

# Diocesan Strategic Plan moves ahead

## Assessment Teams begin work across the Diocese

By the Rev. Dr. Jay Koyle  
Diocesan Congregational Development Officer

A congregational assessment

process is underway across the Diocese of Algoma. Arising out of the Strategic Plan adopted by Synod in 2009, the process serves the plan's first objective, the development of healthy congregations.

Six parishes are serving as pilot locations to test assessment tools developed for the process. Sud-

bury's Church of the Ascension, St. Matthew's in Sault Ste Marie, Lake of Bays Parish in Muskoka, and St. Paul's, Thunder Bay are in progress. Christ Church, North Bay and St. John's in Thunder Bay will begin this month.

The process will be refined in light of the experience of these churches. The remainder of Algo-

ma's congregations will become involved at various points over the next two years, beginning this coming Easter season.

The original timeline envisioned parish assessments taking place early in the strategic plan's five-year agenda. However, it became apparent that a reordering of strategies would better serve

the first objective's desired outcomes.

It is of concern to some people who are afraid this was simply a method of shutting down congregations. Time is needed to emphasize that the process is not about closing churches or simply trying to keep them open. It is about

*See Assessment – p. 4*

# ALGOMA ANGLICAN

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## Inside Algoma



### Callander woman receives two awards

Through the support of the Outreach Committee of St. Peter's, Callander and others, Evie Masson was honoured for her service to the community.

*See p. 6*



### St. George's, Thunder Bay celebrates 100 years

Some 174 people enjoyed a wonderful meal in April of 2011 as celebrations of the 100th anniversary of St. George's, Thunder Bay began.

*See p. 8*

### Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Wednesday, March 7.**

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**LET THE PARADE BEGIN:** The Church of the Redeemer, Thessalon entered a 125th anniversary float in the Thessalon Community Day Parade held last August on the Civic Holiday weekend.

## Church of the Redeemer, Thessalon celebrated 125th anniversary in 2011

By Donna Latulippe and the Rev. Canon Muriel Hornby

When looking back on the past year at the Church of the Redeemer, Thessalon, two events were the highlights of the year. First in May a large proportion of the congregation travelled to St Luke's Cathedral, Sault Ste. Marie to witness the Service of Ordination of

our priest, Rev. Roberta Wilson Garrett. This was part of the opening of Synod which had gathered the diocesan clergy and elected lay delegates from across the diocese. The following Sunday, with pride and love, we witnessed Rev. Wilson-Garrett consecrate the elements at the morning Eucharist for the first time.

Then in October, Thanksgiving weekend,

the Church of the Redeemer celebrated its 125th Anniversary. This was an appropriate time to celebrate as the church was giving thanks for 125 years of ministry. In early spring at a gathering of the congregation, in a jovial discussion, the group suddenly realised that this was a year to celebrate. The planning

*See Looking – p. 5*

## Publications seek your feedback

Dear Friends,

The diocesan newspaper you hold in your hands is your direct line to everyone in the parish and the diocese. It is part of a group of newspapers prepared for every person on parish rolls in the Anglican Church of Canada each month.

This group of publications, which is unique to the Anglican Communion, keeps us connected from coast to coast to coast. It includes 23 diocesan newspapers and our national newspaper, which carries the regional newspapers right across the country.

This month, I ask you to give us your feedback about these publications and how we can improve them. What do they do well?

What are they not doing well? Do you read both the Anglican Journal and the diocesan newspaper? Are you online? Your answers will help us determine our next steps as we plan for the future.

Please take 10 minutes and go to pages eight and nine of the Anglican Journal to fill out the questionnaire and to mail it in the return envelope provided. Or, go to [www.anglicanjournal.com](http://www.anglicanjournal.com) and fill out the questionnaire online.

I thank you for participating. Your feedback allows us to stay relevant and remain vital.

*+Stephen Algoma*

### Tell us what you think

Love your diocesan newspaper but use the Journal to line the cat's litter box? This is your chance to tell us!

Please take 10 minutes to fill out the readership questionnaire

(p. 8 and 9 of the Journal) and return it in the envelope provided. Or submit your feedback online at [www.anglicanjournal.com](http://www.anglicanjournal.com).

This is your chance to give us feedback about how well these newspapers serve you and how we can improve them.

**Got a minute? We're listening.**

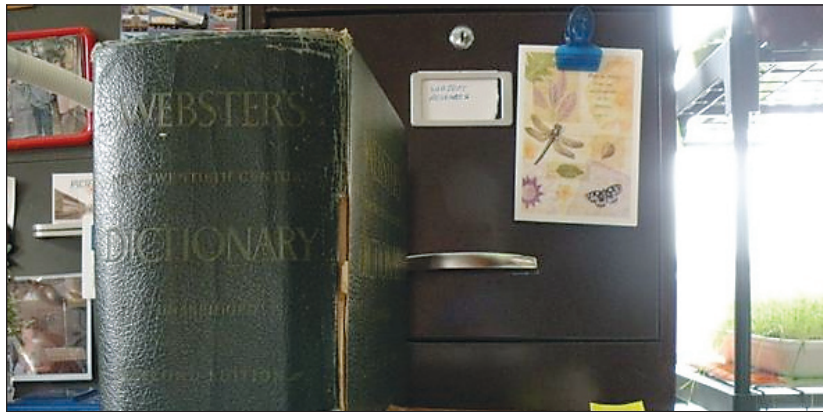
Funding for this national survey was provided by the Ministry Investment Fund of General Synod.





## Diocese of Algoma Anglican Church Women

### DEVOTIONS FOR MARCH



Everyone has different memories, traditions and maybe expectations of Lent. When we were much younger, the mantra was what are you giving up for Lent? Later on the focus became what are you taking up for Lent? What message does Lent have for us today?

To me Lent is a time to take up extra studying. Quite often the first book I delve into is a big green *Webster Dictionary* which came to me in 1957 when my family first arrived in North Bay. When ordering a subscription to *Chatelaine* it also entitled one to a nearly 3,000 page dictionary. Not only did it make an excellent paperweight but later on an excellent booster seat for the children after they graduated from high chairs. Now they were sitting on a seat of knowledge and were bound to grow up to be very smart. Currently, it is serving as a table for my ever constant cat companion, who getting on in years, finds it easier to eat on an elevated surface. We recently learned from this weighty tome Lent is "The period of forty weekdays from Ash Wednesday to Easter, observed in Christian churches by fasting and penitence to commemorate Jesus' fasting in the wilderness." (p. 1037)

However this definition still begs the question: Why is Lent called Lent? Much to my chagrin, I could not find the answer in a book. So went to the internet where a plethora of information can be found. What caught my eye was "Initially the word simply meant spring, and later became associated with the fast. The English word lent derives from the Germanic root for Spring (spe-

cifically Old English lencten; also the Anglo-Saxon name for March – lenct (as the main part of Lent, before Easter, usually occurred in March)."

(28/01/12)

Going back to books Klauser tells us "the Commissions wished to keep Lent as free as possible from festivals in order to accord with the spirit of this season". (p. 125). Also, as you know, the problem of setting a date for Easter has filled many books and discussions over many years. We find Cascoigne maintaining The Venerable "Bede says that the local royal household in Northumbria was split down the middle. The Queen had gone over to Roman customs, the King was still using Celtic ways. As a result, he explains, 'when the King had ended Lent and was keeping Easter, the Queen and her household were still fasting.'" (p. 40).

There is a poignant passage where Peter J. Gomes writes: "I hated Lent as a child because the Passion story that gained in momentum as we got nearer and nearer to Easter was all about my impetuous namesake, Peter. Poor Peter, he never got it right. He was always promising more than he could deliver. He walked on water, and then fell in. He promised never to deny Jesus, and then he did, not once but three times. His flaws were mine, his anxieties mine, and then, when I thought about it, his redemption and rehabilitation were also mine, and that was not so bad." (p. 186-187).

Dictionaries and books are wonderful companions when our favourite armchair beckons. I have just finished the novel by Martha Grimes, where we read:

"people went about their business, conversations undertaken in the hushed tones of pilgrims before the service begins. One crusty character sat with a cane and a dictionary, talking to no one, occasionally humming as he turned a page and tapped his cane on the bare boards." (p. 40). However for more serious Lenten reading we are looking forward to a six-week study of the Archbishop of Canterbury's book *Christ on Trial; How the Gospel Unsettles Our Judgment*, which is a Lenten Study to be lead by our Rector.

Maybe during Lent you might like to meditate on this ancient little prayer which is known as The Jesus Prayer or Prayer of the Heart: "Lord Jesus Christ, Son of God, Have mercy on me a sinner." May you discover the message Lent has for you this year.

Pam Handley, A.C.W. Diocesan Devotions Chair

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fore being ordained as a Priest on December 21, 1952. Father Brown lead and assisted in numerous churches throughout Winnipeg.

In 1958, Rev. Brown left the Ministry and joined the government as a Stenographer with the Toronto City Welfare Office. He later received his teaching certificate and went to Alberta taking a job as the Vice – Principal and Teacher-Counselor of the Old Sun Indian Reserve School for the Department of Indian Affairs. While in Alberta, he received a special licence from the Diocese of Calgary to perform priestly duties.

Rev. Brown received Licentiate in Theology from St. John's College in 1963 before transferring to Sault Ste. Marie, continuing his work with Indian Affairs in 1968. He received a temporary licence from the Archbishop of Algoma District to take services on St. Joseph's Island.

In 1970, Father Brown transferred to Thunder Bay as an Education Counselor with Indian Affairs. He helped Arch-

## "Come and see for yourself"

**By the Rev. Grahame Stap**

As I read the Bible, I keep finding different meanings to things I have read many times before. This makes me realize the wonder of this library of books we call the Bible. It truly is an incredible window through which we not only see God, but also God's interaction with the children of God. Recently I read again the passage from John about Philip and Nathanael.

When Nathanael said to Philip "can anything good come from Nazareth" (John 1: 46), Philip did not argue and try to convince Nathanael that Jesus was the Christ. He simply said; "come and see for yourself." When Nathanael came, he saw and believed he knew Jesus was the Son of God and that his life would never be the same.

Maybe we need to be more like Philip and just invite others to see for themselves and share what we have found so their lives may never be the same. Maybe that's what it means to be evangelical. Maybe it is just that simple.

There is no doubt that many members of our society want to find something to fill a void in their lives, but feel that they are not good enough to have God love them. We forget to tell them that God does not call those that are perfect. Just as Jesus called ordinary people to be disciples, so we as followers of Jesus, for the most part, are just ordinary people. Some of us might have been like Matthew and lined our pockets by over charging and keeping the difference. There is no one that has fallen so far that they cannot come to the presence of God, but if they

do not know this, how can they find what they are looking for?

Perhaps we first need to look inward at our own motives and reasons that we call ourselves Christians. Watching the American primaries selection for a nominee for the Republican Party, I was amazed to hear a candidate call himself a "Right wing conservative evangelical Christian." Surely that is an oxymoron? How

### Thoughts from Grahame

can a person be right wing and Christian at the same time? In the history of mankind no one was more left wing than Jesus.

Jesus came for the poor, the lonely, the outcast and the sinners. To be a Christian means we should do the same, not just with our treasury, (although treasury is incredibly important as without it the church cannot do what it is called to do), but also with our presence.

Perhaps this Lent we can, all of us, reach out to others like never before. Perhaps we can invite someone to share what we have in our lives. Perhaps we can take a risk and move out of our comfort zone. Perhaps we can say "Come and see for yourself." Then perhaps others that want so much to believe can find what they are looking for. And we can, through this, understand that we are truly Christian and modern day disciples of Jesus.

As always it only my opinion



**BOUND FOR CHINA:** Vanessa Taylor speaks to a group at All Saints', Huntsville gathered for dinner, regarding an upcoming trip to China being taken by 30 Huntsville High School students to China this coming March. The dinner took place on Saturday, January 14, 2012.

## Reverend Robert Brown passes away in Thunder Bay

It is with great sadness that we announce the death of the Rev. Robert Frederick Brown, age 88 years, on Wednesday, January 18, 2012. He passed away peacefully in Roseview Manor where he has lived for some time.

Rev. Brown was born on March 13, 1923 in Winnipeg, Manitoba. He was baptized in May of the same year in St. James Methodist Church and transferred to St. James Anglican Church soon after. In 1935, Rev. Brown was confirmed at St. Alban's before attending Commercial College.

Robert Brown joined the Canadian Army in 1942, serving as a Signaller with Royal Canadian Corps Signals in England, Italy and Holland. He attended Khaki University in England before returning to Winnipeg where he completed his grade 12. He attended the University of Manitoba and took Theology at St. John's College which he completed in 1951. Rev. Brown was very active in numerous churches serving as a Student Minister, singing in the church choir and teaching Sunday School. He later became a Deacon be-

deacon Hinchliffe of St. Paul's Anglican and sang in the Church Choir. He was sent to the Canadian House of Bishops, received his Bachelor of Education from the University of Manitoba before coming back to the Diocese of Algoma.

On May 12, 1983, Robert Brown was married in St. Paul's Anglican Church to Merle, whom he had worked with for many years. In 1987, he retired from the Department of Indian Affairs and became an Honourary Assistant at St. Paul's, a title he held for many years.

Rev. Robert Brown is survived by his sister Betty Halliday as well as by numerous nieces, nephews and cousins. He was predeceased by his wife Merle, parents Charles and Millicent Brown and a brother, Wilfred Brown.

Funeral services for the late Rev. Brown were held on Thursday, January 26, 2012 at 1:00 p.m. in St. Paul's Anglican Church. If friends so desire, donations made in memory of Rev. Robert Brown to St. Paul's Anglican Church or a charity of your choice, would be greatly appreciated.



# EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.  
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The Right Reverend Dr. Stephen Andrews, Bishop  
Peter Simmons, Editor

## Letter from the Bishop

# Evil intentions come from deep within

Dear Friends,

I recently heard an interview with Dr. David Buss, a Professor of Psychology at the University of Texas at Austin. Dr Buss has written a book that begins with a harrowing account of a friend of his whose sense of anger and murderous rage at his wife reached the point that he had to leave the house, for fear of hurting her. A few years later, when Dr. Buss was teaching a class on the subject of homicide and why people kill, he circulated a questionnaire where he asked the students whether they had ever thought about killing someone. They could circle 'yes' or 'no', and space was left on the sheet for them to elaborate. Dr. Buss was astonished to find page after page of 'yeses' that included vivid descriptions of who they would kill, where, when and how. He estimates that 75%-80% of the students answered in the affirmative. He then expanded the sample to include about 5,000 people selected from all over the world. The results: 91% of the men and 84% of the women admitted to having considered killing someone.

This may seem shocking to the average churchgoer. But it would not have come as a surprise to Jesus. For all of the care he had for humanity, and for all of the ways that he worked to protect and restore human dignity, he was under no illusion about humanity's essential goodness. 'It is from within, from the human heart, that evil intentions come,' he taught, 'fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly.' (Mark 7.21f) Jesus was not describing the criminal element in society, or some particularly sociopathic individual. On the contrary, in the context of Mark 7, he was in conversation with refined, righteous and religious 'church' people, and what he teaches is meant to be understood as a general truth. While the list may seem to apply to 'somebody else', a moment's reflection will reveal that we cannot escape inclusion in the list.

First of all, the list of twelve 'intentions' covers both thoughts and deeds. The first six intentions are in the plural in Greek, describing evil acts, while the last six are in the singular, describing evil attitudes. Together, they represent the degree to which we carry ethical responsibility. Our morality is not just a question of what we do; it is a matter of both hand and heart. Secondly, Jesus teaches that there is a continuity between intention and deed that makes even contemplating evil acts as serious in God's eyes as committing the acts themselves (Matthew 5.21, 28). So, there is no room for making fine distinctions or for erecting hierarchies of sin. Even the attempt to compare ourselves to others makes us prey to the offense of 'pride'. Finally, the list of evil intentions cover transgressions against both God and neighbour, for the sins of 'pride' and 'folly' are understood in the Old Testament as expressions of the rejection of God and his sovereignty.

Consequently, there is no consolation in the thought that we are innocent of evil just because we are not hurting someone. The rage, hate, lust, cruelty, jealousy and revenge that bubbles up from the depths of our souls confirms that, even if we do not act on our desires, all is not right within us.

This was brought home in a dramatic fashion a number of years ago when Michael Wallace, of television's *60 Minutes*, screened an interview with Yehiel Dinur. Wallace was doing some research on the Nazi, Adolf Eichmann, a principal architect of the Holocaust, and he was interested in discovering just what this man was like. Was he a madman? A monster? Dinur was a concentration camp survivor

who testified against Eichmann at the Nuremberg trials. A film clip from Eichmann's 1961 trial showed Dinur walking into the courtroom, stopping short when he saw Eichmann for the first time since the Nazi had sent him to Auschwitz eighteen years earlier. Dinur began to sob uncontrollably, then fainted, collapsing into a heap on the floor as the judge pounds his gavel for order in the courtroom. Was Dinur overcome by hatred? Fear? Horrid memories? No; it was none of these. Rather, as Dinur explained to Wallace, all at once he realised that Eichmann was not the godlike army officer who had sent so many to their deaths. This Eichmann was an ordinary man. 'I was afraid about myself,' said Dinur.

['. . .] I saw that I am capable to do this. I am . . . exactly like he.'

We are troubled by the amount of evil in the world. But we must be candid. We are all complicit. In 'thought, word and deed', in 'what we have done, and what we have left undone', 'through our own grievous fault', we have transgressed against God and our neighbour, and 'there is no health in us'. 'All have sinned,' affirmed the Apostle Paul (Romans 5.12), and that includes you and me. As Jesus said, the problem lies in our hearts, and so it will require more than an effort at personal reform to improve the situation. If only we could be changed deep down, in centre of our wills and appetites and emotions, in the essence of who we are as those created in the image of God. And so we pray.

Almighty and everlasting God,  
you despise nothing you have made  
and forgive the sins of all who are penitent.  
Create and make in us new and contrite hearts,  
that we, worthily lamenting our sins  
and acknowledging our  
brokenness,  
may obtain of you, the God of all mercy,  
perfect remission and  
forgiveness;  
through Jesus Christ our Lord,  
who lives and reigns with you and the  
Holy Spirit  
one God, for ever and ever.

Wishing you a holy Lent,



*+ Stephen Andrews*

Stephen Andrews  
Bishop of Algoma

## "The sanctuary lamp"

By the Rev. Richard White

It doesn't do much but flicker and hang there. Sadly, it hasn't always been allowed. We owe a debt of gratitude to a courageous group of 19th century ritualists who restored the humble sanctuary lamp after an absence of many centuries.

In the years after the Church of England broke with the Church of Rome in the 16th century, our Protestant reformers set out to make worship as un-Catholic as possible both in doctrine and in appearance. Our Protestant forefathers opted for a simpler form of worship. Under King Edward VI and Archbishop Thomas Cranmer, "altars" were surgically removed and replaced by "communion tables," candles were all but removed, the finery of the priest's vestments was replaced by something plainer, unleavened communion bread was replaced by "real" bread, short sermons replaced by much longer homilies, and the ritual of making the sign of the cross expunged from the service. In the interests of Protestant purity, the sanctuary lamp was joyfully removed. Depending on who was the Archbishop of Canterbury over the years, worship seldom strayed from the drabness of its Protestant centre.

This began to change in Victorian England. In the mid 19th century, two ritual-loving movements were born. The Oxford-based Tractarians wrote tracts calling for a return to older liturgies. The Cambridge Camden Society called for the return of ritual and colour. These were the origins of what we call the "High Church Anglicans," or "ritualists." Highly controversial, yet well-focused, this group restored much of the ritual and colour to our communion service. They restored the sanctuary lamp too.

The return of the sanctuary lamp can be traced to two realities. The first had to do with the plight of the poor; the second had to do with the luxury of the well-off. The 19th century was a desperate time for London's poor. They lived in

dingy and unhealthy surroundings. London's clergy believed the poor needed to worship in an atmosphere of lights, colour, and action. Following the lead of the Oxford Movement and the Camden Society, a small group of free-thinking ritualists defied their bishops and even the law to restore worship to its Medieval glory. Tailors made vestments and stoles and chasubles for these clergy. Naves and chancels were decorated with candles and flowers. Regular bread was replaced by the unleavened wafers to add a sense of mystery. "Altars"

### History Byte

were altars again, and were draped with colourful frontals. Sanctus bells and incense appeared as did the forbidden sign of the cross. In a sense, this move was not unlike some of our churches adding contemporary bands, drums, liturgical dancing, flag-waving and Powerpoint to the worship experience. It came out of a desire to draw in the unchurched while at the same time lift the spirits of the faithful.

The second reality had to do with the living conditions at the other extreme of London society. The well-off lived in style. The Victorian drawing room reflected the personality of its owner. The walls were painted or wall-papered, an irregular assortment of furniture was stuffed into it. There were oriental rugs, wall-hangings, mirrors, exotic plants, and of course oil lamps. Oil lamps everywhere. They sat on his mantle, on his tables, and hung from the ceiling. Hanging lamps had frilly shades or coloured glass globes, and a favourite colour for the glass globes was red.

Not surprisingly, the richness of the High Church worship environment appealed to both the poor and the well-to-do. When the sanctuary lamps started to make a come back, they looked a lot like the Victorian pendant lamp with their gold chains, and red glass globes. *Continued on page 4*

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# Assessment process underway

*Continued from Front*

fostering vital congregations committed to serving the gospel.

So, with the agreement of the Bishop and Executive Committee, the writer, first spent time traveling around the Diocese, getting to know and listening to people. These initial months were followed by over a year of workshops and consultations offered by, not only the author, but by others, and the development of a comprehensive approach promoting vibrant missional churches in the Diocese.

The result is "Shaped by a Living Hope", an initiative responsive to the Mission, Vision and Governing Values we share as a Diocese, and to the objectives emphasized by the Strategic Plan. The goal is to inspire and equip congregations to live vibrantly today, confident in God's promised tomorrow.

The assessment process mandated by the strategic plan is a key component of "Shaped by a Living Hope". It explores key aspects of each congregation's life in order to ascertain its present sustainability. It also aims to determine the current effectiveness of congregations and diocesan leaders collectively in forming disciples and engaging in God's mission in our local contexts.

Early indications suggest the process is succeeding. "The initial session and presentation were excellent," said Jim Schell, parishioner at Lake of Bays. "More important than that, though, the process for moving ahead with congregational development is far better than I imagined it would be." He added, "It will be successful if we get involved and apply it."

The assessment task envisions the involvement of as many members of a congregation as possible, with the assistance of a team of trained individuals from its deanery. Support will be provided by myself and deanery program associates as necessary. The first step of the process is a parish event designed to allow people to come together and celebrate the ways God has worked and is working in their congregation, express the sense of mission they share, and identify both signs of hope and areas of concern held widely amongst parishioners.

At present, most of the pilot

congregations are involved in the second phase of the process. In this stage, members of the congregation consider its ministry and discipleship practices, using one of four suggested books as a resource. There are even materials being tested which allow children to give their input. This step offers a window for looking at the congregation's vitality related to worship, formation, common life, service to the community, hospitality and Christian Initiation.

"The study is a time of prayer, fellowship, testimony sharing, discussing book content, a time to really listen to people's opinions; it feeds me hope," says Marie Vitone, parishioner at Church of the Ascension. "It's giving me and us as a group an idea of what we are and what we can become."

The final stages of the process will involve consideration of each congregation's finances and facilities in light of the previous steps and the Diocesan benchmarks for healthy congregations. This will measure the degree to which each congregation's resources serve mission and allow for future sustainability.

When the assessment process in a church has been completed, the findings will be reviewed by the leadership from the congregation, assessment team facilitators and myself as Congregational Development Officer. The findings will be communicated with parishioners and strategies for promoting missional vitality will be considered.

Perhaps the most promising aspect of the assessment process is found in its follow-up. "It's so exciting," says Pamela Rayment, Program Associate for Algoma Deanery and parishioner at St. Matthew's. "What's really important is that we're providing a way for congregations to consider from a faith perspective why they do what they do. Once this process is done," she continues, "a congregation can use these tools time and time again."

It is anticipated that, from the time of the initial parish event, the assessment process will take a congregation eight to ten weeks to complete. All congregations will be contacted sometime this year or early in 2013 to arrange for their participation in the process.



**THE ASSESSMENT PROCESS BEGINS:** Reverend Dr. Jay Koyle is pictured during a presentation at Lake of Bays Parish in Muskoka. This parish is one of six serving as pilot locations to test assessment tools developed for the process. This process, arising out of the Strategic Plan adopted by Synod 2009, serves the plan's first objective to develop healthy congregations throughout the Diocese of Algoma. The process took place on Tuesday, January 24 and Wednesday, January 25, 2012 at St. Ambrose', Baysville.



**FIRST STEPS:** Jim Schell and Margaret Morrison from Lake of Bays Parish participated in one of the exercises of the first step of the assessment process held in the parish on Tuesday, January 24 and Wednesday, January 25, 2012.

## Sanctuary lamp is very much of ancient origin

*Continued from page 3*

The poor must have been awestruck. The wealthy must have felt at home.

Many High Church clergy had a rough road to travel on this pilgrimage. Several were dismissed by their bishops, there were splits in their congregations, and even riots. Fierce opposition came from every quarter. The Church Association was formed in 1865 to defend the values of the less Catholic, and plainer style of worship. The Association counseled bishops and congregations wanting to discipline the ritualists. It held public meetings, distributed tracts, and had a

horse-drawn Protestant Van that traveled from town to town like a travelling medicine show.

Parliament entered the fray. There was a series of acts passed to uphold tradition and prosecute ritualists. Among these were the Church Discipline Act of 1840, the Royal Commission on Ritual in 1867, and the Public Worship Regulation Act of 1874. Several clergy were prosecuted.

In spite of state-sponsored opposition, the newer style of worship would not go away. An 1882 survey of London's 903 churches found that 37 clergy wore full vestments, 10 churches used incense

and 45 had candles on the altar all in defiance of the law.

It is ironic that in spite of the opposition, the sanctuary lamp has an ancient origin. It harkens back to the "ner tamid," the "eternal flame," prescribed by God in Exodus 27:20-21 to burn perpetually in the sanctuary of the Temple in Jerusalem. Faithful Jews today burn a lamp before the ark in their synagogues. For Christians, the sanctuary lamp symbolizes Christ, the Light of the World, God, always present in the house of worship.

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2) Photos: If you're using a 35 MM camera, we prefer to receive

negatives and we'll do the scanning in our production department. However, we can use prints, if negatives are not available. If you're using a digital camera, we prefer to receive as large a file as possible. Most digital cameras produce files at 72 dpi and up to 24 inches or larger in width. Please save the file as jpeg and do not reduce the size.

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# Looking back to the past with the future in mind

*Continued from Front*

flowed. “Footsteps From The Past To The Future” was chosen as the theme and the hymn *One More Step*, appropriate to all ages, became the anniversary song. This was sung each Sunday leading up to the celebration weekend.

Many planning meetings followed usually being held at luncheons after the Sunday morning Eucharist. Much enthusiasm led to willingness of various people to facilitate different aspects of the exciting venture. A talented quilter offered to produce a wonderful hand quilted banner inviting members of the congregation to try their hands at a few stitches. Hats with a logo were donated. The proceeds of the sale of the hats were to be sent to Sleeping Children Around the World. Much work by several members went into creating and mailing attractive invitations to each and all of the events,

On the long weekend in August at Thessalon Community Day Parade, a float was entered carrying the anniversary theme. During planning one of the mothers remarked. “For our young people it’s all about texting.” A young talented teen created a poster for the back of the float depicting a

began and a committee was formed and the ideas

teen texting her prayer to God!

The weekend began on Saturday, October 8, 2011 at 10 a.m. when GA and JA Alumni and their friends gathered for breakfast cooked and served by some of the men from the parish. Approximately 30 women from Sault Ste. Marie to Sudbury enjoyed a delicious and hilarious meal reminiscing about past times with GA and JA at the Church of the Redeemer and their travel and festivals. One of their original leaders was present and had many stories to tell. A video collection of pictures of Redeemer activities from the past was enjoyed by all. Included were shots of the 100th Anniversary Celebrations. The walls of the hall displayed memorabilia such as JA green skirts and GA ties and berets.

On Saturday evening, about 120 people sat down to a lovely turkey dinner complete with pumpkin pie. Brian of “Music with Brian” provided pre-dinner entertainment for the very young and the young at heart. After dinner a Reading Theatre was presented honouring the pioneers of the church, many of whom were in the audience. Footprints with every one’s name on them, decorated the hall and the video was again available for all to see.

Crowning the weekend was the Sunday service of Holy Eucharist. Participants were joined by their sister church of St. Saviours, Blind River. The celebrant was Rev. Roberta Wilson-Garrett, incumbent. The guest preacher was Rev. Dr. Jay Koyle who in an inspiring and uplifting homily, congratulated the parish and challenged all of the members to look to the future and build on the contributions of their ancestors in bringing Christ’s message of Love and Peace. Everyone agreed they could not have made a better choice. A choir made up mostly of members and guests who had once sung as a children’s choir at The Redeemer led joyful singing accompanied by organ, piano and saxophone. The beautiful banner graced the nave wall and will remain there as an icon to keep our footsteps moving forward.

Many congratulatory messages through telephone, mail, e-mail and Facebook were received, one as far away as Germany. The energy was high as all left the church to gather in a fellowship meal in the church hall served by the ACW of St Saviour’s, Blind River. All felt it had been worth all the effort it had taken and now it is one step at a time into the next 125 years!

## Reverend Canon Harry Morrow remembered

It is with great sadness that we pass along the news of the death of Reverend Canon Henry (‘Harry’) Morrow. Although confined to a wheelchair the last couple of years, Canon Morrow maintained a busy social calendar, which included attendance at clericus last Thursday and participation in the 10:30 service at the Cathedral on Sunday. He was taken to hospital on Wednesday and his daughter and son-in-law flew in from Thunder Bay yesterday. He died early on the morning of Friday, January 27 at the age of 95.

Born in Hamilton, Ontario, of Irish parents, Canon Morrow had a life-long attachment to the church, from Sunday School through the Anglican Young Peoples’ Association. He was skilled with his hands and mastered a number of industrial arts, eventually taking a labourer’s position with Proctor and Gamble. It was there that he sensed a call to pastoral ministry and, with the encouragement

of The Rev. A.F. Holmes, sought work with the Indian School Administration. The winter of 1947 found him in the Gordon’s Residential School in Punnichy, Saskatchewan, but he was soon transferred to the Shingwauk Residential School in Sault Ste Marie as the Manual Arts Instructor. In 1949, a young lady from Coaticook, Quebec, came on staff as the Sewing Matron. Canon Morrow and Edith were married in Verdun, Quebec in 1950.

Conversations with the Bishop of Algoma led him to Theological College, where he graduated in 1955 with a Licentiate in Theology. Archbishop William Wright made him Deacon, along with Les Peterson, on Ascension Day 1954, at St Paul’s, Haileybury. The two enjoyed a close friendship throughout their careers, with Canon Morrow being appointed Canon Domestic Chaplain to Bishop Peterson in the early 1980s.

He went on to be ordained Priest in 1955 and took up a post as Assistant Curate of the Church of the Epiphany in Sudbury. While at Epiphany, Canon Morrow undertook to establish a congregation in New Sudbury. From a core of faithful people meeting in a school room, the Church of the Ascension was established, and Canon Morrow served as their Incumbent from 1957-1961. In 1961 he became the Incumbent of St Matthew’s and Church of the Epiphany (now defunct) in Sault Ste Marie. In 1969 he moved to St John’s Church in New Liskeard for a four-year incumbency before taking his last parish, St John’s, Thunder Bay, where he was for ten years, retiring in 1983.

Returning to the Sault, Canon Morrow was made an Honorary Assistant at St Luke’s Cathedral in 1987. Here he was active both in the church and the community. He was President of the Kiwanis Club and named Kiwan-

ian of the Year in 1992. He was an avid gardener and, until he was moved into a care facility, kept up his woodworking skills. Visitors to the Cathedral can admire his handiwork in a number of artefacts, but he was particularly proud of the Canterbury Cross that hangs in the Chapel. For many years, he worked to maintain and beautify the Shingwauk Cemetery where his mother, Annie, is buried. Moreover, he and Edith were steady supporters of the music ministry in the Cathedral, and in the diocese they established ‘The Morrow Fund’, which provides assistance to theological students.

Canon Morrow’s quiet faithfulness over the last 55 years of active and retired service makes his ministry hard to measure. Part of his legacy includes the photographic and written records of his time serving in the residential schools, which comprise a valuable part of the Shingwauk Project holdings at Algoma University. They reveal a

pastor who was deeply committed to the welfare of First Nations people, and he resisted the government’s assimilationist policies. But perhaps his greatest legacy is the lives he touched through his friendliness, kindness, care and prayer. He will be greatly missed by a host of dedicated and loyal colleagues, friends and family all across the diocese.

Canon Morrow was predeceased by Edith in 2005, and his ashes will rest with hers in the St Luke’s Columbarium. He is survived by his daughter, Mary (David) and son, Kevin.

A Funeral with Eucharist was held at St Luke’s Cathedral on Tuesday, January 31 1 p.m.. Those wishing to make donations in Harry’s memory may wish to consider St Luke’s Cathedral, The Diocese of Algoma’s Morrow Fund, or the Primate’s World Relief and Development Fund.

## Christian coffee house is now a reality at St. Mary Magdalene, Sturgeon Falls

**By Carole Anne Friedrich**

For over eight years, Sylvain Piquette has nurtured an idea dear to his heart and faith. In the Fall of 2011 he brought this idea to the council at St. Mary Magdalene, Sturgeon Falls.

His plan was to create a Christian Coffee House which would encourage anyone to come out for an evening of Christian music and fellowship. Everyone he spoke to that night and over the next few months was encouraging and enthusiastic. Several volunteers from the church and fellow musicians in the community strategized and helped plan to bring Mr. Piquette’s vision to reality.

Primarily, what was needed was a venue where anyone who wanted to hear or sing Christian music could feel welcome. St Mary Magdalene’s eagerly welcomed the opportunity to reach out and be part of the community of West Nipissing and share the love of

good Christian music. Sylvain Piquette named the coffee house venue “The Open Door”, a place where as he says anyone who enters would feel welcomed in an atmosphere of love and peace.

Over the course of the next few months, musical instruments, sound systems, musicians, changes to the lighting and the atmosphere, in what is essentially a church basement were made, to give it the ambiance of a coffee house were all planned and instituted by Mr. Piquette and his team. Nancy Warren, a local musician, was recruited to sing and play on the autoharp. Volunteers were asked to provide coffee, tea and snacks.

The first evening of song and fellowship was planned for Friday, January 13, 2012. In the week leading up to the day, volunteers posted notices of the event on telephone poles, store bulletin boards and community gathering places. On the inaugural night almost 50 people

braved the blowing snow and cold to attend and enjoy the evening. Attendees played and sang Christian songs, with some volunteers from the audience stepping up to the mike in karaoke style.

*The Praise Band* from St. Mary Magdalene’s encouraged the audience to join in singing a number of songs and Rev. John Stennett shared in a short reflection. A second evening was held two weeks later with almost 40 people in attendance. Mr. Piquette shared his thoughts on the dream to establish this Coffee House venue and how it is a visible example of his faith and Christian belief, using the gifts that God has so generously given him. It appears that Sylvain Piquette’s dream is well on its way to becoming a regular occurrence at St. Mary Magdalene’s, one that is welcomed not only by the church community but the people who live in the broader community of West Nipissing.



**THE COFFEES HOT AND THE MUSIC IS GOOD:** Nancy Warren and Sylvain Piquette play a little music at the new Christian coffee house located at St. Mary Magdalene, Sturgeon Falls. The establishment of the coffee house was a long time dream of Mr. Piquette.

### 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.



# Enrolled at the school of hard knocks

By the Rev. Bob Elkin

They say that life is what happens to you when you're on your way to somewhere else and I have often found that to be so. Many of the truths I hold dear I didn't set out to discover but acquired incidentally. Studying at the university, I learned the futility of trying to fill inside straights. A posh dinner party is where I discovered why you should never mix beer, wine and whiskey. Jail taught me the value of creative synonyms which enabled you to say what you meant without getting your butt shipped out to a more secure facility (to say nothing of keeping your teeth!). Of course I was working there. Why else would I be in jail?

Jail was Bluewater, a young offender's correctional facility near Goderich. At the time it was new and state of the art and the young men serving their time there had many programs and benefits not available at other facilities. The

price was that there could be no trouble, ever. Break a rule, swear, fight, have problems with someone and you got shipped to some stricter, tougher place with far fewer benefits. Most young offenders aren't self destructive and the ones I knew did all they could to stay on the right side of authority and not get shipped but things happen.

Young lawbreakers often have attitude problems and so they developed a way of venting and expressing emotions that wouldn't get them into trouble. Elaborate politeness meant "You're a jerk!" but it was pretty hard to prove bad intent about someone who just said: "Why thank you sir!" To refer to someone as "a goof" or "goofy" gave notice that you considered them below contempt. The absolute worst thing you could call anyone was "a lugan" and that was an automatic, over the table, fists, knees and put in the boots fight. It always struck

me as odd that they had such a word since the reaction it called for got you automatically shipped. So you may as well cuss and get hung for a sheep as a lamb but they never seemed to do that. Even jails have codes of

## Letter from Bob

behaviour I guess and there is honour among thieves. Every so often you got the strong, silent type who developed a grudge and didn't say anything but just went and put a can of coke or a bar of soap in a sock and wrapped it around his enemies head. That got you shipped too!

When work at the jail was completed I returned to the seminary, eventually graduated, was ordained and went to work in parish ministry. And one day I was suddenly struck with déjà-vu! I was part of a culture that

allowed me to take part in many good things that I felt called to do on condition that there be no trouble, no crazy behaviour: well, real crazy behaviour anyway! No breaking the rules, no fights and none of that stuff. I remember Bishop Peterson's explanation of why he often moved newly ordained priests after three years: "I have to" he explained. "They've usually screwed up so bad they can't stay! They've fought with the wardens, they've told the ACW that they're doing it wrong and they've announced to the congregation that things are going to be done differently from here on in. The damage is irreparable and they've got to go. Their second parish is usually much more successful." Well I'm not as dumb as I look! I know how to transfer learning!

People who drive me nuts get elaborate politeness. I may be the only one who knows it means "You're a jerk!" but that's

OK. The world doesn't have to know and if I'm wrong about them I haven't made an enemy but have left someone thinking I'm polite which isn't a bad thing. Unexpected perhaps, but not bad! So do you see how this works? A priest I know told me that when some lunatic cuts him off in traffic or cusses him out or blows the horn at him he doesn't flip them the bird but nods and smiles and makes the sign of the cross in their direction. "Nothing like having a guy in a clergy shirt bless you after you've just about put him through the windshield to make you stop and think!" he says. Good point!

So give it a whirl and see what happens! Be polite to the pains and benign to the bad. Comfort the crusty and bless the benighted. If it doesn't work out you can always go slip a can of coke in a sock later. Like I said, I know how to transfer learning!

# Evie Masson honoured by community of Callander

By Darlene Coulter

The mandate of the Outreach Committee is to promote St. Peter's Anglican Church, Callander in the community and world as well as to recognise and appreciate individuals who contribute to society. When a request was brought forward to the Executive to nominate a senior who was most deserving, who had contributed to his, or her community and, or church, the one name that stood out was Evelyn (Evie) Masson.

The task of completing all the necessary papers was spear-headed by May Seguin, Secretary/Treasurer, of the Outreach Committee. At the time of requesting an application, the Municipality of Callander incorrectly provided the Committee with the wrong application form so it ended up that application forms were being completed for two separate awards, The Callander 2011 Senior of the Year Award and the Provincial Senior Achievement Award. It was some time afterward, and to our surprise, that we were informed Evie Masson would be receiving both awards.

Evie Masson has been a volunteer for many years beginning when her children were enrolled in elementary school and started volunteering with the Home and School Association. She also found time to be actively involved and remains involved with some organisations to this day. Namely the Knox United Church of Canada, The United Senior Citizens of

Ontario, The Callander Horticultural Society, the 125th Callander Anniversary Celebrations, The Callander and District Food Bank, and The Christmas Cheer Fund.

Evie Masson also attends municipal meetings and gets actively involved, when possible. It is most evident that where ever a helping hand is needed, Evie Masson is there. On October 18, 2011 in the Municipality of Callander Council Chambers the presentation of the 2011 Senior of the Year Award was made to Mrs. Masson.

The prestigious Provincial Senior Achievement Award was presented to her on December 14, 2011, by the Lieutenant Governor of Ontario, the Hon. David C. Onley, in his Toronto office. Evie Masson is one of three individuals who was being recognised and awarded this award this year in our district and one of nineteen individuals recognised in the Province of Ontario. It was a proud moment for Mrs. Masson, her family, Darlene Coulter, Outreach Chair and May Seguin, as well as Nipissing MPP Victor Fedeli. All were in attendance at this ceremony.

Once returning to her home in Callander, Evie Masson, her family and friends were again honoured by Nipissing MPP Victor Fedeli at his North Bay Constituency Office. It was an opportunity for the media, local dignitaries, and friends to honour this special woman. Our congratulations are extended to a most deserving and wonderful friend, Evie Masson!



**WORTHY HONOREE:** Standing from left are, May Seguin, Treasurer and Recording Secretary Darlene Coulter of the Outreach Committee of St. Peter's, Callander. They are pictured with Evie Masson in the Lieutenant Governor's Office in Toronto. Ms. Masson was awarded the Callander 2011 Senior of the Year Award and the Provincial Senior Achievement Award in December of 2011.



**ME TO WE GROUP:** Thirty students from Huntsville High School are heading off to China on March 6 on a 10 day trip. The group will help to build a school and teach English in an orphanage. On behalf of the ACW, Ven. Dawn Henderson presents Vanessa Taylor with a cheque for \$2,035 to help offset trip expenses. The money was raised at a Pasta Dinner held at All Saints', Huntsville on Saturday, January 14, 2012.

The Bishop has a blog!

It is called

'benedictus benedicat'

You can find it

at

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



# Algoma Cycle of Prayer

**Friday, March 2nd - World Day of Prayer**

**Sunday, March 4th - 2nd Sunday in Lent**

Parish of Western Manitoulin  
All Saints, Gore Bay  
St. Peter's, Silverwater  
St. John the Evangelist, Kagawong  
Holy Trinity, Little Current  
St. Luke's, Sucker Creek  
The Rev. Paul Walmsley

**Sunday, March 11th - 3rd Sunday in Lent**

Northern Lights Parish  
St. Paul's, Haileybury  
St. John the Evangelist, New Liskeard  
St. James', Cobalt  
Christ Church, Englehart  
The Ven. Linda White

**Sunday, March 18th - 4th Sunday in Lent**

St. George's, Thunder Bay  
The Ven. Mark Conliffe

**Sunday, March 25th - 5th Sunday in Lent**

Trinity, St. Alban's  
All Saints', MacTier  
The Rev. Dr. David Hardie  
The Rev. Margaret Johnston (Hon.)

# Muskoka deanery ACW knit sweaters for Hope Bear

By the Rev. Canon Judy Rois  
Executive Director  
The Anglican Foundation of  
Canada

New to the Anglican Foundation of Canada in 2011 was the Foundation of Hope Bear. For a \$20 donation to the Foundation, you can have your own Hope Bear as a reminder that the Anglican Church cares about kids in Canada. All donations will be placed in Trust Fund called, Kids Helping Kids, a fund that is currently being established to help kids in need right

here in Canada. One in seven children in Canada live in poverty and hundreds will never have the chance to thrive or contribute due to poverty and social deprivation. The Anglican Foundation of Canada wants to help make a difference. After the Fall 2011 meeting of Anglican Church Women Presidents, women in the Muskoka Deanery in the Diocese of Algoma gathered together and knit over 20 sweaters for Hope Bear.



**CARING ABOUT KIDS:** Rev. Canon Judy Rois, Executive Director of the Anglican Foundation of Canada is pictured with the Foundation of Hope Bear. The Hope Bear is new to the Foundation. For a donation of \$20, you can have your own Hope Bear. Donations will be directed to Kids Helping Kids, a fund established to help needy children in Canada. The bears are wearing sweaters knit by women from the Muskoka Deanery ACW.

**DIOCESE OF ALGOMA ACW  
SPRING CONFERENCE AND ANNUAL MEETING**  
in North Bay ~ May 15 and 16, 2012  
[Board Meeting Monday, May 14 at 4:30 p.m.]

**OPENING EUCHARIST - ST. BRICE'S ANGLICAN CHURCH**  
1225 Cassells Street, North Bay  
The Rt. Rev. Dr. Stephen Andrews Officiating and Presiding

**CONFERENCE CENTRE AND ACCOMODATIONS**  
Clarion Resort Pinewood Park ~ 201 Pinewood Park Drive  
Ph. (705) 472-0810[mention ACW Conference]

**GUEST SPEAKERS:  
THE REVEREND HEATHER MANUAL**  
a workshop ~ "Visioning for ACW"

**DEBRA LEFEBVRE**  
"Buy A Net" ~ our chosen mission for 2011-2012  
[malaria prevention]

A Registered Nurse, Debra spent 15 years helping women and children in the poorest nations of the world

For registration and further information  
contact:  
Candice Rapp  
1044 Evansville Dr., Sturgeon Falls, ON P2B 2K4  
Ph.: [705]753-5256

Make plans now to join us as we laugh and  
cry, sing, pray and have fun together !!!



Turn away from  
sin and  
be faithful  
to the Gospel.



Patrick



Joseph

# From the Anchorhold



By Sister Mary Cartwright

The whole of March is in Lent this year, leaving only Holy Week for April, Palm Sunday falling on the first day of the month. Lent, which we began last month, is the Anglo Saxon word for spring and we prepare for the springtime of souls at Easter. At one time Lent was quite short, becoming the forty days we know, less Sundays, as the time of preparation for the Catachumens who would be baptised at Easter.

Lent gives us time to turn ourselves right around, which is the literal meaning of repent, and set our compass on God, and follow Him, watching and praying as He has bidden us do. We make ourselves rules, doing tasks we might otherwise neglect, giving up some things to make more time for prayer and study, time to spend with God, and get to know Him better; to "Know Him more clearly, Love Him more dearly, and follow Him more nearly, day by day" as Sir Richard of Chichester puts it. If we truly walk through the events of Holy Week with Jesus, with compassion, sharing the Passion as the word means, we will live through the agony of loss to the unspeakable joy of the Apostles when they knew their Lord risen in their midst!

It is a season for saints too: David of Wales, Patrick of Ireland, though he was English. Try some of the Celtic prayers for your Lenten meditations. Last but far from least, Joseph, foster father of Our Lord, protector and provider for Mary and Jesus. This good carpenter is the patron saint of workers.

The major feast is the Annunciation. We look with awe at Mary's reaction to the awesome Gabriel, and his message, rising out of her love for, trust in, and obedience to God. She risked disgrace and even death under Jewish law, not to mention the loss of her beloved Joseph. Yet her faith lets her respond, "Behold the handmaid of the Lord, be it unto me according to your word."

One of my favourite people and poets, Madeleine L'Engle sums it up:

*This is the irrational season  
When love blooms bright and wild  
If Mary had been full of reason  
There'd have been no room for the child.*





# St. George's, Thunder Bay celebrated their 100th anniversary throughout 2011

By L. J. R. Rissanen

A year of celebration for the 100th Anniversary of St. George's, Thunder Bay, began on April 2, 2011. The Port Arthur Branch 5 Royal Canadian Legion proved to be a very suitable venue for 174 friends and parishioners to enjoy the happy celebration. A meal, served about 6 p.m., was a buffet provided by the Ladies Auxiliary of the Legion.

Seated at the head table was Bishop Stephen Andrews, the Wardens, Ben Rzepeynski, Jo Ann Meakin and Janice Northan and Priest-in-Charge, the Ven. Mark Conliffe, of St. George's and their spouses. Adjacent to the head table were tables set for past clergy and or their spouses and deanery officials. The head table was led in by members of St. George's Sunday School, who car-

ried the Canadian flag and the flag of St. George and the Church's 100th anniversary banner.

After dinner there was much singing, presentations and speakers who told of their time and experience of St. George's. Everyone in attendance enjoyed the evening and the humorous entertainment. The hall was decorated in St. George's colours of red and white. A display of the church's early beginnings was set up with books, posters and photograph albums.

The following day, Sunday April 3, 2011, Bishop Stephen officiated at a service of Confirmation. The five confirmands were Douglas Allan Hutchinson, Megan Margaret O'Donnell, Spencer James O'Donnell, Brendan Michael Waibel and Mackenzie Kathleen Waibel.



**FORMER CLERGY IN ATTENDANCE:** From front left, Rev. Beth Topps-Willems is seated beside Karen Burke and Ethel Turner at a dinner held last April marking the 100th anniversary of St. George's, Thunder Bay. Seated across from the ladies are, front right Rev. Henk Willems, Canon Earl Burke and Geoffrey Turner.



**CELEBRATORY BANNER:** From left, MacKenzie and Branden Waibel display a banner made in celebration of the 100th anniversary of St. George's, Thunder Bay.

## Keeping in touch with previous generations

By Charlotte Haldenby

In the past few months I have been several different ages. Spending Christmas with Isabella who is four and a half, Elianna who turned one on New Year's Day, and Sophia, turning one, as you read this, I had to play and laugh, and have big giggles and little sighs, and "do all the voices" in the books I gave them for Christmas. I gave big smiles all around. How do we lose this totally being in the moment?

But January 9, thanks to a cancellation, I finally got my knee surgery, the one I thought I was going to have in June. That put me into the older generation really fast. And not just because of being dependent on others for so much. I trust my surgeon. He does good work, but he's so young. And one of the other doctors at the hospital is the son of someone I taught in my first Grade 9 class when I came back to the Sault. Then the fourth year nursing student from Sault College doing her practicum along my ward, was Erin McCaig, daughter of Rev. Cathy McCaig, now in the Diocese of Ottawa. I know, I'm there because my joints are deteriorating from age and arthritis, and maybe too much archaeology. Surely I'm not that ancient.

January 12. Big switch. Several people who have had this operation have told me I should not go straight home all by myself right away. So I'm checked into Collegiate Heights Retirement Home, built on the site of the high school

### Looking at the World

I and Governor-General Davey Johnson once attended. Here people are on hand 24 hours a day. I won't have to do my cooking and general housekeeping. Suddenly I'm back in a younger generation. Okay, not as young as in December, but one of my tablemates in the dining room was married longer than I've been alive. She was 23 when she got married. Then there's my other tablemate for whom I'm trying to resurrect my French. Both dress so nicely with jewelry and scarves and short, softly-styled hair, not like me in my jeans and sweatshirts.

There are several members of St. Luke's here, and one other member of St. Matthew's, and my uncle's old friend from his days at the Steel Plant, a doctor, a judge, some fellow teachers, and a school board member who always has a lilting whistle or some good-natured teasing going on. One couple has long been an example for me for walking everywhere. It's sad to see them slowing down. Another friend is battling Parkinson's but still going out for her walk. Some are widowed. Some couples are here because one has a health problem and the others just can't cope with that and everything else.

But don't make any assumptions because of their ages.

This is the generation who went through the Depression and World War II. They are real and vibrant people, like my breakfast tablemate who is always winning at cards; the guys always playing a bit of pool after supper. The group that does tai chi and physiotherapy exercises, standing, sitting or on their walkers, as best they can stretch your plastic strip up to your shoulders, and most everyone makes it. Then there's the guy who can stretch it almost to the full length of his arms beyond. Amazing! Even the small boy visiting for his grandma's eighty-fifth birthday was impressed.

*"This is the generation who went through the Depression and World War II."*

And just as St. Matthew's Prayer Shawl group sent me a bright sunshine yellow shawl to keep me going with prayers through the pain, there is a knitting club here knitting caps for others. These people were the foundation for volunteering, service clubs, ACW's and so on, and are still carrying on.

Yes, there are some very quiet people, and people who don't come to meals. Most have checked the weather and the news in the morning, quite a few still get their newspapers. Some are still driving out to events, going

shopping, and off to concerts, and right away, some were in their Bon Soo toques.

Life can be interesting with good food selection for all possible diets. Chinese New Year gave us red and gold table decorations, egg rolls and sweet and sour. Robbie Burns Day did not give us haggis. Such a shame. Some other dishes and piper.

And there are movies/videos maybe three times a week. *The Three Tenors*, and *The Pianist* are two I saw. One man found the latter very close to home when it showed the bombing of Warsaw as he had lived through the bombing of Coventry. And then there are the musicians who come by on Friday after lunch, playing the old tunes a man used to dance to with his wife 50 years ago. These people have lots of spirit and spunk to go.

And how wonderful doctors, nurses, care workers, guest attendants and dining room staff can be. You need to have excellent social skills to meet your patients or guests where they are at, to assess not just their physical well-being but where they're at emotionally and mentally. The physiotherapist who is supportive of what you can do and encourages you to go just that extra bit more, or says "You're right on track now, so keep up the good work and we'll meet our goals." It is just like a good coach and you'll try your best for him!

There's nothing better for

lifting spirits than people who know your name; who say "Good morning" with a smile on their whole face, like the guy who comes right to your table when you enter with your coffee, because he remembers what you had on your first day! And it is great if he knows what team the guys were cheering for in the Super Bowl this weekend, and if she can ask how the visiting daughter is, or how the grandson's hockey team is doing. With so little sunshine in January, little things like that can make a difference to a whole day! People know who I am, people care, I am not alone!

It's also great to have a church service "visit"! The Dean brought a few choir members from St. Luke's one morning. It was good to renew acquaintances, to sing out, hear familiar texts and prayers. We may be what my mother after her broken hip called "The Cripples' Corner with our walkers but our spirits can still soar!

And if you're "away" from the seniors in your life, make sure you do your weekly phone call, and get your kids to practise their cursive writing to Grandma!

I am back home now and I will miss them all, residents and staff. Let's all work together for all generations to get the care they need and they deserve. Watch out for that budget and where the cuts are hitting. Don't let people fall through the cracks!

Isn't this part of the Christian mission?