

Technology in churches: one experience

Christ Church, North Bay uses technology for many purposes

By Linda Langdon

Communications Committee

"Dynamic communication" is objective number four of the

Strategic Plan for Algoma. Can technology help in this cause? Here is the experience of one congregation, Christ Church, North Bay, from the perspective of one member of the congregation. Of course, in this computer age, the computer is indispensable for the parish. A variety of computer programs are used to facilitate com-

munications: *Word* for correspondence; *Excel* for statistics and parish lists; *Publisher* for posters; *Dropbox* to share documents online. There are four other areas of technology that Christ Church uses to enhance communications: a website, a sound system, a weekly e-mail, and *PowerPoint* in worship services.

Website

Christ Church has had a website for many years: www.christchurchnorthbay.ca. The first model was fairly standard, containing information about upcoming events, service times, history of the parish, links, contacts, and the Parish Profile. The new front page is in blog style which

appears more chatty, newsy, personal. Whenever a change of style is contemplated, it is vital to ask: What will be the unsaid message? Marshall McLuhan was correct: the medium is the message. Every church can benefit from having even a minimal webpage communicating service times, location-

See Parish – p. 5

ALGOMA ANGLICAN

March 2013

Official Voice of the Diocese of Algoma – A section of the Anglican Journal

Vol. 56 – No. 3

Inside Algoma



Patti Brace becomes an associate of SSJD

On Saturday, January 5, 2013, Patti Brace from Sudbury was admitted as an Associate of the Sisters of St. John the Divine.

See p. 7



Thunder Bay welcomes new priest

A Celebration of New Ministry was held on Sunday, January 6, 2013 for Rev. Chris Harper, the new incumbent of St. Michael and All Angels in Thunder Bay.

See p. 8

Next deadline

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

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HAPPY BIRTHDAY MARGARET: On Saturday, January 5, 2013 family and friends gathered at St. John's, Thunder Bay to celebrate the 100th birthday of Mrs. Margaret Boissineau.

Special lady turns 100

By Eleanor Swain

Celebrations were the 'order of the day' when Mrs. Margaret Boissineau's family and friends and the community celebrated her 100th birthday on Saturday, January 5, 2013 in Saint John the Evangelist Church Hall, Sault Ste. Marie, from 2:00 p.m. through 4:00 p.m. Margaret Boissineau was baptised, confirmed and married in Saint John the Evangelist, and she also played the organ there for

many years.

All that Mrs Boissineau wanted for her birthday was a telegram from Her Majesty the Queen, a letter from the Prime Minister and a write-up with a picture in the *Algoma Anglican*. Mrs Boissineau has the Editor of the *Algoma Anglican*, Rev. Peter Simmons, to thank for the latter 'want'!

Mrs. Boissineau also received her dream of a certificate from Her Majesty, Queen Eliza-

beth II, and a letter from the Prime Minister, Stephen Harper. Margaret Boissineau also received a certificate from the Premier of Ontario, Dalton McGuinty, and The Governor General of Canada, David Johnston. She also received a certificate from the Mayor of Sault Ste. Marie, Debbie Amaroso, who also sent a bouquet of flowers to this new centenarian on her actual birthday of January 9, 2013.

See Celebration – p. 4

What is meant by inspiring Anglican worship?

By David Buley

Editor's note: This is a submission from Mr. Buley regarding the ongoing work of the Excellence in Worship Committee relative to the Diocesan Strategic Plan.

As we continue to prepare for our days together at the upcoming Algoma Diocesan Synod, I am keen to initiate a conversation about "inspiring" and "Anglican" and "worship", words that appear in the Diocese's Strategic Plan as

part of its seventh initiative.

Let's begin with worship.

What is worship for? Who is it for? Why worship at all? Of course there are many answers to these questions, but let's linger a bit on some things that the Gospel of Luke suggests:

A noble and elderly priest is told by an angel that his formerly infertile wife is to bear a son who will prepare the way for the Messiah. He immediately asks for some sort of sign that this is true. A young, unmarried and improv-

erished girl is told she is to give birth to the Son of God. She immediately responds with full acceptance of whatever God has in store for her. "Be it unto me according to your word." Her mission is made clear to her and then her life's song recalls passages of Scripture, Psalms, I Samuel 2:1-10, that every young Jewish girl would know well. God exalts the lowly and fills the hungry. My soul magnifies the Lord and my spirit rejoices in God my Saviour.

See Joy – p. 6

Diocese of Algoma
Anglican Church Women

DEVOTIONS FOR MARCH



The weatherman maintains February is the coldest month of the year and the frigid air emphasises the misery of our aches and pains. Also because of advancing technology and instant news, we are daily bombarded with the horrific events happening throughout the world: how much more misery can we take before we explode? So as we make our way towards Lent, we pray to God in the collect for the Third Sunday after Epiphany:

Almighty and everlasting God, mercifully look upon our infirmities, and in all dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen. (BCP p. 126)

And God does defend us because as Paul writes to the Corinthians "No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it." 1 Cor. 10:13. Paul continues that the help we receive to face pain and adversity is through the strength and belief we find in the body and blood of our Lord Jesus Christ.

I experienced further enlightenment one Sunday afternoon when Rabbi Harold S. Kushner was in-

terviewed on the CBC's *Tapestry* programme. I had never read his book *When Bad Things Happen to Good People* back in the 80's but it caught my attention. So my good husband bought me the book and in the chapter on God Cannot Do Everything Kushner says: "People who pray for miracles usually don't get miracles, any more than children who pray for bicycles, good grades, or boyfriends get them as a result of praying. But people who pray for courage, for strength to bear the unbearable, for the grace to remember what they have left instead of what they have lost, very often find their prayers answered." (p.138)

When studying overviews of the Bible we become mightily aware of God's master plan for the world but as we know things went awry when man, if you will, upset the apple cart in the Garden of Eden. The world has had to contend with all kinds of demons every since. But God has not left us without hope for the message I carried away from Rabbi Kushner's interview is that God does not cure all the ills and woes of the world but he does give us the courage to face them.

We are all familiar with Job who certainly was a man beset with unbelievable trials and tribulation and many treatises have

been written to bring understanding to this Old Testament story. However when rereading Job recently I became aware of its beautiful poetic style and fell under its spell particularly when Job's so called friends have finished their dialogues and God takes his turn to speak and challenges Job out of the whirlwind.

"Do you know when the mountain goats give birth? Do you observe the calving of the deer? Can you number the months that they fulfill, And do you know the time when they give birth, When they crouch to give birth to their offspring, And are delivered of their young? Their young ones become strong, they grow up in the open; They go forth, and do not return to them." Job 30:1-4.

It is during February, the coldest month of the year, when fawns are developing and awaiting a spring birth. We are also developing as we go about our Lenten studies, readings and prayers preparing ourselves for spring and the glorious days of Easter that will give re-birth to our bodies and our souls.

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

The Lord's Prayer

By the Rev. Grahame Stap

On the Second Sunday after Epiphany one of our wonderful lay readers started to lead us in saying the Lord's Prayer. She started at the top of page 211 in the *Book of Alternative Services*. I was, I guess, not paying attention because I automatically started to recite the words at the bottom of the page and the congregation followed. Later, as I reflected on the service, I realised I had followed blindly our usual practice and remained in my comfort zone. There is a riddle that goes as follows: 'how many Anglicans does it take to change a light bulb? The answer CHANGE.'

We really are a strange group of people. We did not seem to mind when the prayer book changed from "Our Father which art in Heaven" to "Our Father who art in Heaven" and there is it seems a lot of confusion between 'Them and Those'. But we are very reluctant to make the change to words that are easier for non-churched people to understand.

It even more difficult to understand when the *King James Version* of the Bible reads: "And forgive us our debts as we forgive our debtors" which is the same as in the *New Revised Standard Version*. (Matthew 6: 9-13). And Luke reads: "And forgive us our sins, for we ourselves forgive everyone indebted to us" (Luke 11: 2b-4) Luke and Matthew also read: "And do not bring us to the time of trial."

Not a 'Trespases' to be found and no 'Lead us not into temptation.' All this leads me to think that the words on the bottom of page 211 are much closer to the words Jesus may have used in teaching us to pray. Perhaps,

however, we need to understand what is behind the prayer and why Jesus said this was how we should pray.

There are in the prayer seven petitions. The first three all glorify God. The last four are requests for God to help us and strange as it may seem it is a prayer that is best understood in terms of 'end times'. The petitions concerning forgive-

Thoughts from
Grahame

ness, temptations and deliverance are all to prepare us to enter the kingdom of heaven. The prayer also encompasses all the values of the Christian Church. We can see from this that it is not a prayer to be taken lightly but it is a prayer to help new Christians, and us, to understand the relationship we have with the one who created all things.

So perhaps instead of wondering why God would lead us into temptation we should leave our comfort zone, which for cradle Christians is a very difficult thing to do, and move to words that more closely reflect what the Bible tells us Jesus said and in doing so make our worship a little easier for new Christians to understand. After all, as disciples of Jesus it is our task honour the great commission. "Go therefore and make disciples of all the nations, baptizing them in the name of the father and of the son and of the Holy Spirit and teaching them to obey everything that I have commanded you." It is not our task to remain in our comfort zone.

As always it is only my opinion.

Some thoughts on
Anglicanism

Dear Editor:

The recent selection of the 105th Archbishop of Canterbury reminds us of our heritage and the beginnings of our church, with the blessings of the Holy Spirit, in the continuing of the Apostolic Succession since the year 600 and the work of St. Augustine to convert the British Isles to Christianity.

It should be remembered that during the "reign" of Oliver Cromwell the "ordinations" that took

a method of prayer but we seem to have lost a more ancient practice of the use of the Rosary.

The Rosary celebrates the life of Jesus and also tells of Mary's part in His life. We are asking Mary to add her prayers to ours and to intercede for us with her Son. If I can ask my mother to pray for me surely the Mother of God can do the same for me.

Perhaps it is time to reconsider this type of devotion.

My personal favourite prayer is:

O God, who didst prepare the glorious Virgin Mary to be a dwelling-place meet for thy Son; grant that we who contemplate her perfect lowliness, may at her intercession find favour in thy sight; through the same Jesus Christ Our Lord.

Respectfully submitted,
Al Newell

Letter
to the Editor

place were illegal and the clergy were ordained properly upon the restoration of the Crown.

We have survived the Protestant Reformation and been blessed by the wisdom of the Oxford Movement and now face the newer problems of today.

Meditation has been popular as

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EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
Address: P.O. Box 1168, Sault Ste. Marie, Ontario. P6A 5N7
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Letter from the Bishop

When you pray, know before whom you are standing

Dear Friends

In the mid-1980s I was on the staff of a big church in the centre of London, England. Part of my duties included joining the clergy for prayer in the vestry ten minutes before the beginning of the service. I don't know why, but it always seemed to be the case that I had to rush to get to these gatherings and was usually the last one to arrive. On one particular Sunday, I barged through the heavy doors separating the church office from the sanctuary and stepped into the vestry. The clutch of ministers, casually seated and engaged in conversation, glanced over in my direction. There was a newcomer in their midst, and before I had the chance to join the group he had got to his feet and thrust his large hand in my direction. 'Billy Graham,' he said genially.



The humility (and humiliation!) of that moment has stayed with me: the great Billy Graham unceremoniously rising to greet a delinquent youth such as myself. Call it what you will; courtesy, good breeding, there is something in that gesture of standing in the presence of another that expresses a recognition of the other's dignity and worth. The most moving cinematic example, perhaps, is the scene in *To Kill a Mockingbird* where the trial of the black man, Tom Robinson, has concluded and his defeated lawyer, Atticus Finch, is collecting his things at the front of the courtroom. Slowly, the coloured balcony rises in solemn respect. Atticus's young daughter, Scout, has snuck in to view the proceedings and is pondering the events as if in a dream when she hears Reverend Sykes's voice, 'Miss Jean Louise, stand up. Your father's passin'.'

Standing is a mark of respect. It is almost universally so, as indicated by written accounts and images of suppliants standing before seated potentates that go back millennia and span cultures. Today when a judge enters a courtroom, when the body is processed at a funeral, when we hear the strains of the National Anthem, we instinctively rise to our feet. But I have noticed recently that, for Anglicans, our instinct is beginning to fail us.

Here is my confession. When I visit churches, I am frequently confused about whether a liturgical act should be engaged in while seated, standing or kneeling. There is uniformity in processions and in the singing of hymns where people know to stand, but when the Celebrant says, 'Let us pray', there is often a nervous shifting of feet and anxious looking about as members of the congregation try to pick up cues about the appropriate posture. Such cues are not altogether obvious. Directions are missing from many of our printed texts, and there is no logical principle: do we stand, sit or kneel for the recitation of the Psalms or Canticles? For the Prayers of the People? For the Confession? For the final blessing? And why do some go from standing to kneeling during the Eucharistic Prayer?

I have found myself feeling awkward at these moments, whether I am leading a service: should I pause after the 'Blessed is he who comes' for people to kneel?, or as a member of the congregation. Now, the counsel might be, 'Just do what you are most comfortable with. What does it really matter?' But worship is a corporate act, something that has corporate meaning because we do it together. Besides, I am a social creature, wanting to fit in, and I find these floundering moments to be a distraction to worship. Isn't this a matter we need to pay attention to, if not for ourselves, then for the visitors among us? I think so, and would like to offer some instruction.

The first thing that needs to be said is that where people have mobility issues, it is permissible to sit at any part of the service. For posture is as much an attitude of the heart as it is of the body. Indeed, those who cannot 'sing and make music to the Lord' from their hearts cannot say that they truly worship (Ephesians 5.19), no matter how rigorous they are in their physical devotion.

Secondly, where there are rubrics, these should be followed. *The Book of Common Prayer* gives pretty clear directions to worshippers about what posture ought to be adopted at particular points of the service. But *The Book of Alternative Services* is spare in its instructions. It would seem that the Confession is meant to be said kneeling, since the Peace that comes afterwards directs that people stand (p. 192). Similarly, the rubric for the Prayer after Communion indicates that when the Celebrant says, 'Let us pray', the congregation should stand (p. 214). But what about at other times in the service?

I would like to recommend that wherever we are engaged in an act of prayer or praise, and there is no rubric governing posture, the appropriate attitude to take would be a standing one. The practice of standing for prayer is ancient. It was the position assumed for prayer in the Judaism of Jesus' day (Mark 11.25), and it remained the posture for prayer among Western Christians until the introduction of church pews in the 13th century. Today the Eastern Orthodox continue the practice of standing for worship. So, while kneeling remains appropriate for acts of penitence and contrition, all other acts of devotion are fittingly embodied by standing.

Why is this? It is in part because of the examples given us in Scripture. Those in charge of conducting ritual for the Israelites were directed to 'stand and minister in the name of the LORD' (Deuteronomy 18.5), while those supernatural beings who gather in worship around the heavenly throne stand and prostrate themselves (Revelation 7.11). It has always been an aspiration of those who lead liturgy to replicate the biblical example, and thus find themselves in formal continuity with priests who have worshipped in ages past, and with angels who worship in ages everlasting.

But these examples are also a record of what people naturally do when they are in the presence of the divine. When we stand in prayer, it is not just because these are the stage directions or because we are liturgical fusspots. The Talmud says sagely, 'When you pray, know before whom you are standing' (b. Ber. 28b). When we remind ourselves that in worship our prayers are directed to the Lord of the universe, who 'inhabits the praises' of his people, we are compelled to stand.

Wishing you a holy Lent,

Stephen Andrews
Bishop of Algoma

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.

ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma
The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor Jane Mesich, Treasurer

Produced Monthly by Peter Simmons
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P.O. Box 221, 1148 Hwy 141, Rosseau POC 1J0
Phone (705) 732-4608 Fax (705) 732-4608
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Please send subscription renewals and changes of address to:
The Algoma Anglican, Anglican Journal,
Circulation Department
80 Hayden Street, Toronto, Ontario M4Y 3G2

Postmaster: Please send all returns and changes of address to:
The Algoma Anglican, Anglican Journal,
Circulation Department,
80 Hayden Street, Toronto, Ontario M4Y 3G2

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Anne Askew

By the Rev. Richard White

Nicholas Shaxton was shaking. The July heat was sweltering in that Smithfield killing yard, London’s meat slaughtering district. The sweat swelled up inside his thick black gown. Hundreds were watching him. The whole affair was a hideous nightmare. He knew he was helpless to save the woman chained to the stake awaiting the torch. They looked at one another. They weren’t total strangers. Shaxton felt small, frail and cowardly. It was July 16, 1546.

That morning the racked and broken body of Anne Askew was carried to her execution site. A wooden saddle was affixed to the stake to hold her up. She was bound in chains. Shaxton opened his Bible. His hands shook. His notes fluttered. The crowd packed into the meat-market of Smithfield, London, a market turned execution yard, fell silent. Knowing what some of them knew about Shaxton and the accused it would be quite a show.

Anne was 25 years old, the mother of two, with the build of a teenager and thick black hair. She had become a ferociously literate Protestant. Henry VIII, who had ordered her execution, was dying because he was obscenely overweight. Anne was dying because she was an outspoken heretic. He wanted to rid the land of her type. Although he had broken with the Church of Rome in 1534, his churchmanship remained Catholic to the core. To prove it, he had drawn up the Statute of Six Articles in 1539. Some dubbed it Henry’s “bloody whip with six strings.” The Six upheld some basic Catholic teachings, the most controversial was the first, the doctrine of transubstantiation.

The Roman Catholic doctrine of transubstantiation taught that the bread and wine changed into the actual body and blood of Christ during the Prayer of Consecration. Protestants like Anne strongly disagreed.

History Byte

Their theological hero was the German Reformer, Martin Luther who suggested an alternative; consubstantiation. This taught that the bread and wine stayed bread and wine, and only became the body and blood of Christ in a spiritual sense. Luther used this analogy: place an iron in the fire, and although the iron and fire are momentarily united, the two remain distinct from one another. However, to believe in transubstantiation was the litmus test of fealty as far as Henry was concerned. He was the Head of the Church of England. It was an easy way to separate loyal subjects from traitors.

Ironically Anne’s Biblical literacy was fed by the women in Henry’s own court. Her father, Sir William Askew was an advisor to Henry and through him, she was introduced to the Queen, Catherine Parr and a circle of studious female companions. They read and discussed the forbidden writings of Martin Luther. They owned copies of William Tyndale’s banned English-language New Testament. Anne was like a sponge, but she wouldn’t stay with them long.

Her father married her off to a Catholic. She was 15, he was awkward and angry. The marriage was an unhappy one. She refused to take his last name and left him, going to London. Her foray into the world of the religious free-thinkers was rekindled.

In London books and ideas were plentiful. Anne found scores of Protestants, kindred spirits who disregarded the law and relished Biblical arguments against Henry’s Six. Among her friends and confidantes was even a bishop, someone who would be in the killing yard the day of her execution. In London she met Joan Boucher, a preacher and smuggler who brought Bibles

in from the Continent, hidden under her skirt. Joan was a role model. Unfortunately, in 1543, Henry imposed an act prohibiting all women from reading the Bible. Anne got arrested for reading and distributing Bibles, and for preaching against the Six Articles. She was shipped back to her husband.

She ran away and returned to London. In 1545 she was arrested on the charge of heresy and was sentenced to the dreaded Tower of London for interrogation. She endured the abuses of a team of interrogators, the most infamous was Sir Richard Rich. They had two goals; have her recant her Protestant beliefs and get her to implicate Queen Catherine. Anne documented her imprisonment and eventual torture in her journal.

She made no effort to evade her own beliefs. As far as she was concerned, belief in transubstantiation was a joke. Yes, Jesus said he was the bread of the Eucharist but he also said he was the door to salvation. Did that mean He was present in any door that a priest chose to bless? This was the spirit of her side of the interrogations. She was found guilty of treason and condemned to death. But Richard Rich and the Chancellor came back for a second round of questioning even more sinister.

They asked about her ‘sect’. Did it include any of the queen’s ladies? She shrugged. She said she knew nothing about the ladies they listed, or the Queen or their beliefs. Rich ordered she be racked. The constable of the Tower was disgusted. Women were never racked and she had already been condemned to die. He tried to stop them. An argument broke out. He left and went to the king to protest, leaving her in the hands of her abusers. Her cries from the rack were heard by two people strolling through the gardens outside. She refused to implicate anyone, repeatedly saying she was willing to suffer for her Lord Jesus.

Shaxton cringed as he stood in front of the pyre. Her body on the wooden stake was hideously deformed from the torture. Shared memories haunted him. He was no ordinary preacher. Like her, he had once been arraigned for heresy for also voicing opposition to the Six Articles. His co-accused was Anne, and he was the bishop who had tutored and encouraged her in London. Unlike her, Shaxton had recanted and begged for his life, and as a condition of his pardon, he had to preach to her. The situation was macabre.

Shaxton began, haltingly trying to defend transubstantiation. She interrupted him with a counter argument. He tried again. She countered. The pattern was repeated until the broken woman broke it by stating that it would have been better that he had never been born than to disgrace Christ the way he had, she said. He was powerless to respond and her death sentence was now sealed. The executioner hung a bag of gunpowder around her neck, the crowd gasped and pushed back. Shaxton ran. A torch was thrown onto the pyre and the young life of Anne Askew was over.

The night before she wrote: “Like as an armed knight appointed to the field, with this world will I fight, And faith shall be my shield. ... I now rejoice in heart, And hope bids me do so, that Christ will take my part and ease me of my woe.” Not long after, the Church adopted her more Protestant view on the sacrament. Reformation came to the Church of England. Article 28 of the Thirty-Nine Articles, pages 709-710 in our *Book of Common Prayer*, said plainly that a belief in transubstantiation is “repugnant to the plain words of Scripture,” and that the Body of Christ is “taken, given, and eaten,” only in a “spiritual manner.” That position became a hall-mark of conservative sacramental theology.

Global warming must be addressed

Dear Editor:

The Bishop, in his Letter in the February issue of the *Algoma Anglican*, put succinctly a warning long sounded by qualified scien-

Letter to the Editor

tists, “Climate scientists say that we have a twenty-year window to reduce carbon emissions before global warming becomes irreversible.”

British scientist James Lovelock warned in 2006 of “an imminent

shift in our climate towards one that could easily be described as hell, so hot, so deadly, that only a handful of the teeming billions now alive will survive.”

As publications from PWRDF regularly remind us, those teeming billions are our global neighbours. Have we nothing to say to the companies and politicians whose short-term interests and grandiose projects, I think of the Tar Sands, are opening the way to misery and death of so many of them?

Respectfully submitted,
A. Frank Thompson

Jerry Walter dies

Gerald Frederick Walter, a retired long time employee of the Ministry of Natural Resources, formerly known as the Department of Lands and Forests passed away peacefully at Belvedere Heights in Parry Sound on Sunday, January 13, 2013 at the age of 84 years. Mr. Walter was the husband of “Marg” (Doyle) Walter for 53 years. He was the loving father of Casie Johnson (Trevor Walker) and proud “Poppa” of Tyler (Ashley), Jordan, Scott and Cameron.

He was the dear brother of Beth Drennan, Pat Pepper and her husband Jim, and the late Joan Telford. He is fondly remembered

by his nieces; Jude, Jeannie, Joan, Jayne (Alan), Elizabeth (John), and Andrea (Jimmy), and his nephews; David, and Kevin (June), and his great nieces and nephews, the Doyle relatives, other relatives, and friends. Mr. Walter’s funeral took place on Wednesday, January 15, 2013 at 2:00 p.m. in the Logan’s Memorial Chapel in Parry Sound.

As expressions of sympathy, donations to Belvedere Heights or the Alzheimer Society would be appreciated. To send an on-line condolence, please visit www.logansfuneralhome.com.

Celebration rife with memories of a life well lived

Continued from Front

The certificates, which had arrived by the day of the celebrations, together with photographs of Mrs. Boissineau, taken at various stages of her life from babyhood to the present, were on show in the hall which was beautifully decorated for the occasion. These decorations were provided by Lay Pastor Henry and Beverly Gaines from their store ‘Party Palace’ in Sault Ste Marie. A delicious buffet was provided complete with a cake decorated with the words ‘Happy 100th Birthday Gramma-Margaret’ piped in pink icing on the cake.

About 3:00 p.m., Mrs. Boissineau’s son, Gary, acted as Emcee for the many tributes offered to his mother. Gary Boissineau, holding a saucepan and wooden spoon, began by recalling an incident in his mother’s early childhood. To be precise, it was just before midnight on November 11, 1918. Mrs. Boissineau’s parents woke her and got her dressed to go outside where the family proceeded in hitting saucepans with a wooden spoon to celebrate the end of the Great War, World War I. She would have been five years old at the time.

Mr. Boissineau went on to explain what a good memory his mother has. Whenever he or his sister, Wendy Weir, cannot remember something they ask their ‘Mom’. She always says, “Wait a minute.”, and they do, and then

Mrs. Boissineau proceeds to tell her children the answer to their question! She was a teacher until she married. In those days, once a woman teacher married, she was no longer allowed to teach. So Margaret Boissineau had to give up teaching school, although she never has given up teaching!

Gary Boissineau went on to extol his mother’s virtues and several were mentioned. For his last tribute to his mother that afternoon, Gary quoted the words written in the Gospel of Matthew, chapter 25: 21b and 23b: “Well done good and faithful servant.” These words were repeated later that afternoon.

He mentioned that he received a special coin in 1953 in commemoration of the Coronation of Her Majesty Queen Elizabeth II, on June 2, 1953. He had learned that, in those days, ‘The sun never sets on the British Empire’. Gary Boissineau likens this to his family. With a daughter, Eileen, in Australia, and other family members in America and Canada, he reckoned that ‘The sun never sets on the Boissineau Family’! He then introduced his sister, Wendy Weir, and gave credit and tribute to her for being their mother’s principal care-giver.

He then introduced his cousin George Houston, Margaret Boissineau’s nephew, who sang a song accompanied by his guitar. Margaret Boissineau was seen to be

tapping her feet and moving her hands as if playing the piano while Mr. Houston sang and played his guitar.

Then Mr. Boissineau introduced his Uncle Edward, brother of Margaret Boissineau, who gave a speech ending with the reminiscing that he had made a speech on his sister’s 75th birthday and ended this by promising to give a speech on her 100th birthday. He kept his promise. Rev. Mal Binks then made a speech and later presented to Margaret Boissineau a framed certificate of congratulations upon her 100th birthday from the congregation of Saint John the Evangelist. Other words printed on the certificate echoed those said earlier: ‘Well done, good and faithful servant.’

The Incumbent of Saint James’ Church, Goulais River, the Ven. William Stadnyk, and his wife, Doreen, were away in Toronto celebrating the Ukrainian Christmas and thus were unable to attend the birthday celebrations. In light of this, Rev. Binks presented, on behalf of the Archdeacon Stadnyk, a certificate of appreciation of Margaret Boissineau’s many years of service as organist at Saint James’ Church, Goulais River. Margaret Boissineau was the previous organist at Saint James’ Church until she retired at the age of 98 in January 2011.

Parish uses virtually every form of technology

Continued from Front

with a map, office hours, and contact information. A church's website may be the first point of contact a person has with the congregation, and as everyone knows, first impressions matter.

There are templates available that are user-friendly for novices. Churches are able to fill in the blanks with information pertinent to the community. *Microsoft Publisher* has such a template, but there are also free ones online. Christ Church's new front page uses *WordPress* which is a very popular service with access to a plethora of templates and add-ins, including spam filters. Administering a *WordPress* site is straightforward. Logins can be given to responsible parishioners who can add their own blog posts and content pages as easily as creating an e-mail message. Christ Church uses a *Google Calendar* embedded in the webpage to allow multiple people to enter the information displayed there. Sermon recordings are easily archived on the church's Listen page. Once a website has been created, it must be "hosted" somewhere on the Internet, usually with a company that provides Internet service, or, perhaps with a municipality. Christ Church pays approximately \$100 per year for such "web hosting". Once a parish's website is online, it is essential that it be kept up to date. Nothing is worse than reading about Christmas services in June. The congregation is blessed to have people with both the expertise and desire to maintain the website.

Sound System and Sermons Online

For a time, Christ Church experimented with fairly small sound amplification systems: a wireless microphone fed into a laptop with sound output to small speakers. This method did not prove adequate for the size of the worship space. The church comfortably seat 100 people. As well, there was sound interference from overhead CFL bulbs. As a result, Christ Church invested in a professional sound system with four speakers, costing just under \$8,000. While the sound system is a great boon to many, work is

being done to balance the system so that people with hearing aids get the maximum benefit. The system was purchased locally. This has been an advantage because of the help received from local sales people and technicians in setting up and fine tuning the system.

The addition of the sound system has had a spin-off benefit. Sermons can be recorded and then posted on the website. Parishioners may review or catch up on past messages. Shut-ins are able to share in that part of the Sunday service and potential members can get a sense of the church's style and message. Posting sermons online raises some questions. Can listening to sermons online become a substitute for attending church? Can it turn listeners into consumers of sermons rather than people who "do not neglect to meet together" to do the work of being the Church?

Weekly e-mails

Approximately 60% of the congregation of Christ Church has e-mail. Via e-mail, items can be sent out including schedules of volunteers, bulletins, reminders of upcoming events, updates about members who are perhaps ill or in need of prayer. From time to time, incumbent, Rev. Marie Loewen, sends out reflections on various topics such as Christmas and Lent. This technology can help people keep in touch. Certainly, e-mail is more cost efficient than snail mail. However, congregations need to be mindful that not everyone has e-mail. Copies of Church e-mails are posted on the bulletin board in the Church hallway. There also needs to be an alternate method of communication such as the telephone so that no parishioners feel like second class citizens because they don't e-mail, tweet, or blog. Most importantly, great care must be taken to ensure that e-mail communications respect the confidentiality of parishioners. Remember that once an e-mail has been sent, it can be forwarded anywhere. And a bit of e-mail etiquette: always send such mass e-mails To: the priest or church address and bcc everyone else. This ensures that the Church is not ignoring privacy concerns by distributing e-mail addresses to one and all.

And whoever sends out Church e-mails must have current and effective anti-virus protection.

PowerPoint

The parish uses *PowerPoint* for each 10:00 a.m. Sunday service. The on screen *PowerPoint* includes the full liturgy from *The Book of Alternative Services* or *The Book of Common Prayer*, readings, prayers, hymns. Approximately one hour per week is needed to add in the readings and hymns, litanies, Eucharistic Prayer, fraction sentences, etc. The incumbent will sometimes add slides to illustrate the children's talk and, or the sermon. In order to use presentation software a church must have access to *PowerPoint* at a cost of \$180, or, an alternative such as *WordPerfect*, or a free source such as *Open Office*, or *Google Docs*. Alternatively, a church might borrow a template from another church that is already preparing PowerPoints. No need to re-invent the wheel.

Christ Church' use of *PowerPoint* probably engenders the most technology related debate in the congregation. Some of the issues faced are as follows: First, someone will have to run the presentation during the service every Sunday. For some volunteers, this is an enjoyable way to help, for others, it can be far from a holy experience. It can be difficult to worship and worry about technology at the same time. As well, there is further equipment required: a computer or laptop with enough RAM to work efficiently. In addition, the church needs a screen, data projector and cables and electrical outlets. In order to remove the distraction of unsightly equipment in the first row, Christ Church mounted the projector on the ceiling. The ceiling mount, 100 foot data cable, and new power outlet at a cost of \$2000. At Christ Church, the screen is just over the pulpit. Some people are very uncomfortable with having it within the chancel space. For others, that location is fine, while some complain of neck strain. And if you thought the front row seats were empty before.

On the plus side, although someone has coined the phrase Death by *PowerPoint*, there are definite advantages to using this technolo-

gy. It assists those who are hard of hearing, those who find it difficult to hold a book, and those who are unfamiliar with Anglican liturgy. One grandparent said that "Worship is smoother because of the projection; we do not need to flip through different books and find the correct page. The children are accustomed to the technology and they adapt to it easily." Congregational singing is much better with *PowerPoint* since people's heads are up out of their books. People remember 20% of what they hear, 30% of what they see and 50% of what they both hear and see; and so, having the Word of God both spoken and visible on the screen is a bonus. Christ Church offers to put funeral liturgies on *PowerPoint* for church funerals. Some families welcome it; they believe that many nonchurched people will be relieved not to have to find pages in prayer books and hymnals.

The screen can unfortunately become the focus of attention in a service which is entirely on *PowerPoint*. More than one priest has quipped that it is disconcerting to say, "The peace of the Lord be always with you," only to have the congregation reply to the screen, "And also with you." Is there a difference between reading the confession, prayer of humble access or Lord's Prayer off a screen, and bowing the head and reciting from memory? It might be preferable if people who "know the service by heart" used the screen only as a prompt rather than staring at it. However, changing human behaviour is not easy.

Since using projection technology exclusively in the main service, several congregants have admitted they cannot find their way through the *The Book of Alternative Services* or *The Book of Common Prayer*. Two parishioners, one adult and one youth, each said they miss the continuity and context of using a book. With the service on the screen, once a slide is gone, it's gone; with a book, one is able to look backward or forward. One parishioner said that she used to be able to help a child "finger-follow" the service in the prayer book and thereby improve the child's reading skills. A mem-

ber of the Altar Guild lamented that people are no longer aware of the wealth of resources, especially prayers, available in *The Book of Common Prayer* and *The Book of Alternative Services*. Although there are Bibles available at most chairs, almost no one follows the readings in a Bible; people are losing the context of the location of the reading within the Bible, and losing the awareness of what comes before, and what comes after a specific reading. In one of her sermons, Rev. Lowen said that she would rather use a map than a Global Positioning System device to find her way because she wants to see the "whole picture". There is an interesting analogy there.

Several years ago, John Bowen, guest speaker at Algoma's Synod, said, "Once you realize that all technology is demon possessed, things go better." We joke that using technology has probably improved the prayer life at Christ Church. "Please God; let this work!" Despite that, the power can go out, and the technology fail. Mercifully, Anglicans have a foolproof backup "technology" for use during services: books.

There are both opportunities and obstacles in using technology. A congregation needs funding, equipment, programs, expertise and patience to use technology effectively. Congregations considering using programs such as *PowerPoint* might want to begin slowly, using it perhaps once a month, or only on occasion. Practice on the actual equipment in the sanctuary before using it on Sunday. Technology should be almost invisible. It's a vehicle to enhance worship, not an end in itself. If it's too flashy, people may focus on the medium rather than the message. If technology doesn't work, worship will not flow, and resistance to any kind of technology will increase. Reflect on the effect that the technology is having on communications and worship. Can we remain people "who would see Jesus"? Does technology improve communications and deepen worship? It can, or as Canadian actor Graham Greene said, "Absolutely! Or maybe not."

Margaret Boissineau has shared her gift of music

Continued from p. 4

Many years earlier, she began playing the organ for church services at Saint John the Evangelist when she was eighteen years old in 1931. On Sunday, March 8, 1939 the day of her wedding, she played the organ for the evening service as she believed it was the right thing to do. She did not want to let anyone down.

The Boissineau family initially lived in Sault Ste. Marie but moved to Heyden in 1965 where Margaret Boissineau began playing the piano in the local school, which doubled as the church, next door to where she lived. At that time the present church building, St. Mark's, was a mineral and rock store. It later becoming a bakery before it was purchased by the Diocese of Algoma to be

consecrated as a church. Margaret Boissineau continued playing the piano for the Sunday service at St. Mark's, and she also played the piano for Sunday services at Searchmont where she was driven by the Lay Pastor Henry Gaines, after the morning service at Saint Mark's.

In 1992, Margaret Boissineau began playing the old pump organ, now located in the church hall, at Saint James' Goulais River. Margaret Boissineau loved that old organ and she did not want to stop playing it for the services when a new organ arrived. Finally, she had to do so. She then played an electric organ until her retirement in January 2011. The last time that Margaret Boissineau played the organ at Saint James', she was deaf, like

Beethoven when he composed his latter works. Margaret Boissineau was also unable to see the score, and so she played the hymns from memory. Consider this wonderful feat by an extremely determined, dedicated and faithful woman. Margaret Boissineau had played the piano, the keyboard or the organ for church services for 80 glorious years. Her last Christmas Eve service, was when she played the organ at Saint James' Church in 2010, a miraculous one. Margaret Boissineau thought that she had another day to practice playing the hymns, not realising that it was already Christmas Eve. When she realised this, she did not know if she could play the hymns that evening, but, being the true trooper that she was and is, she took her usual place on the

stool at the organ. She didn't realise the organ was not switched on. Mrs. Boissineau thought that all she had to do was play it. The service began. At that moment, her hearing aid stopped working. Her other ear was completely deaf.

When the first hymn was announced, there was silence. The silence stretched into seconds. Gary Boissineau looked at Archdeacon Stadnyk whose lips were moving. Mr. Boissineau recognised the sign; the archdeacon was hurting as he had yet to have knee replacement surgery. Suddenly, Margaret Boissineau's grandson, Christopher Weir, walked to the organ and began pulling out and pushing in some of the organ stops and switches. He knew nothing about the playing of an

organ, but the Holy Spirit knew! He then laid his hand upon his grandmother's shoulder and immediately she began to play the music on the organ for the first hymn. Her grandson stayed beside her throughout the service, and she played every hymn with no hesitation. Gary Boissineau said afterwards that this was indeed 'Divine Intervention'.

Margaret Boissineau made a come-back in August 2011 when she played the keyboard for several hymns sung at the Saint James' Church, Goulais River, picnic at the home of Helen and Nick Kaiser. Margaret Boissineau always perseveres and never gives up!

Indeed the words, "Well done good and faithful servant, Margaret Boissineau" says it all!

An offer you can't refuse

By the Rev. Bob Elkin

I was engrossed in a new thriller that I'd got from the library when it suddenly dawned on me that I knew what was coming. "If this guy leaves his wife and runs off with the sleezeball from work I've read it before!" I thought. Sure enough, two pages later away he goes with the sleezeball. I'd read the book but didn't realise it until I was a hundred and forty pages in! Isn't getting old wonderful? Pretty soon I'll only need one book in the house which I can read weekly and still thrill to wonder how it all comes out. Will Huck and Tom rescue poor Jim from slavery? Will Dorothy ever get back to Kansas? Will He really rise from death in three days? I remembered that one just fine but I wanted to throw it in to get the bishop going! Anyway, you get the idea.

Trying to improve my memory

Letter from Bob

sounded like a lot of work, so I opted instead to only read books from here on in that I know I haven't read before. *How To Accomplish More at Work* was a safe bet and there wasn't a lot of risk to *Live Longer Through Abstinence* either. I almost made a mistake with *Enjoying Ten Day Silent Retreats* but remembered just before checking it out how riveting it had been when I read it all those years ago! Right up there with *The Collector's Guide to Curling Rocks*. Riveting is just the word! Anyway, I can't claim that these new books were unforgettable. Soporific for sure but not unforgettable except for one.

Somehow a book called *Predictably Irrational: The Hidden Forces That Shape Our Decisions*

crossed my path and it was awesome! It explored the weird ways we make decisions and demonstrated how the marketplace uses this weirdness against us. We can't resist something that is free for example and will go to insane lengths to get the freebee that's being offered. It sort of explained what happened when I went shopping for new winter boots just before Christmas and came home with two pair of sandals instead. Buy one, get one free. It was a good deal but it sure has made for a cold winter! Sometimes we're lulled into buying by The Trial Promotion which lets us enjoy watching upgraded cable network with no risk attached since it comes with a full money back guarantee for sixty days. Dream on! Your chances of getting me back to *The Nature of Things* after two months of *Wrestlemania* and *Naked News* are zip! And so it

goes, on and on.

It does seem strange though that these tried and true methods of involving people in business haven't been transplanted to the church. What gets people into the stores would probably get them into church too! Can't you see the outside sign: Sunday at 11! Jesus Lives! Free Wine and Wafers! We'd pack them in! Or to borrow one from the Rewards Card people: Give For Three Sundays. Fourth Sunday Free! Or to take a page from the restaurant menu people: Our Communion wine is a full bodied Burgundian Blend from the sun kissed slopes of Mount Plonk, lovingly crushed by the feet of ancient monks aged in oak casks: the wine, not the monks! I'm sure you get the idea and it does seem strange doesn't it, that it has never been done?

And yet..... The book also pointed out that we do have one

area that vigorously resists being commercialised. They called this area Social Norms and gave this illustration to show how it worked. A group of lawyers were approached by AARP an organization which tries to advocate for older people and were asked if they would represent poorer elderly people for a reduced legal fee of thirty dollars an hour. The lawyers said no. Then someone thought to ask them if they would represent poorer elderly people for free and they said yes. Anything less than their full lawyers fee wasn't enough but they'd do it for free. I'm reminded of the nursing nun in a leper hospital in Africa who was told by a visitor: "I wouldn't do what you're doing for a million dollars!" The nun instantly replied: "Neither would I!" And I guess for me, that's the church and it just wouldn't do to buy one, get one free.

Joy in worship and focus on mission are essential

Continued from Front

The priest wants proof; the child simply accepts her mission, trusts fully in God, and responds with a delighted act of worship.

Jesus is brought to the Temple and presented to Simeon who is a spirit-filled, faithful and very old man. Simeon's mission and calling have been to offer prayer daily to God on behalf of others, a duty he has fulfilled with patience and diligence and with constant hope and humble expectation that the Lord would comfort his people. Simeon touches the infant Jesus and recognizes the Lord's presence in the Temple. Simeon responds in his own song of praise "Lord, now let your servant depart in peace. For my eyes have seen your salvation which you have brought before the face of all people. A light to lighten the Gentiles and the glory of your people Israel." He sees the infant baby brought by the humble young couple as the fulfillment of all the aspirations and dreams of Israel as well as the salvation of all of God's people. Simeon goes on to bless Mary and Joseph. They are not noble and wealthy people: quite the opposite, but they and their act of worship are given the full blessing of Simeon.

Luke is showing us a scenario in which the least likely bearers of God's grandeur, peace and mercy deliver these in a tiny baby who is also the living Temple of God. Another character in Luke's story here is Anna, the long-time widow who prayed daily in the Temple. She happens upon this scene with Mary, Joseph, Jesus and Simeon and immediately begins to share the story of what is going on with everyone she encounters. Here is someone who has never lost hope. Here is someone who continually prays for the fulfillment of all that God has promised. Here is someone whose worship offerings and witness is unlimited. This is an intriguing aspect of Luke's account.

What is he showing his readers? Why is Anna, a single woman and, in this context, someone who might well be in the way of the priests and religious leaders of the Temple, given such a prominent place in this story?

So far, Luke has given us some interesting characteristics about worship. Worship has been offered directly to God. Worship has been offered in response to God's intervention in human life. Worship has been offered with immediacy, spontaneously, but within a tradition of prayer. Mary sings her own deeply personal song of praise, but one that is reflective of and growing out of a whole tradition of worship. Worship has been offered as an aspect of the mission that the worshippers know that they have been called into by God. Worship has been offered as a public witness with joy and vitality.

Later in his Gospel, Luke shows us Jesus' resistance to temptations as he prepares for his mission in the world. What can we learn of worship and prayer through that story? Luke also cites numerous stories of encounters with Jesus' parables. Many of these are not found in the other Gospels: the stories of the Good Samaritan; The Prodigal Son; of Lazarus and the Rich Man: Dives. There are some intriguing examples of acts of worship. Is Luke hoping to show us something about worship and healing? Who is offering worship and how and through what sorts of means is worship being offered in these stories?

Something I notice that is common among these stories is that the acts of worship that Luke tells about are offered with deep delight. I think there may be hints of the purposes of worship too. The woman at Simon the Pharisee's house worships without any words. But she says a great deal through other languages: cleaning Jesus' feet with tears of joy and drying them

with her elegant hair. She worships as a result of her sins being forgiven: "Go in peace, your faith hath made you whole." She offers overflowing love that Luke deftly contrasts with Simon's version of hospitality. In the Pharisee's ritual formality he manages to overlook the very person he is hosting, yet the woman's gestures and gifts, still offered within a tradition, are enacted with grace and beauty that fully show the love and thanksgiving that she needs to express and that help her to grow in that love and be edified and strengthened by it. Her joyous response to her faith and forgiveness is an aspect of her continuous sanctification.

Finally, let me point out one more aspect of worship in Luke's story of the Disciples on the road to Emmaus. They meet a stranger and with considerable hospitality invite him to dine with them. Imagine their surprise when they recognize their risen Lord in the sharing of their meal. I wonder if Luke is reminding Christ's followers to be open to delighted surprise in their rituals and regular offerings of worship. Might Luke be interested in what can happen if we live in the expectation that Christ can and will be revealed in mystery and in places and actions in which we might least expect to have that happen?

If aspects of the purposes of worship have to do with inhabiting our mission as Christians, how might our own common worship offerings in our faith communities help this along? How, through what means, can we best offer worship that expresses joy, acknowledges tradition and yet is open to surprise that moves and transforms us? What worship experiences can we collectively offer that will best contribute to our continual sanctification? Mission, duties of prayer, sanctification, delight. Tall orders!

One issue of paying attention to how we worship is that con-

versations tend to devolve toward phrases like: 'That's not the way we have always done _____ in this congregation.' or "That sort of thing makes me uncomfortable and it must not be allowed", or "I like _____, I and think we all need to continue with it", or any other number of personal or even social preferences. Preferences are good in some ways. We want to enjoy our worship experience, and, I imagine that God wants that too.

It is vital, though, that we carefully consider essences of our worship experiences in ways that acknowledge preference and yet help each of us to consider the variety of consequences of what we do in worship. We will inevitably become what and how we worship. That is, how we choose to worship God says enormous things about who we think and believe God is and who and what we become in God's image.

A book that we all may find helpful is *Beyond the Worship Wars: Building Vital and Faithful Worship* by Thomas G. Long. Alban 2001, ISBN: 1-566999-240-0. www.alban.org. Long develops a method for negotiating our ways through reflections about and planning for our offerings of worship. He has used a case study approach to notice aspects of worship in a broad range of faith communities that are learning to witness and worship God in a changing world.

"These churches, needless to say, were not perfect. They have the same petty quarrels, the same staff problems, the same low Sundays that every church has. But they have found themselves in a good place in regard to worship, a place that can serve as beacon to the rest of us, guiding us toward worship that attracts people to an encounter with God in Christ." (Long, 2001. p.11) Long interprets the words he uses in reference to the communities he worked with: "....'vital' because they were ac-

tive and growing and drawing crowds of people to their worship and 'faithful' because they managed to remain true to the great worship heritage of the church as they did so." (p. 13). He lists nine characteristics of vital and faithful congregations that he explores fully throughout the book. Among these are ideas about the need for excellent uses of music, for drama in worship, and for creative use of space, all things that I am personally passionate about. But I include here only two of those nine that strike me as a place to dwell for now:

"Make room, somewhere in worship, for the experience of mystery.

Forge a strong connection between worship and mission—a connection expressed in every aspect of the worship service."

As we read through St. Luke's Gospel we can notice many examples of people making connections between their mission and calling and their worshipful, prayerful responses. Luke shows how Jesus teaches a lot about this in the parables. What sorts of answers to my original three questions might emanate from these stories and examples? Furthermore, Christ's witness and his mission are themselves acts of worship. Our own worship can take up the challenge of being reflective and representative of our mission as individuals and as congregations and as a Diocese. St. Luke's narrative is perhaps a good place to start. As Long suggests, "To go through the order of worship is symbolically to walk through the whole narrative of faith. The service is a metaphor constantly pointing to its referent."

Next month I hope to consider for a bit the word 'inspiring' in this context. In the subsequent issue we can explore that most intriguing and beguiling condition, "Anglican".

The next installment in the series on Anglicanism will appear in the April edition of the Algoma Anglican

Algoma Cycle of Prayer

Friday, March 1st - World Day of Prayer

Sunday, March 3rd – 3rd 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

Sunday, March 10th – 4th 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 17th – 5th 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 24th – 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 (Deacon Assoc.)
The Rev. Barbara Nangle (Hon.)

Thursday, March 28th - 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 29th - Good Friday
Pray for the lonely, unemployed, homeless, suffering and dying in our Diocese.

Saturday, March 30th - Holy Saturday
The Diocese of Algoma
Bishop Stephen Andrews
The Executive Archdeacon
The Synod Office Staff

Sunday, March 31st - The Sunday of the Resurrection: Easter Day
St. Brice’s, North Bay
The Rev. Richard White
The Rev. John Stennett (Hon.)
Holy Trinity, Temiscaming
The Rev. Richard White

**DIOCESE OF ALGOMA ACW
SPRING CONFERENCE AND ANNUAL MEETING**
in Huntsville - May 27th to 29th, 2013
[Board Meeting Monday, May 14 at 4:30 p.m.]

**OPENING EUCHARIST - ALL SAINTS’
ANGLICAN CHURCH**
Huntsville - 7:30 p.m.
The Rt. Rev. Dr. Stephen Andrews Officiating and Presiding

**CONFERENCE CENTRE AND
ACCOMODATIONS**
Hidden Valley Resort, Huntsville
Ph. (705) 789-2302

GUEST SPEAKERS:
**FAUNA ANDREWS, HONOURARY
DIOCESAN PRESIDENT**
**MARION SAUNDERS, PAST CANADIAN ACW
PRESIDENT**

Registration packets c/w further information to be sent out shortly
Optional Dinner - Monday, May 27th - 6:00 p.m. at All Saints’ Anglican Church

Cost is \$12.00, payable at the time of registration
Buses will transport guests from the resort to All Saints’ on Monday, May 27th - leaving at 5:30 p.m. and 7:00 p.m. and return guests to Hidden Valley Resort after reception

Please note the changes from past years including that the opening Eucharist will be held in the evening and the get together dinner is optional
Details regarding a boat tour on Pen Lake, the availability of walking tours, and the indoor and outdoor pools will be included in the information packets.
These will be arriving in parishes soon

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



From the Anchorhold



By Sister Mary Cartwright

This year March is crammed with events: most of Lent, Holy Week and ending the month, the glory of Easter. We mention therefore, only a few of the saints; David of Wales, Chad, Patrick of Ireland, Joseph, foster father of the Lord, plus two priest-poets, John Keble and John Donne.

We spoke last month of ways to live a holy Lent. We are still doing this, but looking ahead to the end and the beginning.

Holy Week begins with the little happiness of the Palm Sunday procession, disciples, children, pilgrims, welcoming Him, as he rides in on a donkey, symbol of peace and humility. They shout the same greeting we use in the Eucharist, “Blessed is He who comes in the name of the Lord, Hosanna in the highest!”

The disciples are gradually realising what they have refused to admit before. Jesus’ agenda is totally different from theirs. In the upper room, they gather happily for a feast but find mystery and awe. Jesus washes their feet, the act of slave, bidding them thus to serve each other. Judas leaves and Jesus begins the meal, but changes the traditional words. “This is my body broken for you; do this in remembrance of me. This is my blood shed for you; for the forgiveness of sins.”

It must have terrified them. When they went out to Gethsemane, the disciples He keeps near Himself, are so dazed that they take refuge in sleep, as Jesus goes through the agony of accepting fully His Father’s will, which is His own. It is never easy. Then Judas comes, to betray his master with a kiss. The disciples run away in total panic. John and Peter follow at a distance to the High Priest’s house, where Peter, questioned, denies his Lord, and as the cock crows, goes out weeping.

There is a travesty of a trial. Pilate, with power of life and death, tries, it seems, to save Him, but not at political risk. So Jesus is sentenced, scourged and sent to agonising death by crucifixion. All for us, remember. The women are there, and John, but how forsaken Jesus must have felt. Yet his words are of love and forgiveness, and the humanity of thirst and desolation, but ends with Him entrusting His soul to His Father’s hands, safe home.

Then the burial, the disciples slipping back in fear and shame to bury Him in Joseph of Aramathea’s new tomb. Everything is over. Or is it? Holy Saturday, a day of mourning, of “if only”, and with the women preparing to go to the tomb in the morning, and then, “He is not here, He is risen, as He said. Come and see, go and tell!”

The message is still the same, for them and for us. The Resurrection is the crux of our faith; we are nothing without it. It tells us that death has won no victory here, death’s power is destroyed. The Lord is risen indeed. Christ is in our midst.

ALLELUIA



A LIFE LONG COMMITMENT: Pictured from left are, Sister Sue Elwyn, Ruth Corston and Patti Brace following Ms. Brace’s admission as an Associate of the Sisters of St. John the Divine on Saturday, January 5, 2013 at the convent in Toronto.

New associate of the SSJD

By Ruth Corston

On the Epiphany weekend, on her final day of her Christmas holiday before returning to England, Patti Brace was admitted as an Associate of the Sisterhood of St. John the Divine.

The Sisters hosted an afternoon on Saturday, January 5, 2013 at their Toronto Convent that included a celebration of the Eucharist and a moving service of admission. Patti and two other women were presented to Sister Elizabeth Anne, Mother Superior of the Order. The candidates made their vows and were admitted as Associates to the delight of the sisters and guests present in the Chapel. The new associates, then all, participated in the Eucharist.

An Associate agrees to live their lives following the promises made to spend time in daily prayer and study. As well, they promise to uphold the Sisters in their daily prayers as the Sisters remember each Associate by name in their daily Chapel services. Associates also promise to provide assistance to the Sisters when and where they are able to do so. One of the Sisters

is assigned the responsibility of staying in touch with the Associates. Sister Sue, as Associate Director, presented Ms. Brace and the others for admission. Sister Sue was also recently in Sudbury to lead interested participants in an Advent Quiet Day.

Following the Eucharist, the Sisters hosted everyone at their annual Epiphany Tea. The Convent’s refectory was filled with happy and enthusiastic friends. Everyone enjoyed a number of tasty treats that many who attended brought with them.

Patti Brace came to the decision to become an Associate following discernment over the past few years, which included attendance at the Convent for retreats and the Quiet Days that have been planned each year in Sudbury. She was accompanied to the celebration by her mother, Dorte Brace. Bishop Tom Corston, husband of the author, decided to attend as a surprise to Ms. Brace. It was a delightful afternoon. The next day Patti and Caleb were off back to England for the remainder of her year’s sabbatical.

Celebration of New Ministry in Thunder Bay

By Deborah be Bakker

Rev. Christopher Harper was officially welcomed as the new rector of St. Michael and All Angels, Thunder Bay, on Sunday, January 6, 2013, when the Ven. Deborah Kraft, Archdeacon of Thunder Bay-Northshore Deanery, presided over a joyful Celebration of New Ministry service at St. Michael's. A number of Anglican and Lutheran clergy were in attendance to support Rev. Harper and the people of St. Michael's. The choir included singers from several Anglican and Lutheran parishes.

Being Epiphany Sunday, the theme of Archdeacon Kraft's sermon at the Celebration of New Ministry was "Arise and shine for your light has come." In addressing the people of St. Michael's, the archdeacon said, "I believe that you are blessed to have Fr. Chris as your new Rector. Here's why: Every time I type Chris' name, I find myself typing C-h-r-i-s-t. I add an extra 't'. This hasn't just happened once but all the time. My left index finger has a mind of its own and just has to tap the 't' key on my keyboard. There is a message in this and the message is simple. Fr. Chris shines with the light of the Lord. His faith and openness to

God's call have brought Tracy and him on a long journey from Birch Hills, Saskatchewan to you here at St. Michael's."

Before going into the ministry, Rev. Harper spent 19 years as a paramedic in northern Saskatchewan. While working as a paramedic, he attended James Settee College in Prince Albert, graduating with a Certificate of Indigenous Anglican Theology in 2001. During that time, he got to know the current Bishop of Algoma, Stephen Andrews, who was Principal of James Settee College as well as Dean of the Cathedral in Prince Albert, Diocese of Saskatchewan.

Feeling the call to the priesthood, Rev. Harper enrolled in Wycliffe College in 2002. He and his wife Tracy spent three years in Toronto until his graduation with an M.Div. in 2005. Rev. Harper and his wife Tracy returned to northern Saskatchewan where he was ordained priest at St. Alban's Cathedral in Prince Albert on October 16, 2005. He served for seven years in a rural three-point parish around Birch Hills until his appointment to St. Michael's by Bishop Andrews in 2012.

In his former parish, Rev. Harper had to drive as many as 200 kilo-

metres each Sunday. Since his arrival at St. Michael's in September, he has been enjoying the novelty of living next door to the church and walking to work. In addition to his parish work in Saskatchewan, he was involved in prison ministry, seniors' homes ministry and served as a legion padre. He has also been a lecturer and consultant in First Nations ministry. He said, "The church is not a stand-alone entity, but should be in and part of the surrounding community, ministering to the needs of the community and people."

Rev. Harper loves music and plays guitar during Sunday services. His ventriloquist puppets, Blue and Sir Lincoln, liven things up during the children's message at the 10 a.m. service. He and Tracy, who is a jewellery designer, have an adult son and daughter, and four grandchildren.

St. Michael's was established in 1907 and is one of six Anglican parishes in the city of Thunder Bay. By a happy coincidence, Rev. Harper's induction at St. Michael's took place on the same day as the collation of the Ven. Peter Smyth, former rector of St. Michael's, as Archdeacon of Algoma.



WELCOME TO ALGOMA: Rev. Chris Harper and his wife Tracy were welcomed to Thunder Bay on Sunday, January 6, 2013 at a service of the Celebration of New Ministry at St. Michael and All Angels.

The removal of stereotypes is a must

By Charlotte Haldenby

How crazy is this? Both my religious and my women's book clubs pick our books for the year at the last meeting in June. But in January they were right in sync with the news.

For January, my women's book club picked Richard Wagamese's book *Keeper'n'me*, written by an Ojibway from north-western Ontario, a novel which is somewhat close to his own story. The children in a native family are taken away by social services and then he is taken away from his brothers and sisters. He runs away and drifts all over in low-class jobs, searching, and even finding a home with a black family in Toronto. But he gets sent to jail, and knows he really has to change when he gets out. A letter from his brother catches up with him and he returns home, almost unrecognisable. He tries to learn from scratch what it is to be a member of his family and of his nation. That's where *Keeper* comes in, and the story really begins.

You may recognise the author's name as his latest book *Indian Horse* is nominated for CBC's Canada Reads, as well. This time the boy is taken away to a residential school, but finds his identity in hockey. Here we are in the turmoil of IdleNoMore reading an Ojibway author's account of life problems. We had a very heated discussion about Chief Spence, her liquid fast, her use of money. And about how impossible it is to find a "one size fits all" solution to all the is-

Looking at the World

sues; just the variety of physical environments, and the distance from urban centres, makes things difficult. Why should how close you are to mining resources determine whether the government will pay attention to you?

What happens to children? If white children grew up playing cowboys and Indians, based on those old stereotypes, what do they think about a new little native boy in their classroom? Sometimes we have seen movie Indians swooping down on the attack, therefore bad guys, because we and the heroes are always fighting back against them. If our recent stereotypes of homeless on the street natives comes into the picture, then who wants to be one? Little kids do pick up on our prejudices.

What do they hear around our dinner tables? "I was so late for work today, 'cause those Indians blocked off the highway!" "That's no hunger fast!" "Look at the money some of those chiefs put away! That's my tax money!"

I had with me the Saugeen Ojibway nation's handout of the reasons for the protests from the reserve, distributed by Bishop Mark MacDonald, which shows that there are many environmental issues tucked away in current proposed legislation that all of

us should be concerned about, and several social issues about families that we would tell the government hands off if they happened to us! Do we hear their concerns with our whole head and heart or do we just look at them as "those people"? Do we just hear our question: "What are you doing with our taxes?" and not hear their question: "What are you doing to our land?" Our early settlers would not have survived without their help, but as the years went on, how was this repaid? More and more restrictions as we pushed them further away.

In the religious book club,

"Do we hear their concerns with our whole head and heart or do we just look at them as 'those people'?"

someone suggested Bruce Feiler's *Abraham*, and someone else *The Tent of Abraham*, which includes a rabbi and a Sufi leader and Joan Chittister for the Christians all telling how the story of Abraham fits with their faith and life.

Joan Chittister's part was more about an organisation they all belong to that brings Jewish and Palestinian women together. The intent is to talk about and recognise the suffering both sides are going through, to know faces on the other side of the issue, and maybe become bonded together in the struggle to stop all the

political wrangling. The objective is get an agreement where no one's children are on the front lines or are "collateral damage".

Both the rabbi and the Sufi recognize that Abraham did have two sons, Ishmael regarded as the father of the Arabs and Isaac, the father of the Jews. He did not treat either perfectly, booting Ishmael and his mother out to the desert, and being willing to sacrifice Isaac. In fact, it is only after his death that Ishmael and Isaac actually got back to living together as brothers. Wouldn't it be wonderful if somehow we could find that brotherliness again.

Instead, before the recent Israeli election, *Ma-clean's* had an article on a new leader who wanted just one state, and Palestinians would not be full citizens! And the *Christian Science Monitor* had one article on the settlers who keep moving in to the West Bank, many of them born in the U.S., who keep saying God gave Abraham this land and we are taking back our inheritance. The following issue had three maps of the West Bank showing how the settlements are gradually taking more land and now are fencing it in to show where the new border will be if it ever should come to that, and where Netanyahu's new settlements are going to be, just cutting through Palestinian communication lines right into East Jerusalem.

Most countries in the rest of the world see the settlements as

basically illegal, but the Israeli government keeps allowing or even putting them in. Thank heaven when the election took place, Netanyahu has a smaller number of seats than last time and a different new party determined to build peace for all came second. He may need them to stay in power.

Maybe the Israeli situation needs a Lord Durham, who tried to settle the English French quarrel around 1840. Let's try two separate areas and languages, but one large colony of Canada. Yes we still have his legacy, and every generation has to go through that Quebecois nationalist drama again, but hey! it's working, even with all the other provinces added in. For ourselves, let's now get the First Nations at the table. They shouldn't have to constantly knock at the door, asking to be heard.

Maybe we need that "essential child" in the latest Oreo commercial, where one little guy brings over milk and cookies to his new neighbour, and they show each other, speaking in their different languages, how you should eat Oreos. Best Friends Forever, coming up! All any human being wants is his own dignity, and respect from others. That should be basic and maybe if we went further and really heard the sorrows, and the delights, of "the other", we could build God's kingdom together.