiday Inn
Tuesday, May 31st from 7:45 am - 8:45 am – Holiday Inn

OPTIONAL DINNER: Monday, May30th at St. John’s, 34 Godfrey Dr., Copper Cliff at 5:00 pm
Cost is \$18.00 payable with your registration form.
We will attempt to meet dietary restrictions for the optional dinner however if this is not possible we will advise those indicating this need prior to the dinner.

Transportation – car pool

Get together for food, fun, and fellowship

OPENING SERVICE: Monday, May 30th at 7:00 pm at St. John’s celebrated by Bishop Stephen.
Light refreshments will be served in the church hall after the service.

ACCOMMODATIONS: Rooms have Wi-Fi, cable, fridge, coffee. Tax is not included in the rates.
We have rooms blocked in at The Holiday Inn at 1696 Regent St. Sudbury, for \$134.00 plus tax (breakfast included). “ANG” booking number must be quoted.
If you have special room requirements be sure to book early.

Booking Deadline is April 30th.

Nearby Accommodations:

Comfort Inn, 2171 Regent St South: Toll Free: 1-800-424-6423
Hampton Inn, 2280 Regent Street: Toll Free: 1-705-523-5200

Monday Market: If suitable vendors are available they will be set up from 12:00 to 4:00 p.m. on Monday, May 30th so that you can shop before the annual.

Rock and Roll Banquet Tuesday: Wear your best 50’s or 60’s outfit to the banquet. Prices for the best get ups of the era.

ACW ANNUAL REGISTRATION – May 30th – June 1st, 2016

Name: _____
Address: _____
City: _____ Postal Code: _____
Telephone: (_____) - _____ - _____
Email: _____
Church: _____ Deanery: _____

Registrar: Cathy Jewell
c/o Church of the Ascension
1476 Spark St.
Sudbury, ON P3A 2E1
705-592-2256
cmjbijou@gmail.com

Each Primary Branch is entitled to only 4 Voting delegates, but ALL women are welcome.
Associate Member groups are entitled to 1 voting delegate.

Are you a Primary Branch Voting Delegate? Please check one: Yes _____ No _____
Are you an Associate voting delegate? Please check one: Yes _____ No _____

For meals at the Holiday Inn:
Dietary restrictions: _____ Note: if you have multiple sensitivities, please enclose a separate sheet listing what you can eat.

Do you require pick-up? Type of travel: _____ Time of Arrival: _____

REGISTRATION	\$ _____	\$90.00 – includes Registration, Banquet & Two lunches - Form and payment due by May 1
LATE REGISTRATION FEE	\$ _____	\$5.00 – for registration after May 1, 2016
EXTRA BANQUET	\$ _____	\$50.00 (persons attending banquet only)
ONE DAY REGISTRATION (includes lunch but does not include banquet)	\$ _____	\$25.00 – Please indicate day: Tues ____ Wed ____
OPTIONAL MONDAY DINNER (at St. John’s, Copper Cliff)	\$ _____	\$18.00 (includes tax and gratuity)

Please make cheques payable to: **Deanery of Sudbury/Manitoulin ACW**
No Refunds after May 1, but you may substitute your attendee.

Bursaries may be available to assist with registration costs if interested please email or call Sudbury/Manitoulin Deanery President at beverlyvanderjagt@bell.net or 705-919-6541

You must make your own reservations directly with any of the following:

Holiday Inn: 1696 Regent St. Toll Free: 1-877-660-8550 Blocked Room Code “ANG”
\$134.00 per night includes breakfast, reserve by April 30, 2016
Comfort Inn: 2171 Regent St. Toll Free: 1-800-424-6423
Hampton Inn: 2280 Regent St. Toll Free: 1-877-461-1402
[See information sheet.](#)

There is no “us” and “them” in the human family

By Charlotte Haldenby

When my nephew Stephen was a little boy he sat on his porch every day one summer watching a construction crew, just yards away, rebuilding the road in front of his house. He loved machinery and wanted to know how everything worked. NOW he is the head of his shift at a company making automobile and plane parts. SO when I found Chris Hatfield’s book *An Astronaut’s Guide to Life on Earth*, I figured this was an ideal Christmas present for him UNTIL my sister, his mother, told me she was already giving it to him for his birthday. BUT maybe his older brother David would like it.

When David was four he knew more about dinosaurs than most adults ever will. He loved exploring nature AND curling up in his “Thinking Place” inside their hedge. NOW he’s the lead IT person for his township, and a great geocacher. OK. Problem solved. UNTIL a good friend whom I meet every two weeks for lunch and to settle the affairs of the world, We’re teachers, right!, gave me Chris Hadfield’s book in our exchange. OK I’ll read it and then where?

BUT I do have another nephew, who when he was little, could recite right along with the actors and his best friend Matthew, his favorite parts of Star Wars, when their parents showed me the film for the first time, more like the 21st for the boys. He was the soccer player and the choir boy. NOW he’s the national head of

Looking at the World

human resources for a company that has plants from Halifax to Vancouver, always building teamwork among the employees, AND he saw David’s present at Christmas, and said he wouldn’t mind reading that book sometime. Problem solved.

All three of my guys are reading the same book, but each will pick out different details. All three will pick up some excellent advice, but not the same suggestions. All three will imagine how they could contribute to a space expedition, just not in the same way. All three will agree with Hatfield on the necessity to keep on learning; to be able to make good decisions; and to be physically fit, just not in the same way. That’s his advice for proving you could be a good astronaut. I would add based on his own example, whether cramped in the Soyuz, floating in the International Space Station, or being back at headquarters, a little singalong “C’mon everybody, do your best, and be a good backup for all the rest!”

So when I listened to the epistle for the third Sunday after Epiphany, I thought “Yeah! We are all different. We all follow our daily mission in our own ways. Some are ears and some are eyes, and humanity needs both. And

wouldn’t life be weird if we were all ears.”

This month in my religious book club, we were reading Sal-lie McFague’s *Blessed Are the Consumers*. Be warned: This is written by a professor with paragraphs that go on for whole pages and sentences five lines long, that sometimes need grammatical analysis. Ms. McFague, in her late 70’s, takes a look at three modern “saints”: John Woolman who gives up his business to learn more about indigenous peoples and their issues; Simone Weil, who starved herself to “be with” the poor people of France in WWII; and Dorothy Day, who

left a popular lifestyle to live among the poor as they did. All three show us the spiritual and personal value of breaking away from our commercial BUY! BUY! BUY! world and getting into real life as it is lived by so many people around us.

When Jesus reads the prophecy of Isaiah in his hometown synagogue and claims it as his mission in life, we realise, like his friends and family, he is telling us he will change the world, NOT by replacing the Roman government in a big display with military accompaniment. NO! He is going to

“Get out of your comfort zone and make the world a better place.”

be one of those wandering prophets, WITH the regular people, the poor, the captives, the blind and the oppressed to lighten their load. To do his work he may be giving up his home, his carpentry, and his family but he will be helping desperate people to hope and find a better life. Just as his hometown audience didn’t really want to hear this, we, his followers now, are challenged by this.

Get out of your comfort zone and make the world a better place!

How many cars do you really need? And does every kid need a WiFi terminal? How many trips do you need to make in one day?

How warm in the winter, or cool in the summer do you need your house to be?

Could we do a stay-cation this year, and not just because of a low dollar? Why do we only learn about the Zika virus, as a warning for us not to travel to the Caribbean, or a complication to the Olympic Games? This particular insect has been causing problems for people around the equator for decades. Why do we only see it as a complication to our privileged life? So glad to see our reviving scientific community is getting to work on a vaccine!

Reading an older novel about a husband giving his wife a fur coat for Christmas, how many animals were sacrificed for her fashion statement, and if there’s another coat next year, what happens to this one? Is it stuck in the closet

or off to someone who truly needs it in the cold? How many clothes lie hidden away in drawers for years while we’ve moved on to other things, while others wear their clothes until they’re ripped and not just as a fashion statement.

If you’re retired and doleful because you never see anyone any more, check around. Someone may need your talents or just love for you to drive them and walk around the park with them.. Maybe you can be a mentor to a kid just starting out

Chris Hadfield said his perception of the world’s people changed when he was in orbit. It used to be “us” and “them”. Now, when he sees the world from outer space he knows, NO, it’s all “US”. You can see the natural world in little pockets where it still exists, you can see the huge areas where mankind has changed it, and not always for the better. And the future of the world is up to ALL of US together.

How can we change our middle-class life of privilege and entitlement to that world picture of US, humanity in community with all of God’s creation?

What a lot to think about from two books, an epistle and a gospel! And as followers of Jesus who includes everyone as US forever, what wonderful things can happen if we use our diverse talents, and our well thought out time and treasure to reach out to our whole awesome planet, God’s wonderful creation. AMEN.