

Murray Tipping celebrates 60 years in the priesthood



CELEBRATING 60 YEARS: A number of clergy and laity attended the celebration of the 60th anniversary of Canon Murray Tipping's ordination to the priesthood. In the front row from left to right are Rev. Richard White, Incumbent St. Brice's, Rev. Michelle Ferguson, Incumbent St. Mary Magdalene, Ven. Linda White, Archdeacon Deanery of Temiskaming, Incumbent Northern Lights Parish, Rev. Marie Loewen, Canon Murray Tipping, Joan Tipping, Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma Laughlin Trowsdale, Lay Reader, Christ Church and Bishop's Chaplain, Rev. Joan Locke, Incumbent Parish of Callander, Powassan, Restoule and Chisholm. Back Row: Rev. Grahame Stap, Incumbent St. Simon's, and Interim Priest, St. John the Divine, Ven. Dawn Henderson, Archdeacon of Muskoka and Incumbent All Saints Huntsville and former incumbent Christ Church, Colin Dennis, Lay Reader, St. Peter's Callandar, Sylvie Valcourt, Crucifer, Christ Church, Joanne Bale, Layreader in training, Christ Church, Rev. John Stennett, Honourary Assistant, St. Brice's, Heather Chambers, Layreader, Christ Church.

By the Rev. Marie Lowen

Monday, December 16, 2013 marked the 60th anniversary of Canon Murray Tipping's ordination to the priesthood. This marvellous occasion was celebrated with Canon Murray's family and church family. Festivities began with a service from the *Book of Common Prayer*, celebrated by Canon Murray with the Right Rev. Dr. Stephen Andrews, Bishop of Algoma as preacher. Lessons were

read by the Canon's children and the scores of folks who attended were "brought to heaven's gates" by the precious sense of the holy that permeated the entire service.

The service was followed by a lovely dinner at the Davedi Club, where the programme, ably chaired by Colin Vickers, included solos by former Rector and dear friend, the Ven. Dawn Henderson, who first pressed Canon Murray into service as the honou-

rary assistant at Christ Church, a position members are delighted he still maintains. Remembrances and speeches by friends and family rounded out the evening. Canon Tipping wants all those involved to know that he is profoundly grateful for all the expressions of love and appreciation he received that evening.

He describes himself as both overwhelmed and humbled. He and his wife Joan are also deeply

grateful for the kindnesses, deliveries of food and help received during his recent illness. Parishioners are so thankful to God for the strong foundation built at Christ Church with Canon Tipping as the founding Rector, and for the joy of his and Joan's continued presence with the congregation and their ministry among at Christ Church.

Rev. Canon Murray Tipping's

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Inside Algoma



Wedding anniversary celebrated in Thunder Bay

On Sunday, January 26, 2014, Stephen and Rita Ash sponsored a dinner at St. John the Evangelist, Thunder Bay in celebration of their 40th wedding anniversary.

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How do you begin the season of Lent?

Rev. Richard White tells of how various communities in England celebrate Shrove Tuesday with pancake races and Shrovetide Football.

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Education and books must be available to all

Charlotte Haldenby looks at the essential need for everyone to have access to books and education and the example of Malala Yousafzai.

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Next deadline

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

Send items to:

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Pamela Rayment ordained to the priesthood

Many join together for ordination of new priest

By Phyllis Walls

On Saturday, December 21, 2013 family, friends and the congregation of St. John the Evange-

list, Sault Ste. Marie had the honour of witnessing and celebrating the ordination of Rev. Pamela Rayment to the Priesthood. The service, from the *Book of Alternative Services*, was presided over by the Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma. Rev. Dr. Jay Koyle was the preacher and the Ven. Peter Smyth led the

congregation in the Litany for Ordination. The presenters were Rev. Patrick McManus, Rector of St. Matthew's, Sault Ste. Marie and Rector's Warden Barbara Sherwood. At the conclusion of the service Rev. Pam Rayment gave the Dismissal. Following the service, everyone was invited to a reception of fellowship at the

Memorial Hall.

Rev. Pamela Rayment is a graduate of Canadore College where she majored in Print Journalism and Interactive Multimedia. She received her MDiv. from Wycliffe College this past spring. Currently she is the incumbent of St. John the Evangelist, Sault Ste Marie as well as Program Associ-

ate and Child and Youth Ministry Facilitator for the Algoma Deanery. Rev. Rayment was ordained to the Diaconate during the opening of Synod this past May.

Since becoming incumbent at St. John's in May, Rev. Pam Rayment has led the congregation through many challenges

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Diocese of Algoma Anglican Church Women

DEVOTIONS FOR MARCH



Morning has broken, like the first morning
Blackbird has spoken, like the first bird
Praise for the singing, praise for the morning
Praise for the springing fresh from the word

Sweet the rain's new fall, sunlit from heaven
Like the first dewfall, on the first grass
Praise for the sweetness of the wet garden
Sprung in completeness where His feet pass.

Mine is the sunlight, mine is the morning
Born of the one light, Eden saw play
Praise with elation praise every morning
God's recreation of the new day.

Maybe you know the melody and can sing along with me as I have always loved this beautiful hymn sung by Cat Stevens. Thanks to wikipedia, I discovered English author Eleanor Farjeon wrote the words in 1931. This song came to mind soon after dawn one morning while reading:

"When Jesus heard that John had been put in prison, he returned to Galilee. Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali - to fulfill what was said through the prophet Isaiah: "Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan, Galilee of the Gentiles-the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned." From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near." Matt. 4: 12-17. As John Stott says in part in his Daily Reflection for Tuesday, January 28: "These words are of particular interest, partly because they are the first recorded words of Jesus

in his public ministry..."

Making a might leap from Israel of old to our quiet and cold garden of today, the light dawns and the sun peeks through and warms the frosty branches. Birds are chirruping hello to the new day and dive for the feeders, finding nourishment for their cold little bodies after bundling together, I like to think, throughout the long cold night. The deer come by later, after huddling under the nearby cedars, when Peter goes out to feed them. God's creatures know where to go for food to revive their bodies, especially during the winter. We know where to go for nourishment for our bodies but when did it dawn on us we need nourishment for our souls?

Do you have dawning moments in your life, when all of a sudden things make sense as when doing crossword puzzles, aha, which is a favourite word in the puzzle book along with the words Eden, spa, and elms. Probably the biggest aha moment in my life was when it dawned on me one does not have to work to climb the ladder to salvation but that it is a gift from God for us to accept: accept with all our hearts. So this is where we get nourishment for our souls, from the love that God gives us unconditionally. And where do we learn more about this wonderful love but from the scriptures that have been gathered together in the best selling book ever, the Holy Bible.

We go to Church on Sundays where we hear the required scriptures read aloud and we read our daily scriptures at home, but do we pray with the scripture? Do we maybe take just one line such as: "a light has dawned" or one verse from our daily reading and read it slowly, maybe read it two or three times and really dwell on it, use it as a prayer, and just sit and think about it. Take a cup of tea or coffee and delve into the daily scripture and wait for a word or a sentence or a verse from a hymn to spring up, to occupy our heart and mind for half an hour or so or

indeed the whole day long.

Early one morning, because I had gone to bed at a reasonable hour and had not got caught up in a good midnight movie, I awoke at 7 a.m. in time to see the sky lightening in the east and the moon still shining in the western sky. I always tend to see things in three's and there before me, through the kitchen window, was the Trinity, God the Father, the earth, God the Son, the actual sun and God the Holy Spirit, the moon and although we cannot see it during the day, it is always there, sent to help us during our daily orbits.

The dawn brings two lights; the sun heralding the bitterly cold morning as the birds and deer leave their nightly habitats and make their way to the frosty feeders to partake of waiting food and the son who is the light of the world, bringing light and love to all His children. Both lights so overwhelming beautiful as they awaken our bodies and souls, each and every dawn, after keeping them safe throughout the night.

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye heavenly hosts,
Praise Father, Son and Holy Ghost.

This well known Doxology sung to the Old 100th music of 1551 by Louis Bourgeois, often springs to my mind. When I learned from wikipedia the words were written by Thomas Ken in 1674 and are actually the last verse of a longer hymn: *Awake, My Soul, And With the Sun*, it was the dawn of another aha moment.

Pam Handley, Diocesan ACW Devotions Chair.

Through The Bible, Through The Year by John Stott, Baker Books, Grand Rapids, Michigan, 2007.

Can you help?

By the Rev. Grahame Stap

What you do for the least of these you do also for me. Matthew 25: 40. We, at St. John the Divine, were very surprised to find there was no warming centre in the city of North Bay. People were sleeping outside even when the temperature dropped below minus thirty. We were also surprised to find that the cities threshold was minus thirty which we found odd because if there is no warming centre, what is the point of having a threshold when there is no place to go?

Something had to be done and opening our parish hall seemed to be the right place to warm people that needed to get out of the cold. We had no idea of the problems we would face.

As we needed to let people know that the hall was available, we called a press conference. Local television was there as well as the local radio station and the *North Bay Nugget*. Our mayor came, as did the Red Cross who were to supply the cots for people to sleep on. I do have to say that we were overwhelmed by the generosity of people in the community who donated linens pillows and blankets, and by those that offered to volunteer as supervisors and stay overnight.

Our problems started the very next day. First the fire department arrived and told us we were not up to code to let people sleep in the hall and although they gave us nothing in writing as to what we needed to do, we were asked to fill out a number of forms detailing every aspect of our mission. The next problem came as we found out we needed extra

insurance. We very quickly found ourselves in over our heads. Like most churches we struggle to meet our budget commitments. Now we face a choice: let marginalised people sleep outside or face the consequences of trying to raise additional funds to meet the requirements of the fire department and the insurance company.

Jesus always had compassion for the poor and lonely people of the world. He touched the lepers when no one else would. He ate with outcasts and sinners. Can

Thoughts from Grahame

we do less? Can we in all good conscience do less? I guess what I am saying is, if any who read this feel the spirit moving within them and would like to help it would be greatly appreciated and of course a tax receipt will be given.

I have got to be honest. My sense of independence makes it very hard for me to write this but I know we need help and we cannot close our eyes to the plight of the children of God who need our help. We are at St. John's a mission church. We have an open arms café on Wednesday nights where we feed between 70 and 100 people who are finding life to be overwhelming. We also have a food bank and we manage these very well but the extra burden of the warming centre is taxing our resources to the limit. If you can help we can do nothing but say thank you and pray that God will richly Bless you.

This time I hope that it is all our opinions.



NEW PRIEST: Rev. Pamela Rayment is pictured at St. John the Evangelist, Sault Ste. Marie, following her ordination to the priesthood on Saturday, December 21, 2013.

Return to St. John's was a celebration

Continued from Front

including severe flood damage to the church, the Memorial Hall and the rectory, making all these buildings unusable. This forced the congregation to worship at another parish until the third week in

December. Therefore, it was a truly a celebration to be able to have the Ordination at St. John's.

Rev. Rayment celebrated her first service of communion on Christmas Eve.

EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
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The Right Reverend Dr. Stephen Andrews, Bishop
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Letter from the Bishop

The Church in exile

'Seek the welfare of any city to which I have exiled you, and pray to the Lord for it; on its welfare your welfare will depend.' (Jeremiah 29.7, REB)

Dear Friends-on-the-margins,

Research revealed last week by the British Bible Society shows an alarming degree of biblical illiteracy in Britain: 34% of 15-year-olds indicated that they had never encountered the story of the Nativity; 61% of children said that they had never heard of the Good Samaritan; and 72% were unfamiliar with the tale of Daniel in the lions' den. Their parents aren't much more knowledgeable. 54% thought that the plot line for the Hunger Games came from the Bible! I wonder what level of ignorance a similar Canadian poll would expose.

It is no secret that the Christian faith is in a period of rapid decline in the West. More than one in four in Canada now say that they have no religious affiliation. Where once going to church was a sign of respectability, today it is widely regarded as an eccentricity – or worse, as an affront to rational thinking and a stable society. The proposed 'Quebec Charter of Values' is perhaps the most blatant attempt to exclude religion from public life. But those who live in Sudbury can tell you about an aggressive campaign being waged by the National Organisation for Atheists there, featuring bus ads that read, 'Don't believe in God? You're not alone.' These are stark examples of what many mean when they say that we live in post-Christendom.

Now, those outside Sudbury or Quebec may excuse such examples as not really pertinent. It has not reached the stage where people are picketing our churches. Our clergy do not receive hate mail. We can still apply for tax credits for our charitable donations. There remain enough of us to assemble on a weekly basis for worship.

But the truth is that it does affect us. It affects our reputations. It affects how freely we talk about our Christian faith and the life of our church communities. It affects our ability to attract others to our fellowship. It affects the depth of commitment that many of our members feel to this institution. Perhaps more importantly, it subtly affects the security of our own convictions. For in the face of waning popularity and outright challenge, we may well wonder, 'Do I really believe all of this stuff?'

Welcome to life on the margins of Western culture. Clearly, it's not a comfortable place to be, especially for those who remember the glory days of ecclesiastical influence or who think that if we could just change our approach, our advisory board, our incumbent or our bishop, our fortunes would be restored. In fact, the thought that the Church may well go from being tolerated in the present to being despised in the future is very depressing. And yet, this is the trajectory we would appear to find ourselves on.

As precarious and bleak as our prospects may seem to be, I want to suggest that this is actu-

ally the sweet spot in the sacred narrative God is in the process of writing. For it seems that it is chiefly in places of exile that God's people have found an enlivened faith and an effective mission. Rabbi Jonathan Sachs has recently reminded us that it was in exile that the Jewish people discovered that God dwelt outside Jerusalem. It was in exile that they learned that God was omnipotent enough to use Babylon as an instrument in the working out of his purposes. It was in exile that they realised that God would not break his word, however many times they broke their covenant with him. It was in exile that the Jews learned humility and



rediscovered their Torah, which became the heart of their renewed religious life. And, as St. Paul would later discern, it was out of exile that God would preserve 'a remnant, chosen by grace', his Church (Romans 11.5).

This past year in the Diocese we have been engaged in a frank assessment of the well-being and vitality of our congregational life. This month the Executive will gather to discuss the matter of 'rationalization', which we have defined as 'the cultivation and direction of our resources and capacities to develop and sustain healthy parishes in Algoma'. It will be an opportunity for us to hear about and evaluate the results of the assessment process. It is already clear that we have been blessed in the Diocese with faithful leadership and devoted, loyal members. Ministry is taking place. We are not in financial distress. God has been good. But the future is worrisome, and it is hard to know how best to position ourselves when we sense that we are being pressed further into the margins.

I would ask your prayers for us as we assemble. We will need many things: insight, patience, charity, and hearts capable of joy and grief as we listen to stories of optimism, discouragement and anxiety. But most importantly I would ask for you to pray for a deeper faith; faith to see God at work in our exile, and for the wisdom to make decisions that are for the 'welfare of the city', even when that city would seek to ignore us.

+ Stephen Andrews

Stephen Andrews
Bishop of Algoma

Pancakes and football

By the Rev. Richard White

How should Lent begin, with a Shrove Tuesday no-holds barred football match? How about beginning it with a pancake race? This is how two English communities celebrate Shrove Tuesday, and their celebrations are linked to Church History.

It's the 12th century. French-born Henry Plantagenet is on the throne of England. He's fiery, ambitious, and knows what he wants. Chiefly, he wants the Church to be his tool. The Archbishop of Canterbury, Thomas à Becket, a childhood friend will have none of it and resists Henry's bullying. Henry explodes over the opposition from this insolent and incalculant cleric, and shouts out "Will no one rid me of this turbulent priest?" or words to that effect. His henchmen brutally murder Becket on the steps of the altar of the cathedral. It's December 29, 1170.

The 12th century was an age of contests; contests of will, contests over titular authority, contests over the territorial supremacy of continental Europe, and of course contests within the Church hierarchy. It was the age where muscle determined lordship. It was the age that would lay the groundwork for the Crusades. And at some point in this age of great conflicts, the bloody sport of mass football was birthed and quickly adopted by the Church as a suitable way to kick off Lent: Shrovetide Football.

Shrovetide Football is a type of "mass football." It isn't played on a field. It has no referees or rule books. Teams don't even wear team jerseys. Teams don't even score on the opposing team's goal. There are no goals or goal posts. The only regulated piece of equipment is the ball. The ball looks like a very large soccer ball. It's filled with cork to keep it afloat through the bogs, ponds, streams and rivers between the opposing sides. The game has few rules because it's a battle, a slug match between two masses of people to

see which group can run, shove, kick, or carry the ball from a neutral middle ground, home. Home could be a neighbouring village or a different district in the same village. Shrovetide match can become quite violent.

The town of Ashbourne Derbyshire continues to play this game each Shrove Tuesday, and will play it again this year. The earliest recorded match was 1667, but the game itself has been around cen-

History Byte

turies before that. It has also been outlawed at various points in history and deemed an inappropriate way to begin the Lenten season. A clip of the Ashbourne Shrovetide Football game is on Youtube, as are clips from Shrovetide games in other English villages.

More civilised Anglicans associate Shrove Tuesday with pancakes. Olney is a small town a hundred kilometers north of London. Music historians know Olney as the parish town where former slave ship captain the Reverend John Newton penned *Amazing Grace* and compiled our earliest Anglican hymn book. Artisans know it as a lace-making centre. But it is the originator of the Shrovetide Pancake Race, and several villages have copied their model.

We could imagine how the race began. It's the early 1400s. A "Shriving Bell" rang out to signal the start of the Shriving church service, a service of repentance and liturgical absolution to start off the Lent season. But some of the Olney housewives were still trying to fry up the excess flour and fats that had to be consumed before Ash Wednesday. But on one such day some ill-prepared housewife or two left their village huts, running to the church, frying pan in hand, desperately flipping their crepes as they went. Since 1445 Olney has celebrated a

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40 years of marriage celebrated in Thunder Bay

By Dale Sparkes

In celebration of their 40th wedding anniversary Rita and Stephen Ash sponsored a dinner at St. John the Evangelist Church, Thunder Bay, on Sunday, January 26, 2014. They invited parishioners St. John's as well as all those who utilize St. John's Cupboard program. Parishioners made a freewill offering honouring the anniversary celebration with all proceeds going to the Cupboard support fund.

The Ash's provided a menu of turkey, ham, scalloped potatoes, peas and carrots, rice pilaf, pasta dish, stuffing, salads, and fresh buns. Dessert was homemade pie and ice cream. Coffee, tea, and juice were offered for refreshment. One hundred and sixty three meals were served. Many new acquaintances were formed and Rita and Stephen Ash received many gracious compliments.

Reflecting on the day, Mrs. and Mr. Ash commented: "We had the most wonderful day, sharing in

a meal that got everyone sitting down together. When that happens, it gives people a chance to get to know each other in a very special way. We had a very unique experience that will stay with us, and we will hold it very close to our hearts. We would like to take this time to thank everyone who made this event happen."

St. John's Cupboard offers two days basic food supplies to families in need and it operates every Sunday except the first Sunday of each month. A minimum of five volunteers operate the Cupboard each week providing service to as few as 30 and as many as 120 on any given Sunday. In 2013 the Cupboard provided food to families totalling approximately 19,800 meals. Rita and Stephen Ash's anniversary celebration provided \$920 to the Cupboard fund. It will be used to purchase food supplementing that donated by parishioners, anonymous givers, and other churches.



SPECIAL ANNIVERSARY: Stephen and Rita Ash invited parishioners from St. John the Evangelist, Thunder Bay to join them for a dinner at the church held on Sunday, January 26, 2014 in celebration of their 40th wedding anniversary.



DINNER IS SERVED: From left are pictured Brenda Watts, Bruce Adderley, Marilyn Chisholm, Vicky Kosny-Fletcher, Jim Bolt, and Sharon Sparkes serving dinner held at St. John the Evangelist, Thunder Bay on Sunday, January 26, 2014 in celebration of the 40th wedding anniversary of Rita and Stephen Ash.



110TH ANNIVERSARY: Christ Church, Windermere will celebrate its 110th anniversary in 2014. In the above photo, taken at the vestry meeting of the church on Saturday, January 18, 2014, are pictured from left, Conrad Tucker, Rector's Warden, Susan Benson, Deputy Warden, Fr. Robert Clubbe, and Rick Terry, People's Warden. Special events are being planned to mark this anniversary, including the Annual Strawberry Social around the end of June and Heritage Sunday on August 10, 2014.

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Canon Tipping was the first rector of Christ Church, North Bay

Continued from Front

early years were spent in Southern Ontario. There he worked variously in farming, retail, as a butcher and then in 1944-1945 in the military. Then on the strength of a princely sum of \$85.00 in a bursary and a lot of hard work, he studied theology at Huron College for three years.

In 1953, the young man was ordained by Archbishop William Wright. He was sent as a curate to the Cathedral where he literally underwent "trial by fire" as he helped with the reconstruction of the Cathedral after a major conflagration. The handsome curate with the golden voice caught the attention of the attractive young woman, Joan Perry, and they were married. Eventually they would welcome three children, Leslie Anne, Missy and Bob.

After four years in Sault St. Marie, they came to North Bay in 1957. It was then Canon Tipping became the founding rector of Christ Church and built the church. During that time, he also served as Chaplain for the Algonquin Regiment stationed in North Bay.

The call of the military was strong and he and his family left

North Bay in 1963, when he re-joined the armed forces as a chaplain. The years of travel and adventure then began, as his service took him to many places. He served in the Pacific Ocean arena, the Queen Charlotte Islands, London, Ontario and then four years in Germany, four years in London as Base Chaplain, and four years at Bagotville, Quebec although he couldn't speak French. He commuted while Joan remained in London with their children. Mrs. Tipping and family joined him for two years in Nova Scotia at the Base, four years in Ottawa, based at Rockcliffe and six and a half months in Israel with UN Protection Force. After that posting, he filled in around Canada until "retirement" at 55.

Never one to be without a purpose, he began yet another career with Corrections Canada, serving as Chaplain at Archambault Prison in Montreal, although he still couldn't speak French followed by three and a half years at Warkworth Prison near Belleville. After seven years he "retired" again at 65, although he continued to serve as an interim priest in the Diocese of Montreal.

Joan and Murray Tipping had

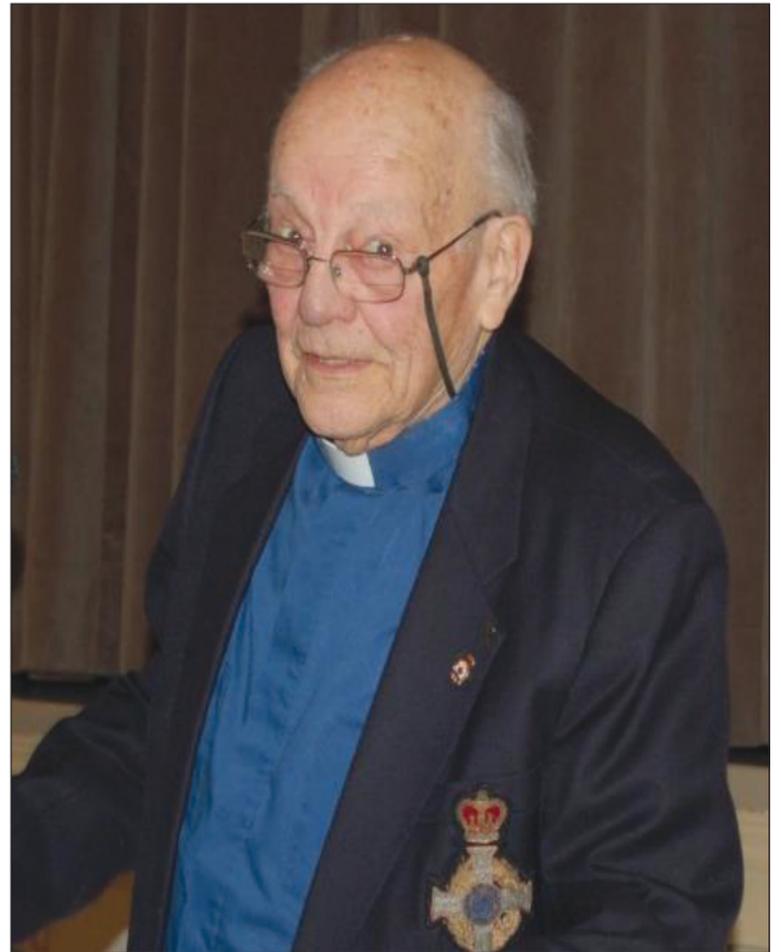
purchased a cottage in North Bay in 1974. When they retired for the last time, they made North Bay their home. Sadly, during these years they lost their daughter Leslie Anne to cancer.

Canon Tipping reminds us that Les Peterson, who would become Bishop Peterson of Algoma, succeeded him at Christ Church. The young men had been roommates at college! Serving in the Holy Land was one of his best experiences, he remembers; he could see The Skull where the Crucifixion took place and Jesus' tomb. He is happy to have celebrated Eucharist all over the world.

Christ Church, North Bay has been blessed as he has continued to serve faithfully as Honourary Assistant. His deep sense of the holy, his wonderful voice, wry sense of humour and unfailing wisdom have been precious gifts to our church family. His many contributions to the greater church were recognized when he was made a Canon of the Diocese. All are filled with joy to celebrate this day with him!

May you be filled with God's blessings and joy!

Congratulations Rev. Canon Murray Tipping



SERVANT OF GOD: Rev. Canon Murray Tipping was honoured at a celebration of the 60th anniversary of his ordination to the priesthood held at Christ Church, North Bay on Monday, December 16, 2014.

The Grace Foundation

The Grace Foundation would like to remind Parishes within the Diocese of Algoma that The Grace Foundation was established with the purpose of providing financial resources to parish churches in Algoma in support of individual education and parish programs. The prayer of the anonymous donor who established the foundation was, "to assist individuals to become better prepared to live and think like Christians" so they "would be able to speak with Christian conviction and Biblical literacy to the secular world."

The Foundation supports a wide range of activities within the Diocese of Algoma such as group projects and individual educational undertakings. Theological studies from undergraduate to doctorate levels have been supported at such schools as Wycliffe, Thornloe and

Toronto School of Theology. In addition, studies in Bereavement training, LTI, Wholeness Through Christ, and Transitional Ministry training have been supported. Parish requirements for Alpha materials, Divorce Care programs, Internship training, and a Summer Outreach chaplain have also benefited through the Foundation.

The Grace Foundation is a private foundation and registered charity administered by a board of three trustees. The Foundation may be contacted by writing to: The Grace Foundation, 20 Riddle Court, North Bay, Ontario P1B 8S6, or by e-mail to dcarney@cogeco.ca.

APPLICATION FORMS for educational assistance or projects are available from the postal address above, or by e-mail at dcarney@cogeco.ca.

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.



FUN EVENT: A 'Messy Christingle' was held at Holy Trinity, Sault Ste. Marie on Friday, January 31, 2014. Fun, Food and Fellowship was had by all.

Start of festivals lost in history

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Shrovetide Pancake Race. It will do it again this year. Women, dressed in period costume with aprons and head coverings run from the centre of the village to the Church of St. Peter and St. Paul flipping pancakes as they go, a distance of 380 metres. The prize is a kiss from the church

verger and the notoriety that comes with it. Olney has added a feature not shared by other pancake races. The women of Liberal, Kansas have sent over women to compete against the Olney women for many years. Youtube has several clips of this, and other English pancake races.

The exact details for the start of

these two festivals is hidden in the mists of history. Who the clergy were who gave the first blessing to the idea of football or pancake racing may never be known, but for many villages across the United Kingdom, Lent doesn't begin with a shared pancake supper, it begins with a competition. How does your parish kick off Lent?

Contact

The Algoma Anglican

at our E-mail address:

anglican@muskoka.com

Hollow me

By the Rev. Bob Elkin

I can live like a king on my income but unfortunately I can only do it for about two hundred days a year which does leave a bit of a gap. Being a proactive sort of guy, I waltzed down to the library and came back with a million books on budgets and finance and money management and all that sort of stuff. You can always tell what's on my mind by what I'm reading.

When I'm trying to lose weight I load the house up with cook-books. When I'm tired of winter and longing for summer every flat surface is covered with books about camping and fishing. When novels like *Lolita* featuring old guys running off with young women turn up, my wife starts watching me a little more closely. Anyway, most of the financial books were of no help. Advice like: "Start putting away a hundred dollars a month when you turn twenty five" doesn't really cut it when you're forty some odd years past that landmark but others did offer food for thought.

A senior ladies investment club produced a book that pointed out that great big savings are better than little tiny ones. I know that sounds like a no brainer but we often fall for the allure of the instant reward of clipping coupons, for example, and then go car shopping and buy the first one we look at that offers easy terms. They pointed out that a thirty year, four and a half percent mortgage will save you a fortune over a thirty year six percent mortgage but you have to work at it to get that lower rate. Good point! You've got to clip an awful lot of coupons to save that kind of dough! Think big, save big.

That same kind of thinking easily transposes into other areas too. Most of us are aware of climate change issues, for example. The weather is getting more and more unpredictable with mega storms and catastrophic climate events happening with greater frequency. According to the news, California seems to have run out of water. Forest fires devastate huge areas in many places of the world every year. Floods and landslides kill people, destroy towns and violently rearrange the landscape. My main actions toward solving these

problems seem to be that I try not to use plastic bags and I recycle tin cans and newspapers. You've got to give up a lot of plastic bags and recycle a lot of tin cans to halt or reverse climate change! Surely there are bigger things to be done that will have a greater impact?

And then there's the people! You can't pick up a newspaper or turn on the TV without getting stories and seeing pictures of refugees. Refugees from war. Refugees from famine. Refugees from persecution. Even refugees from climate now with a lot more of

Letter from Bob

those to come in the not so distant future. My response? Some donations to Primate's World Relief and a line or two in the prayers. For shame! Forty years ago the Vietnamese Boat People had us forming sponsorship groups, bringing over families, helping people settle in, finding them jobs and getting their kids into school.

That was some of the most important work and exciting times in my life and in the lives of many of us. Where did that all go? Surely we haven't become that apathetic and that uncaring?

And the church! Have the big issues of Christianity really turned out to be nothing more than a preoccupation with sexual orientation and a search for the path to orthodoxy? If so then I've backed the wrong horse. Surely the Sermon on the Mount has more to say to us than that? Surely Christ's words that "as you did it for the least of these you did it for me" is relevant today? Let's get some fire in the belly! Let's aim for something worthy of the body of Christ.

In his poem *The Hollow Men*, Eliot concludes:

This is the way the world ends
This is the way the world ends
This is the way the world ends
Not with a bang but a whimper.

Christians believe he's wrong, that it will end with the coming of the kingdom so I guess the question is: And what will God find us doing?



NEWLY ORDAINED: Pamela Rayment is pictured with Rt. Rev. Dr. Stephen Andrews following her ordination to the priesthood on Saturday, December 21, 2013. The service was held at St. John the Evangelist, Sault Ste. Marie.

St. Matthew's, Sault Ste. Marie shows true fellowship

By Phyllis Walls

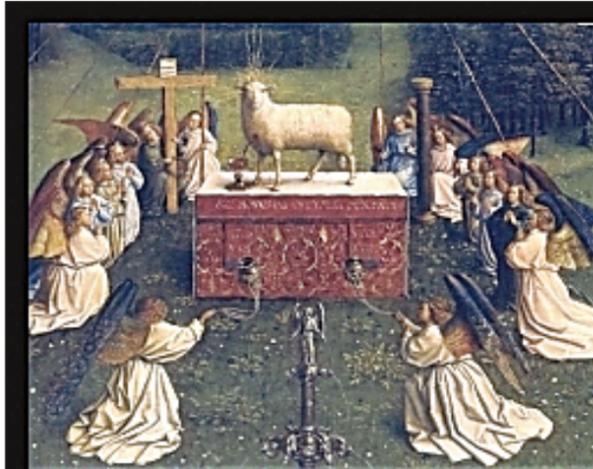
The congregation of St. Matthew's, Sault Ste Marie showed what true fellowship is during November and December 2013. In September, a severe rain storm caused significant damage to St. John's Church, Sault Ste. Marie, Memorial Hall and rectory. For one thing, all the furnaces were damaged and had to be replaced.

After conducting services in the church with heaters blazing and the congregation bundled in coats and scarves, it was realised the congregation could no longer hold services there. That was when Rev. Patrick McManus and the congregation of St. Matthew's invited the congregation of St. John's to share their facilities and worship with them. The people of St. John's were welcomed with open arms. A photo of the church's Ascension Window was put on the front

of St. Matthew's bulletin to help make everyone feel more at home.

Sides people, readers and intercessors from each parish shared responsibilities. Rev. Patrick McManus and Rev. Pamela Rayment preached the homily on alternate weeks. Following the service there was a time of fellowship with refreshments provided by both congregations. By the third weekend of December, with new furnaces in place, the congregation St. John's was able to return to the church. All want to express gratitude to Rev. McManus and the congregation of St. Matthew's for coming to the rescue making everyone feel so welcome in a time of turmoil.

At this time the people of St. John's would also like to thank all the parishes who were supportive not only with ongoing prayers, but with financial support as well.



Cranmer Theological Conference

*"Do Dogs Go To Heaven?
The Afterlife in Christian Thought"*

Tuesday, May 13 to Friday, May 16 2014
Sudbury, Ont.

James McShane, Dean of Algoma

Robert Derrenbacker, President of Thorneloe U.

...and more!

FOR INFO: SAINTDUNSTAN.CA

The Bishop has a blog!
It is called 'benedictus benedicat'
You can find it at
<http://stephenalgoma.typepad.com/benedictus-benedicat/>

Algoma Cycle of Prayer

Saturday, March 1st - World Day of Prayer

Sunday, March 2nd – 8th Sunday after Epiphany

Parish of St. Joseph and St. George

Holy Trinity, Jocelyn

St. George's, Echo Bay

The Chapel of the Intercession, Llewellyn Beach

Mr. Pat Brown - Lay Pastor & Administrator
The Rev. Rosalie Goos 9Hon.)

Wednesday, March 5th – Ash Wednesday

Retreat Houses

Maison Dieu, Bracebridge

Retired Clergy

Pray for the retired clergy in your deanery, many of whom continue to assist in parishes. We thank God for their dedicated service to Christ and the Church.

Observance of a Holy Lent

Through self-examination, penance, prayer, fasting, almsgiving, and by reading and meditating on the Word of God. BAS 282

Sunday, March 9th – 1st Sunday in Lent

Parish of Western Manitoulin

All Saints, Gore Bay

St. John the Evangelist, Kagawong

Great Spirit Island Parish

St. Paul's, Manitowaning

St. Francis of Assisi, Mindemoya

Holy Trinity, Little Current

The Rev. Sherry De Jonge

Sunday, March 16th – 2nd Sunday in Lent

Northern Lights Parish

St. Paul's and St. John's, Haileybury

St. James', Cobalt

Christ Church, Englehart

The Ven. Linda White

Sunday, March 23rd – 3rd Sunday in Lent

Parish of West Thunder Bay

St. James', Murillo

St. Mark's, Rosslyn

The Rev. Nancy Ringham

The Rev. Canon John Jordan (Hon.)

The Rev. Canon Paul Carr (Hon.)

Sunday, March 30th – 4th Sunday in Lent

Pray for Anglicans in the community of Garson and for the leadership of the Rev. Doug Prebble.

The king and the monk

By the Rev. Peter Simmons

In our last installment, St. Columba had died at Iona in 597 A.D. We also remember that Paulinus' mission brought Christianity to Northumbria. In 633 A.D., Penda, King of Mercia, entered into an alliance with Caedwalla, King of the Britons. They defeated Edwin in battle at Hatfield Chase. Northumbria was subsequently divided into two kingdoms: Deira and Bernica. Osric, cousin of Edwin came to rule Deira while Bernica fell under the authority of Eanfrid, son of Ethelfrid. Both of these men had been exiled to Scotland. While there, they became Christians, only to relapse to their previous beliefs. Within a brief period of time, the harsh and brutal Caedwalla killed both men, becoming sole ruler of Northumbria. Enter Oswald.

Oswald was the brother of Eanfrid. He was a devout Christian, who while in exile with his family, had received the Faith from Scottish missionaries. He was intent on returning the people of Northumbria to Christianity. In 635 A.D., Oswald raised an army of Christians bent on engaging Caedwalla in battle. Before the conflict, he placed a wooden cross

in the ground before which his troops knelt, praying for divine help. Caedwalla fell to defeat before Oswald's forces and Oswald ruled a united Northumbria. Christianity had returned to the kingdom.

Given the influence of the Scottish missionaries in his life, Oswald turned to the Scots for help. He invited Segenius, Abbot of Hy to undertake the mission at hand.

Anglicanism

In his stead Segenius sent Cormac, a monastic, who it must be said, was not the right person for such a mission. He did not have a good rapport with the people of Northumbria. Debate ensued as to what should be done in response to Cormac's lack of success. Bede tells us Aidan, an Irish monastic, was critical of the approach taken by Cormac. He believed Cormac had been too severe, not accepting of the people and felt he would have had a more positive response to the Faith if he had been less demanding and kind.

Bede tells us Aidan was gentle and pious. He set out and made

his way to Lindisfarne, an island off of the northeast coast of England. He was a man who engaged everyone he met, rich or poor, believer or nonbeliever. Aidan never wished to gain riches, rather he shared with the less fortunate. Legend has it Aidan received a horse from King Oswald as a gift. On one of his many journeys, he encountered a poor soul seeking help. Without hesitation, Aidan gave the horse to this man.

The relationship between Aidan and Oswald was close and mutually supportive. Given English was not Aidan's mother tongue, Oswald frequently acted as his interpreter. The mission to Christianise Northumbria thrived under Aidan. The monastery at Lindisfarne flourished. Once again turning to Bede, he records that many were baptized, and a number of churches were built. During his reign, Oswald gave land for the establishment of monasteries. Following Oswald's death in 642 A.D., Aidan retained a good relationship with his successor, Oswy. Aidan, faithful servant of God, died near Bamborough in August of 651 A.D.

To be continued.



COFFEE ANYONE?: Every Friday parishioners from the Church of the Redeemer and the community gather for coffee and a muffin, or two. Pictured are from front left are Bob Goodhall, Terry Einarson, Fred Neal and Ted Rason. On the right side of the table are Lynne Preston, Arlene Cleaver, Mary Beley, Wayne Campbell and Donna Campbell.

Making submissions for publication in the Algoma Anglican?

1) Articles: If you're sending articles, we prefer to receive digital files. Our first choice is to receive attachments in Microsoft Word. Our second choice is for material to be pasted into the body of the E-mail message. Do not send WordPerfect attachments. We do not use WordPerfect in our production department.
2) Photos: If you're using a 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.

E-Mail address: anglican@muskoka.com

Register for One-Week Theology Courses
for credit or audit from
Thorneloe University

June 9-13 – The Cathedral of St. Luke (Sault Ste. Marie, Ontario)
The Writings of Paul
Instructor: The Rev. Dr. Robert Derrenbacker

June 23-27 – Thorneloe University (Sudbury, Ontario)
Themes in Indigenous Theology
Instructor: The Right Rev. Mark MacDonald
National Indigenous Bishop (The Anglican Church of Canada)
and World Council of Churches President
(free accommodation in the Thorneloe Residence for out-of-town students)

July 14-18 – Holy Trinity Parish (Cochrane, Ontario)
The Four Gospels
Instructor: The Rev. Dr. John Harvey

For more information: www.thorneloe.ca/theology
e-mail: tcast@thorneloe.ca or call: (705) 673-1730 x103



THE HISTORY AND CULTURE OF CUBA: A group of 27 women including 24 from the Temiskaming Deanery and one from Algoma Deanery went on a winter retreat to Cuba in mid-January. The theme of the retreat was 'Growing Strong as a Woman of Integrity!'. The ladies all enjoyed a historical and cultural tour of Havana, much laughter, good fellowship, worship and prayer, as well as a break from our Northern Ontario winter. The retreat speakers were Sharon Gernon formerly of Holy Trinity, Sault Ste. Marie, and Ven. Linda White. Music was organized by Kate Scott of Northern Lights Parish. Rev. Joan Locke led the service of Compline each evening of the retreat, which was a new experience for some, and much appreciated by all the ladies. The trip was organized by Ven. Linda White.

Access to books and education a right for all

By Charlotte Haldenby

When my sister's two grandchildren come to visit, Elly, age three, immediately grabs a book from her shelves, and cuddles up to the nearest adult, lucky me, and snuggles in for a story. Isabella, meanwhile, heads for the art supplies to print and draw a story of her own for me to read. Because she sometimes wants to use words she's heard but not seen, some of the spelling is wild but if I sound it out, I can figure it out. These girls, as they tour around the family, are used to seeing books and magazines everywhere, and they're used to and insist on three stories before naps and three stories, or even chapters at night. They also go to their township's recreation centre, which has a library. They will be good readers and writers, and speakers. They will use words well and with good grammar because they're so in touch with language.

Now how about the little girl coming into Junior Kindergarten, who doesn't know her letters and has never been read to because no one has time or there's no money for books or the library's too far away? It doesn't mean she's not smart, because by Christmas she's caught on to the basics. But why bother? Except at school, who cares?

Technology is great, but you still need to read, and if you want to get a job, you need to write well. The young teacher in our family evidently has to fight

Looking at the World

with some of her students to get them to write in proper sentences without those wild LOL acronyms. "But you know what I mean, miss!" Yes, she does, but it is hard to make them see that at university or in the labour force, these may not be the best form of communication. Using them may cost you marks or opportunities, especially if your intended audience doesn't know all the latest short forms.

When I was in Pakistan in January 1996, the country was pretty calm, except for the World Cup Cricket tournament that India and Pakistan were hosting together! I did once find myself seated on a plane surrounded by the West Indies team. This was because the airport staff knew that way I would not create any problem with fundamentalist Moslem men, for travelling unscarfed and without a male relative.

In Islamabad I stayed at a small hotel with a delegation of women from what was then the North West Frontier Province. Led by the doctor's wife, they had come to persuade the government to build a school for their community. In traditional hospitality they took me into their evening conversations. There they dressed in

beautiful traditional clothes with scarves around their necks but not up around their faces, until they went home to their province which is one of the more traditional parts of Pakistan.

But this was just before the Taliban became the force in Afghanistan. And this was a year before Malala Yousafzai was born in the North West Frontier Province. In Canada we never heard of this amazing girl until disaster struck her and the Taliban tried to kill her in her mid-teens.

But by then she was already known throughout Pakistan as a

"She and her best friend stretched themselves competing to be top of their classes."

girl who spoke up for education for girls. Her dad, a teacher himself, had started several schools, trying to raise enough in fees to pay his teachers, and sometimes adding in able students who couldn't pay. Malala at an early age was like Isabella now, just wanting to learn to read and write and speak about everything. She and her best friend stretched themselves competing to be top of their classes.

The growing Taliban movement spreading into Pakistan became quite upset with her father for allowing boys and girls

to study in the same classroom. In order to keep his schools going, he split them up. But when it came to their demand that there should be no schools for girls, he just couldn't follow that. His wife had barely learned to read "back in the old days". Malala was already writing a blog for an outside journalist about what it was like to live in an area where the Taliban was gaining control. She was also winning oratorical prizes. How could he shut her down? And don't girls need to be educated, in a society that, for example, needs women doctors to look after female patients?

And didn't Malala and her friends all want to be teachers and doctors.

He was a strong leader against the Taliban's influence on his own, facing threats to family and friends, but like all good parents he wanted the best for all his children, and that meant education for Malala. And so, the way the Taliban hoped would stop her and hit him hard was to have two men come on her all-girl school bus, asking "Which one is Malala?" They shoot her in the face.

But it didn't work. A remarkable chain of medical and political connections stepped up and she got the best medical care possible, even though it meant leaving her precious Swat Valley, and not seeing her family for a long time. Journalists stepped in and brought her to world atten-

tion. Just imagine one of our girls getting on the bus, after aching her exam that morning, and being almost killed, just for speaking up for education for girls. This is so wrong, and most Moslems will tell you education for girls is not forbidden by the Koran. I'm sure you've seen her interviewed, when she spoke at the UN or was nominated for the Nobel Peace Prize. She is an amazing teenager, and spokesperson for the 57 million children world wide who are not in primary schools, 32 million of them girls.

Read *I Am Malala*, and make sure it gets to every teenager you know. They will laugh at her fun with her brothers, as she is a very real young person. But they will also be inspired to take up her challenges and their own. The power of one. "Once I had asked God for one or two extra inches of height, but instead he made me as tall as the sky...By giving me this height to reach people he has also given me great responsibilities. Peace in every home... Education for every boy and girl in the world." These are Malala's dreams, and surely ours too.

And as a small part of that big dream, make sure all the children wherever you live have access to books. This can be through a school library, public library, even a back-of-the-church library. Healthy families can grow by reading together, and we can all participate in Malala's dream.