

## Taking a stand with the women of the world in Manhattan

By Ellen Duffield

Dedicated to Corrine Gehrels

*Editor's note: The following, written by Ellen Duffield, a parishioner of the Church of the Redeemer in Rosseau, is an overview of the 58th session Commission on the Status of Women took place at the United Nations Headquarters in New York from 10 to 21 March 2014.*

The flags of one hundred and ninety two nations were being raised outside the window as we gathered to worship. It's hard to describe in words the impact a few days can have on you. In this case, the experience of being a delegate with the Anglican Women of Canada at the UN Commission on the Status of Women meetings in Manhattan.

While I can laugh and cry with the best of them, I don't normally weep for days on end. But in this case I did. They were Tears of thankfulness for being able to participate in this significant event: Tears of sadness at the stories and statistics that seeped into every conversation: Tears of hope seeing the thousands of delegates, from every corner of the globe, who had travelled to speak on behalf of the marginalized women they represented: Tears of wonder at what was one of the most, seemingly at least, democratic processes of gathering information and establishing priorities that I have ever had the privilege to observe.

For I went as an observer, or at least that is what I thought I was doing. As a newbie from a little village on the cusp of northern Ontario, I doubted that I would have much to contribute. Yet, when I joined the Ecumenical women from all over the world who had gathered at the United Nations Church Center, we were joining the long, rich history of church women and girls speaking up for the marginalized. And I found myself speaking up too. It was almost impossible not to.

**Commission on the Status of Women**

To understand the significance of these meetings it is helpful to understand some of what has gone before. In 1945, while only four of



**FLAGS OF THE WORLD:** Flags from almost every country of the world are raised each morning outside the United Nations in New York as people from all nations gather to discuss strategies for development, peace and equality. Walking past them each day is a powerful reminder of the importance of the issues under discussion. Millions of people are affected by gender injustice and the resulting implications for the community.

the 160 signatories of the UN charter were female, they managed to ensure the word "women" was included in the document. Doing so guaranteed that equality was core to the UN mandate. One year later the Commission on the Status of Women (CSW) was established to address issues such as violence against women, health care and education for girls and women, and female participation at the decision-making tables of the world.

Their first task was discovering the worldwide status of women since no comprehensive data had yet been compiled.

In 1963 the General Assembly asked the CSW to draft a Declaration on the Elimination of Discrimination of Women, a document that was ultimately adopted in 1979. Realising the magnitude of the issues 1975 was designated International Women's Year. Following up on the recommendations presented

at a landmark World Conference in Mexico 1976-85 was set as the Decade for Women: Equality, Development and Peace. The three were seen then, and have since proven to be, interdependent. Surely a decade would be sufficient to address the issues.

**Platform for Action**

In 1995, the largest gathering of government, NGOs and media representatives ever, gathered to meet

*See People – p. 5*

### Inside Algoma



#### Annual Lenten retreat held in Thunder Bay

Two Thunder Bay churches hosted the annual Lenten Retreat on Friday, March 28 and Saturday, March 29, 2014. The Collect for Purity was the theme of the retreat.

*See p. 4*



#### Baptism and more at St. Mary's, Nipigon

From a baptism, a retreat, a Lenten Bible study and movie nights, St. Mary's, Nipigon has been a busy and active community of faith.

*See p. 8*

#### Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Monday, May 12.**

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## Provincial Council meets in Toronto

By the Ven. Peter Symth

*Editor's note: The following is report on Provincial Council held in Toronto on Monday, March 24, 2014*

The Council of the Ecclesiastical Province of Ontario that meets twice a year in Toronto is made up of representatives: a bishop, cleric and a lay person from each of the

dioceses of Algoma, Ottawa, Ontario, Huron, Niagara, Toronto and Moosonee. The Council meets in the shadow of the office and bank towers. A voice crying out in the wilderness that is being heard as we work in collaboration with each other. I was chosen from the Algoma representatives at Provincial Synod in 2012 to be on the

Council, although I think the fact that the other clergy were taking a washroom break at the time stood in my favour.

Being on the Council takes time to become familiar with the work and find your voice. I have become aware of how little people in the pews, be they clergy or lay, know about the work of the

Council. In light of this, I thought I would share some good news with you.

The Council meetings are where we receive updates of the work being done by committees such as OPCOTE, Ontario Provincial Commission on Theological Education. It is the only one of its kind in the Anglican Church

of Canada which looks at matters like continued education, student debt, competencies for ordained ministry and teaching in the north. Funds are also allocated to theological educational institutions.

A report made at the recent March 2014 meeting on the use of multi-media in the dioceses

*See Many – p. 4*



Diocese of Algoma  
Anglican Church Women

DEVOTIONS FOR MAY



Even though Holy Week has come and gone for another year, let us remember Palm Sunday and the jubilant crowds waving green palms the day Jesus rode into Jerusalem on a donkey. A Bible Dictionary tells us donkeys were common both in the wild and domesticated states during biblical times:

• “the Lord answered Job out of the whirlwind:” and “it ranges the mountains as its pasture, and it searches after every green thing.” Job 38:1 and 39:8.

• “Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. Zech. 9:9

This prophesy is repeated in all the four Gospels and is alluded to in a poignant poem by Gilbert Keith Chesterton:

When fishes flew and forests walked  
And figs grew upon thorn,  
Some moment when the moon was blood  
Then surely I was born;  
With monstrous head and sickening cry  
And ears like errant wings,  
The devil’s walking parody  
On all four-footed things.  
The tattered outlaws of the earth,  
Of ancient crooked will;  
Starve, scourge, deride me: I am dumb,  
I keep my secret still.  
Fools! For I also had my hour;  
One far fierce hour and sweet:  
There was a shout about my ears,

And palms before my feet.

Remember Maundy Thursday and lighting the new Paschal Candle in the garden and bringing the New Light into the darkened church for waiting candle hands to receive “The Light of Christ”. Remember the humbling ceremony as our feet were washed by the priest, the same way Jesus washed the weary sandaled feet of his disciples, so hot and tired from walking dusty roads. Remember the Service of Holy Baptism, The Holy Eucharist and the Stripping of the Altar and the impending starkness, leaving a lonely veiled cross.

Remember Good Friday and reading through the gut wrenching account, there is no other way to describe it, of Jesus’ crucifixion. Sometimes children are confused as to why Good Friday was called good; just like one of the little cave men in a cartoon strip a friend sent me: “I hate the term Good Friday. Why? My Lord was hanged on a tree that day. If you were going to be hanged on that day, and he volunteered to take your place, how would you feel? Good. Have a nice day” said the second little man walking away.

Remember how staunchly and prayerfully we took our turn, sitting around a single lighted candle as we participated in the Holy Saturday Vigil until early Easter Sunday morning when: A sunbeam rolled the stone away  
From off the grave of murdered love,  
And from these walls of bone and clay

There rose by miracle a dove.  
It gave a little joyous cry  
And flew, all light and free from pain:  
Nor can I coax, for all I try,  
It back to death with me again.  
By Fred Cogswell

Then arising from bed for the first Easter Day service, we saw the Morning Star in the dawning eastern sky:

“I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.” Rev. 22:16.

Then as we drew nearer to Church we heard the bells heralding the joyous Easter morn. We associate so many things with Easter, the empty cross, the stone in front of the tomb and the morning star. And let’s not forget all those Easter eggs because *The Little Egg Book* says: “in part the Christian Church adopted the egg as a symbol of creation and of resurrection and even Saint Augustine said it represented the rolling away of the stone from the sepulcher.”

He is risen, He is risen indeed, Alleluia!

Pam Handley, Diocesan ACW Devotions Chair.

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*Grass of Parnassus*, 1946  
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DIOCESE OF ALGOMA ACW  
ANNUAL MEETING  
in Sault Ste. Marie - May 26th to 28th, 2014

OPENING EUCHARIST - ST. LUKE’S  
CATHEDRAL

Sault Ste. Marie - 7:00 p.m.  
The Very Rev. Jim McSahne Officiating and Presiding  
Following the service, Fawna Andrews invites everyone to Bishophurst for refreshments and a tour

CONFERENCE CENTRE AND  
ACCOMODATIONS

Algoma’s Water Tower Inn

Registration will take place on Monday, May 26th from 2:00 p.m. to 4:00 p.m. - Trinity Centre at Cara  
Community across the parking lot from Holy Trinity Church  
and on Tuesday, May 27th from 7:45 a.m. to 8:45 a.m. at the Water Tower Inn

An Optional Dinner will be held on Monday, May 26th at The Grand Gardens on lower Dennis St. at 5:00 p.m. The cost is \$15.00 payable with your registration form

Please carpool and bring your map!

The Registrar for the Annual is Judy Pratt, 88 Campbell Avenue, Sault Ste. Marie, ON P6B 3B4  
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Get together for food, fun, and fellowship

We cannot break  
our connection to  
God

By the Rev. Grahame Stap

I recently officiated at a funeral of a man who had separated himself from his family and in his mind from God. He had been diagnosed with terminal cancer and was given a maximum of three months to live. His brother called me and asked me to visit him in hospital. In the hospital I found a man deeply sorry for the wrong he believed he had forced his family to endure and at the same time very afraid to die.

We talked about our connection to God and to each other. We also talked about what was going on in his life and his approaching death. He told me he was estranged from his first wife and children. Estranged from his second wife and children, and from his brother. He was deeply sorry and wanted to make amends for any pain he had caused by his inability to hang on to relationships.

He wanted to go to all those he was estranged from and explain he truly was sorry. He was glad he had three months in which to do this. Together we planned how this deep desire could be accomplished. It was not to be. He died three days later and never got to make amends as he wanted to. I am not relating this to illustrate that we should not leave our desire to make amends until it is too late. I am relating this story to point out that he did make amends; God felt his remorse and his connection to God, was, without question made whole.

At the time of the funeral I was able, in my eulogy, to explain how much he had wanted to make

amends to all his family. After the funeral was over it was incredibly moving to see all sides of the family embracing and crying together. I know you might think it is a waste of a life to wait until it is almost too late to feel remorse for past actions but it is never too late. Our connection to God is always open to us even in the last moments of our lives.

In the Gospel of Luke there is the story of the four friends that, because of the crowds, lower a

Thoughts from  
Grahame

paralyzed man through the roof of a building to Jesus so He may heal him. When Jesus sees the man He does not say, “Pick up your bed and walk”. What He does say is “your sins are forgiven”. With this He heals the paralyzed mans relationship with God. It is only when the Pharisees say “by what authority do you say this” does Jesus say, “if you need a sign pick up your bed and walk”.

When we feel remorse for things we have done or not done the hand of God, through the sacrifice of Jesus, reaches down to us and fills our hearts with forgiveness. The difficulty is when we try to forgive ourselves for past actions. We must try to accept that we cannot change the past. We can only thank God for loving us so much that he sent Jesus to let us know that if we feel remorse we are already forgiven.

As always it is only my opinion.



# EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.  
Address: P.O. Box 1168, Sault Ste. Marie, Ontario. P6A 5N7  
The Right Reverend Dr. Stephen Andrews, Bishop  
Peter Simmons, Editor

## Letter from the Bishop

# Doing what you have to do

*Joseph took the body, wrapped it in a clean linen sheet, and laid it in his own unused tomb, which he had cut out of the rock. He then rolled a large stone against the entrance, and went away. (Mt 27.59f.)*

Although the signs of Jesus' imminent destruction were present throughout the course of his ministry, no one could have anticipated that trouble would come quite so quickly or have such devastating consequences. Some of his followers, no doubt, thought that Jesus would one day step into a telephone booth and emerge a conquering hero. Others probably expected that he would form his own, peaceful little sect or school, which might one day rival the dominant Pharisees. Yet to many others who were not political or religious junkies, Jesus was simply a loyal friend and confidant, whose presence and tender love became the centre of their lives.

The turn of events leading up to Good Friday was rapid and violent. There was little space to organise one's thoughts or try to make sense of the situation. For all of Jesus' followers, the world quickly turned upside down. Before they had the chance even to mount a defence for Jesus or to try to intervene, he was gone. Dead. Their leader, their teacher, their companion, the source of their joy and their hope. Dead. And with him died their dreams, their desires, their security, their purpose. An immense cloud of uncertainty hung over their future, over the worth of their very lives.

So it is that on Easter Even the prevailing mood among Jesus' followers is portrayed by the Gospel writers as sombre and subdued. One can imagine that they were still in shock, numb from the emotional upheaval of the past few days. They had probably not even got to the point of asking, 'What went wrong here?' or 'What do you suppose will become of us now?' They were still wrapped in a cocoon of bewilderment and grief where the logical faculties of the mind become short-circuited, and all that they knew for certain was that something terrible had happened, and that their lives would never be the same.

Some of us may be able to relate to Jesus' companions in a poignant way because we too have suffered a great personal grief or loss. We know that space of time when it feels as though our emotions have been frozen. We continue to perform the essential tasks of life, but we do it almost involuntarily, as if we were living life by rote. It is like the moment we cut ourselves. For an instant we know that we are hurt, and we grasp at the wound, but there is no sensation of pain. It is a moment of separation, where the mind and the body seem to part company, and we go through the motions without really being present in the tasks. We are spectators. We do what we must do.

It is here, in this sense of being lost and be-

reft, that we meet Joseph of Arimathea. Still confounded by the dizzying incidents surrounding Jesus' death, he made himself busy simply doing what had to be done. He arranged to retrieve Jesus' body, reverently wrapped it in a linen cloth, laid it in a tomb, closed the tomb and departed. His work was done. He did what he had to do. It was all that he could do, and no more.

It is appropriate, at times, that, deprived of sensible thought or passionate feeling, we simply 'do what we have to do'. We do not do it for a hope of reward, for there is no hope. We do not do it because we are asked or it is expected of us. We do it, even though we do not feel the energy or see the use. We do it only because it must be done, and when it is done we depart.

These moments are the voids, the hollow-periods of our experience of life. But let me tell you something else. They are also holy moments. They are moments filled with divine activity. These are the times when God himself honours our numb obedience, overruling not only our thoughts and emotions, but even the very forces of nature. We know this because on that first Easter Even, when Jesus' followers were utterly spent, Jesus himself was doing a mighty work. The First Epistle of Peter says that it was on this night that Jesus preached to the imprisoned dead (3.18). We do not know what this really means. It all seems so fantastic. But week by week in our Creeds we affirm its mystery. While Jesus' followers slept in the darkness of that cold night, he was accomplishing the cosmic redemption for which he had been sent.

So let us take heart. In the senseless, lethargic and disillusioning moments of our own cross-bearing vocation, we shall ultimately know the fruit of our redemption. When we go with him to the grave not because it makes sense, nor even because we feel like it, but because, as his followers, it is something we simply must do, we live in Holy Saturday. But Holy Saturday is not just the night of Christ's death and resurrection, it is the night of our own.

Fawna joins me in wishing you all a joy-filled Easter,

*+Stephen Andrews*

Stephen Andrews  
Bishop of Algoma

## They hid priests



PRIEST'S HOLE

By the Rev. Richard White

Bevel, square, maul, saw and iron ulna. "Little John" laid them out carefully and stepped back to review the plans rolled out on the floor. His task was to dismantle a tread in the grand staircase of Havington Hall and make a few modifications. Every job he did for the cause had a creative edge to it and this was artfully one of his best.

"Right," the little man said looking up at his hosts. "Imagine this. The tread's a door, see. I'll hinge it. That way Father Gerard or any other priest only has to pull open the top, slide through the step, push it shut, and stay nice and comfy in a hidden room under the staircase until trouble leaves. Provided you have food there for the bloke of course. Could be a long stay." They nodded knowingly. He unrolled a second drawing.

"Now look. Here's the beauty of this project. I'm inserting a box under the step just in front of the actual entrance. If Queen Bess's men think of pulling up the stair tread they will find this, right? Looks like a hidden treasure box now don't it? You and her ladyship can store a few of your personal valuables in it if you like. It conceals the actual door to the hole and the room."

The hiding place would be successful. Havington Hall near Birmingham, was owned by Catholic sympathizer, Humphrey Packington. It was riddled with hiding places for Roman priests being hunted down by Queen

Elizabeth's pursuivants. There were false panels, trap doors, a hidden passage to the cellar, a fake fireplace whose chimney was an entrance way to a hidden room, and a beam that was actually a door to a cubby hole in the wall. Nicholas Owen, or "Little John"

## History Byte

as they called the dwarf-like little man, remained the single most prolific builder of so-called priests' holes in English History. He was a Jesuit lay brother, a stalwart Catholic trained abroad, and he had a price on his head.

A day's journey to the northeast, an execution had taken place in the City of York. Thirty year-old Margaret Clitherow, a butcher's wife in the old part of the City, a mother of three had been caught by pursuivants, members of an elite force charged with finding priests' holes, Catholic clergy, and treasonous citizenry. An informant had spoken. Margaret was arrested, and dragged before a judge, where she quickly pled guilty to spare her family members from being tortured to extract evidence.

Her crime was that she had opened her door to Catholic priests being pursued and given them shelter. She had a "priest's hole" built into her the top floor of her house and an escape hatch

See "Little John" – p. 4

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# “Little John” built may priest’s holes

*Continued from p. 3*

through the attic. She was a Catholic sympathizer in a Protestant England invaded by Catholic missionaries and spies. Her sentence was swift, but her death was slow. She was laid face-up on the ground. The offending oak door to her house was laid over her and massive stones were slowly piled on top until she was crushed to death. As her ribs cracked she cried out, “Jesus! Jesus! Jesus! Have mercy on me.” It was Good Friday 1586.

It was a precarious time to wave the flag of your religious affiliation, unless it was the monarch’s flag. Years earlier Henry VIII had asserted his headship over the Church of England through the First Act of Supremacy in 1534, breaking relations with the Papacy. England had become an enemy to Rome. Some years later the religious pendulum swung the other way. In July 1553 Mary Tudor became the Queen. She was passionately Roman Catholic and executed over 400 Protestant sympathizers, our beloved author of the *Prayer Book*, Archbishop Thomas Cranmer, among them. She reigned less than half a dozen years. The religious pendulum swung back and her Protestant sister, Elizabeth I came to the throne and returned the country to the Protestant fold.

Her goal had been to bring peace to England’s divided religious fabric. But the late 16th and early 17th centuries were dangerous times. Rome began sending missionaries into England under cover. Most were Jesuit lay brothers or clergy, typically English and skilled at blending in as ordinary citizens. They had two assignments: to win England’s populous back to the Catholic Faith, and to offer sacramental ministry to England’s beleaguered and covert Catholics. The first goal bore limited fruit. The second was quite successful. But there were those bent on the overthrow of Elizabeth

and her successor, James I. Any spirit of reconciliation with the Catholic minority was quickly dampened.

This is where Little John came in. For thirty years Nicolas “Little John” Owen faithfully built priest’s holes into manor house and estate houses across England. It was a labour of love, at a time of great fear and religious intolerance and it had its risks. Owen was arrested and imprisoned in 1606, and what a catch he was. His interrogators boasted they could “coax” a list of priest’s holes, covert Catholics, as well as a “booty of priests.” His sturdy little body was difficult to break. His faith even harder. He died under torture taking the list to his grave. His friend and a man saved by Owen’s holes, Jesuit priest John Gerard wrote of him, “... no man can be said to have done more good... he (saved) the lives of many hundreds of persons, both ecclesiastical and secular.” Gerard was also arrested. He became one of the few to escape from the Tower of London.

It is doubtful all the holes have been found. Occasionally during the remodeling of an estate house, a tunnel or a hole is discovered. Random finds have turned up sacred books, eating utensils, clothes, loaded pistols, an early depiction of Queen Elizabeth herself, and a skeleton or two of some unfortunate priest waiting for the pursuivants to finish their search, which could have been weeks.

“Little John” was honoured by sainthood. The Roman Catholic parish church of St. Nicholas Owen, Little Thornton, in Lancashire is a memorial to his bravery. Margaret Clitherow was honoured likewise. The Roman Catholic parish of St. Margaret Clitherow, Grahame Park in London is her memorial. A plaque can be seen in “The Shambles” in the Old City of York near where her house would have been.



**LENTEN RETREAT:** Rev. Mother Elizabeth Ann Eckert of the Sisters of St. John the Divine is pictured during one of her talks at a Lenten retreat held on Friday, March 28 at St. Mary’s, Nipigon and on Saturday, March 29, 2014 at St. Paul’s, Thunder Bay.

## Lenten Retreat held in Thunder Bay

By Janet Pike

The Deanery of Thunder Bay’s 12th Annual Silent Lenten Retreat was held on Friday, March 28 at St. Mary’s, Nipigon and Saturday, March 29 at St. Paul’s, Thunder Bay. The theme for this year’s Retreat was the Collect for Purity: “Almighty God, to you all hearts are open, all desires known, and from whom no secrets are hidden. Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.”

It was the first return to Thunder Bay in 30 years for our Retreat Leader, Reverend Mother Elizabeth Ann Eckert of the Sisters of Saint John the Divine since graduating from Lakehead University in Forestry. Clergy attended the Friday morning session in Nipigon. An evening retreat was held for parishioners of St. Mary’s and was also open to everyone in Nipigon and area.

The morning session at St. Paul’s on Saturday opened with a prayer service based on the Celtic tradition with the Lenten hymns *My Song is Love Unknown* and *A Spendthrift Lover is the Lord*. In the first talk, Sister Elizabeth Ann looked at this Collect and its meaning. She noted if our hearts are open to God, we will have a relationship with Him. Attendees were also reminded that if they find ourselves disliking anyone to remember that their hearts may also be open to the Lord and to be mindful of how they relate to each other. As Psalm 139 says: “we are known to God and we can-

not keep secrets from Him.”

Participants were given readings whose messages relate to the words of the Collect: Psalms 139 and 51; Mark 10.46 and 1 Peter 1: 10-16. The questions to be considered were: How do you open yourself to God? What is your daily, weekly, monthly, annual rhythm? Sister Elizabeth Ann referred to the Holy Name of God: Yahweh, Adonai, Ruach, Pneuma, and Breath. When she said the name “Yahweh” she felt it was like breathing: inhale “Yah”, exhale “weh”. A picture of the sculpture by Timothy P. Schmalz, of a homeless person lying on a park bench shrouded in a blanket, was included in the hand-out. Closer examination of the sculpture reveals the holes in his feet. Our next questions related to Christ in the stranger’s guise: Who is your neighbour? How do you welcome others? How do others perceive you? How do others see the light of Christ in you? Who offers you hospitality? A comfortable spot to ponder all of these questions was found. Some of the fifty participants had brought books to read; others wrote; some read the Bible; others considered the hand-out writings and questions, all done in peaceful silence.

Following grace, all enjoyed a lunch shared in a gentle, considerate silence. Smiles were exchanged and gestures of kindness as participants helped each other get a meal. Beautiful bookmarks with the Collect and a background of bright pink Bleeding Heart blossoms sat on the PWRDF placemats at each seat. In her second talk, Sister Elizabeth Ann focused on five of

the values Christians have as part of the Church. One: love and compassion. We love because God first loved us. Two: forgiveness. If we ask God to forgive, we can work on forgiving ourselves; we have a practice of confession and repentance and receive the peace that comes from being forgiven. Three: thankfulness. Eucharist means thanksgiving; we acknowledge the gifts bestowed on us. Four: hope. We have hope as Christians; hope keeps us going. Five: silence. We value the silence that ponders; it is the space and place where we encounter God. These are five values we can witness to the world. All were challenged to act on these values. Upon waking, a person should intentionally live that day concentrating on one of these; at each meal time pause before eating to say grace and remember in a silent moment the intentional value; and at the end of the day, reflect on the value you chose and give thanks for when it was practiced it or saw someone else doing it. Engage in a practice of prayer. Sister Elizabeth Ann reminded everyone to value the journey as more is to come. The retreat closed with the celebration of the Eucharist celebrated by Ven Deborah Kraft with the inclusion of the hymns *The Lord’s My Shepherd*, *Take My Life* and our final hymn *Be Thou My Vision*. Comments on the Retreat from the participants were very positive. They enjoyed the silence; the positive, nurturing energy of the silence; being in community; prayers, reflection and meditation; quiet time; and found it friendly and comfortable.

## Many issues were discussed

*Continued from Front*

was discussed looking at ways to improve communication in the airwaves and on paper. We were also made aware of new anti-spam legislation. The Council provides input for moving ahead wherein at the March 2014 meeting a leaflet that is to go to people in the parishes in conjunction with the up and coming election(s) advocates for justice for the poor, highlighting some of the current issues.

In deciding where the churches attention needs to be, the Council facilitates the gathering of others such as the Chancellors of the

dioceses. They look at such issues as human rights and the retirement age of clergy. Also able to meet are the Human Resources personnel who look at matters like volunteer screening and clergy education. The Council advocates for the place of the church in the public square which involves discussions and the building of partnerships with others like governmental officials and hospital associations over such issues as the management of cemeteries and the place of hospital chaplains.

In recent years work and support have been given to the transi-

tion to the Diocese of Moosonee Mission Area whose new bishop is Archbishop Colin Johnston also of Toronto diocese. We pray that the people and their ministry will thrive. We also choose a theme and plan for the Provincial Synod that takes place every 3 years, the next being in October 2015 in Toronto. Please keep the work of the Council in your prayers not only because of how it seeks to respond to the challenges the church is facing such as the resistance to our place in the public square but because the call from Jesus to go out into the world is as clear then as it is now.

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# Bishop Ronald Hall was ahead of his time

By the Rev. Mary Lucas

Much has been made in the last few months, and rightly so, of Florence Li Tim-Oi and of the 70th anniversary of her ordination in 1944, as the first female priest in the Anglican Church. Much less attention has been paid to the truly impressive man who ordained her, Rt. Rev. Ronald Owen Hall, Bishop of Victoria, Hong Kong during the Japanese occupation of WW II. Ronald Hall had been associated with China since his student days in 1922, and developed a deep respect for the Chinese people and culture, and the ability to view the Chinese Church and society from a Chinese perspective rather than from an Anglo-centric one. He became Bishop of Victoria, Hong Kong in 1932 and quickly gained a reputation for his care for the poor, expressed through his church's role, both before and after the war, as a major partner with the government in the provision of badly needed social services.

We do not know when his association with Li Tim Oi began. She had been called to ministry in 1931, before Halls arrival as bishop, when she attended the "setting aside" of an English deaconess. The preacher asked if there were not a Chinese woman willing to offer herself in the same way. Li-Tim-Oi responded by offering her service to God. It wasn't until 1938 however, that she began the four-year course of studies at Union Theological College in Guangzhou, Canton, the standard course for men seeking ordination, rather than the usual preparation for deaconesses.

The position of Anglican deaconesses was then a matter of some debate. In 1920, the Lambeth Conference had declared that "ordination of a deaconess confers on her holy orders." This made deaconesses the female equivalent of male deacons, and resulted in questions in some quarters about whether women could also become priests. The resulting backlash caused the bishops to reverse their position at the next Lambeth Conference in 1930, leaving deaconesses once more to pursue their ministries as lay women "set aside" for special service in the Church.

Bishop Hall seems to have had an interest in the subject

of the ordination of women. In 1941, he met with Ursula and Reinhold Niebuhr in America and discussed the matter with them. In fact he was in America when the Japanese invaded Hong Kong. Some time before communications were cut off between Hong Kong and the outside world, he also conferred with bishops in England about the possibility of ordaining women. He was informed in no uncertain terms that ordaining a woman, regardless of the circumstances, would mean that he would never again serve as a bishop in the United Kingdom.

Li Tim Oi was set aside as a deaconess on Ascension Day, in May, 1941. There is room for speculation about what Bishop Hall had in mind either at the time, or subsequently. A photograph taken in 1944 at her ordination to the priesthood shows her vested as a deacon, not dressed as a deaconess. This suggests that by that time, if not at the time of her "setting aside," Bishop Hall regarded her as being in holy orders, as a deacon, regardless of the decision of the 1930 Lambeth Conference.

Bishop Hall gave Li Tim Oi pastoral responsibility for the Anglican congregation in Macao, which was then crowded with refugees fleeing Japanese occupied China. The occupation made it impossible for priests to travel there to celebrate the Eucharist. Bishop Hall licensed Li-Tim-Oi to preside. He was, however, very uncomfortable with the irregular celebration of the Eucharist by someone not a priest. After three years, still unable because of the war to consult with the Anglican Church outside his own diocese, he regularised her administration of the sacrament, by ordaining her "a priest in the Church of God" on January 25, 1944.

When the isolation of Hong Kong ended in 1946, and Bishop Hall's actions became known, there was an explosion of outrage. The Anglican Communion was then led by Archbishop of Canterbury, Geoffrey Fisher, who throughout the ensuing debate, referred to Li Tim Oi not by name, but only as "this woman." Although Bishop Hall's own diocese of Hong Kong supported him, Archbishop Fisher succeeded in pressuring the Chinese House of Bishops, which was now

dependant on the outside aid to rebuild after the war, to repudiate the ordination. At the Lambeth Conference in 1948, the validity of Li-Tim-Oi's ordination was denied, Bishop Hall was censured and there were calls for his resignation.

Despite the animosity of many of his colleagues and the repudiation of his actions by the Church, Bishop Hall never asked her to relinquish her holy orders. He maintained for the rest of his life, that in ordaining Li-Tim-Oi, he had merely confirmed God's gift of priestly ministry to her, just as St. Peter had baptised Cornelius on the basis that God had already given him the baptismal gift of the Spirit. Acts 10. Li Tim Oi, however, voluntarily relinquished her licence to function as a priest in order to put an end to the attacks on Bishop Hall.

Florence Li Tim-Oi continued to serve her people faithfully despite the controversy and the loss of her licence. In 1947, Bishop Hall appointed her as rector of St. Barnabas' church in Hepu, near the Vietnamese border, with instructions that she should still be called priest even though she no longer had a licence to function as one. She continued to serve in Hepu until the Communist takeover of China was complete.

Here their paths diverged, with Li-Tim-Oi continuing to live, under extremely difficult conditions, in Communist China until she was able to emigrate to Canada, where in 1984 she was finally able to resume her priestly ministry as honorary assistant priest at St. John's Chinese congregation and St. Matthew's parish in Toronto. Bishop Hall's decision to ordain Li Tim Oi had not been without cost. He spent the rest of his career as bishop of Hong King and Macao, and although he loved the city and its people, his extended family was in England, and his exile was costly both to him personally and to his marriage. His episcopacy continued to be one of care for the underprivileged, but his lasting fame is due to his courageous action of 1944. In 1966, he retired to his family home near Oxford, where he died on April 22, 1975 at age 80.

# People of faith must not be silent on these issues

*Continued from Front*

for a UN conference in Beijing and the Platform for Action was launched. Controversial in some of its tenets this document still served as a global rallying cry to take seriously the horrific abuses against women and girls. It also called to attention the now well-researched data that organisations and countries where women were empowered and included were stronger, healthier and more resilient.

The Anglican Church was one of the many faith-based contributors to these important discussions. In an unprecedented moment the document was adopted, by consensus, by 189 countries. With so much support the situation of women would surely now change. Surely in 20 years these issues could be addressed.

**CSW58**

Fast forward to March 2014. We gathered for the 58th Commission on the Status of Women, on the eve of the 2015 anniversary of the historic Beijing Declaration and due date for the fulfillment of the Millennium Goals. Ms. Phumzile Mlambo-Ngcuka, Executive Director of UN Women, opened our Ecumenical Women's meeting by speaking of growing up in church in South Africa and inviting us to join her in worship. Women from all nations, denominations and personal experiences rose to their feet, raised their flags and clapped and danced and sang.

Then we sat and listened. Eighty-percent of the estimated 32 million slaves around the world today are women and girls; women and children are disproportionately affected by poverty, conflict and natural

disasters; education and health care for women and girls remains tenuous in many parts of the world; and violence against women and girls is rampant. You could have heard a pin drop.

What about in our own backyard? According to Canadian government statistics, Indigenous women are five to seven times more likely than other women to die as a result of violence. The gap in income between men and women in Canada is 19%, earning us a "C" grade globally when compared to our peers. The World Economic Forum places us 20th in the world for gender parity largely because of low scores around business leadership and political involvement. In 2011, 25% of MP's were women and 16% of Canadian mayors, making us 41st in the world on this criteria. Canada is a source, transit and destination country for women and children subjected to forced labour and sex trafficking across the country.

As people of faith, men and women who care, we dare not be silent about these issues. Let's be honest. Our church history in this regard has not always been stellar. All the more reason that we, following a Saviour who broke social norms and shook the corridors of power to advocate for those who could not, must take up the call to abolish poverty and hunger; ensure women's access to quality education, decent work and involvement in decision-making; provide adequate health care for all and bring out of the closet the problem of violence against women, in all its horrific forms. This impacts our communities, our churches, our

workplaces and our homes. And therefore every one of us can do something about it.

We must. If one year then 10 then 20 was not enough for governments to get this done clearly a new approach is needed. A grassroots approach. A rooted in prayer approach. A men and women working together approach. A "Not on my watch" approach where men and women, empowered by the Spirit of God and responsive to the Father's heart for justice, finally say, "Enough"!

Multiple studies verify that God's Genesis 1 and 2 ideal of men and women partnering together to steward the earth really works:

- A Girl Scouts of the USA study found that girls are much more likely than boys to want to be the type of leader who "stands up for his or her beliefs and values," and "tries to change the world for the better."<sup>1</sup>

- "Fortune 500 firms . . . ranking in the top 25% in number of women board members generally have higher returns on equity sales, and working capital."<sup>2</sup>

- Micro-enterprise non-profits know that when loans are made to women, they are much more likely to be repaid and to lead to systemic improvements.<sup>3</sup> Schools, clean water, health care facilities etc. are much more likely to emerge, and crime and corruption to decrease.

- A 1995 study, using data compiled by the UN and other international agencies in eighty-nine countries, compared measures of the status of women with quality of life measures such as infant mortality, human rights ratings, and percentage of the population with

access to health care. This study, found that the status of women is a better predictor of quality of life than GDP, the conventional measure.<sup>4</sup>

- In India, having at least 30 percent women in local policy making seats, has had positive results in bringing about an alternative vision of community development with the introduction of street-lights, clinics, libraries, and public toilets.<sup>5</sup>

- In Chicago, women leaders from business, politics, philanthropy, and non-profits collaboratively took on tough community issues like the need to reform the juvenile justice system."<sup>6</sup>

- UNICEF issued a major report arguing that gender equality yields a "double dividend" by elevating not only women but also their children and communities.

- The Hunger Project proclaims, "Women are key to ending hunger in Africa." Doctors Without Borders asserts, "Progress is achieved through women."<sup>7</sup>

- One study in the United States found that, women in government are more likely, regardless of party, to concentrate on improving health care and education, ending violence, and developing supports for working families...<sup>8</sup>

**What can you do?**

- Give to or get involved in a woman's shelter in your neighborhood.
- Lobby your MP about the treatment of Native women.
- Encourage women of character to get involved in politics, church, business and non-profit leadership.
- Raise awareness about poverty,

sexual abuse, violence and human trafficking in Canada and support those who are doing something about these issues.

- Understand that strip clubs, sex tourism and porn fuel the dehumanization of men and women, abuse, violence and exploitation of all kinds.

- Ensure the women in your organization have decent work and decent wages. Consider hosting an "Equality Bake Sale" where women pay \$.75 per item and men pay \$1.00

- Enter into dialogue about how to create marketplace and church environments where both men and women can thrive.

- Refuse to participate on any boards, leadership teams or other decision-making tables without a minimum of 30% women.

- Mentor the young girls in your parish and ensure they have ample opportunity to speak to the issues that impact them and the causes they support.

- Be careful about dismissing this issue as something that no longer impacts literally millions of women around the world. It does. Magnified many times over for women and girls of colour or with disabilities.

- Support what the Primates World Relief Fund (<http://pwrdf.org/our-work/>) is doing for women and girls around the world.

- Explore the UN's new He for She initiative (<http://www.hefor-she.org/>) that invites men to actively stand with their sisters.

Ask God to give you and your church wisdom as you seek to live into the Genesis 1 and 2 ideal of

*See Humanity – p. 6*



# It's all a work in process

By the Rev. Bob Elkin

My wife and I just put the finishing touches on a doll house we made for a fundraiser that Rainbow Camp is holding to pay for this year's activities. It's a beauty! Six rooms, designer furniture, three dolls, beautifully painted: boy we do good work and we're so modest too! Our own house is a disaster since we tend to ignore everything else when working on a project but as scripture says "the mess will be with you always" or something like that. We should be pretty good at doll houses as this is about the tenth one we've made.

The first was forty-three years back when our daughter was small and we've learned from that one and all the others. A kid, for example doesn't care if the scale between the dolls and the furniture is realistic and they really aren't into noticing if the wall colour matches the carpet but the front door better open or you'll hear about it for the whole time they play with the thing! If it's for a girl, make sure there is a cat in the house and for a boy include a motorcycle. If you're not sure who is going to end up with it put in a cat riding a motorcycle and you can't go wrong! Like I said, we've learned over the years.

A lot of stuff is like that! When God was a boy and dirt hadn't been invented yet and I was young I was into motorcycles. I started with a Jawa, graduated to a Honda, got up to a Kawasaki, a Harley, a bigger Kawasaki and then got away from it all. Twenty years later the bug hit again and this time I ended up on a big Honda cruiser but, like I said before, I've learned over the years. Much as I hate to admit it I'm not the man I used to be. Four times I dropped that bike! No, I don't mean death defying slides and crashes with me ending up under a truck or off in the bush somewhere. I mean coming up to a stoplight, putting my feet down and having the bike fall over because I'm not tall enough or strong enough to hold it up! Nothing feels more ridiculous than lying trapped under a bike with people in the cars nearby looking down at you and wondering what you are doing. Then you've got to wait for a few Good Samaritans to come and haul it off you! Stupid! So it's goodbye big Honda and hello small Yamaha! Not nearly as much glory but at least I can crawl out from under the wrecks on my own.

Then there are those jobs that need doing around the house. It used to be when my wife said: "The kitchen tap is leaking." I'd

say: "I'll fix it on the weekend." Foolish man! Never give a time-line or you'll actually be expected to fix it on the weekend. Now I say: "Yeah, I noticed it was leaking too!" and then I wander off like I'm thinking of how to fix it. In a few weeks, when the novelty of that is worn off and it gets brought up again say: "No fear! It's on my list of things to do!" When it gets mentioned again, and it always gets mentioned again, offer: "Hey it's almost at the top of my list!"

## Letter from Bob

When that wears thin lose the list. Done right this process can postpone work almost infinitely. Some fools say you should just admit you don't want to fix whatever it is but a buddy of mine did that and his wife hired a plumber and my friend is still crying over how much beer that bill could have bought. Use your head and procrastinate creatively.

Church is a great long term learning experience. When I was new to ministry I used to spend hours and hours trying to write that perfect sermon that would make everyone line up to get aboard the Glory Train to heaven! Well it took me awhile but I finally figured out that about ninety percent of the congregation don't remember the sermon a week after you gave it and nine out of ten of the rest only remember the joke you told but not what it had to do with the gospel reading.

The one percent that remain though might find what you said speaks to their heart so it is worth all the prep time but you don't have to fret that an altar call will result in people being trampled and injured in the rush. Now when I realize that my sermon is a dog, I no longer agonize but throw in some Latin and count on the "Mysterium Tremendum" to finesse me through to the following Sunday. Like I said though, I've learned and I really try not to produce two dogs in a row! Over time the congregation learns too is what I've discovered.

Columns are also a bit like that. When I first started writing I spent whole afternoons crafting every word but hey, they can't all be Pulitzers! I've learned. Now if I think I might have a dog on my hands I throw in the Latin and appeal to the mystery. So E Pluribus Unum and just think on that for a while.

# St. Thomas', Bracebridge reaches out to the north

By the Rev. Barbara Graham

*Editor's note: In the following Rev. Barbara Graham writes of the financial crisis faced by St. Jude's Cathedral in the Diocese of the Arctic*

Many years ago I found myself living in a place which had no resemblance to my home town of Coventry of 25,000 people, in England. My new home in Pangnirtung on Baffin Island, which was 25 miles south of the Arctic Circle, had a population of 40 in the winter and up to 100 in the summer! The details of how that happened is another story, too long to go into now. The long and short of it is that I, who only came to Canada for the adventure of being a nurse in another country, fell in love with a man, who too was English, and who was on his way to becoming a priest in the Diocese of the Arctic. It was in Pangnirtung that we were married and where two of our three sons were born.

"Reaching Out" is our theme for this year at St. Thomas', Bracebridge, to many of you this means reaching out to the homeless, the poor, the hungry, the lonely in the community where we live and so it is. But "reaching out" can also mean reaching to the wider world to our brothers and sisters in the far North of this land.

In a recent edition of *Anglican Journal*, there was an article about the debt crisis that has arisen concerning the new cathedral in the Diocese of the Arctic. Most of Inuit living in this Diocese which covers four million square miles are Anglicans. Some are served by Roman Catholic and more recently Lutherans, Baptists. Pentecostal churches. In the Western Arctic, the work of the first Anglican missionaries began in 1858. In the Eastern Arctic, on the west coast of Hudson's Bay work began in 1883 and on the east coast in 1864. It was not until 1894 that Rev. E.J. Peck traveled up to Baffin Island. He was the man who developed the syllabic form of writing, which has been used to translate the Bible and the *Prayer Book* into Inuktitut which is still one of three official languages of Nunavut. It was from that *Prayer Book* that I learned to write and read Inuktitut during the

six weeks it took me to travel on the C.D. Howe from Churchill to my new home in Pangnirtung.

Two hundred miles south of where we lived was Frobisher Bay, now Iqaluit. This was the place where the very first Eucharist was celebrated in 1578 by the chaplain during Martin Frobisher's voyage to the Arctic. It was there that on November 5, 2005 the Cathedral, which had been built in 1970, was destroyed by arson. Bishop Andrew Atagotaaluk called it a place of peace and comfort for the parishioners in his remote Arctic Diocese. It was built in the shape of a traditional snow house; an igloov-iaq. Many of the interior furnishings were examples of some aspect of the life of the Inuit. The cross was made from narwhale tusks, the pulpit was made in the shape of a dog-sled, a komatik, the font was made of soapstone and its silver bowl was a gift from the Queen. The dossal curtain was made in panels each of which had been designed and made by ladies from many different parishes across the Diocese. I was privileged to sew part of the one from my home parish of Inukjuak. The outer doors were the gift of the Hudson's Bay Company. However, it was decided that the damage from the fire was so great that in June of the next year it was de-consecrated and demolished.

On June 3, 2007 a ground breaking ceremony took place for a new St. Jude's Cathedral. Bishop Atagotaaluk said the rebuilding could provide a window of hope for the community to work together for healing and reconciliation. It, too, is shaped like a traditional snow house using the latest energy saving technology. It will hold 400 people and will have space for workshops and meetings and a vestry that will be used as a sacristy, a choir changing room, and a room for Sunday school. There will be more meeting rooms on the second floor. New is the Narthex which acts as a waiting area, nursery and overflow for worship services. There is in floor radiant heating and thermosyphons which will keep the foundation from heaving, a common problem in that part of the world.

The dome is covered with fire-proof steel shingles which will reflect the sun and the moon and will flex in the extremes of the Arctic climate. The cross and the steeple are made of aluminum and so are rustproof. There is still work to be done on the inside. Squares of fabric have been sent out to the ladies of each parish in the Diocese. They have been asked to use them to illustrate the Bible verse which they were given. Eventually these pictures will be sewn together into a curtain that will hang behind the altar. Some of the furnishings such as the cross, the pulpit, and the Bishop's chair that were burned in the fire have been restored. A new altar has been built as close as possible to the original altar by a parishioner of the Church of St. John the Evangelist, Edmonton.

The cost of the construction is \$6,800,000, of which \$770,000 came from insurance. Thanks to generosity of the builder, the new Cathedral was dedicated on June 3, 2012 on the understanding that the rest of the money, \$3,000,000 could be paid off gradually. However this firm went bankrupt and the Diocese is left with the demand of the receiver that all the money owing be paid immediately plus \$30,000 per month for interest.

St. Jude's Cathedral serves 250 Inuit and 50 non Inuit families, with services in Inuktitut and English. It also has a social ministry, a soup kitchen which feeds 65 people daily, a Food Bank which supports 100 families, a Blessings Bible Book Store. It also provides pastoral care at the hospital and local prisons.

As one who knows personally how much their Christian faith means to the Inuit amongst whom I lived for 18 years, I also understand how much the loss of the cathedral has meant to them. Each of the parishes in the Diocese had made and designed its furnishing and provided the labor for it. I also know what the loss of this new cathedral will mean if the money owing is not found. Gifts can be sent to:

The Diocese of the Arctic  
Box 190  
Yellowknife NT X1A 2N2

# Humanity must partner together to steward the earth

*Continued from Front*

men and women, partnering together, stewarding the earth with care and compassion.

<sup>1</sup>Girl Scouts of the USA, Transforming Leadership: Focus on Outcomes of the New Girl Scout Leadership Experience, [document on-line]; available from [http://www.girlscouts.org/research/publications/outcomes/transforming\\_leadership.asp](http://www.girlscouts.org/research/publications/outcomes/transforming_leadership.asp); Internet; accessed July 2009.

<sup>2</sup>Lois Joy et al., "The Bottom Line: Corporate Performance and Women's Representation on Boards," Catalyst, October 2007,

quoted in Helgeson and Johnson, The Female Vision, 23.

<sup>3</sup>See for example, the online resource [www.opportunity.org/media-center/publications/investing-in-women-and-girls/](http://www.opportunity.org/media-center/publications/investing-in-women-and-girls/) accessed March 2011.

<sup>4</sup>Linda Coughlin, Ellen Wingard, and Keith Hollihan, eds., Enlightened Power: How Women Are Transforming the Practice of Leadership (San Francisco, CA: Jossey-Bass, 2005), 27.

<sup>5</sup>Chandra Mudaliat, "India's Gender Reservation Policy and Women's Emerging Political Leadership at the Grassroots";

[document on-line]; available from [www.allacademic.com/meta/p\\_mla\\_apa\\_research\\_citation/0/4/1/2/6](http://www.allacademic.com/meta/p_mla_apa_research_citation/0/4/1/2/6); Internet; accessed 1 September 2005.

<sup>6</sup>Tarr-Whelan, Women Lead the Way, 156.

<sup>7</sup>Nicholas D. Kristof and Sheryl WuDunn, Half the Sky: Turning Oppression into Opportunity for Women Worldwide (New York, NY: Knopf, 2009), xx, xxi.

<sup>8</sup>Susan Carroll, The Impact of Women in Public Office (Bloomington, IN: University Press, 2001), quoted in Women Lead the Way, 21.

THE BLACK FAMILY  
WILL BE PERFORMING AT ST. JAMES ANGLICAN  
CHURCH IN GRAVENHURST ON SATURDAY,  
MAY 10, 2014 AT 7:00 P.M.  
TICKETS FOR THIS EVENT ARE \$15.00 WITH A  
PORTION OF THE PROCEEDS GOING TO THE ST.  
JAMES' ACCESSIBILITY FUND  
FOR FURTHER INFORMATION AND TICKETS  
PLEASE  
CONTACT HELEN FLAVELL AT 705.684.9103



**Come Celebrate the 145<sup>th</sup> Anniversary  
of Trinity Church in Parry Sound  
with a Dinner in the Parish Hall.**



**Saturday, June 14, 2014, 6:00 pm**

**Tickets (\$20.00) are available from  
the church office (705-746-5221 or  
[trinity@vianet.ca](mailto:trinity@vianet.ca)) until May 30<sup>th</sup>.  
...limited number of tickets available...**

**An Anniversary Worship Celebration  
will be held  
Trinity Sunday, June 15<sup>th</sup>, 9:30 am  
A luncheon will follow.**

**All are welcome!**



**CONFIRMATION CELEBRATED:** On Sunday, March 16, 2014 the Parish of Christ Church and St. Peter's, Sault Ste. Marie were joined by Bishop Stephen Andrews for a service of Confirmation. In front, from left to right are Kurtis Rogers, Kamryn Rogers, Victoria Moore (of St. Peter's), Hannah Potter (Rev. Canon Earl Burke's granddaughter), Emma Gamble, Ashley Moore (of St. Peter's), Haley McCormack, and Hannah Reed (Rev. Reed's daughter). In the back row, from left to right: Tara McGowan, Rev. Rick Reed, Bishop Stephen Andrews.



**WORLD DAY OF PRAYER:** On Friday, March 7, 2014, World Day of Prayer was celebrated at St. Michael and All Angels, Thunder Bay. The service, called "Streams in the Desert" was written by the women of Egypt. Singers and readers from the Anglican, Lutheran, United Church and Roman Catholic parishes participated. Following the service, everyone enjoyed Egyptian snacks and cakes.



**HONOURING :** A re-dedication ceremony was held at St. Thomas Anglican Church, Thunder Bay for a Scouts Canada Gone Home Plaque on Sunday March 2, 2014. The plaque is a memorial which honours Scout members who have "Gone Home" or passed away. This memorial has one hundred and forty-five names attached. Each name is etched on a bronze plate with the year of their passing. The large part of the plaque is made of wood from a yew tree from British Columbia, which was obtained by the son of long time member Thornley Christenson of the 26th Baden Powell Guild. In the centre of this piece of wood is a circle of stones with one stone in the middle. In Scouting a circle with a dot in the middle is a trail sign for "Gone Home" or "I'm going home." The plaque was originally crafted by the 26th BP Guild in the early nineteen seventies. Pictured are Cub Scout Paris Cummings and Cub Scout Liam Francis both with the 6th St. Thomas Scout Group.



**FISH ON FRIDAY:** On Friday, March 21, 2014, a fish fry was held at St. George the Martyr, Thunder Bay. Seventy tickets were sold for the event at which 62 pounds of fish, 30 pounds of french fries, coleslaw and ice cream were served. A total of \$991.00 was raised at this event, a first for the church.



**THE CAST:** St. Peter's, Callander hosted the World Day of Prayer service on Friday, March 7, 2014. The focus was on Egypt, the them being Streams in the Desert". Members from Knox United Church and St. Alphonsus Roman Catholic Church assisted. Pictured from left to right are cast members May Seguin, Joanne Alkins, Helen Barber and Lauren Dashineau.



# St. Mary's, Nipigon is active and alive

By Kathleen Aiken  
Baptisms

At St. Mary's Nipigon, 2014 began with a celebration of Holy Baptism. On January 12, 2014, twin boys, Conner and Logan joined the household of God. They are grandsons of Gail and George Collins, and nephews and cousins of the Sacchetti family, all faithful members of St. Mary's.

And on March 2, 2014, Alexis Marion Rose was welcomed to the church family. All pray for blessings on her parents, Cory and Lisa. Congratulations to her grandparents, fellow parishioners Barb and Larry O'Neill, and Dale and Larry Stenlund.

Sustain them, O Lord, in your Holy Spirit. Give them inquiring and discerning hearts, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. (*Book of Alternative Services*, 2004)

Rev. Diane Hilpert-McIlroy reminded us that baptism isn't the end of the Christian pilgrimage; it is merely the beginning of an on-going transformation while we discern God's will for our lives. Teaching our young people to pray and to love others is exercising our baptismal vows and helps us

to make life-decisions that benefit other people and God's creation.

**Lenten Silent Retreat held at St. Mary's**

On the evening of Friday, March 28, 2014, Reverend Mother Elizabeth Ann of the Anglican Sisters of Saint John the Divine led an inspiring Lenten Retreat at St. Mary's. The theme, "All Hearts are Open," from the Collect for Purity, led us to focus on God's acceptance of each of us, with all our "wrinkles", and the inspiring and sustaining presence of the Holy Spirit.

Sister Elizabeth Ann asked, "If we were grateful" for all that God gives us, not just our earth and natural surroundings, but the wonder that is our own bodies, how our limbs and organs work together to give us health. All were encouraged to give ourselves time to contemplate, in the way of prayer, not only to express concerns and needs, but to thank God for his blessings and to acknowledge the gift of the Holy Spirit.

One's life could be likened to a river. The flow of our lives can get interrupted with so many things, we get so overloaded, and need to get back into the stream with God giving ourselves time to reflect on God's gifts. Everyone is at different stages on our journey, but Sis-



**NEWEST MEMBERS:** From left to right are pictured Maryanne Booker with Conner and Logan, who she sponsored for Baptism, Rev. Diane Hilpert-McIlroy and father Derrick. The baptism took place at St. Mary's, Nipigon on Sunday, January 12, 2014.

ter Elizabeth Ann made the journey inclusive for everyone.

Adrien Marceau came with his guitar so we began the Retreat by singing together, then all shared a delicious meal. There were quiet times to reflect on what was said and how to pray. The day ended with a Service of Compline and again singing together. All came away refreshed.

**Lenten Bible Study**

Monday nights during Lent parishioners are gathering to follow

Phillip Yancey's *Prayer, Does it make any Difference* program. Each week, more parishioners participate. The focus is on different aspects of prayer, but also draw closer to each other, as viewpoints and experiences are shared.

**Movie Nights**

For some time now there has been no open theatre in Nipigon. This winter something new was attempted: inviting the community to movie nights at St. Mary's, complete with popcorn. Movies were

picked that might have wide appeal, but stay true to the heart and mission of our church. The first night over 30 people attended.

The earth still sleeps under the snow, and the ice on Lake Superior has broken modern day records for its depth. People talk about the length of this winter. But spring will come; the bulbs planted last fall will grow and bloom. May God help us to remember and contemplate the beauty of His world.

## We must respect and nurture God's creation

By Charlotte Haldenby

When I worked with an anthropologist in Northern Botswana recording the traditional culture of the Hambukushu people, whenever we met people along the path, after the usual "Onapenduku" "Nonapenduku" greeting exchange with every person, we would often talk about meeting later in the day, when the sun was "right there". Of course when he put his hand down, we didn't know exactly where the sun was to be. No matter, everyone would gradually arrive and it would be fine.

In our society with more people and institutions we do have standard times. After all, what would train schedules have been like in early Canada, if every little settlement along the way had set their own arrival time according to direct observation of the sun? So yes, Standard Time is a plus. Enter Daylight Savings Time. Perhaps at the eastern end of our time zone way over in Eastern Quebec, everyone is in sunlight at both times, and maybe over in Thunder Bay, everyone is in the dark, at both times, before and after. In the middle people as well as animals looked after by people can have problems of adjustment.

My bedroom faces east so I am well aware of the change in the length of the day. My body adjusts every day gradually, hey I don't have to turn on the light any more to do my physio, and then whap! I'm back in the dark again, having to adjust all over again. As I adjust my sleep and meals

### Looking at the World

and pills, I am grumpy for about a week, and I really wonder, why are we doing this? Do we really save money somehow? Or are we just using it up at different times? Time zones can even be political now, as the Crimea has decided to go on Moscow time. I hope you all saw the new series of *Cosmos*, Sundays at 9 p.m. on Global and Fox. What an amazing universe! But how out of touch we are with nature!

The winner of Canada Reads for 2014 was Joseph Boyden's *The Orenda*. Wow! He is so good at getting us inside his three main characters, a Huron trader-warrior, a Iroquois girl taken captive, and a Jesuit missionary/captive, seeing the point of view of each at the point of First Contact. But along the way we also learn about the Huron form of agriculture, the three sisters; beans, corn and squash that grow together and give to each other as they grow. And when the soil is exhausted, the whole village moves on to another site. These are people who know their soil, who have observed their plants and do their best to help them grow.

Sure is different from our giant commercial one-crop farms that grow the same thing over and over, and if the soil gets tired

and runs out of natural nutrients, don't give it a rest or try something else, just throw on more artificial fertilizer, and keep on. Never mind that the chemicals in that fertilizer might run out such as phosphorus in 2050 is projected to do, or that the chemicals might get in the water table and play havoc with the algae plant life in our Great Lakes, or that those natural pollinators the bees might be harmed. Hey! Science will look after us! We should take up the First Nations message and think seven generations ahead. What are we doing?

*The Nature of Things* has an excellent series, *Wild Canada*.

*"We too are part of creation and all creation is in this "living" thing together."*

One program showed how important salmon are to British Columbia. For instance, wolves actually "fish" for them, bring them on land, then birds pick through them, the wolves come back to eat, and whatever is left fertilizes the soil for those magnificent trees in B.C.'s temperate rainforest. When adult salmon go back to their birth rivers to spawn, they fly over the rapids, really, that's what it looks like! And to make sure that just one river is not carrying all the spawning, so there will always be salmon, the traditional First Nation some-

times move eggs in soft wet moss in baskets to other rivers, so the eggs will hatch there, and years along the adults come home they pick this river. Amazing! How do fish "figure out" which river is home? Check out CBC.ca to see how you can view this series if you missed it.

Wendell Berry, a small farmer in Kentucky, writes wonderfully on the issues of our proper use of land. Farmers must know their land, and must look after it, so it sustains its capability to grow our plants. Know our animals and treat them well. We too are part of creation and all creation is in this "living" thing together. When I

visited my grandparents, it was easy to experience this first hand as I collected eggs that became breakfast, or weeded the whole field that was my grandmother's vegetable garden, or went up on the bluffs to pick blueberries. And down the road from the Haldenbys were the MacLeans and the Orchards doing the same: a community!

But how much is lost by factory farms. Granted I never liked killing the chicken for a special dinner, but at least she had had a good life before. Check out the CBC's *Marketplace* show recently about some factory-farm turkeys, and you may want something else for your special dinner.

As more people have moved to cities, we have lost that sense of where our food comes from, or our own place in the natural

world. As consumers we check to see if chicken's on special, without thinking about its previous life. And some agri-businesses may just see ways to make raising food cheaper as good business; good dividends this year, without respect for the land or the plants or the animals.

If you want to see another side of this issue, find *Sneaky Pie for President* written in time for the American 2012 election. Rita Mae Brown and her cat Sneaky Pie usually write light mysteries but this book is different. Sneaky Pie wants to run for President because she feels animals are not getting their rights as citizens, and she interviews fish, birds, pigs, horses, even bats to find out what they'd like to see a new government do. The book can be funny, but there's a worthwhile message there.

The Creator has made us all. We are all his creatures, great and small. When Adam was given the chance to name the animals, that also meant he would respect them and treat them well. We may be far away from the Garden, but that duty still stands.

PS. www.fredsays.ca has a current campaign to help small farmers in poorer countries work on new methods, so their lives will improve, and their families will thrive. Check it out. (BEANS) If you can, get growing in your own garden, or start buying at your local farmers' market.