



WHAT AN EXPERIENCE: The choir from the Church of the Epiphany Sudbury spent eight days at Exeter Cathedral in England as the choir in residence. The group became very familiar with this historic cathedral.

They sang at services of Evensong, and Holy Eucharist and at the wedding of local residents Charlotte Taylor and James Baird. It was an experience that will never be forgotten.

Choir from the Epiphany, Sudbury takes up residence in Exeter, England

Editor's Note: The following chronicles the experiences of the choir from the Church of the Epiphany, Sudbury on a trip to England through the eyes of choir member Marion Collinson.

By Marion Collinson

The Church of the Epiphany choir had what could be called an adventure of a lifetime late this summer. We were the choir in residence for a week at Exeter Cathedral in England.

We arrived safely at London's Heathrow airport at 6:30 the morning of Friday, August 26, 2011 after departing Sudbury at 3:30 the afternoon of Thursday August 25.

We were greeted with typical London weather: rain and fog. With at least one member having a British Passport and not having to wait at customs, it meant that those of us who did have to wait in the lengthy line had our luggage waiting for us when we got to the baggage carousel. This was thanks to the red and white polka dot fabric one of our members purchased to be used as luggage identifiers for our group.

After clearing customs and collecting our bags, we boarded our coach and headed off into London. We had a tour of Lambeth Palace, home of the Archbishop of Canterbury, which had been booked for 11a.m. It was still early so Harry,

our coach driver, took us on a tour of London. While we were not able to get off the coach due to traffic and rain, we were able to see such sights as The London Eye, Houses of Parliament, Big Ben, Hyde Park, Trafalgar Square, Speakers Corner and Buckingham Palace from a distance.

Just before 11:00 a.m. Harry dropped us off at Lambeth Palace for our tour. Because the palace is a private residence, it was requested that we not take photos to help protect the Archbishop's privacy. We were granted permission to have a group photo taken on the front steps of the palace.

With most of the group having not had any sleep on the plane, we headed for our hotel right after our tour of Lambeth palace. Knowing we were coming in after flying all night the hotel staff had our rooms ready early and we all checked in. After a chance to relax and freshen up we headed off on our own to explore London. Some went to the Tate Gallery; others took a hop-on-hop-off double decker bus tour of the city. Most of the group ended up at Westminster Abbey for Evensong. Later that evening some took in the BBC Symphony concert at Royal Albert Hall while most simply returned to the hotel for dinner and a quiet evening.

On Saturday morning we again boarded our coach and began the

drive to Exeter. We stopped at Stonehenge and Salisbury along the way. Some of the braver among us took in the tower tour at Salisbury Cathedral, involving a climb of 332 up a narrow winding staircase to the top, and back down again. Those of us who were not so brave enjoyed lunch at The Queen's Arms, a local pub and explored Salisbury before meeting up with the climbers for a ground level tour of Salisbury Cathedral. Saturday evening marked our arrival in Exeter, our home for the next eight days. After checking into our hotel most of us chose to simply visit the hotel pub for dinner before retiring for the evening. Sunday morning we attended Choral Eucharist in the nave of Exeter Cathedral at 9:45. This was followed almost immediately by Matins at 11:15 and then evensong at 3:00 p.m., both of which took place in the Quire area of the Cathedral. Attending all three services gave us a chance to not only hear the choir from St. Peter's Streatham who were in residence the week prior, but to also see the beautiful space where we would be singing for the coming week.

Monday morning we had an extensive tour of Exeter Cathedral. After lunch the first rehearsal for the choir was held in the Chapter House, located next to the Cathedral. This was prior to singing our

first Evensong. After the service we had the evening free for dinner and exploring the city.

Tuesday was much of the same: rehearsal for the choir in the morning and again later in the afternoon before Evensong. As the choir rehearsed our "road accompanists", spouses, family and friends from the parish, had the chance to explore, before returning to the Cathedral to hear us sing Evensong. They returned from their adventures faithfully everyday to hear us sing.

Wednesday was our day off. After breakfast at the hotel and a quick rehearsal for the choir, we boarded our coach and headed off to "The English Riviera", Torquay, Brixham. As we travelled we stopped at Tuckers Maltings in Newton Abbot where they make the malt for local breweries. Our next stop was Dartmoor. As the coach travelled the very narrow streets up to the moors we passed several "moor ponies", cows and sheep, all of which roam freely along the moors. After lunch in Dartmoor we headed to Buckfast Abbey in Buckfastleigh, Devon. The Abbey was founded nearly 1000 years ago and is famous for its stained-glass, bee keeping and Tonic Wine.

After a chance to explore the grounds and shops at the Abbey, *See Choir – p. 6*

Inside Algoma



Lay Readers from the diocese meet in Parry Sound

Lay Readers from throughout the Diocese of Algoma held their annual meeting from September 16 to 18, 2011 at Trinity, Parry Sound. A number of topics were explored.

See p. 4

John Wesley brought change to the Church

In this issue of The History Byte, the Rev. Richard White tells how John Wesley brought an innovative approach to the life of the Church

See p. 3



Reaching out in Callander

From activities for children to supporting the local food bank, the outreach committee of St. Peter's, Callander has been active and involved in the life of the community.

See p. 8

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Monday, November 7**. Send items to: **Mail or courier:** P.O. Box 221 1148 Hwy 141 Rosseau POC 1J0 **E-mail:** anglican@muskoka.com

Diocese of Algoma Anglican Church Women

DEVOTIONS FOR NOVEMBER



REMEMBRANCE is the act of remembering as we go about our daily lives remembering to take our lists to the shops or to visit the sick. As Anglicans we remember the instructions Jesus gave to his disciples during The Last Supper. On November 11 every year we make a special effort to remember the anniversary of the armistice at the end of the First World War, on which the war dead are commemorated.

In Canada we celebrate Remembrance Day to recall the thousands and thousands of men and women who made the ultimate sacrifice. This is immortalized in the poem by Lieutenant Colonel John McCrae In Flanders Fields:

In Flanders fields the poppies
blow
Between the crosses, row on
row,
That mark our place: and in the
sky
The larks still bravely singing
fly
Scarce heard amid the guns be
low.
We are the dead: Short days
ago,
We lived, felt dawn, saw sun
set
glow,
Loved and were loved: and
now
we lie
In Flanders fields!
Take up our quarrel with the
foe
To you, from failing hands, we
throw
The torch: be yours to hold it
high
If ye break faith with us who
die,
We shall not sleep, though pop
pies grow
In Flanders fields.

REMEMBRANCE is a familiar word to Christians as they celebrate Holy Communion in their various churches. The Anglican Church celebrates Holy Communion from both the *Book of Common Prayer* and *The Book of Alternative Services* of the Anglican Church of Canada which both

find the original wording in the Gospel according to Luke 22:19:

'Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them saying, 'This is my body, which is given for you. Do this in remembrance of me'. And he did the same with the cup after supper saying, 'This cup that is poured out for you is the new covenant in my blood.'

The red poppy is a symbol of the blood shed on the battlefields of France by so many while the sip of wine we take during Holy Communion is a symbol of the blood Jesus Christ shed for us on the cross; the cross which foreshadowed the thousands of white crosses covering the green fields of Europe today.

REMEMBRANCE DAY is a time when we pay homage, courtesy of The Mission to Seafarers Canada, to The Senior Service by reciting The Naval Prayer:

O Eternal Lord God who alone spreadest out the heavens and rulest the raging of the seas; who has compassed the waters with bounds until day and night come to an end; be pleased to receive into they almighty and most gracious protection the persons of us thy servants, and the fleet in which we serve. Preserve us from the dangers of the sea and from the violence of the enemy, that we may be a safeguard unto our most gracious sovereign lady, Queen Elizabeth, and her dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of the commonwealth may in peace and quietness serve Thee our God, and that we may return safely to enjoy the blessings of the land, with the fruits of our labours and with a thankful remembrance of thy mercies to praise and glorify Thy Holy Name. Amen.

REMEMBRANCE, is a major part of a museum curator's life, for while going through the pockets of a donated air force uniform I discovered a much folded piece of paper with *High Flight* written in pencil. Our son, who spends many nostalgic hours in the han-

gar at Vintage Wings in Hull and in the air over Ottawa taking photos of vintage aircraft, says in part "John Gillespie Magee, the author of *High Flight*, was an American who joined the RCAF to get into the war early and trained in Canada. There's a reference in his log book to a Spitfire training flight that took him up to 30,000 feet – we believe that was the flight that inspired his poem.

The original manuscript was on the back of a letter to his parents and it now resides in the Smithsonian in Washington. He died at the age of 19 in an aerial collision over England while training. The Vintage Wings Harvard is painted in the markings of one of the Harvards that Magee flew when he did his flight training in Ottawa". And as my father served in The Royal Air Force during WW11 and our son-in-law is in the R.C.A.F., we felt compelled to close with *High Flight*:

Oh! I have slipped the surly
bonds of Earth
And danced the skies on
laughter- silvered wings;
Sunward I've climbed, and
joined the tumbling mirth
Of sun-split clouds,-and done a
hundred things
You have not dreamed of-
wheeled and soared and swung
High in the sunlit silence.
Hov'ring there,
I've chased the shouting wind
along, and flung
My eager craft through foot
less
halls of air...
Up, up the long, delirious, burn
ing blue
I've topped the wind-swept
heights with easy grace
Where never lark nor ever
eagle
flew-
And, while with silent lifting
mind I've trod
The high untrespassed sanctity
of space,
Put out my hand, and touched
the face of God.

Pam Handley, ACW Diocesan
Devotions Chair

If music be the food of love, play on

By the Rev. Grahame Stap

There are in our society, as we all know, many people that have no concept of what it means to have a relationship with God. I find this very sad and have for a long time tried to find a method to, in some small way, change this. We have "Back to Church Sunday" and in some churches we have Invitation Sunday. Both of these do seem to have some success. We also have some churches that have truly reached out into society to help those in need, which is, of course, what we must do. But how do we fill the hearts of people with the love of God? How do we help people to understand that with the love of God all things, even the greatest problems in our lives, can fade in comparison?

We in the Anglican Church, and I suspect all denominations, walk a thin line between honouring the old and trying to bring new and current worship into the church. Most of our congregations are not young and love the traditions of the Church. When, on the odd occasion, we sing *Onward Christian Soldiers*, you can hear the voices swell and it somehow seems to bring the congregations together.

The problem, I guess, is our level of comfort. We, all of us, face problems on a daily basis, and the worries of the world make us feel depressed and not sure of what the future may hold. So come Sunday morning we come to the place that wraps us in a warm blanket of love and security and our troubles seem to fade away.

Can you imagine how it must feel to those who do not know God and do not have this wonder-

ful understanding of what it means to have the love of God pulsating in our hearts? How do they handle the problems of life? I do not have an answer to this question. I can only relate to the experiences of my own life and I am sure there are many other tried and true ways of reaching out to others.

Our little church in Temagami holds about thirty-five people and on a regular Sunday we have about twenty that attend regularly. Last Sunday we had thirty-six people.

Thoughts from Grahame

We had invited a small group from St. Mary Magdalene in Sturgeon Falls to come and play for us. They played such uplifting and spiritual music that the whole congregation clapped and swayed in time to the music. The doors were wide open and the whole community could hear the joy spilling forth. In the following days people came up to me and asked: "is it like that every Sunday?" Unfortunately I had to answer: "no but I wish it was."

I believe that we must leave our comfort zone, forget *Onward Christian Soldiers* and play the music that relates to all ages. Perhaps using the organ for the first and last hymns and in-between play the music that can truly fill, not just, our hearts with the love of God, but the hearts of all the hear. Perhaps then we will be able to help all people understand that we are not alone.

As always it is only my opinion

St. John the Baptist, Ravenscliffe holds special service

By Betty Fulton

St. John the Baptist, Ravenscliffe is one of the churches in North Muskoka Pioneer Parish. The incumbent is Rev. GailMarie Henderson. For the past three years this little country church has hosted a yearly service of Evensong using the *Book of Common Prayer*. Rev. Canon George Sutherland, has been the officiant, and Fr. Don Clark, the preacher. Ross Brock plays the key-board, completing a formidable trio. Canon Sutherland was the rector of All Saints', Huntsville for 36 years. He also had responsibilities for the small churches that now make up North Muskoka Pioneer Parish. He retired in 1990. He now attends St. John's. While valuing his retirement, he obliges Rev. Henderson by conducting one service a year.

Those familiar with the liturgy of evensong from the *Book of Common Prayer* will remember what a quiet, peaceful, and rev-

erent service it is. It is compromised of meaningful prayers and canticles sung to flowing music. Fr. Don Clark's sermons improve with age. Both Fr. Clark and Canon Sutherland, both of whom are in their mid-eighties, have much to offer both young and old. A small choir, under the direction of Ross Brock, led the congregation in music. A special treat this year was the presence of the Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma. A time of fellowship, over a potluck meal, followed the service.

Throughout the summer, St. John's initiated Thursday evening weekly barbecues, including hamburgers and sausages, on the deck. These gatherings brought together parishioners from St. John's and others from the deanery. Rev. GailMarie Henderson is forever coming up with new ideas to bring the flock closer to God and each other. She surrounds people with authentic love and joy.

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EDITORIAL

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Letter from the Bishop Much to explore in the season of Advent

Dear Friends,

In the turbulent years preceding the destruction of Jerusalem, the Old Testament prophet Jeremiah prophesied the following words:

The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: 'The LORD is our righteousness.' (23.5-6, NRSV)

What could lie at the root of Jeremiah's confidence and hope in the face of such profound disappointment? There are at least two things.

The first is to be found in the unlikely place of Judah's last king, Zedekiah. His name meant 'my righteousness is the Lord', and Jeremiah introduces a little word play here when he says that the one sent by God to deliver his people shall be called 'The LORD is our Righteousness'. The point is that God is not without a witness in any situation; even the name of the blinded and deported king (you can read the sad and gory account in 2 Kings 25) is a testimony to the fact that God will not allow corruption and degeneration to have the final word. He will restore his people, and they will dwell safely, governed by his righteousness. Jeremiah's hope is founded, therefore, on the nature of God.

But then, secondly, his confidence is established on the promised act of God. For a promise had been issued some four hundred years earlier, a promise which assured David that his dynasty would be an everlasting one (2 Samuel 7). Jeremiah knew that God does not promise what he can't deliver, and so he looked forward to a new Davidic king, whom he calls 'a righteous Branch'. This terminology was clearly messianic. The Aramaic translation of this text which was probably in circulation in the time of Jesus actually translates this verse, 'I will raise unto David a righteous Messiah'. The Psalms of Solomon, which were written sometime in the first century BC used this passage as the basis of the following:

And he will be a righteous King over them, taught by God.
There will be no unrighteousness among them in his days, for all shall be holy and their king shall be the Lord Messiah.

(17.32)

Did Jeremiah ever see this Messiah? No. But he lived and died in hope. A few chapters later he proclaims, 'For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope.' (29.11) He was confident that the God who had redeemed his people in the past would not forget his promise to them, and that one day he would restore Israel to a greatness which surpassed even that of the Davidic monarchy. In the person of his Messiah, his Christ, he would bring about the forgiveness and well-being of the nation: 'Return, O faithless children, I will heal your faithlessness,' the Lord had promised (3.22).

This month, when we observe the last Sunday in the Church year, this is a lesson for us. There is plenty going on in the world about us to send us into a deep depression: there are wars, the corruption of morals, national and ecclesiastical disunity, dissolution of families, rampant greed and materialism, and on and on. We are suspicious of one another, and there are issues which threaten to divide us. What shall we do about these things? We don't have the strength among ourselves to overcome such challenges. They shall drag us into the sea like an undertow, unless . . . unless God should intervene to 'execute judgement and justice in the earth'. Unless he should show us mercy, and in his righteousness save us and make us to dwell in safety. Unless he should make good on his promise to send us his Christ. These are the aspirations of every Christian, of everyone who looks for his 'coming again in glory'. These are the aspirations which we now explore as we enter into the season of Advent.



+Stephen Andrews

Stephen Andrews
Bishop of Algoma

"Wesley's dilemma: Part one"

By the Rev. Richard White

No one contributed to the spread of the Church in the 18th century like Rev. John Wesley (1703-1791). Fiery, single-minded, physically fit and dynamic to be around, John Wesley and his brother Charles crisscrossed the British Isles on horseback, speaking in town squares, parks and fields to crowds that sometimes exceeded a thousand. His innovative approach was called "open-air preaching."

It became clear that the masses were hungry for spiritual knowledge. He didn't disappoint them. In his life time he preached over 40,000 sermons. His style was Biblically relevant. He summoned men and women into a personal relationship with Jesus Christ and challenged the spiritual laziness evident in the established Church. His unconventional approach became the foundation of the evangelical branch of Anglicanism, and it shook the hierarchy to its core. The Church had never seen anything like it.

Wesley and his brother established congregations by the hundreds, offering Sunday services to thousands who had felt unwelcomed in the local parish churches and cathedrals. The members of Wesley's congregations were noticeably poorer and rougher from other Anglicans. Once a congregation was established, Wesley patiently taught the new converts how to live their Christian life using a discipline or method some called "Methodism." Methodist Anglicans had a prescribed devotional life. Methodist Anglicans met in bands or classes for prayer and Bible study led by an approved teacher. This teacher might also do "circuit riding" on horseback, getting out to the surrounding areas, preaching the Gospel and teaching the Bible. Methodists were expected to visit the prisons and hospitals and feed the hungry. In many respects, Methodism wasn't new. It was a revival of the evangelistic and disciplined life of the Early Church.

The fact that all of this was being done without Episcopal oversight caused Wesley no end of problems. Some bishops praised him, but most denounced him branding his preaching and Methodist meetings as "Enthusiasm." He took this in his stride. The speed and breadth of Methodism's growth told him that God was blessing it, and soon one fact became clear. The number of women in Methodism far out-numbered the men. Single and widowed women had time on their hands that men and mothers didn't have and their participation enriched the Methodist cause. The growth of Methodism, combined with the availability of many outstanding women led to a question; a ques-

tion that the more slow-growing established Church wouldn't have to face for generations to come. What place should women have in church leadership?

The movement marched to Wesley's drum-beat, and he tried to march to God's. If he sanctioned women taking on leadership positions it wouldn't be to follow some sort of political agenda, but because he firmly believed that was what God wanted. He sought God's will in his life through

History Byte

Scripture and prayer. He spent a minimum of two hours in prayer daily. The real question for Wesley was not a political one. It was spiritual. What role did God want for women in His Church?

Wesley was an Anglican priest. But he found it hard to believe his Church spoke for God on this matter. The established church certainly didn't speak for God when it came to slavery. Wesley opposed slavery years as did his colleague and friend, Rev. John Newton. It didn't seem to be speaking for God over the role of women either. In fact, if the Church moved to anyone's drum-beat, more often than not it seemed to be society's.

In 18th century England, women had few rights. They were owned by men, a position supported by English law. The idea that the Church should think any differently than society probably hadn't occurred to Canterbury or the bishops in the House of Lords. Put simply, even to imagine a woman reading Scriptures in church, exhorting fellow Christians, or expounding on a passage from Scripture was against God's "natural order." A handful of Scriptures were taken out of context to support this. The most obvious was that God had created Adam first!

But the growth of Methodism and the influence of its female members in causing it to grow could not be denied. God was blessing their efforts. The question was, would Wesley dare to stand against the dominant social view? Would he become the first in his Church to speak publicly for the equality of women? Could he even put women into leadership positions knowing that society itself might reject them? What about the women themselves? Were there godly women who would dare to be on the front-lines of such a movement? Read Part Two of "Wesley's Dilemma" next month to find out the answers.

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Lay readers hold annual conference in Parry Sound

By Lois Beiers

The Annual Diocesan Lay Readers' Conference was held at Trinity, Parry Sound on September 16-18, 2011. The planning committee worked very hard in the months and weeks before hand to be sure registration forms were sent out, meals were prepared, billets arranged, worship services organised and the list goes on. Many thanks is extended from all those who attended to Trinity for the warm welcoming atmosphere attendees experienced.

Sessions were led by Rev. Heather Manuel, Rev. Dr. Jay Koyle, and Bishop Stephen Andrews. Their presentations followed the theme of the Conference "Change in a Changing World". Everyone agreed that this was a most timely theme and the sessions presented "What Has Already Changed" (Heather Manuel); "What Should Change" (Jay Koyle) and "What Will Not Change" (Bishop Stephen) answered many concerns that Lay Readers have.

In her presentation, "What Has Changed", Rev. Manuel reminded all in attendance that is important to tell the stories of the Lay Readers in the diocese and how the role has changed. In addition to assisting in services, preaching and leading worship, many Lay Readers now play important roles in parish, deanery and diocesan life looking after food banks and soup kitchens; acting as wardens, treasurers, property managers, church secretaries and sitting on Parish Councils. Initially the role of the Lay Reader was to help with services. Now there is a call to many ministries. In her presentation, Heather Manuel went on to say, that education has become an important part in the life of a Lay Reader in the diocese.

A network of opportunities is now available with an annual diocesan conference, distance education in theology through Thorneloe University in Sudbury and deanery Lay Reader Association meetings. These are the ones most widely used. With money for full



INSIGHTFUL EXPERIENCE: Lay readers from various churches in the Diocese of Algoma gathered in Parry Sound for their annual meeting from Friday, September 16 to Sunday, September 18, 2011. Presenters included Rev. Heather Manuel, Rev. Dr. Jay Koyle, and Bishop Stephen Andrews.

time clerical stipends increasingly becoming a challenge in many parishes, Lay Readers are needed in order for these parishes to stay viable. Another important change in the organization of Lay Readers in our diocese that Rev. Manuel noted was a once dominated male role has now expanded to an inclusive ministry of both men and women. In conclusion we must keep in mind that change is not always easy. A delicate balance must be maintained.

Jay Koyle, the Diocesan Congregational Development Officer, continued the theme of the conference as he addressed "What Should Change". He began by asking, since change is a challenge why should we have change? He then went on to say that change is really part and parcel of Christian traditions. It is not the historical structure in the church that chang-

es. The Eucharist has stayed the same for hundreds of years, as has the reading of scripture, singing and preaching. There have been other changes that have slowly evolved such as the baptismal covenant found in the *Book of Alternative Services*. Yet there are other changes that haven't lasted long at all. An example of this being some of the more contemporary music. Dr. Koyle went on to say that the real need is to change the notion of what the Church is. Do members want the Church to exist in order to the pay the priest; to preserve the building; to offer programs and events that look good to attract more people or to act as a social agency in the community? What is needed, Jay Koyle proposed, is to move to a gathered and sent Church in discipleship from the time of our baptism and to understand and build relationships in

the world. He went on to say that what is needed is to convert from a friendly church to a church that exercises biblical hospitality. One way of doing this is to stop referring to strangers on Sunday morning as a "visitor" and start greeting them as guests because God has invited them to church for some reason.

Bishop Andrews spoke during the third session: "What Won't Change". He began by emphasizing that there are three things that won't change: God won't change; humanity's need for God won't change and the inevitability of change won't change. Change in the secular world is inevitable: computers, calculators, medicines to name a few but as scriptures tell us over and over, God won't change although His answers may vary in certain situations. Bishop Andrews also went on to say hu-

man beings need God because people can't govern their own affairs and all have spiritual needs. The affirmation must not be forgotten that humans are made in God's image and he expects individuals to be stewards of His creation. The Bishop noted that he was most reminded of this in Matthew 22: 15-22 when Jesus said "Give therefore to the emperor the things that are the emperor's and to God the things that are God's". Like Caesar who cast the denarius in his own image, God has cast each one in his own image making the person the "coin" of God's realm for whose purposes we are created. Bishop Andrews reminded us that St. Paul proclaimed the cross because Christ crucified is the gospel message which can neither be avoided nor changed.

Communicating the gospel requires understanding of the culture. It must not be forgotten that the Lord's warning is that not everyone will want to accept this message. As mission is central in the mind of Jesus, so it should be in the individual's mind. In conclusion, Bishop Andrews explained that while people live in a multicultural society and there is a need to be willing to develop relationships with other churches in prayer, fellowship and worship. What is also needed is to keep foremost in the mind as a Christian culture that faith can be relevant to the cultures that surround the person. This is fine as long as it doesn't take away from the message of Christ.

It was apparent from the evaluation sheets that were handed in at the end of the day the Lay Readers of the diocese were extremely grateful for the clear points made by our presenters. Some of these points were inspirational while others were practical. All heard the same thing at the same time. From this conference attendees came away knowing that they must continue the unchanging mission for an unchanging God to people with an unchanging need in a rapidly changing world.

St. Mary's, Nipigon has been a busy place throughout the spring, summer and fall

By Kathleen Aitken

It was a busy spring and summer for St. Mary's, Nipigon. People of all ages joined the family of God through baptism. Members who had moved away returned to open arms, and visitors to members of the congregation, joined together in worship.

The church's food ministry consists of hosting monthly community lunches, and holding fund raising events. Everyone loves St. Mary's apple pies. A food booth was set up again at the Red Rock Folk Festival, selling snacks, providing meals for the musicians, and prepared meals for participants in the Blueberry Blast and

the Nipigon Fall Fishing Festival.

Members of St. Mary's work with other Nipigon churches to staff the local Thrift Shop which is a fund raiser and an important service to the community. Kyoko Oyakawa continues to provide beautiful birthday cakes at the end of each month for all of the parishioners who celebrated birthdays that month. Two of our young people, Ai Oyakawa and Charlie Maedel, have gone off to Lakehead University with the congregation's prayers and good wishes.

On September 19, 2011 people from all denominations took their pets to the local Alpaca Ranch where Rev. Diane Hilpert-McIlroy

held a service of the Blessing of the Animals.

On October 1, 2011, St. Mary's hosted Deanery Council. Those in attendance received inspiration from Dr. John Bowen's presentation on Evangelism. This fed into our discussion of Deanery Strategic Planning priorities.

This year the power of prayer was witnessed when a couple of our parishioners were gravely ill. Changes were introduced in the liturgy and music that have brought parishioners closer to God in worship. Parishioners support each other worshipping and working together as they learn to be Christ's disciples.



ARRIVING FOR A BLESSING: Pictured are two special pets who, along with their humans, were in attendance at a service of the Blessing of the Animals held in Nipigon on Monday, September 19, 2011.

Rest assured!

By the Rev. Bob Elkin

Several years of mentoring a rising new priest in our diocese, her therapist holds out hope for a complete recovery, has made me a member of an august body of mentors and mentorees. Paul and Timothy, Elijah and Elisha, Screwtape and Wormwood; the list goes on and on. Realising that I can influence on a much wider scale than one on one, I have decided to write down my teachings and share them with the world. I begin with “Writing a Sermon” because I was once told by a parishioner that my sermons had changed his life. He’s a Buddhist monk in Thailand now, so I know he wouldn’t lie. So here are my thoughts on “The Sermon”.

Before writing your sermon take a look at the readings for Sunday. This might seem obvious but we’ve all heard sermons, and I’ve delivered a few, where there didn’t seem to be any relationship between the word and the sermon.

This is not a good thing to do as you will occasionally get people who actually listen during the service and ask difficult questions about this afterwards. The problem can be avoided by making at least one reference to the readings in the sermon. Ergo, check the readings!

If you’ve lucked out, the reading will suggest where the sermon should go. Christmas is a no brainer! Easter is pretty solid too and Pentecost, or The Baptism of the Lord also give out some pretty good signals. But what about “Jesus changes water into wine”? This could be about Jesus beginning his public ministry, or it could be a miracle story, or it could be about the luck of the host in having Jesus in the crowd the day he ran out of wine. You could make a “be good to everybody because maybe you’re entertaining angels unawares” lesson out of it. It all depends on what you’ve got to back it up, what tools you have in your arsenal to help you in your writing.

I like to begin a sermon with a story or a joke, some humorous attention grabber to sort of wake the congregation up and get their attention. A couple of examples suggest themselves for the water into wine story. “A bishop who had obviously consumed too much wine wandered into a house of ill....” On second thought I can see some problems with that one! I want the congregation’s attention, not the Bishop’s! I could start with the story of how I began my ministry as an Anglican priest and was surprised to find my first pay cheque was for \$666.00 but again, it might not be

a good idea as too many people might say: “I knew it!” No, I’d go with the miracle story. “A priest tells the customs officer he has nothing to declare and when they open his suitcase and find a large bottle of liquor he looks up to heaven and shouts: “Praise the Lord, he’s done it again!” You get the idea.

After the opening story you have about six point eight seconds to get into what you’re trying to say before everybody goes comatose. Ask a thought provoking questions to keep them mentally engaged. “Have

Letter from Bob

you ever wondered why Jesus’s first miracle involved wine? Ever wonder why there are 24 hours in a day and 24 beer in a case? Do you see the pattern here?” That’ll get them thinking! If nothing else they’ll be thinking you’re nuts but that doesn’t worry me! I’ve been called worse by better! Once you’ve opened up some thought provoking line of inquiry and made your point, bring in some high calibre authority to back you up. Long dead theologians are always good, especially if they wrote in Latin or ancient Urdu or something hard to check. A quote like: “As St. Crispian the Younger said to the Celts at Iona...” always gives whatever line you are trying to sell to the congregation an air of respectability. If you want something more contemporary quote a Rock song or Charlie Sheen or Stephen Harper. Heaven knows what any of those are on about so you’re not likely to get tripped up by anything you mention from them.

Finishing the sermon is always a bit tricky. You want to leave people with something to think about but nothing they can pin on you if it all goes wrong. I find poetry ends things nicely and it can always be taken seventeen different ways so it has good deniability. If your sermon is the right length you can finish with Frost’s *The Road Not Taken*, just twenty short lines with a thoughtful message. If your sermon is not long enough read them Coleridge’s *The Rime of the Ancient Mariner*. That’ll get them thinking about eternity and isn’t that really what it’s all about?

And now, following my own advice I finish with a quote from Shakespeare’s *Macbeth* to all you sermon writers out there: “Lay on, Macduff. And damned be him who first cries ‘Hold, enough!’”

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.

St. Mary Magdalene, Sturgeon Falls turn concept into reality

By Carole Anne Friedrich

Some years ago organisations and workplaces urged their members and employees to “Think Outside the Box”. It appears that certain members of St. Mary Magdalene, Sturgeon Falls have turned this concept on its head and used it to approach community involvement in entirely different ways. Individuals and groups in the church developed three successful projects initiated over the spring and summer, and unknown to themselves, or each other, used the concept of “Thinking Outside the Church”; literally!

The first project was a bench. Small thing you say, but Marie Razeau had been lobbying Church Council and other church members for at least a year to place a bench under the oak tree in front of the church to provide a resting place for passers by. Those familiar with the location of St. Mary Magdalene’s will recall that the church is close to the commercial district in town and situated beside a busy railway track.

Frequently long lines of railway cars heading west hold up traffic, both motorised and pedestrian, immediately in front of the church. A bench would be a welcome place of rest under the shade of the oak tree. While spring cleaning at their home this year, Blanche and Ric Burgin remembered they had an unused wood and cast iron bench in need of refinishing. They offered it to the church “as is”. Once the offer was accepted and the bench refinished and relocated in front of the church, it became a focal point for passers-by and church members alike.

On some days walkers and, or bikers can be seen resting on the bench before resuming their journey. Families with children in strollers rest before continuing on, senior citizens on their daily constitutional use the bench as a “half-way” stop, and church members with week day business at the church stop and talk with strangers sitting on the bench. The bench had a lot of use this spring and summer as the grass beneath it is worn away from so many resting feet.

Project number two developed over months as well. St. Mary Magdalene covers a largely agricultural area known as West Nipissing. There are many family plot vegetable gardeners and farm-

ers in the region. Those gardeners who attend St. Mary Magdalene Church have historically shared their abundant garden harvest with other members in the church who have no access to fresh garden vegetables in season. The author is a vegetable gardener and wondered how this “sharing” with other people in the community could be expanded. A project called appropriately, “Garden Share” which encouraged vegetable gardeners to plant an extra plant or two in the spring and share the harvest outcome with community members who have no access to fresh garden vegetables, was proposed. Church Council enthusiastically responded. The only problem was that as the instigator of the project, yours truly would be away on the proposed “sharing” day. Richard Samson generously agreed to help with the project.

Book marks were made and distributed in the Grab Bags at the local Annual Garden Show where guest speaker Mark Cullin, during his talk, reminded all present to participate in the “Garden Share” initiative. The local newspaper was contacted and ran a column in the spring, a community advertisement a month later, a follow-up column the week prior to “sharing day” and covered the final event itself. In the regional newspaper, a popular garden columnist mentioned the project both in the spring and late summer as well as donating vegetables from her garden. Various local “pick-your own” and commercial corn growers were contacted and donated vegetables.

For a minimal amount of effort, the returns were great. Gardeners dropped off their donations early on the morning of Saturday, August 27, 2011 and by 11:30 a.m., all the vegetables were gone. The tables set up on the lawn in front of the church were overflowing with fresh vegetables, so much so that extras had to be stored in boxes beneath the tables.

The project, which has elements of healthy physical activity, sharing, good nutrition, community involvement and responds literally to Jesus’ instructions to “feed his lambs”, was a roaring success. That success insures that “Garden Share” will become an annual event. Although the author’s garden donated vegetables this year, delivered by husband, Steve

Friedrich, the actual joy of sharing first hand was missed by the author. This writer intends be there to join in and participate personally in a project that sees the members of the church share the bounty with their community neighbours.

For weeks over last winter this writer’s husband, Steve Friedrich, had been mentioning that “what our church really needs is a good sign”. He had been investigating church signs through various publications and on-line, and felt that St. Mary Magdalene’s should move into a new era beyond sandwich board, sidewalk signs or temporary cardboard or wood panel notices. In the spring, he approached Church Council with the idea for a new highly visible sign that would communicate what’s happening at St. Mary Magdalene’s but also present “pithy”, his word for it, comments that would catch the eye, and perhaps hearts and minds of passers by. He even brought a book with pictorial examples to show what could be done and provide ideas. Church Council once more agreed and initiate number three was started.

After several discussions over the next few weeks about style, materials, and cost, various sign companies were approached for consultation and quotes. The final project was approved and late this summer the sign was erected. Steve Friedrich was so delighted, he volunteered to be the “signmeister”, again his word, and solicited church members for their contributions on what the sign should say to the community at large. Olivia Stone contributed the first quote on the sign. Recently a young couple driving by the church noticed that “Alpha for Couples” was beginning at St. Mary Magdalene’s on Thursday, September 29, 2011. They contacted the phone number listed and have joined the group. The sign is working!

These three projects have provided an opportunity for church members to have fun, think about their friends and neighbours and to reach out to the broader community of West Nipissing. With the support of Church Council and church members, each completed project originated because one or more church member paused to think “outside the box” and most importantly, “outside the church”.



MUCH TO SHARE: Gardeners from St. Mary Magdalene, Sturgeon Falls were encouraged to plant an extra plant or two in the spring and contribute the harvest to “Garden Share”. The project was undertaken to offer the produce to those who have no access to fresh vegetables. Donations were dropped off at the church early on the morning of Saturday, August 27, 2011. Everything was gone by 11:30 a.m.

New book tells of one women’s spitirtual journey

By Maria Duncalf-Barber

Judith Lawrence immigrated to Canada from Wales in 1962. She entered the Convent of the Sisterhood of St. John the Divine, the Anglican order of nuns, where she remained for 16 years. She has lived in Muskoka for over 20 years. Muskoka is a place that speaks to her heart and soul, a place where she writes spiritual books and monthly meditations that are posted on her website. Her new book *Highway of Holiness* is about an on-going spiritual pilgrimage journey.

It writes about the daily journey of a Christian toward spiritual maturity. It talks about the physical, intellectual and emotional journeys, and how the spiritual journey runs parallel to those journeys and is intertwined with them. Lawrence writes with the capacity of bringing the reader with her on his or her own spiritual pilgrimage. She offers concise prayers, psalms, passages and pieces from the Bible as well as quotes by modern day spiritual writers, bringing together the old and the new in a unique way that helps transform the reader.

Ms. Lawrence weaves her own stories of pilgrimage from her every day life, from her trials and tribulations that she has encountered and overcome. Throughout the pages we read of her childhood illnesses. She writes the truth while redefining that she is indeed ‘a contemplative without a cloister’ a spiritual statement she uses often to describe her journey.

The first chapter gives a guiding hand in the way of prayer. Not

everyone has knowledge of prayer practices. This gives an overlook of how to pray and the importance of prayer in a spiritual pilgrim’s life. The author’s premise is that one’s personal daily prayer life is what gives one the strength and sustaining power to go through this life’s pilgrimage and onto the next stage of human evolution.

Ms. Lawrence opens our eyes to the awareness of spiritual pilgrimage, taking us through what to expect during the pilgrimage process. The holiness of the meaning of words and stories in the book stays with the reader long after it is finished. This is a book that takes the reader to the crossroads into balance and finally to remind everyone that the soul journey is never finished, there are always more stages to discover. Just like life the journey continues.

Judith Lawrence designs her writing to allow the reader to walk every step of the way with her on her daily round, making sense of the journey and bringing holiness to the ordinary of every holy day. She shows us what to expect as one meets others on the way of the soul journey, as well as the varying terrain people encounter as they walk the pilgrim way: some terrain making for easy strolls while others may make for difficult climbs. This is what is often found on physical pilgrimages.

Ms. Lawrence’s example of God opening doors in her life is described in the following words: “There have been open doors before me that I didn’t enter; there have been times when I made hard

work of it by trying to enter the wrong doors. I just didn’t get it—that writing is gift not drudgery. When I finally walked through the door that God had opened before me and that I had resisted for so long—the door the Holy Spirit was presenting to me—my work was accepted.”

She takes the reader to the place within the self where the one feels free to ask questions of who we are and where are we going on this ageless journey. She asks the reader to consider how our spirituality belongs with us on a daily basis. I have read all of Lawrence’s books and love them all; they bring home to me the power of prayer and meditation and have helped me in times of stress and grief.

Lawrence believes in the power of prayer even composing poetry in a Celtic manner that unites everyday events with the spirituality of baking bread or working on a computer to write books. Everything is sacred to her. She paints words that tell us about God’s miracles in the everyday bringing us gifts to enjoy and cherish if we are open to accept them.

This fifth book joins her library of works. Her other books are:

Prayer Companion: A Treasury of Personal Meditations 2001 (currently out of print),

Glorious Autumn Days: Meditations for the Wisdom Years 2007. Also by Judith Lawrence are *Grapes From the Vine*, a book of mystical poetry, and *Welsh Cakes: Book of Short Stories*.

New website for St. John the Evangelist, Thunder Bay

By Dale Sparkes

St. John the Evangelist, Thunder Bay, officially launched a new website on Sunday, October 2, 2011. The parish thanked Jim Green for his work in developing and maintaining St. John’s first website. Through a recently installed internet connection in Langworthy Hall, the parishioners

were given a tour of the new site during the after church coffee and tea fellowship. The site is transitional, reflecting the movement of the Spirit and the journey of the people of St. John’s.

The new website was developed through the joint efforts of Rector Rev. Mary Lucas, the wardens, and parishioners in consultation

and the Church Development Team’s discernment of core values and aspirations of St. John’s. The new site features sections about St. John’s history; Anglicanism; Apostolic Heritage; Worship; Justice and Outreach; Shared Ministries; and Support. Site maintenance is by Jim Green and Paul Love. Visit at 228 Pearl Street or at www.stjohnsthunderbay.ca.

H.O.P.E. in North Bay

By Karrie Emms

Small acts, simple ones can have a big impact on the lives of those they affect. This was abundantly evident at a ‘summer garden party’ held on Friday August, 12, 2011 in North Bay. The party was thrown for the residents of the North Bay Regional Health Center-Regional Mental Health’s program, Healing Opportunities Promoting Empowerment or H.O.P.E.

Held at the home of Rev. Marie Loewen the party saw 33 staff, volunteers and residents enjoy a beautiful summer day in the garden. There was music, a walk on the beach, crafts, amazing food,

fellowship and most of all a lot of smiles.

Gatherings at the Loewen home have become much-anticipated events for the residents of the H.O.P.E. program. This year marked the second annual garden party and December will bring the second annual home-style Christmas dinner. The events are put together thanks in part to the hospitality of Rev. Loewen and also through many willing volunteers from Christ Church.

The semi-annual events with the H.O.P.E. residents have become a highlight for many of the residents who enjoy being in a home setting

even for a few hours where they can also enjoy fellowship with church members and the hospital staff. It is a blessing to the patients who can be away from the routine of the institutional setting they are used to and it is a blessing to the volunteers who enjoy hosting the events. Quite simply, a change of scenery can be rejuvenating for everyone.

It takes very little time to plan and prepare for each get together, mere hours in fact, yet for the residents who attend these simple, fun and spirit-filled gatherings truly do offer H.O.P.E

Choir able to participate in wedding in Exeter

Continued from Front

we headed to Brixham for our pre arranged dinner. Arriving before our 6:30 p.m. reservation gave us a chance to walk along the Quay and see boats of various sizes, and houses of various colours along the edge of the Quay. After an enjoyable seafood dinner at Beamers restaurant overlooking the Quay and Harbour, we returned to Exeter. After enjoying our day off and touring, it was back to work on Thursday for the singing members of the tour.

Following Evensong on Thursday evening, the acting Dean of the Cathedral, Canon Carl Turner, hosted us at his home, located on the Cathedral Green, just across from the Cathedral. The whole group enjoyed drinks and hors dourves served by the Dean, his wife Alison, their daughter and his colleague Canon Ian Morter. After having a chance to relax and enjoy some refreshments, the Dean made a toast to us and to Canada. Following the toast we presented him with the beautiful “Canadian” stole that had been made by a parishioner at the Epiphany, Betty Pendleton, and blessed by Fr. Tim Perry the Sunday before we left. Canon Turner was amazed by the stole and put it on immediately after opening it.

As he wore the stole and was told the meaning of it, the stole had Maple Leaves on it and the pattern used was called flying geese, the group spontaneously began to sing *O Canada*. After the singing of *O Canada*, Canon Morter remarked with a grin “we hope to hear that anthem as much as our own next year” referring of course, to the Olympics which are in London in 2012. This was followed by the impromptu singing of *God Save the Queen*.

Friday morning the braver among us took another climbing adventure to the tower and roof of Exeter Cathedral. The tour involved a climb of 251 steps to reach the top of the tower and the roof. After the climbers returned to earth it was time for the choir to rehearse for the service of Evensong that evening. As the choir rehearsed some of our “road accompanists” took the train to Exmouth, about 30 minutes away. While there they had the opportunity to dip their feet in the English Channel, and have some fun. Saturday, September 3, 2011 was a day filled with excitement.

Our day began with rehearsal in the choir stalls in the nave of the Cathedral, for the first time, where we would be singing the Service of Holy Eucharist the next morning. The service of Evensong on Saturdays takes place earlier in the day, at 3:00 p.m., and proceeded as it had during the week. The service of Evensong was followed at 4:30 p.m. by the Wedding of Charlotte Taylor and James Baird. They had wanted a choir at their wedding and since we were there for that week we were asked to sing. Charlotte had actually stopped by the Cathedral earlier in the day as we

rehearsed in the nave, to meet us. She looked quite calm for someone getting married later that afternoon.

After processing into our places in the Quire we were able to admire the various hats and fascinators that the friends and family of Charlotte and James were wearing as we waited for the wedding to begin. We sang a few hymns, two anthems and, perhaps our most challenging piece, Handel’s *Zadok the Priest*, during the signing of the register. There was a bit of laughter from the choir and congregation alike when, after learning the groom is a rugby player, the groom kicked the brides dress out of the way so he could stand next to her for the remainder of the ceremony. The wedding ended with the bride and groom processing to the High Altar for a blessing before the recessional. Immediately following the wedding the couple hosted a Champagne reception for their guests in the Cathedral Chapter House, to which the choir was invited as well.

Sunday morning was quite busy. We sang at two services, a service of Eucharist at 9:45 a.m. in the Nave, followed almost immediately by Matins at 11:15 a.m.. We also had to be out of our hotel rooms by 11:00 a.m.. Luckily, Harry, our coach driver had arrived the night before so we all took our bags to the coach before departing for the Cathedral for the first two services. Approximately 150 people attended the Eucharist that morning, at which Canon Turner was the preacher and his colleague, Canon Anna Walker was the celebrant.

Following the Eucharist there was a service of Matins in the Quire. Approximately 35 people were in attendance for that service where Canon Walker preached. After some last minute shopping and lunch at one of the cafes on the Cathedral Green, we returned to the Cathedral for our final service of Evensong at 3:00 p.m..

After Evensong we walked across the Cathedral Green out to the street to board the coach for our trip to Gloucester. As we were loading remaining luggage and finding our seats on the coach someone exclaimed; “there are the bride and groom from yesterday”. James and Charlotte were walking past the coach and took the opportunity to come on board and thank us again for singing at their wedding the previous day. After them wishing us safe travels and us wishing them a happy life together we were off to Gloucester. We arrived at “The New Inn” in Gloucester in time for dinner.

Monday morning we had a tour of Gloucester Cathedral. The Harry Potter fans among us were thrilled at this as the Harry Potter series was filmed in the Cloisters of Gloucester Cathedral. Again, some of the braver among us took in the tower tour and climb. This one involved 269 steps.

See Home – p. 7

Algoma Cycle of Prayer

Sunday, November 6th - 21st Sunday after Pentecost:
Remembrance Sunday
St. James', Lockerby
The Rev. Dr. John Harvey

Sunday, November 13th - 22nd Sunday after Pentecost
The Parish of St. Stephen
Church of the Redeemer, Rosseau
St. Thomas', Orrville
St. Thomas', Ullswater/Bent River
Christ Church, Windermere
The Rev. C. Peter Simmons
The Rev. Peter A. Hill (Assoc.)
The Rev. Dr. Bill Beachy (Hon.)
The Rev. Robert Clubbe (Hon.)

Sunday, November 20th - Last Sunday after Pentecost:
The Reign of Christ
All Diocesan Committees and Social Service Projects
The Algoma Anglican
The Rev. Peter Simmons, Editor

Sunday, November 27th - 1st Sunday of Advent
Rural Muskoka Trinity Parish
Christ Church, Port Sydney
The Ven. Eric Paterson
St. Mary's, Beatrice
St. George's, Falkenburg

Home safe and sound

Continued from p. 6

Later that afternoon the choir gathered in the Chapter House of Gloucester Cathedral to rehearse for Evensong. Normally on a Monday the service is Evening Prayer but since we were visiting it was Evensong. The congregation was small, but the echo in the Cathedral was huge! After singing one of our pieces we sat down and could still hear it echoing back to us through the Cathedral, several seconds later.

After Evensong we returned to our hotel for a celebration and end of tour dinner. David Buley, Director of Music at the Epiphany, had arranged this in advance with the Inn staff and kitchen. "The Carvery" meal was great, consisting of Roast Beef and Yorkshire pudding, Roast Turkey and Cranberry Sauce as well as Gammon Steak (Ham) with Apple Sauce, roasted potatoes and mixed vegetables. Dinner was followed by Chocolate Cheesecake with cream for dessert.

After dinner we were all given new words to a hymn tune we had sung the day before at the Eucharist in Exeter. Jan Buley had written *Sweet Organist Devine* to honour our organist, Elizabeth Harwood from Halifax, who accompanied us on this trip and played for our rehearsals and services. As we sang the words Jan had written there were several people with moist eyes, including the honouree, Elizabeth. Following dinner, several thank yous and the singing, a small group of us walked up the street to a local pub for a last pint before departing early the next morning.

Tuesday morning, September 6, required an early start. Our flight from London's Heathrow airport was at 12:05 p.m. and we were required to be at the airport two hours in advance. Gloucester was a two hour coach ride away from the

airport. Knowing we had to make an early departure at 7a.m., the hotel staff had the breakfast buffet prepared early for us. Their normal breakfast service begins at 7 a.m.. After enjoying a hot breakfast we boarded the coach and were off for the airport.

After arriving at Heathrow some of our group went off to continue their trip to other parts of the UK while others checked in for the flight to Toronto then on to Sudbury. Our flight from London to Toronto took us on a northward arc over the southern end of Greenland. It was a clear day and we could see the snow capped mountains as we flew over.

It seemed that we had some strong headwinds en route to Toronto, our flight landed about 45 minutes late. We were just getting at gate 176, off the plane from London at the time that our flight to Sudbury was boarding. We still had to get off the plane which was at gate 176, and most of us were in rows 58 and 59 of 60. We had to go through customs, get our bags, go back through security and get to gate 103 to board our flight to Sudbury, all within half an hour. Luckily, since we accounted for half of the passengers on the flight to Sudbury they rushed us through and held the flight for us. After running through the Pearson Airport we got to the plane with about three minutes to spare. Our flight to Sudbury had a tail wind and we ended up landing in Sudbury ten minutes early.

All in all, we sang ten services in seven days. It was a fabulous trip and we are grateful for many things; the organisation of the whole trip by David Buley, the skill of our accompanying organist Elizabeth Harwood, the support of our congregation and new Rector. Perhaps most of all, to be back home safely.



From the Anchorhold



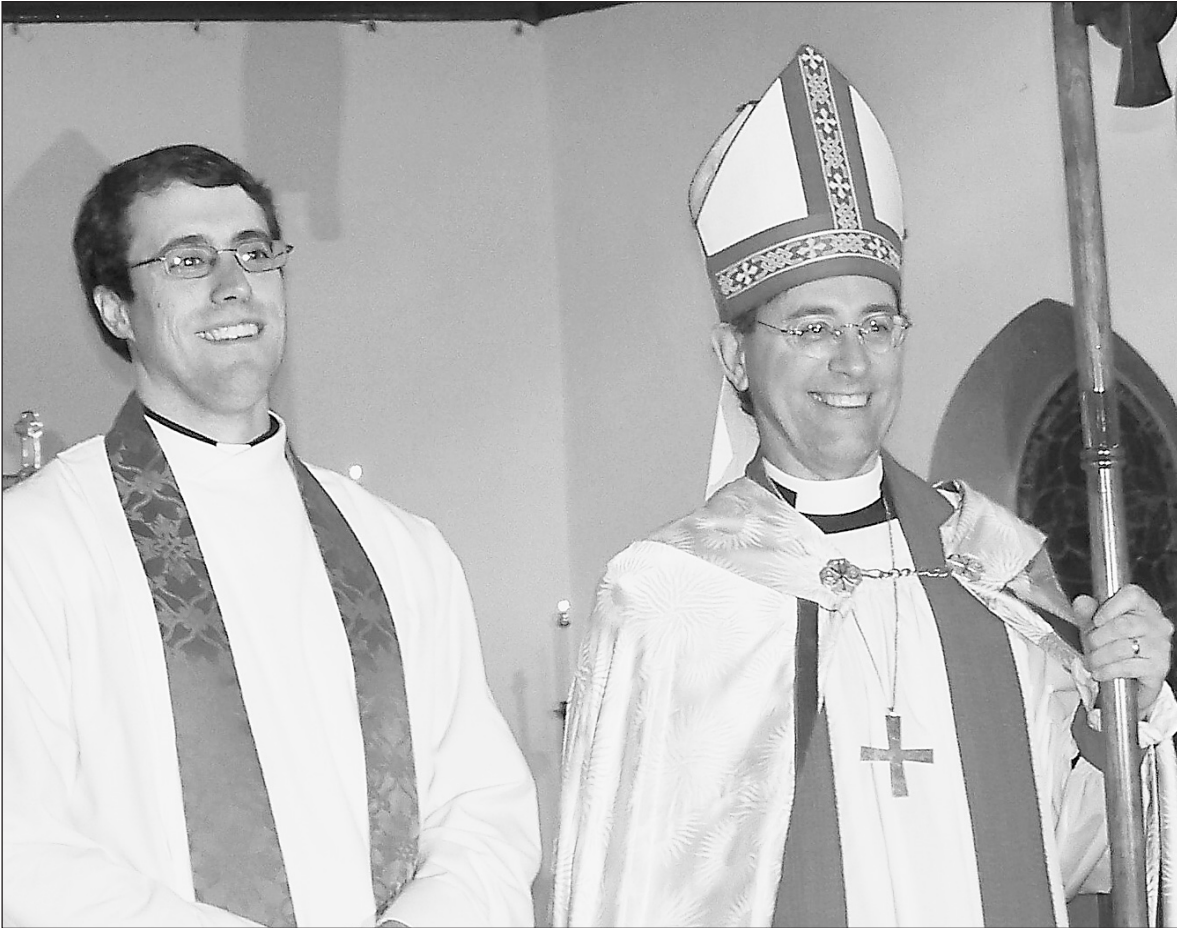
By Sister Mary Cartwright

For me, All Saints, and its echo, All Souls, is one of the greatest feasts of the Church year. It is a reminder not only of what God has done, and will do for us, but of the emptiness of the modern world, with its emphasis on success, money, position, and business. The world tends to rule out all things spiritual, "seen and unseen" as impractical, romantic, and wishful thinking. The Communion of Saints is the reminder that this life is not all there is. That what matters is not how long we live, but how well, how much we grow in the knowledge and love of God. I am at an age when many of my friends have gone ahead of me, as well as my husband, son, daughter and granddaughter. I look forward to reunion with all of them, through the grace of Christ. It is a feast of JOY! We are aware (or we should be) if the throngs of saints and angels at every Eucharist: "with angels and Archangels and all the company of heaven", some of our own special new members, we too, with them, take part in every act of Communion.

We remember the older saints: Catherine, Margaret, Clement, Andrew, fisherman, Apostle, Martyr; Hilda, Martin of Tours Willibrord: and new saints, all those killed in war, by disease, disaster, all God's children, all loved by Him.

As this month ends, we start down into the darkness of winter, and a New Year for the Church as we prepare the candles for Advent, ready to light, day by day until "the Dayspring from on high will dawn upon us" at Christmas. Think of all your own saints, throughout your life, and thank God for them.

*Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.
AMEN. Thanks be to God.*



ORDINATION TO THE PRIESTHOOD: On Wednesday, September 21, 2011, Rev. Jeffery Hooper was ordained to the priesthood at All Saints', Huntsville. Clergy and laity from throughout the Deanery of Muskoka and beyond were present for Fr. Hooper's ordination. Ladies from St. Mark's, Emsdale prepared dinner for the Hooper family, participants in the service, and ladies from the Parish of the Good Shepherd. A reception followed the service. Fr. Hooper, who is the incumbent of the Parish of the Good Shepherd, is pictured with Bishop Stephen Andrews.

Outreach committee at St. Peter's Callander active and involved

By Darlene Coulter

The Outreach Committee of St. Peter's, Callander, was formed in June 2009 with the primary goals of promoting the church, becoming actively involved in the community of Callander, and reaching children, individuals and families. Great strides have been made with various fund-raising activities. The major event is the free, monthly movie and craft nights held the second Friday of each month, with the exception of March break and the summer months, in Woodward Hall.

All children up to the age of twelve are welcome. Current movies and craft nights seem to be the most enjoyed activities as children create items to take home, whether it be decorating cookies, painting a pumpkin or creating a Christmas decoration. Other fund-raising activities include an annual car wash, involvement with the Callander Fun Fest, and this year, the selling

of fresh, wild cranberries picked at the Callander Cranberry Bog.

Other outreach projects include supporting children who wish to attend summer camp on Fairy Lake, the Callander and District Food Bank, and the Diocese of Algoma Jubilee Project. This year a tour and commentary of St. Peter's will take place, under the direction of incumbent, Fr. George Kwari.

All children and families are invited to come out to any of the events, or to worship on Sunday mornings. "Back-to-Church Sunday" was held on September 25, 2011. It was very heart warming and special as a parish member spoke of her return to church, her involvement with the Outreach Committee, and the gratification she has received. St. Peter's welcomes and invites everyone who might be visiting, or wishing to return to church, or who want to become involved in the outreach program.



CLEAN AND READY TO DRIVE: Rev. George Kwari is pictured washing a car at the annual car wash fundraiser held by the outreach committee of St. Peter's, Callander over the summer.



MOVIE NIGHTS: Picture are the children and volunteers who attended Movie Night at St. Peter's, Callander in September 2011. This monthly event is attended by children from both the church and the community.

Respect must be given to all in this world

By Charlotte Haldenby

"I tell you, Mr. Puri" says a rich Indian lawyer's wife in journalist Tarquin Hall's first mystery novel, *The Case of the Missing Servant*, "I am facing constant servant tension. I don't dare take my eyes off these people for one minute. Give them an inch and they take more than a mile. You provide good salary, clean quarters and all, but every time, someone is making mischief. I tell you, drivers are making hanky-panky with maidservants. Cooks are stealing ghee. Malis are getting drunk and sleeping under trees. Then, they are making demands also! "Madam give me an advance!" "Madam give my daughter education!" "Madam give me two thousand bucks for Mother's heart operation!" Are we expected to take responsibility for every problem in India, I ask you. Don't we have our own stomachs to feed?"

This seems so exaggerated you have to smile. But, not if you've read the book *The Help*, or seen the movie. How much of the upper white society's lifestyle in the Southern United States was based on having housekeepers, maids and nannies readily available, keeping things done on the homefront so the white family had a very nice life, without any concern about how it hampered black families.

When I was doing my graduate work in Gifted and Talented Education at the University of Alabama in 1979-1980, we had to identify for our creativity class one incident in our childhoods which had taught us a

Looking at the World

hard lesson. Many of my young fellow students said it was losing their nannies. They had always thought their nannies were just there because they loved them, and after all they did have a room over the garage and food. But when the government said that nannies must be paid a living wage and be able to spend a whole day with their own families, they couldn't afford it, and the nannies left. There was no understanding that they had had their nanny six days a week and her own children only saw her for one day.

There was only one black student in our class, who looked at me and rolled her eyes. Doris was always in the top three, very nicely dressed, well-spoken and polite, but I was the only one, other than the professor, who talked to her. To them she was just not there.

George Orwell was *Down and Out in Paris and London*, and then decided to write about it. As you follow him through trying to find work, and some of the work he got in the early 1930's, you do wonder how people made it through the Depression, when having a slice of bread and maybe butter was it for a day and maybe nothing the next. And after reading about his job in the backroom/cellar of a French restaurant you sure hope that there

are more regulations over the food industry now. He wrote:

"A rich man who is intellectually honest, if he is questioned about improving working conditions, usually says something like this: "We know that poverty is unpleasant; in fact, since it is so remote, we rather enjoy harrowing ourselves with the thought of its unpleasantness. But don't expect us to do anything about it. We are sorry for you lower classes, just as we are sorry for a cat with the mange, but we will fight like devils against any improvement of your condition. We feel that you are much safer as you are. The present state of affairs suits us and we are not going to take the chance of setting

"How much of how we define ourselves is based on other people?"

you free, even by an extra hour a day. So dear brothers, since evidently you must sweat to pay for our trips to Italy, sweat and be damned to you!"

Ah! You say! But that was back in the twentieth century! Doesn't that sound strange! Things have changed now!

My sister Esther, as my sister Ruth did, has an open door policy in her office. When I went to take her to lunch in June, one of the secretaries came out crying! The problem: she has stayed on working, now beyond 65, for the past years because her husband

was waiting to find out about his pension or other compensation from Nortel. That day it was in the news, that Nortel employees in the States and Britain had got their package, but nothing about the larger number of employees here, in this Canadian company. She'd still have to keep on working. I remember a CBC attempt a while ago, at interviewing the president of Nortel, sneaking in the back door of the company, and looking a bit ashamed. After all, how many millions is he earning shutting down the company, while the long term employees are not getting anything?

Did you see the Republican candidates debate at which the governor of Texas said his state

had administered the death penalty to over 200 people since 2000, and the crowd cheered! And another candidate for the nomination said that his first act as President would be to get rid of Obama-care. And they

cheered. How many people on death row in the United States are there because they never had a break, because of poverty, racism, lack of education, in trying to survive? Wouldn't it help the economy if everyone including the working class and the people on welfare were healthy and not arriving in the emergency room in full blown crisis?

When Conrad Black was in prison he tutored some other inmates for their high school Graduation Equivalency Diploma, and had been amazed in teaching these people to learn of

the conditions of their growing up. "Good on you!", I thought watching the interview! But then he said, "Well we did have a little ceremony for them to get their diplomas! It was just as if this was the most important event in their lives!" Hey, you with your snotty voice, it was! Maybe they wouldn't have been in prison if they had been able to get that diploma as easy as he did growing up in Canada.

How much of how we define ourselves is based on other people? Our parents do all they can to nurture us physically and set us on the right track for life. Those gallant young men off to fight in the World Wars, whom we honour this month, helped keep our freedom. Teachers are there for us to help us pursue our dreams. Those are obvious.

But check the labels on everything you buy. Where are those workers who produced them: your breakfast bananas, your t-shirts and jeans, right down to the essential metals in your computers, mined in Africa? How do those people work? How do they live? How many would Robert Tressell call "Ragged Trousered Philanthropists", keeping us in things while they live on very little. None of us is a "self-made" person.

All people in this world are God's children. We must respect everyone, rich and poor, and see that all have potential for good, and make sure that good happens, not just for a select few! Reach out, listen, learn and share so that all will be well.