

Rev. Heather Manuel supports the Algoma Anglican



INTERESTING NEWS: Rev. Heather Manuel peruses the pages of the September 2013 edition of the Algoma Anglican. Rev. Manuel is a regular reader of the diocesan newspaper. In the accompanying article she notes the paper's role in building community throughout the diocese and encourages readers to support the publication.

By the Rev. Heather Manuel
Incumbent
Lake of Bays Parish

Let us begin with the obvious: the *Algoma Anglican* is a delightful way to share news around the Diocese. It is well-written, well-produced, and conveniently paired with the Anglican Journal. In one delivery, I get all the Diocesan, National and International news that's fit to print. It's a worthwhile project that deserves our support.

Now here's my confession: I don't read newspapers. People of my generation are accustomed to getting their news from a television, computer or smartphone screen rather than print. I don't have a newspaper subscription. I won a one-year subscription to a newspaper several years ago, and I gave it away. I get Muskoka's weekend paper delivered free to my doorstep every Thursday, and I pay more attention to the Canadian

Tire flyer stuffed inside.

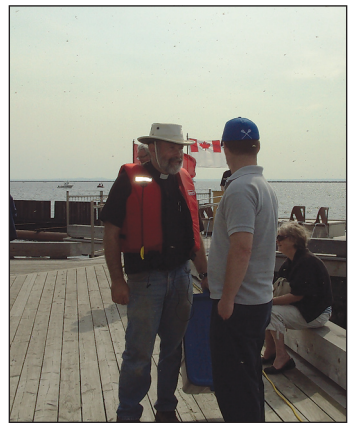
But I love the *Algoma Anglican*. I read the *Algoma Anglican*. It's always been the only paper I will read cover-to-cover. Why do I love this paper above all others?

For me, the purpose of the *Algoma Anglican* is not merely to deliver the latest news, it is to build community. It is to surround us with stories, pictures and reflections from our brothers and sisters throughout the Diocese. If I want

the latest news and I want it fast, a website or e-mail network will suffice. If I want to feel like everyone in the Diocese is sitting in my living room having a rousing round of "how's it going", I need the *Algoma Anglican*.

I don't read newspapers, but I do read family newsletters. That is why I read the *Algoma Anglican*. I am supporting the *Algoma Anglican* appeal, and I hope you will too.

Inside Algoma



Thunder Bay Mission to Seafarers has a busy year

From a fundraising dinner to the Blessing of the Fleet, the Mission to Seafarers in Thunder Bay has had a very active year in support of those on the water

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New kitchen at Thorneloe in Sudbury

A new-look, European style kitchen at the student residence was recently constructed at Thorneloe University in Sudbury.

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Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Tuesday, October 1.**

Send items to:

Mail or courier:

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Stadnyks celebrate 60 years of marriage

Couple joined family and friends for celebration

By Eleanor Swain

On the beautiful day of June 20, 2013, the Ven. William Stadnyk and his wife Doreen celebrated

their 60th Wedding anniversary by attending the graduation of Ericka Carlson, one of their granddaughters. As Doreen Stadnyk said, "What better way than this to celebrate our anniversary!"

Sixty years ago at their marriage on Saturday June 20, 1953, in Saint George's Church, Espanola, at 3:30 p.m., Miss Doreen

Anne Mitchell, daughter of Henry and Ethel Mitchell, wearing a dress of white taffeta with a fitted jacket of lace above two skirts, but not crinolines, under the dress, walked up the aisle to the processional music of *Praise My Soul, the King of Heaven*. The radiant bride, carrying a bouquet of creamy white roses, white daisies

and baby's breath, attended by her maid of honour, five bridesmaids and a flower girl, was given away by her father, Henry Mitchell.

The maid of honour was Marlene Mitchell, the bride's middle sister, bridesmaids, Joan Kehoe, Carol Mitchell, younger sister of the bride, Anne Stadnyk, older sister of the bridegroom,

Celina Landriault, Olga Stadnyk, younger sister of the bridegroom and flower girl Joanne Thorburn, daughter of the bride's dance teacher from England, were dressed in deep blue dresses and carried bouquets of mixed flowers and mixed colours. The best man was John Zulak. Rev. Fr Jack

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Diocese of Algoma Anglican Church Women

DEVOTIONS FOR OCTOBER



Possibly fictional accounts of famous people and recognizing the repetition of words over short periods of time, may help us to remember people and ideas. These theories were put to the test this summer while we recuperated from a cracked kneecap as we read books ranging from 1800's sea stories, Monarch butterflies to novels based on people in the best book of all, the Holy Bible. The Canadian Bible Society says the Bible "tells of the experiences of real people and of how God dealt with them. The deepest needs of the human heart and the most profound longings of the human soul are brought to us in the great stories of the Bible." Abraham certainly had a profound longing. He yearned for a son and heir which God had promised him but as we remember, he felt God seemed to take a long time in keeping his promise.

The Song of Abraham is a novel, which takes a certain amount of poetic license but fills in some of the gaps in the patriarch's life. My book is a tattered paperback stamped withdrawn from various book shops including the beloved but now closed Highway Bookshop in Cobalt. We have all read about Abraham over the years but I remember our University Classics professor telling us it is good to read novels which take place in an era of study because they help paint a picture of the people involved which in turns helps to cement the story into our consciousness.

When *Jesus Wept* tells us "Lazarus owned a vineyard and devoted his life to caring for its vines and fruit. But he encountered another man, Jesus, whose vineyard was the world, its fruit the eternal souls of men." I learned so much about the actual caring of vineyards in order to produce the best grapes and wines possible and subsequently understood and appreciated even more why and how Jesus used the metaphor of the vineyard in his teaching. "I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing". John 15:5. Butterflies are not mentioned in this

powerful book but am sure they must have helped pollinate the vineyard flowers.

We all know that Monarch Butterflies winter over in Mexico but *Flight Behavior* gave me the opportunity to learn so much more about God's beautiful creatures. One year when their migration path changes they fly en masse into people's lives and "Characters and reader alike are quickly carried beyond familiar territory here, into the unsettled ground of science, faith, and everyday truces between reason and conviction." It is a riveting story of people and butterflies who are all put to and pass tests never dreamed possible.

Then we went back to the sea again for another Patrick O'Brian Royal Navy book, *Treason's Harbour* that take place during the time of Napoleon and Lord Nelson. Remember that experience of coming across a certain word, new or otherwise, and it pops up everywhere.

One Sunday when service was rigged on the good ship Dromedary in *Treason's Harbour*, it came time for the sermon and the chaplain said "My text is from Ecclesiastes, the twelfth chapter, the eighth verse: Vanity of vanities, saith the preacher, all is vanity" and proceeded to outline the vanity of all the daily rituals, including holystoning the decks, to keep her in tip top shape only to have it eventually end up, in many cases, in the shipbreaker's yard. He began to equate this to the vanity in a sailor's life, who loved to sew coloured ribbons into the seams of their uniforms, when he was interrupted by "On deck, there, called the lookout on the fortopgallantsail yard. Land fine on the starboard bow." Poor Mr. Martin never was able to finish his sermon on that particular Sunday.

Anyway a few days later I came across the same verse on vanity in the Canadian Bible Society's scripture reading for the day and behold on the following Sunday, our priest preached on the same piece of scripture. So because I came across the same verse approximately three days in a row, Fr. Andrew Nussey's message

will stick in my mind for the rest of my life according to Psych. 101. In part Fr. Nussey said "So, yes, the Teacher in Ecclesiastes is correct: all is vanity; all that we accomplish is empty. While on one hand the world and its ways are empty and passing away, another truth is on the horizon: in Christ all things are made new, and in Him you and I have a new life". So it is not holystoning the ship's deck or putting on a good tea in the Church, that is important but it is how we go about accomplishing the task.

While reading the other day I recalled that during ancient times writing was captured on various tablets of stone, clay, wax, and maybe metal. Then of course papyrus and various scrolls materialized and eventually tablets of paper were available. So whoever named one of today's technological marvels a tablet was keeping right on track. "When God finished speaking with Moses on Mount Sinai, he gave him the two tablets of the covenant, tablets of stone, written with the finger of God." Ex. 31:18

"What has been is what will be, and what has been done is what will be done; there is nothing new under the sun". Ecc.1:9.

Enjoy autumn's beauty and bounty and record your thoughts on your particular type of tablet.

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

Thorneloe University re-appoints president

Thorneloe University's Board of Governors is pleased to announce that Dr. Robert Derrenbacher, the President, Provost and Vice-Chancellor of Thorneloe University, has been re-appointed for a second five-year term. The Board of Governors unanimously approved the recommendation from the Executive Committee on June 12, 2013. Dr. Derrenbacher is Thorneloe's twelfth president. He began his current term of office on July 1st, 2009.

"Dr. Derrenbacher, who brings a blend of scholarship and executive skill to the position, has served Thorneloe with distinction," said Steve Moutsatsos, Chair of the Board of Governors. "Under his leadership, the university has made tremendous progress." He added: "We renewed our strategic directions, enhanced our course offerings, expanded our enrolment, renovated and renamed the Thorneloe Theatre and Chapel, and celebrated our 50th anniversary with a series of events that brought together current and former students and staff. We remain focused on our mission of providing an accessible education fostering critical inquiry in a student-focused environment."

Dr. Derrenbacher is delighted to lead Thorneloe University into the future. "As a federated partner, Thorneloe University plays an extremely vital role in the education of students at Laurentian," he said. "We offer students an exceptional learning opportunity in a warm and welcoming environment." He added: "I look forward to working with the Board, faculty and staff as we continue to evolve to meet the needs of students in our classrooms and in our residence."

Prior to joining Thorneloe University, Dr. Derrenbacher was Associate Professor of New Testament at Regent College in Vancouver, British Columbia. He holds a Bachelor of Arts degree from Wheaton College, a Master of Arts in Theological Studies from Gordon-Conwell Theological Seminary and a PhD from the University of St Michael's College

at the University of Toronto. His dissertation, *Ancient Compositional Practices and the Synoptic Problem* was published by Peeters in 2005. A scholar of early Christian literature, Dr. Derrenbacher is the author of a number of essays and articles, including several published in the *Journal of Biblical Literature*, the *Toronto Journal of Theology* and the *Journal for the Study of the New Testament*.

From 2000 to 2003, he was Associate Dean and Assistant Professor of New Testament at Tyndale Seminary in Toronto and in 2005 he was a Visiting Fellow in the Faculty of Theology at the Katholieke Universiteit, Leuven, Belgium. He has also taught at St. Peter's Theological Seminary, London, Ontario, and St. Michael's College and Wycliffe College at the University of Toronto.

He is a member of the Editorial Board of the International Q Project, the Board of Trustees for the Colleges and Universities of the Anglican Communion, and he belongs to the Catholic Biblical Association and Society of Biblical Literature, where he is Chair of the Synoptic Gospels Section. He is a Priest in the Anglican Church of Canada and is an Honorary Associate at the Church of the Ascension in Sudbury. He is married with two children.

Founded by the Anglican Church in 1961, Thorneloe University is federated with Laurentian University. Thorneloe University is an interdisciplinary centre of teaching, learning and research in the humanities, the arts and theology.

Offering courses of study in Classics, Religious Studies, Fine Arts, Theatre Arts and Women's Studies, Thorneloe teaches over 2,000 students per year. Thorneloe works collaboratively with Laurentian in the Bachelor of Fine Arts Program and in the M.A. in Humanities Program. It also offers a distance-education program in Theology leading to a Diploma or Bachelor's degree. Thorneloe University is home to a 58-room residence.



LONG HISTORY CELEBRATED: On Saturday, July 27, 2013, St. Ambrose', Baysville celebrated the 130th anniversary of the establishment of the congregation. As part of the celebration a new courtyard was blessed. From left are pictured, Jim Schell, Deanery of Muskoka Lay Steward, Rev. Heather Manuel, incumbent of Lake of Bays Parish and Bishop Stephen Andrews.

EDITORIAL

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

Letter from the Bishop

Duties of parenthood are derived from God

Dear Friends,

As I write this, Fawna and I are en route from the Maritimes where we have just deposited our younger daughter, Ellen, at university. It is her final year, and there is a certain amount of parental apprehensiveness in leaving her behind. Although we take a great deal of delight in the deepening maturity we see in both of our children, and we are confident in their abilities to make responsible decisions, she is still a little girl to us. Maternal instincts, especially, stand ready to advise and intervene, if necessary!

One of the things that helps us to manage our parental relationships is the reminder that the privileges and duties of parenthood are derived from God himself, 'from whom every family in heaven and on earth takes its name' (Ephesians 3.15). Now God goes by many names in Scripture: 'Lord', 'the Holy One of Israel', 'I AM'. But the most striking is the designation 'father'. It is a designation used sparingly in the Old Testament, referring chiefly to God as Israel's creator and benefactor. 'As a father has compassion on his children, so the Lord has compassion on those who fear him,' affirms the psalmist (130.13).

Jesus, however, is the first one actually to address God as 'Father'. What is more, the word he uses is startlingly intimate and familiar. He calls God 'Abba', an Aramaic word that came naturally to the lips of a child. Now, we must be careful about reading our culture into the culture of first century Judaism. The role of the father in that patriarchal society was accorded a degree of respect that would probably seem foreign to us. Nevertheless, Jesus' use of this word betrays a closeness that was shocking. No pious Jew would have dared speak to God in this manner. And yet, with one exception, Jesus always did (that exception was the cry of dereliction from the cross, 'My God, my God'). Jesus spoke with God as a child speaks with a parent: simply, personally and trustingly. And he teaches us to do the same.

Now I know that there are those who have trouble using the term 'father' in relation to God. But we must realise that this is the language of analogy. We must try to transcend our biological, male, patriarchal and sexist notions and replace them with the fatherly intentions of creation, nurture, loving care and protection. I

once met a girl who had had a bad relationship with an abusive father, and she told me that it was only because she could pray to her heavenly Father that she could come to forgive and love her earthly father.



For many of us there is something within that responds wistfully to Jesus' familiar address. For we all know what it is like to feel a need to be cherished. And the great comfort in calling God 'Father' is the knowledge that he does not

have to be cajoled or begged before he acts. Indeed, he is already there in the circumstances of our lives, ready to dispense his blessing on any who would receive it: 'If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!' (Luke 11.13)

And so, as we leave Ellen behind, we are mindful of the fact that she is in good hands. And we are comforted by the beautiful prayer that comes at the end of the Prayer Book for one leaving home:

O GOD, the refuge and strength of all who put their trust in thee: Unto thy gracious care and keeping we commit thy servant now going forth from us. Give her courage, prudence, and self-control; raise up for her good friends; preserve her from loneliness; keep her, we beseech thee, under the protection of thy good providence, and make her have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. Amen.

+Stephen Andrews

Stephen Andrews
Bishop of Algoma

The Anglican protest song



REV. SAMUEL J. STONE

By the Rev. Richard White

He was anxious. Or perhaps agitated would better describe it. A bishop who wasn't his, threatened a faith that was. Rev. Samuel J. Stone was just 27 years old and a newly ordained curate. Bishop John Colenso had been consecrated in Westminster Abby with pomp and circumstance and sent off to the newly-formed missionary diocese of Natal, South Africa. It was 1854. The curate was a relative nobody in the Church, and his expression of the Faith was conservative. The bishop was a scholar, well-read, but his expression of the Faith was unorthodox.

Bishop Colenso's first clash with Mother Church came when he wrote a treatise defending the right of the Zulu people to remain in their polygamous marriages and still be baptized into the Church. That ran against the grain of Church practice. Then he wrote a commentary on the Book of Romans that asked if faith in Christ was necessary for salvation. That ran against Church doctrine. Then he preached a sermon saying a person was saved at birth through the love of God and commitment to Christ wasn't a requirement for salvation. That was universalism and opposed to centuries of Church teaching. Then he began a series of essays that said the first five books of the Old Testament could not be taken literally and he used the word "fiction." That ran against the accepted Biblical scholarship of the day. Colenso was a free-thinker and out of step with Mother Church in so many ways.

He was charged with heresy by his superior, Bishop Robert Gray of Cape Town and in 1863 removed from office. Colenso appealed to the highest court in England, the Privy Council, won his right to retain his episcopacy on a legal technicality and was reinstated. Bishop Gray retaliated by appointing a rival bishop over the Diocese of Natal, and having Colenso's income withheld. A legal circus ensued. The famous Colenso Case coupled with his

unorthodox writings shook the establishment. Divisions erupted across the Church of England. In the midst of it all, the Rev. Samuel Stone found a unique voice to get his voice heard: he wrote a hymn.

The Church of England was compiling a new hymnal at the time. To address the whole Colenso fiasco, Stone penned a series of hymns based around the Apostles Creed. At least one of them would be included in it, *The Church's One Foundation*. Composer

History Byte

Samuel Wesley teamed up with him. His score was a march, and gave Stone's words the sense of urgency and mission they needed.

The text of the hymn presented the traditional, conservative Faith of the Church of England then, and now, making it a creed in itself. The text was framed around no less than 35 Scripture verses. Verse one presented the most basic belief of the Christian Church: The Church's one foundation, is Jesus Christ her Lord, She is His new creation, by water and the Word.

From heaven He came and sought her, to be His holy bride; With His own blood He bought her, and for her life He died.

The second verse was aimed at the universalism Colenso espoused. In it, Stone laid out the exclusive claims of the Christian Faith that defied any notion of universal salvation:

She (meaning the Church) is from every nation, yet one o'er all the earth;

Her charter of salvation, One Lord, one faith, one birth; One holy Name she blesses, partakes one holy food, And to one hope she presses, with every grace endued.

In so many words it said that salvation was not universal at all. It was the exclusive domain of those who believed in the "one Lord, one faith, one birth" referring to baptism. Christians alone

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Couple pleased and surprised

Continued from Front

Watson and Rev. Fr. Steve Gilbert officiated.

During the signing of the register the hymn prayer *O Perfect Love* was sung by Lilas Watson, the priest's wife and Joan Thorburn, the bride's dance teacher. The newly married couple was introduced to the congregation of one hundred and fifty people, including William's grandmother, as 'Mr. and Mrs. William Robert Stadnyk', who then walked down the aisle to the hymn *Joyful, Joyful We Adore Thee*. The Ven. William Stadnyk, 'Fr. Bill', as he likes to be addressed, had yet to become an ordained priest, and his wife had no idea then that she would become a clergy wife!

William Stadnyk was ordained in 1957. He and his wife then served in Manitowadge and Elliot Lake until 1972 when they went to Holy Trinity Church in Sault Ste. Marie. He retired in 1994 but he ministers and preaches at Saint James', Goulais River. Mrs. Stadnyk worked at Cara Community, the Non-Profit Housing across from Holy Trinity, which houses families, mentally challenged people, disabled people and single parents, and she devotes much of her time to the ACW. Also she devotes time together with her husband and some of their family, to Farmers' Market and the Stadnyks' Maple Syrup trees. The couple raised six children, cared for many foster children and they have fourteen grandchildren and two great grandchildren. The love and devotion of Archdeacon Stadnyk and his wife to God, family, the Church and friends is an inspiration to all who know and love them.

Sunday, June 23, 2013 dawned extremely misty and it reminded me of the phrase 'mists of time' which was very apt for that day. On that morning, just before the Stadnyks entered Saint James' Archdeacon Stadnyk was given a single yellow rose bud for his buttonhole, and his wife was presented with a bouquet of cream roses, white daisies and baby's breath surrounded with greenery. Doreen Stadnyk then entered the church with this bouquet similar to the one she had carried just over 60 years before when she entered Saint George's Church, Espanola,

for her marriage.

There were more surprises for the couple. Their friends, Marilyn Schmidt and Emily Noble from Saint Peter's, Sault Ste. Marie, and Sheila and Richard Brideaux from Saint John's, Sault Ste. Marie, attended the service, who, with the regular congregation at Saint James', Goulais River, gave thanks to God for the happy and blessed marriage of over sixty years.

Rev. Fr. John Swain, who plays the keyboard at Saint James', Goulais River, surprised the couple by beginning to play *Here Comes the Bride* after the Archdeacon had announced the first hymn. This tune quickly became the introduction for the hymn *Praise My Soul, the King of Heaven*, the processional hymn, in the morning service of Holy Eucharist, celebrated by Fr. Bill. The next surprise for the couple came when Gloria Schell rendered the solo *O Perfect Love*. This brought tears of joy to Archdeacon Stadnyk's eyes. The recessional hymn was, of course, *Joyful, Joyful We Adore Thee*. During the service, just before The Peace, Fr. John Swain called Doreen and Bill Stadnyk to the front of the church. There Fr. Swain pronounced a blessing upon the couple and upon their marriage. Later, the Archdeacon 'turned the tables' on Fr. Swain and the congregation by asking everyone to turn to page 535 in the *Book of Alternative Services* for the Liturgy of the Eucharist in the Celebration and Blessing of a Marriage service.

Another surprise came at the conclusion of the service, when Fr. Swain presented the couple with a deep purple lilac shrub to plant in the church garden as a memorial of the Stadnyk's 60th wedding Anniversary. The church garden used to have a purple lilac shrub and a white one planted on both sides of the notice board on a steep bank. The white lilac flourishes but the purple one died. Due to the steep bank neither Archdeacon Stadnyk nor his wife were able to do the actual planting of the lilac shrub. Instead, Brian Elliott kindly dug the hole and, while the Stadnyks and the congregation watched, Nicholas Kaiser, on behalf of the couple, removed the lilac shrub from its

pot and placed the lilac shrub into the hole. Then the Archdeacon prayed a prayer of blessing upon the lilac shrub.

Afterwards there was yet another surprise! The couple was directed to the church hall where they were told coffee was brewing. Upon entering the hall, the couple were greeted by everyone spontaneously applauding them. The Archdeacon immediately kissed his wife Doreen again, which caused more applause and laughter. Then they saw that the hall was decorated with a sign made by Penny Elliott stating: 'Happy 60th Anniversary Father Bill and Doreen Stadnyk from your family and friends', and that the congregation had provided a delicious pot-sharing meal complete with a tasty coconut wedding cake supplied by Penny Elliott. After the meal, Penny Elliott presented the couple with a certificate from the Prime Minister, Stephen Harper, and one from the MP Bryan Hayes, and there was the promise of one to come from Her Majesty Queen Elizabeth II. There were also many cards for the couple to open.

On show on a table in the hall were the only pictures that the Stadnyks had of their wedding. Fire had destroyed all the others. The pictures showed them with her parents and the bridesmaids and flower girl. Over the years the colours had faded, but the people could be clearly seen. The Stadnyks have never faded, but are as strong, determined and 'stubborn' as Mrs. Stadnyk calls it of her beloved husband as ever. Through many trials and tribulations, sorrows and joys, William and Doreen Stadnyk have been lights in a dark world as they reflect the Light of Jesus Christ to all with whom they come in contact.

At the conclusion of the celebrations in the church hall, the couple, now The Ven. William and Mrs. William Stadnyk sixty years ago, exited the hall to see the back of the car in which they were to be driven home through the streets of Sault Ste Marie. The latest surprise was that the back of the car had on it the sign 'Just Married 60 Years'!



A VERY HAPPY DAY: Ven. Bill and Doreen Stadnyk are pictured on the day of their wedding, June 20, 1953. The wedding took place at St. George's, Espanola.



ANOTHER HAPPY DAY: Ven. Bill and Doreen Stadnyk are pictured on the steps of St. James', Goulais River on Sunday, June 23, 2013. The happy couple celebrated their 60th wedding anniversary.



FUN AT SUMMER CAMP: Camp Temiskaming, located 20 kilometres west of New Liskeard on Fairy Lake was the site of the girls camp held July 14 to 20, 2013.



THE SUMMER CAMP EXPERIENCE: The Junior Boys Adventure Camp was held at Camp Temiskaming from July 21 to 27, 2013. The camp is located 20 kilometres west of New Liskeard on Fairy Lake.

A busy year for the Mission to Seafarers in Thunder Bay

By Anne Zuliani
Chair Board of Directors
Mission to Seafarers: Port of Thunder Bay

Editor's note: The following is a report on the activities of the Mission to Seafarers written by Board Chair Anne Zuliani.

It is with great pleasure that I write the title of this article today, as it appropriately sums up spring at the Mission to Seafarers: Port of Thunder Bay. After the Volunteer Recognition Social in January, the winter months were spent preparing for upcoming spring events. These included our annual Mission to Seafarers Fundraising Dinner, the annual meat sale and finally, the Blessing of the Fleet held in late June. And throughout this time there were numerous seafarers visiting the Centre as the shipping season ramped up throughout the St. Lawrence Seaway and Great Lakes.

As some of you are aware, our Fundraising Dinner scheduled for April 19, 2013 was rescheduled to June 14, 2013 due to a winter snowstorm, however we were thrilled that so many came out to support this event in spite of the date change. The guest speaker was Paul Morralee, who spoke of the history of the Region's lighthouses, sparking good questions and much discussion afterwards. Volunteer and Board member Ruth Ingram very capably ran our meat sale again this year. As our two top fundraisers, the dinner and meat sale are both essential to ensuring the ongoing operation of the Mission.

The 12th Annual Blessing of the Fleet took place at Prince Arthur's Landing, Pier 3, Royal Canadian Navy Pier on Saturday, June 29, 2013. As Thunder Bay is deeply rooted in its maritime history this ceremony is of particular importance to the community. The weather cooperated. There were more people in attendance on the land side than ever before, and 11 vessels took part in the Parade of Sail ranging from the Coast Guard cutter Cape Chaillon to an outrigger canoe from the Thunder Bay Outrigger Club. Coffee and tea were served, and the MacGillivray Pipe Band played a wonderful tattoo prior to the ceremony. The Member of Parliament for Thunder Bay-Rainy River John Raftery, City Councillor Rebecca Johnson and Rev. Nancy Ringham all took part in the service. Mission Chaplain Rev. Ed Swayze participated via VHF radio from his sailboat anchored off the Pier in order to bless the participating vessels and disperse the flower memorial. All in all, it was a beautiful sight and a moving service, and we are heartened by the increased participation this year.

While the fundraising events are critical to the operation of the Mission, it is also important that we continue to get the word out about the work of the Mission. The Blessing of the Fleet is doubly important because it not only offers the blessing to participating vessels, but helps increase understanding of the role of the Mission within the community. Donations and fundraising events are the sole source of funds for the Mission, so it is vital we continue to work on this.

I would be remiss if I did not recognize our two Master Donors, the Anglican Diocese of Algoma and the Port of Thunder Bay. Without these two critical donors we would not be able to carry out the work of the Mission.

Following a busy spring, the Board and volunteers settled down to a summer of visiting ships and driving seafarers to shopping destinations and the Seafarers' Centre, while Centre maintenance and renovations have continued. Preparations for a new fundraiser are under way. A Concert in the Pub will be held on Friday October 11th from 8:00 to 11:00 p.m. at the Current River Community Centre. The local band Flipper Flanagan will be playing their particular brand of music with a maritime theme. This fundraiser is being held to raise funds for new flooring to help make our Centre as welcoming as possible for seafarers far from home. For more information check the website at www.missiontoseafarers.ca/thunderbay or call 344-8241. Hope to see you there!

I would like to take this opportunity to thank everyone who has sent us gently used clothing for the seafarers. All donations of men's clothing, sizes S, M and L are the most often needed, are welcome and I can assure you they get redistributed to very appreciative seafarers.

I would also like to remind everyone that the Mission puts together Christmas bags for the seafarers who visit us in December. Donations for the bags are most welcome and can be sent to the Centre, preferably by November 18, 2013.

Our busy spring has become a busy summer; with little doubt the fall will be just as active! It is a privilege to work with such a dedicated and loyal group of volunteers and Board members, and I look forward to our continued efforts to care for seafarers while spreading the word about this important ministry. Thank you to everyone who has supported the Mission in whatever way, as your thoughtfulness and generosity make the Mission a better place.



THANK YOU: Pictured are the many people who help with the Mission to Seafarers in Thunder Bay. The group gathered for a Volunteer Appreciation Social at the Upper Mess of the HMCS GRIFFON in January of 2013.



BLESSING THIS FLEET: Rev. Ed Swayze, Chaplain of the Mission to Seafarers, is pictured speaking to an individual who attended the annual Blessing of the Fleet. The event was held on Saturday, June 29, 2013.

Each verse of hymn ends with the promise of better times

Continued from p. 3

were privileged to taste the "one holy food," meaning the Eucharist. And the Church alone would one day enjoy the "one hope," meaning eternal life, and that was what all faithful Christians were pressing towards.

The third verse reflected the feelings of conservative Christians when they believed their Faith was being attacked. The language was graphic: Though with a scornful wonder, men see her sore oppressed, By schisms rent asunder, by heresies distressed: Yet saints their watch are keeping, their cry goes up, "How long?"

And soon the night of weeping, shall be the morn of song!

Men and women like Stone felt overwhelmed by "scornful wonder" as liberal views were espoused so freely. They were "distressed" by the "schisms" those views caused, and quite frankly believed that people like Colenso were spouting "heresies" as the hymn suggests. They, along with faithful Christians across time, wondered "how long" God would allow such distress in His Church, believing that one day Christ would return and sort it all out.

Our Common Praise hymnal has omitted two of Stone's original verses. The most notable omission is the fourth verse: The Church shall never perish! Her dear Lord to defend,

To guide, sustain, and cherish, Is with her to the end: Though there be those who hate her, And false sons in her pale, Against both foe or traitor She ever shall prevail.

To assume that liberal-minded Anglicans like Colenso "hated" the Church was and is both harsh and untrue, and reflects our propensity to paint those we disagree with in the darkest colours. Words like "false sons," "foes" or "traitors" are hard to swallow. There is little doubt that this is why our modern editors have purged this verse from our hymn books. In Stone's defence, the language indicates how profoundly upset, hurt and angry many were feeling at the time.

The genius in this hymn was that in spite of its dire assessment of the Church's condition, each verse ended with a promise of better times. Jesus Christ had "bought" the Church with "His own blood." (verse one) The Church was pressing on towards the "one hope." (verse two). In spite of our divisions, the Church would see the "morn of song." (verse three). It would "prevail" against "traitors" (verse four) and be "victorious" in the end. (verse five). And yes, through Christ believers would ultimately dwell "on high" with God (verse six).

Both Bishop Colenso and Reverend Stone had a lasting influence on the Anglican Faith. Colenso's writings opened the way for a more liberal approach

to the Biblical text, an approach embraced by many Anglicans today. He was fearless but honest about his doubts. He courageously sided with a new biblical scholarship that had emerged in Germany at the time. Of course such honesty and scholarship had its price. Westminster Abby had a listing all bishops consecrated on public display. Colenso's name was not included in that list. However in South Africa he was remembered as the true shepherd, pastor and social activist he was. The Zulus loved him and a city was named after him; Colenso, South Africa.

And while few would recall the name of its author, the Reverend Samuel Stone, *The Church's One Foundation* made the cut and appeared in the second edition of the Anglican hymnal, *Hymns Ancient and Modern*, published in 1875. It was also selected as the processional hymn at the Lambeth Conferences of 1888. It's boldness caused one observer to write at the time:

"It was sung by a large congregation, and some people say that this hymn was really more than they could bear. It made them feel weak at the knees. Their legs trembled, and they felt as though they were going to collapse."

The hymn remains a favourite today across a broad spectrum of Christian churches and expressions, even though in some hymnals the original text has been altered.

Perhaps not the devil you know

By the Rev. Bob Elkin

The talk show hosts are constantly trying to find interesting and controversial guests for their shows. One night David Letterman bests all of his opponents by getting the Devil to come on the show. "Satan" says Dave, "You've done some terrible things to the human race over time. The Black Death, the World Wars, the Holocaust but with all the evil things you've done and all the misery you've caused is there one thing, one special wickedness that sticks in your mind? What's the worst you've ever done?" Satan thinks for a moment and then smiles and says: "Well I'm awfully proud of: 'For service in English press one, for a directory of all our departments press two, to repeat these messages press three...!'" Right on! There is indeed a seat of honour reserved in hell for whoever invented that one! I'm pretty sure he's cost me salvation from some of the things I've said and thought when I heard it.

Way back people believed the devil physically prowled the earth, ever ready to snatch away sinful souls to the underworld. Well he's streamlined his operation and now just puts an array of stuff out there and leaves us to encounter them and fall into sin by ourselves. Vehicles for example. Mine nags me about my seat belt, scares the heck out of me by ringing bells and flashing dash lights whenever it decides it wants fuel and won't let me open the hatch-back to extract my umbrella in the pouring rain because it has previously locked every door as I drove along. Oh, the names I've called that car! I liked it better when vehicles took you from A to B and didn't have an opinion about everything you did along the way. I thought purer thoughts back then too.

Then there's the bank. Years ago the retirement gurus convinced us that we'd starve to death the day after retirement if we didn't salt away a fortune in RRSP's. For a couple of years we managed to put away a laughably small amount and now earn enough interest yearly to go out to Timmy's for coffee and a doughnut. We are talking small potatoes here! However, when the renewal date rolls around the bank insists that we make an appointment and come in to "discuss our options".

We spend a fascinating hour discussing compound interest and bull markets and tax free savings and other things I couldn't care

less about and then stick it back in the same old same old for another year and earn another coffee and doughnut. On the way home I make my yearly commitment to never do that again and then dredge up the same line of evil imprecations as I drive to the bank next year to repeat the process. It's money in the bank for the devil I suppose but it's a pain in the neck for me.

Even something as innocuous as the library has been reworked to creep you out. The phone rings,

Letter from Bob

you give your usual sunny "Hello" and a mechanical voice from the Great Beyond says: "This—is—your—public—library. Our—records—show—that—(a deep sepulchric voice is inserted here) BOB--ELKIN has—an—overdue—item". This is followed by absolute silence, dead space that makes you think of Hal the computer killing the astronauts in the old Kubrick film *2001: A Space Odyssey*. The real kicker is that we belong to four libraries and never have any idea of which one just called and what the missing book might be so you end up having to call them all to find out what's amiss. Unchristian thoughts often result!

When the devil can't attack you directly he distracts you from the good things which gets him the same result. I used to love singing *Brother Let Me Be Your Servant* in church but then the powers that be, and who write hymn books, decided that was too exclusive and rewrote it as *Sister Let Me Be Your Servant*. You likely detected the same flaw in this that I did. Now when we sing it during service I'm so busy wondering about the pea-brain who thought this one up that I don't pay attention to the words or thoughts or meaning of the whole hymn. Lions one, Christians nothing!

When I was a young man I had a strong belief in God but a very sketchy grasp of the idea of the devil. At one point I even decided that Satan didn't really exist, that he was just a ploy to give good something to push against. Well, I've changed my mind. I believe the devil is out there all right and he's in the details!

Special event in Gravenhurst

"Come one, come all to the "Bangers and Mash Elevation Supper" Saturday October 26 at St. James Anglican Church, 191 Hotchkiss Street, in Gravenhurst. The first supper sitting will be at 5:30 pm and the second at 7 pm. For just \$20 a ticket, the evening

will include a delicious meal, a silent auction as well as a musical sing a long. All proceeds will go to the St. James Accessibility Fund. Bring family and friends and help "Give St. James a Lift"! For further information, please call 705-687-4624."



THREE GENERATIONS: Fr. John Swain is picture holding his grandson Owen Swain Vernile immediately following his baptism. Fr. Swain is pictured with his daughter and Baby Owen's mother Sarita Vernile and her husband Orlando Vernile.

Baptism a special occasion at St. James', Goulais River

By Eleanor Swain

The sun was shining brilliantly on Sunday, July 14, 2013 when there was a Baptism, at Saint James', Goulais River. The previous Baptism was over ten years ago, on May 18, 2003. The candidate was Owen Swain Vernile, a twelve week old baby son of Sarita and Orlando Vernile.

The Incumbent, Ven. William Stadnyk, graciously invited his Honorary Assistant, Fr. John Swain, to celebrate. Fr. Swain also was allowed to baptize his grandson, Owen Swain, in the name of the Trinity. Archdeacon Stadnyk officiated.

The archdeacon, whose left leg had to be amputated ten months ago, had received a new prosthesis less than two weeks prior to the service. He was determined to administer the Holy Sacrament from the Sanctuary on this extra special Sunday. He plans to continue doing so from now on.

At the baptismal service, Gloria Schell was the soloist singing "When you walk through the wa-

ters, I'll be with you; do not be afraid" immediately after the inspiring sermon by Bill Stadnyk. Fr Swain was, as usual, the organist.

The Service of Holy Eucharist included the hymns *All Things Bright and Beautiful*; *Be Still For the Presence of the Lord*, the *Holy One Is Here*; *Jesus Loves Me*; *Joyful, Joyful, We Adore Thee*; *Fairest Lord Jesus*; *To God Be the Glory*; and *Let There Be Peace On Earth*.

The author of this article, the baby's maternal grandmother, 'Mamgu'; Welsh for 'Great Mother', read the First Lesson, Ezekiel 36, verses 23 through 30; the Psalm was the metric version of Psalm 139, and the Gospel According to Saint Mark 9, verses 35 through 37, was read by the baby's maternal grandfather, 'Dadgu'; Welsh for 'Great Father', Fr John Swain.

The Godparents of Owen are his uncles, John Swain Jr. and David Swain, and his aunt, Lindsay Swain, and his cousin Diana Vernile Baby Vernile wore a white suit, a gift from two of the Godparents, John Swain and Diana Vernile.

In attendance were Orlando's Godparents, Gina Maione and Carlo Vernile; Orlando's parents, Rosemary and Virgilio Vernile, and other members of his family, and friends of the Swain family, Teena and Larry Tregonning from Saint Joseph Island, and Dawn Brodie, girlfriend of John Swain Jr., from Vankleek Hills near Ottawa.

At the conclusion of the service, Faith Currie presented Sarita Vernile with a deep red rose and a white prayer blanket for Baby Vernile made with love and prayers by the ladies of the Prayer Shawl Ministry.

Cathy Snider had made a delicious Christening cake which she decorated beautifully. The cake was in the shape of an open Holy Bible with piped on top with a cross and blue flowers, a blue book marker and the words 'God bless Owen Swain Vernile Baptised 14th July 2013'. It was Ms. Snider's gift to Owen. This cake was enjoyed by family, friends and the church family.



NEW PASSENGER LIFT IN THUNDER BAY: A new lift was dedicated on Sunday, June 30 2013 in honour of Dr. John Nickerson at St. Michael and All Angels in Thunder Bay. Celebrating the opening of the lift are from left, Scott Martin, Deputy Rector's Warden, Tracy Harper, Art Lucas, People's Warden, Tom Thompson, Thompson Accessibility Solutions, Rev. Chris Harper, Cynthia Cooper, Rector's Warden and Deborah de Bakker, Deputy People's Warden.



HERITAGE SUNDAY AT WINDERMERE: The guest speaker at Christ Church, Windermere's Heritage Sunday service held on August 11, 2013 was Shirley (Skinner) Elliott. Mrs. Elliott's grandparents were on one of Christ Church's founding families. When attendance waned in the 1960's and 70's, her parents, Bill and Bess Skinner, kept things going. Mrs. Elliott shared memories of growing up in Windermere. She presently attends St. George's, Falkenburg where she is a lay reader.



HERITAGE AUCTION AT WINDERMERE DOCKS: On Saturday, August 10, 2013 a Heritage Auction was held on the Windermere Docks to raise money for a new cedar shake roof for Christ Church. Coordinator for the successful event was Susan Benson, assisted by emcee Rev. Robert Clubbe, Dawn DuVernet, Jodi Niblett, Vaughan Quinton, Ian Turnbull, and Auctioneer Jim Fife. A total of \$13,000 dollars was raised.

New air conditioner at St. Peter's, Callander



MUCH MORE COMFORTABLE: From left, John Lunn, from St. Peter's, Callander and Dave Boissonneault, of Dave's Heating and Cooling were pivotal in the installation of a new air conditioner at St. Peter's.

By John Lunn

St. Peter's Anglican Church congregation, of Callander, are smiling as they welcome and appreciate the installation of a new Ductless Air Con in Woodward Hall. This project under the direction of John Lunn, former Rector's Warden, came into being through many months of planning, deciding what units were available, which unit suited the needs of the church, who would be contracted and the costs involved. Spring is a very busy time for all trades people and it was only through a commitment by a personal friend this installation was possible, during the month of June 2013.

Special thanks to Dave Boissonneault of Dave's Heating and Cooling who donated the entire unit and Dave Epple of K. J. Electric for the installation. Thanks is extended to both these gentlemen for their most gracious generosity. Thank you to those who contributed energy, time and talent to see this project come into being. A personal donation as well as a contribution from The Anglican Church Women was received.

The members of St. Peter's, certainly appreciate the work carried out by all involved. It is now time to enjoy the comfort provided by this air conditioner, especially during the hot, humid days.



From the Anchorhold



By Sister Mary Cartwright

October, and the glory of fall again. The nights are cool and the days are crisp; my favourite time of year. I spent many summers travelling west and north, visiting family and friends, and doing "Quiet Days" along the way. I saw much of God's glory in creation, mountains, ocean, glaciers, waterfalls and animals of all kinds and also meeting with God Himself as I said my offices in all sorts of beautiful places.

The colours show us the magnificence of Divine Artistry. Try as great artists may, they cannot quite capture the beauty of creation.

It is also a time for thanksgiving, for all God's gifts to us, the vegetables and fruits we score for winter, like the animals, the wood for fire, the water we take so much for granted. Better than any of these, the gift of God's Son, assuring us of a peace at His Table, here and hereafter.

We have a harvest of Saints too, Religious: Francis of Assisi, wounded Troubadour of the Great King, John of the Cross, and Teresa of Avila, two great mystics afire for God; Paulinus, Edward, Jean Brebeuf and his brethren, James of Jerusalem, Luke, beloved physician, patron of doctors and artists, and two Apostles, Simon and Jude. We thank God for them all, their example and their continuing interest in us.

"Let us give thanks to the Lord our God."

"It is meet and right so to do."

*"We thank thee then, O Father
For all things bright and good
The seedtime and the harvest
Our life, our health, our food.
Accept the gifts we offer
For all thy love imparts
And what thou most desirest
Our humble, thankful hearts."*



Francis



Teresa



John of the Cross



Luke



Simon



Jude



*the earth has yielded its fruits
and our God has blessed us*

British Church suffered greatly when the Romans withdrew

By the Rev. Peter Simmons

By the beginning of the fifth century, stresses and strains were appearing in the British church. Pelagius, a native Briton, created considerable controversy with regard to his views on the nature of original sin and the role of divine will versus human will. In 429 A.D. the response of the more orthodox within the church was to call on the church in Gaul to help deter what was seen as heretical. Germanus, Bishop of Auxerre and Lupus, Bishop of Troyes were sent to Britain to firm up the faith. Although silenced for a period of time, Germanus and Severus Bishop of Treves, made another visit to the island in 447 A.D. to curb a resurgence of these views. Although this controversy created difficulties for the British church, disaster would strike as new forces and powers arose on the world stage.

In 410 A.D. the city of Rome, vital to the Roman Empire, was sacked by the Goths. In need of reinforcements to protect the city and other important interests, Emperor Honorius ordered the recall

of imperial officers and 20,000 troops from Britain. These officers were the foundation of civil authority in Britain and the soldiers provided the island with a secure garrison. Without structure and security the Britons, and in turn the Church, were vulnerable to aggression by various peoples.

In the north, the Scots and the

people. Invasion after invasion continued from approximately 450 to 600 A.D. These conflicts left the Britons with little refuge. Over time various independent kingdoms were established by the invading conquerors. The Jutes established Kent. The Saxons founded the kingdoms of Essex, Sussex and Wessex while the Angles ruled the areas of East Anglia, North-folk and South-folk.

Pressure increased on those of the Christian faith. These new rulers worshipped the old Teutonic gods of Wodin and Thor. Temples were built containing representations of these and their other divinities. They prayed to these.

It was during this period Christianity was virtually obliterated. The Church was driven to the outer limits of the Island, in what became known as West Wales, North Wales and Strathclyde. Through much of the sixth and into the seventh century, this instability remained. Isolated and alone, would Christians remain committed to the faith? Enter Augustine.

To be continued.

Anglicanism

Picts began a series of invasions. From North-Eastern Europe came the Saxons, the Angles (Anglo-Saxons) and the Jutes. Aggression on the part of the Europeans was not new, however without the protection of the Roman garrison, the Britons were in dire straits. British King Vortigern invited some of chieftains of the Anglo-Saxons and Jutes to join him in the struggles against the Scots and the Picts.

This led to disaster as they turned on Vortigern and the Britons. These chieftains were cruel taskmasters over the British

Extreme kitchen makeover at Thorneloe in Sudbury

With contemporary-coloured oak veneers, brushed metal accents, modern countertops, and ample cupboard space, it could look like a display kitchen in a high-end store.

But it's actually the two new kitchens for students living on residence at Thorneloe University.

The new-look, European-style kitchens include all new cupboards and countertops, seating areas, and appliances. The Thorneloe Student Residence is one of the most sought-after addresses on the grounds of Laurentian University. The residence features 58 single rooms, a two-storey student

lounge, a sauna, and an outdoor courtyard.

"The kitchens are the focal point and the heart of the Student Residence," says Dr. Robert Derrenbacker, President and Vice-Chancellor of Thorneloe University. "This is where students prepare meals and eat together and where they socialize, develop friendships and cultivate life skills. We felt renovating the kitchens was absolutely necessary to maintain the mission of the Thorneloe University Residence."

Thorneloe University has invested approximately \$200,000 to completely renovate the two kitchen

ens in its Student Residence.

"We believe this is worthwhile investment in our institution and in our students," adds Steve Moutsatsos, Chair of the Thorneloe Board of Governors. "Over the years we've fostered an atmosphere that is very personal and feels like family, regardless of where you are on the Thorneloe property. It is one of Thorneloe's greatest strengths, and one of our strongest selling points to prospective students and their families. Modern kitchens are key to maintaining that atmosphere and our student-centred approach to university education."

"Thorneloe has a family-like

atmosphere, a quiet close-knit relatedness that grounds these young men and women during this strenuous and difficult time of life and affords them friendships and kinship with each other," remarks Markus Rukkila, Dean of Residence. "These kitchens are the only ones at Thorneloe for resident use, and as such they are planned with the intent for those who live here to sit together, to speak together, to foster friendship with each other, and to live life with each other."

"Renovated kitchens were at the top of the list for students in our residence," adds Pierre Geoffroy, President of Thorneloe's Resi-

dence Council. "They really enjoy spending time with each other in the kitchens and this will certainly make the Residence that much more appealing."

Thorneloe University is one of the founding institutions of the Laurentian University Federation. Founded in 1962, Thorneloe University offers undergraduate studies in five programs: Classical Studies, Motion Picture Arts, Theatre Arts, Religious Studies, and Women's Studies, as well as a School of Theology. Thorneloe has approximately 350 full-time equivalent students.



NEW KITCHEN AT THORNELOE: Pictured front to back are, Stephanie Beaulieu and Shannon Hipson, both residents at Thorneloe, Bob Derrenbacker, President, Markus Rukkila, Dean of Residence, Pierre Geoffroy, resident and Steve Moutsatsos, Board Chair at Thorneloe University in Sudbury.



DAY IN RETREAT: Lynn Uzans, pictured on the left a former priest in the diocese returned to conduct a retreat, "Tale Upon Tale-Stories That Tell Truth" and Storytelling for the Soul". The event was held in Gregory at the clergy cottage on Tuesday, August 13, 2013. Nancy Houghton, a parishioner at Trinity-St. Alban's, Bala was one of several people in attendance.

What if everyone made an effort to understand

By Charlotte Haldenby

When my grandniece Sophie, two years old, visited last month, I gave her a tickler, like a feather duster, in bright colours, with a metal handle. Soon she was tickling her mum and dad and screaming with delight. When I gave her dad one too, they could chase each other back and forth the length of my house with much wild laughter we had a lot of noisy fun. "Tickle, tickle." The windows were wide open, so maybe the neighbours wondered what was going on, but all they had to do was look in the big front window and see the happy smiles, or come closer and hear the soft chuckles between the screams to see everything was all right.

Now let's go back to early August in the town of Newcastle, my dad's final parish before retirement.

FACT! A grandmother has invited her autistic grandson over for the afternoon, to give her daughter a break from the constant attention needed by the boy. She has a trampoline in the back yard where all her grandchildren can play together but today it's just the boy. He does not talk yet, even though he's nine years old, but he loves to jump and he makes sounds to show his pleasure.

IMAGINE! Next door her neighbour has finally come home from work, having had to work through her lunch hour too. She has had several bouts of tele-

Looking at the World

phone tag, and "press one, press two" as well. She looks at the mail and her child support still isn't here. The chicken special she was counting on at the grocery store had run out, and when her children come running in from their games, they are upset that she hasn't brought the right kind of chips for snacks. She makes a nice glass of iced tea and heads off to the lawn chair to just have a moment's peace and quiet, and then there's this noise from next door. That kid's here again and that's it! She's had it! Enough! Off she goes to write a letter to that woman about that terrible child! And she writes and writes, and all the anger of the day comes out! And she marches across her driveway and plunks it into the mailbox, comes back, slams the door, tells her own children to get lost and goes to her room and cries herself to sleep.

Two days later, the grandmother has taken action and gone to the police. The letter has been shown on the national news and the grandmother has been interviewed. And Newcastle is small enough that people know the grandmother, or can find her in the phone book. Now everyone has figured out who that

neighbour is, and knows what she wrote. And everyone is trying to IMAGINE how anyone could send such a horrible letter about a kid who was just having fun at his grandmother's.

STEP BACK! How do we meet people who are different from ourselves? How do we treat them? Do we label them "special" and shunt them off to programmes at the far end of the hall? Do we hope that if we ignore them, they will not notice us? After all we're "normal" and aren't we entitled to a good life where everything happens as it should?

"Do we label them "special" and shunt them off to programmes at the far end of the hall?"

Do we see and hear them as real people, just like us, also on a journey through life, who maybe didn't start off with a great car in the first place and then have hit a few potholes along the way, or was it a boulder crashing down on them? After all, very few of us have been blessed with a straight, clear, well-maintained road. So often in the Bible we find Jesus listening to people on the margins, hearing the full meaning of what they are trying to say, or curing the physical problem and going deeper into the emotional pain. He gave these individuals

his full attention. They were real to him, worth listening to. And we are his followers, called to reach out to others, to build community! So how could we rewrite the Newcastle story?

WHAT IF everyone had made the effort from their first day moving into the neighbourhood to get to know that grandmother, and the woman with those three cute little kids.

WHAT IF the grandmother had walked her grandson around the neighbourhood at the beginning of the summer to show him the surrounding houses and tell him who lived there, and if those neighbours were out in the front yard, introduce him and say he might be visiting her a few times this summer. She might also explain later to those neighbours what his difficulties are, but also what some of his delights are. Maybe he does beautiful art, as some visually oriented autistic kids do.

WHAT IF all day the people the neighbour talked to had made the effort to do things on time and properly, to decrease her frustration by six o'clock! WHAT IF children, and adults too, were not always getting messages about what we all should have?

WHAT IF the grandmother out watching her grandson on the trampoline, had heard that heavy sigh next door when the neighbour sat down, had looked over and said "I'm taking my

grandson down to the beach in a bit. Would your kids like to come too?" OR "Would your kids like to come over for milk and cookies and their turn on the trampoline?" AND EVEN IF the woman had still been that upset, WHAT IF writing the letter had been enough, and she had torn it up right then!

As I write on Labour Day weekend, I HOPE the administration and the teachers in Durham County have done some thinking about this Tuesday, and that the bus drivers and crossing guards have been briefed too. Because of so much publicity, and we all know how kids get things around to everyone, will some kids be picking on the autistic boy? Or will some kids be picking on the neighbour's three normal kids about how their mother is a real witch or basket case that and something should be done about her, even when they may already feel bad, even fearful if anything happens that they're not normal: a hockey concussion? A skateboard collision? A diagnosis of dyslexia?

Newcastle in our family's experience was a great little town where people did care for others. The pain of this incident for everyone should get us thinking about our own community, our outreach to others next door and down the street, in our work and our play. We should be thinking about our listening with open hearts and concern to the hopes and hurts of others.