

## St. John's, Chisholm celebrates 100 years

By Keith Topps

St. John's Anglican Church in Chisholm Township was built in 1910. At the first service held in the church on March 5, 1911, the congregation sat on rough homemade wooden benches and those in attendance included many supporters from other denominations within the Chisholm community. Hearty singing was unaccompanied but reinforced by the choir from St. Mary's in Powassan. The church was officially opened and dedicated on March 12, 1911 by Rt. Rev. George Thorneloe, Bishop of Algoma. In his remarks, Bishop Thorneloe described it as "The prettiest and best finished church of its size in the diocese."

The history of Anglican worship in the area goes back much further than this. The community itself was and is actually in the Diocese of Ottawa, but the location put its people too far away to be served by a clergyman from any church in that diocese. From earliest times the congregation has been served from St. Mary's Anglican Church, Powassan, which was part of the Diocese of Algoma. So in a sense, St. Mary's has long been considered as the Mother Church of the Chisholm church and its history is also, in a sense, the history of St. John's.

During the two decades between 1885 and 1906, several pioneer families arrived in this area whose spiritual background was associated with the Church of England. These families obtained their land by means of the Free Grants and Homestead Act of 1886 and literally hewed their homes out of the forest. Among the earliest were the families of Michael and Penella (Mick) Boxwell, 1885; Edward and Phoebe (Wright) Topps, 1888; Henry and Susan (Topps) Wright, 1888; Henry and Matilda (Hoyte) Skinner, 1891; John and Margaret (Aitken) Parkin, 1894; James and Mary Jane (Hodgins) Anderson, 1894; Albert and Mrs. Beech, 1892; G. Johnston, 1903; and John and Christina (Johnson) Price, 1903. As early as 1889 Mrs. Wright, Mrs. Topps and Florrie Topps carried baby Will Wright over the rough trail to Powassan for baptism.

The earliest recorded Anglican services in

Chisholm, 1890-1891, were held first at the Topps home and later at the Boxwell and Wright homes by Rev. White. The minister traveled on foot from Powassan on one day, during the week, and returned the next day. Bishop Thorneloe conducted the first Confirmation service in 1909 at the Boxwell home. The first Sunday service was held by Rev. Rowland, who came by horse and buggy or on horseback. It was also Rev. E. Rowland who travelled to Ottawa in December of 1909 at the invitation of His Grace Dr. C Hamilton, Archbishop of Ottawa to collect enough money to begin construction of an Anglican church in Chisholm.

The first vestry meeting was held April 14, 1909 and a church building meeting on February 17, 1910. The building committee consisted of Edward Topps, Henry Wright, William Boxwell, Herbert Topps, John Price, Edwin Wright and Rev. E. Rowland. Properties were offered by both Henry Wright and Tom McCormick, but the location on the edge of the Wright farm was finally selected for the new church.

Edward Topps had been apprenticed as a joiner in England, and later as a skilled carpenter he was responsible for the manufacture and shipment of a great deal of wooden moldings that were sent across to the New World for the interiors of prefabricated churches in Canada. Mr. Topps supervised the building of the St. John's Church as he had previously done for the first Anglican churches in Powassan and Callander. The congregation provided materials and labour. The fine detail of the carpenter work inside the church was mainly a result of winter work by Edward Topps, Henry Wright, Henry Skinner, and Herbert Topps with John Parkin, John Price, Ed Wright, the Andersons, the Hodgins and the Merediths also giving generously in the way of work. For several years (1905-1914) community picnics held in Wright's bush behind the church site became an anticipated annual event used to raise money for church construction.

The altar and the first organ came from Pembroke; the lectern at the front was made by Stanley Topps; and some other furnish-



**HISTORIC CHURCH:** A special service was held on Saturday, July 2, 2011 at St. John's Anglican Church, Chisholm in celebration of the church's 100th anniversary. The first service at this church was held on March 5, 1911. St. John's was officially opened and dedicated on March 12, 1911 by the Rt. Rev. George Thorneloe, who was the third Bishop of Algoma.



**BEAUTIFUL WOODWORK:** This photograph shows the exquisite wood work of the sanctuary and altar at St. John's, Chisholm. The church recently celebrated the 100th anniversary at a special service in July.

ings were sent as gifts from friends in England. The Bishop donated Altar linens, and Phoebe Topps did a great deal of fine lace work on the altar coverings and chancel linens. An Altar cross and crosses for the roof peaks outside were carved by Edward Topps. Shortly afterwards, the Chancel area was carpeted, and Mrs. Price collected money to purchase the Bishops Chair. A much-needed drive shed was built to shelter horses and buggies during services. Alice Topps was the organist on dedication Sunday and for a total of 46 years. Herbert Topps acted

as secretary-treasurer until 1955. The W.A. at St. John's was organised by Rev. and Mrs. H. Peeling in April of 1925 and continued until 1974.

In 1956 the church was wired for electricity. Carpet was purchased for the church Aisle. Radiant heaters were installed to replace the box woodstove that had heated the church for many years. On October 22 and 23, 1960 the congregation at St. John's was joined by a number of returning members, visitors and well-wishers as they celebrated the 50th

See Many- p. 6

### Inside

#### Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Wednesday, September 7.**

Send items to:

**Mail or courier:**

P.O. Box 221

1148 Hwy 141

Rosseau POC 1J0

**E-mail:**

anglican@muskoka.com

#### Annual "Festival of Flowers" held in Emsdale

The Rev. Edna Murdy preached at the Sunday service on July, 10, 2011 held during the week-end of the annual "Festival of Flowers". The service incorporated elements related to the theme of the festival.

See p. 8



#### Major renovations being made to chapel at Thorneloe

Renovations are being made to St. Mark's Chapel at Thorneloe University in Sudbury. The changes will allow the chapel to become a more accessible and flexible space.

See p. 5





Diocese of Algoma  
Anglican Church Women

DEVOTIONS FOR SEPTEMBER



How amazed and thankful I am for the hand God has taken in my life. When speaking about “My Spiritual Journey” in Haileybury last autumn at the Temiskaming Deanery Annual Meeting, a most unexpected jog took place in my journey. The talk was accompanied by travel slides taken over the years which in turn were augmented with a series of drawings discovered in my collection. After the talk, Archdeacon Linda White, took me aside and asked me I if realised the significance of the drawings. No. I had just come across them and thought them to be very appropriate to divide the show into sections. Archdeacon White said she was pretty sure they were slides of Muriel E. Newton-White’s drawings. I was completely flabbergasted, but after looking at them again, and recalling Muriel’s books, I realised it was true.

Muriel Newton E. White, as many of you know, is a widely published author from the Temiskaming Deanery and I came across her books when I was hired as Curator of the North Bay Area Museum in 1980. It was as not long before Douglas Pollard, from The Highway Bookshop, walked into the Museum and introduced me to Muriel’s wonderful collection of children’s books of charming animal tales which were literally gobbled up by tour-

ists and locals alike.

During my fourteen years as Museum Curator, I had the pleasure of traveling around North Bay and area giving slide shows of our colourful history and can remember visiting the Tri-Town area for such an occasion. I know I had met Muriel many years ago and maybe she had given me the slides for future use at that time. Because of this intriguing discovery last year, Muriel’s drawings are now safely preserved and are home again.

As you probably know, the Highway Bookshop is in the process of closing down and recently my husband and I made a trip up the highway to spend a happy-sad half hour to collect some books that Dr. Pollard had printed for him. I was delighted to buy many of Muriel’s books including *The Adventures of the Sparrow Family*, which had been one of the best sellers at the Museum. It is a charming story of sparrows, a cat, a wind and how even birds can become bilingual.

My spiritual journey continued to Sudbury last May to the Diocesan ACW, where I met so many new people including a young lady who was also running for the position of Diocesan Devotions Chair, Debra Everest from Thunder Bay. We met at the coffee pot one day and discovered we are both from England. Debra lived

in Dartford in Kent while I lived in Welling, Kent during WWII. These two cities are only about an hour apart. How amazing. I also met Ingrid Koropeski, the lady who has written this Devotions column for many years. Thank you Ingrid for all the your wonderful words. I am looking forward to meeting you and Debra at the Diocesan Annual in North Bay next year.

This has been a very brief introduction to Muriel E. Newton-White and to myself and how, over the years, and still even today our paths seem to be crossing. I am honoured to have received permission to write about Muriel and the many talented sides to her life and will continue to do so in future Devotions. In the meantime, we thank God for the abundance of talent He has showered upon Muriel and for His continuing guidance and love as He watches over her and all of us.

The Lord is my strength and my shield;  
My heart trusts in him and I am helped.  
My heart leaps for joy  
And I will give thanks to him in song. Psalm 29:7

Pam Handley, ACW Diocesan Devotions Chair

How Tom found  
God and my friend  
understood

**By the Rev. Grahame Stap**

A few years ago a friend of mine became the rector of a church with about four hundred on the parish list. Being a man of deep convictions he knew the only way to feel the pulse of the parish was to meet each person in their homes and talk about what the church meant to them. It was not an easy task what with all the other opportunities of ministry that a priest encounters but after two years all but one parishioner had been visited.

Tom, the last on the list, could not be persuaded to accept a visit he always had an excuse. My friend almost gave up but decided to give it one more try. He first asked the wardens if they could think of a reason why Tom was evading all offers of a visit. The wardens smiled. They had had a bet between them that my friend would not get to see Tom and it looked as if they were going to win. You see it was Tom’s wife that came to church not Tom and she had died two years earlier. Tom still supported the church but only to honour his wife’s memory.

Undaunted my friend set out to see Tom without calling first. He found him in the garden pulling weeds and as he could not escape he invited my friend in for tea. As he sipped his tea he listened and as Tom’s story unfolded. It was not difficult see that he blamed God for taking his wife regardless of the prayers he and the whole congregation had prayed for her return to health. My friend tried to explain that God never takes. God only gives. He could see he was getting nowhere. As he got ready to leave, he asked Tom if he kept in contact with his wife’s friends. Tom hung his head. He had not and knew that he should have. My friend suggested that he came to church on the next Sunday. The whole congregation would love to see him. Much to my friends surprise the following Sunday Tom was in church. Every Sunday after that Tom was as regular as clockwork. He sat in the pew his wife used to sit in. Like most of us Tom was a creature of habit.

My friend asked Tom why he had so suddenly started to attend every Sunday. The answer he got was

something he would never forget. “Because God knows my name” said Tom. “Every Sunday when I come to receive the Eucharist you say ‘Tom the body of Christ broken for you’ and if God knows my name then maybe I should get to know him better.” My friend felt a tear start to well up in the corner of his eye. He reached over and gave Tom a big hug.

Thoughts from  
Grahame

Some weeks later Tom approached my friend and said perhaps it was time he was baptized. My friend, a very conservative priest was shocked. “Tom I thought you were already baptized” he said. “No” said Tom. “I never got round to it.”

Two weeks later the baptism took place and the church was full. People were shaking Tom’s hand, slapping him on the back, and congratulating him. It was Tom’s turn to cry. Tears filled his eyes as he lent over the Fount and heard the words “Tom I baptize you in the name of the Father and of the Son and of the Holy Spirit”.

My friend, when it was all over, sat in the chair in his office and wept. His whole understanding of our relationship with God had changed. Baptism was what led to the Eucharist not the other way around and yet here was Tom led to God through the Eucharist to the sacrament of baptism.

My friend never again invited all baptized people to come to the table of the Lord. He stood at the altar rail and said “all people are welcome at the table of the Lord.” He had come to realise that we are all children of God and that Jesus, when he broke the five barley loaves and fed the five thousand, did not ask if they were baptized and he knew deep in his heart that Jesus would never turn anyone away from his table “come unto me all you who are heavy laden and I will refresh you”

It, as always, is only my opinion but in this case also the opinion of my friend may he rest in peace.

AN OPEN INVITATION TO ALL  
LAY READERS  
TO ATTEND

The Diocese of Algoma Lay Readers’ Conference  
“Change in our Changing World”  
hosted by The Deanery of Muskoka Lay Readers’ Association  
September 30 to October 2, 2011  
Meeting Location: Trinity Anglican Church  
6 Church Street  
Parry Sound, Ontario  
Session Leaders:  
The Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma  
The Rev. Dr. Jay Koyle, Congregational Development Officer, Diocese of Algoma  
The Rev. Heather Manuel, Incumbent, Lake of Bays Parish and Youth and Program Consultant for the Diocese of Algoma

For registration and further information  
contact:  
Janet Borneman  
Trinity Anglican Church  
6 Church Street  
Parry Sound, On P2A 1Y3  
Ph.: [705] 378-1438  
Please no later than September 17, 2011

Around Algoma

**Delphine (Cameron) Large turns 90**  
Delphine Large, widow of Rev. Canon Charles Large celebrated her 90th birthday on Wednesday, August 21, 2011. She was born on August 17, 1921 in Capreol, Ontario. Mrs. Large has lived in Parry Sound, Nipigon, and North Bay. She is currently living in Victoria, British Columbia. Mrs. Large has five children, eleven grandchildren, and nine great grandchildren.

**New submission deadline announced for the Algoma Anglican**  
The new deadline for the diocesan newspaper, the Algoma Anglican, will now be the 7th of each month. Articles and photographs may be sent to: The Rev. Peter Simmons, P.O. Box 221, Rosseau, ON P0C 1J0, or by e-mail: [anglican@muskoka.com](mailto:anglican@muskoka.com)

# EDITORIAL

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

## Letter from the Bishop

# Take on an attitude of invitation

Dear Friends,

On 25 September, many of the churches in our diocese will participate in the Back to Church Sunday programme. This is a great way to express who we are as a fellowship of those who seek to embody Christ in the world. There are lots of resources available as we make final preparations for the event. Elsewhere in this issue of the Algoma Anglican you will find a list of 'The Twelve Steps to Becoming an Inviting Church'. If you have an internet connection, you can find brief, entertaining videos illustrating each step by our Synod speaker, Michael Harvey, at his web site, [www.mjhassociates.org.uk](http://www.mjhassociates.org.uk). Here you will find useful tips that conjure up the image of a sunny morning with a smiling vicar on the church steps, welcoming visitors and directing them to a team of greeters oozing friendliness. What I am describing is not a cartoon. In fact, in our diocese the happy vicar and friendly congregation is the norm. I think that there might even be a couple of places where every Sunday could be called a Back to Church Sunday, so outgoing are the parishioners.

But there are also those who may find themselves reluctant to get involved in this initiative. Some are introverts who prefer not to talk about faith, which they regard as a private and personal matter. Others may incline to the view that any church 'programme' that features '12 steps' is just a slick marketing ploy that cheapens Christianity. As someone who is an introvert with an aversion to gimmickry, I have some sympathy with both reservations. But I do support this initiative, and not just because it has the potential to boost church attendance.

In the first place, in a day when our social structures

are being eroded by an excessive individualism and the pursuit of personal wealth and comfort, the church can model both a healthier way of living and promote community. An invitation to church could be the first step in introducing someone to a neighbour, or to a group that takes an interest in the welfare of the less fortunate, or to a fellowship of others who are struggling with similar age-and-stage life issues. For one of the consequences of our individualism and quest for a higher standard of living is an abiding sense of dissatisfaction, inadequacy, guilt and loneliness.

This leads to a second thought. There is evidence that our culture is becoming increasingly polarized between the religious and non-religious (see the recent work of Lethbridge sociologist, Reginald Bibby). But this does not mean that people are increasingly dismissive of the mystical or the supernatural. Young people especially often feel the need to explore and express their spiritual selves. However, as Philip Yancey once observed, 'It is a terrible thing to be grateful and have no one to thank, to be awed and have no one to worship.' An attitude of invitation on the part of the church will help both to break down misconceptions

and barriers, and perhaps cause us to find better ways of articulating our faith. And an experience of worship might just introduce seekers to the One who is the satisfaction of the deepest longings of the human heart.

Indeed, the image that comes to my mind when I think of Back to Church Sunday is the Art Deco Christ of Corcovado who watches over the city of Rio de Janeiro. This statue of Christ the Redeemer, recently identified as one of the new seven wonders of the world, has Jesus with his arms outstretched in blessing over the people of Brazil. But the posture could just as well be that of welcome. 'Come unto me, all ye that labour and are heavy laden, and I will give you rest,' I imagine him saying to that bustling and troubled metropolis (Mt. 11.28). That same Christ stands behind you and me in our invitation to others, as diffident and halting as that invitation may be. And in our own outstretched hand of welcome Christ beckons, 'Come unto me.'



*+Stephen Andrews*

Stephen Andrews  
Bishop of Algoma

## The man the Bishop rejected

By the Rev. Richard White

John knew the sea, the men who sailed her, and the under belly of 18th century English society. He knew his Bible too, and although he had the rough edges of a seaman, and the social graces of a gambler he was convinced that God had called him into the ordained ministry. Others were too, but he had to convince the Archbishop of York.

Archbishop Gilbert rejected him out of hand. In fact, he never even met with him. His personal secretary did that and he was unimpressed with John. John brought little to the table. He had a grade school education, an evangelical understanding of the Faith, and a very unAnglican parentage. His father was educated by Catholic Jesuits, his mother was from a sect that had broken with the Church of England. Nothing about John even suggested "Church of England," let alone ordination.

Anyone who knew John's past would have wondered the same thing. As a young man he was trouble. He had joined the Royal Navy, deserted it only to be captured and whipped. He had crewed on slave ships sailing from England to West Africa to pick up a human cargo that he routinely abused en route to the Americas. He was crude and irreligious, dubbed the "Great Blasphemer." His friends were few. In West Africa a slave dealer turned on him, clamped him in chains and forced him to plant lime trees. He

escaped but another slaver accused him of stealing. John was chained to the deck for punishment, fed small rations of rice and exposed to the elements. All this happened while he was in his early twenties.

Anyone who knew the full story knew there was another chapter to his life. He had reformed and his reformation didn't begin in church. He seldom attended. It began on the high seas. In January 1748 John was crewing on the slave ship, "The Greyhound." She

### History Byte

had brought slaves from Sierra Leone to the Americas and was in the North Atlantic heading back to Liverpool. But on March 10, 1748 a gale struck, ripping her sails to shreds, tearing timbers from her hull and ruthlessly pounding her crew. John and the other crew members lashed themselves to the ship, pumped water, stuffed bedding into the gaps in her side and watched helplessly as their livestock and casks of food rations washed overboard. John believed his death was imminent and cried out to God for salvation. The ship was spared: barely.

The Greyhound drifted without sails in the cold mid-Atlantic for almost a month until she limped into port in Ireland on April 8th. The whole experience had changed John. He wrote, "My Gracious

Lord, Thou hast preserved me... when I was upon the point of sinking with all my sins and blasphemies upon my head into the pit which has no bottom... Thine eye pitied me, and preserved me..." John was 25, truly repentant and starting out on a new journey; the journey of a committed Christian.

John's swearing ended. He disciplined himself in reading the Scriptures, in fasting and prayer. His favourite book was William Law's *A Serious Call to a Devout and Holy Life* (1728). He hungered to become more Christ-like and his letters showed a man truly struggling to change. He became a model sailor, promoted to first mate, then captain of two successive slave ships. John saw little contradiction between his new found faith and the cruel business of capturing or transporting human cargo. The slave trade was a dirty and sordid business by necessity.

It was marriage that caused him to leave slaving. It happened this way. In 1754 John accepted a job as a tide surveyor at the Custom House in Liverpool so that he could stay at home with Polly, his bride. His job required him to measure the tides and to board newly arrived ships to inspect their cargo. He had status, a decent salary, and 60 employees under him. He was also beginning to struggle with a call to full-time Christian ministry.

John, however, wasn't a member

See Newton - p. 6

### 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.

Contact

The Algoma Anglican

at our E-mail address:

[anglican@muskoka.com](mailto:anglican@muskoka.com)

### ALGOMA ANGLICAN

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

Produced Monthly by Peter Simmons

Send articles for publication to:

P.O. Box 221, 1148 Hwy 141, Rosseau POC 1J0  
Phone (705) 732-4608 Fax (705) 732-4608  
E-mail: [anglican@muskoka.com](mailto:anglican@muskoka.com)

Please send subscription renewals and changes of address to:

The Algoma Anglican, Anglican Journal,  
Circulation Department  
80 Hayden Street, Toronto, Ontario M4Y 3G2

Postmaster: Please send all returns and changes of address to:

The Algoma Anglican, Anglican Journal,  
Circulation Department,  
80 Hayden Street, Toronto, Ontario M4Y 3G2

Synod Address

P.O. Box 1168, Sault Ste. Marie, Ontario P6A 5N7



# Workshop held at St. John the Divine, North Bay

By Robin Smallwood

A workshop on Hospitality was held at St. John the Divine, North Bay on the evening of Friday, June 17, 2011. It began with a potluck dinner in our Church hall at 6:30 p.m. Twenty-five delegates were in attendance along the Rector, Fr. Andrew Nussey. The Ven. Edward N. Dallow from Kingston, was the special guest and workshop leader. Archdeacon Dallow became an Anglican priest after he retired from the Canadian Forces military. He joined the army in his youth as a private and ended his service with the rank of major. His tours of overseas duties ended in Afghanistan. He retired from his second professional career as rector in Cataraqui, Christ Church near Kingston, Ontario. Archdeacon Dallow has now embarked on his third career, that of chaplain in service to the Ontario Provincial Police Commission.

The Workshop mandate consisted of three objectives to assist St. John's in becoming a welcoming, and nurturing congregation. The three Workshop sessions were titled: 1. Preliminary Steps; 2. The Ministry of Hospitality; and 3. Evangelistic Opportunities.

1. Preliminary Steps  
The first step is to accept the fact a major culture change has taken place in society. From 1965 onward, a new philosophy in society, especially regarding religion has arisen. Previous to this time, authority figures were respected, but are now often regarded with suspicion. Young people have questioned moral beliefs. Today it is found that churches are occupied by seniors and overall, attendance and church finances have declined. Archdeacon Dallow quoted extensively from Dr. Reg Bibby of the University of Lethbridge who has conducted sociological research on culture and the state of Canadian religion. His findings reveal that although people have been leaving their church, they still have an interest. Some 66% still believe in the Bible and God but need to be reclaimed by their Church. In essence, Professor Bibby stated churches cannot do business as

usual. Churches have to address people's need for spiritual recovery and respond to their needs.

2) The Ministry of Hospitality  
Hospitality is defined as: "the friendly reception and treatment of guests or strangers, an act to show welcome".

It is a known fact that changes by churches have to be made and offering a friendly reception to visitors must become a way of life. Firstly, churches have to devise a system to achieve this goal and the system has to be implemented. Set-up a welcoming committee, or team, for guests. Greeters, a guest book and most important a WELCOME letter from the rector are essential. First impressions for visitors are vital for continuance as a member of the parish. This approach is indeed, "old hat" but we have to become much more efficient in implementing the welcome plan.

3) Evangelistic Opportunities  
Archdeacon Dallow elaborated on the spirit of evangelism. His presentation outlined key points as follows:

- a) Evangelism: introducing people to Jesus Christ;
- b) Discipleship: learning about Jesus Christ; and
- c) Stewardship: using our God given gifts and talents to do His work

To achieve and install the above tenets in our the church of St. John the Divine, Archdeacon Dallow made a strong statement on "emphasizing what is working well" and "strengthening weak areas". This can be done readily by implementing parish audits to check such areas as the church premises asking whether rooms are bright and welcoming, is signage adequate, grounds visually appealing, child care facilities and Sunday school classes available. In addition, it is important that church parishioners be kept informed of such activity.

The Workshop concluded on Saturday afternoon. Before he departed Archdeacon Dallow left attendees with this message: "We have all talked the talk. It is now up to the parishioners of St. John's to walk the walk!"



**HOSPITALITY WORKSHOP:** Archdeacon Edward Dallow, from Kingston in the Diocese of Ontario, was the facilitator at a workshop on hospitality held on Friday, June 17, 2011 at St. John the Divine, North Bay.



**LEARNING ABOUT HOSPITALITY:** Pictured are a good number of the 25 participants at a workshop on hospitality held at St. John the Divine, North Bay on Friday, June 17, 2011.



**OUTDOOR GATHERING:** Members of All Saints', Huntsville, including the Rector, Ven. Dawn Henderson, gather at Avery Beach, Hunter's Bay on Lake Vernon, for a family service and church picnic.



**YOUTH WORKS!:** St. Luke's, Thunder Bay was blessed to have a group of young volunteers come to the church for two days from June 14 to 16, 2011. The group assisted with many tasks which included weeding church gardens, washing pews and windows, cleaning the parish hall and other things that needed to be attended to. From left in back are Patricia Mark, Pastor Marcia Sylvester, Megan Ragor, Hannah Sackett, Tyler Wieland and Pastor Jeff Sackett. From Left in Front are Karen Dowhaniuk, Sally McBain and Emma Goreham. Absent from the photo is Linda Bruins, Thunder Bay liaison for Youth Works! Youth Works! is an interdenominational youth volunteer organisation which provides young people with opportunities to serve in the Spirit of God's love and grow in faith through service to others.



# How to write a sermon

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 6.8 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 you ever wondered why

## Letter from Bob

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.



LET THE RENOVATIONS BEGIN: From left, the Ven. Anne Germond, Dominic Giroux, Rev. Dr. Robert Derrenbacher, Frances Caldarelli, Steve Moutsatsos, Dennis Castellán, and Rob Schutt, are pictured turning the sod in preparation for renovations to be made to St. Mark's Chapel at Thorneloe University in Sudbury.

# St. Mark's Chapel at Thorneloe University to undergo extreme makeover

*Editor's Note: The following is a recent press release from Thorneloe University in Sudbury*

One of the most distinctive buildings on the Laurentian University campus is getting a makeover. Major renovations are being made to St. Mark's Chapel at Thorneloe University, one of the federated partners of Laurentian University.

The star-shaped Chapel, built into the side of a grassy slope on the grounds of Thorneloe, won a prestigious architectural award when it was constructed in 1968. The renovations will allow St. Mark's Chapel to become a more accessible and flexible space. The renovations will include a wheelchair ramp, a kitchenette and washroom, new windows and doors, and the latest in teaching technology.

The new St. Mark's Chapel will become a functional space for university classes, workshops, worship and prayer, and of course, home base for Thorneloe's Summer Shakespeare program.

Designed by Castellán James + Partners, and built by SRS Contracting, funding for the Chapel renovations include a generous grant and loan from the Anglican Foundation of Canada. "St. Mark's Chapel is a unique part of both Thorneloe's physical space and spiritual heart. The improvements that are being undertaken will only improve Thorneloe's ability to better serve our community," says Steve Moutsatsos, Board Chair at Thorneloe University,

Dr. Robert Derrenbacher, President of Thorneloe University, is excited about the possibilities for the newly renovated Chapel. "I am looking forward to opening the doors of our renovated Chapel this fall to many new and different groups, including university classes, outside groups on retreat or in workshops, as well as worshippers."

"Congratulations to Thorneloe University on its renovations to St. Mark's Chapel," adds Dominic Giroux, President of Laurentian University. "We value the unique perspective our federated partners bring to the student experience at Laurentian. The fact that expansion is happening right across the university grounds proves Laurentian and its partners are increasingly a destination of choice for students."

Renovations to St. Mark's Chapel are just one of the exciting changes taking place at Thorneloe University. New seating is being installed in the Ernie Check-eris Theatre, and Thorneloe's academic programming is also expanding. This past year, Thorneloe has launched four-year B.A. programs in Ancient Studies, as well as Theatre Arts. In addition, a new minor in Motion Picture Arts Production will be introduced this fall as part of the Bachelor of Fine Arts (B.F.A.) degree at Laurentian University.

For more information, please contact Susan Moores at 705.673.1730, ext. 10, email [smoores@laurentian.ca](mailto:smoores@laurentian.ca), or visit [thorneloe.ca](http://thorneloe.ca).



HAVING A CHAT: Bishop Stephen Andrews is pictured in conversation with Rev. Dr. Bill Beachy, honorary assistant in the Parish of St. Stephen, at the Muskoka Deanery BBQ held on Saturday, June 28, 2011 in Rosseau.



# Many clergy have served at St. John's, Chisholm

*Continued from Front*

anniversary of the building of the church. Memorial brass candlesticks and a brass altar cross were dedicated.

In 1974 regular services at St. John's ceased due to declining attendance. Special services and summer services were held and for several years joint summer services were held with the Chisholm United Church. In 1995 interest was once again expressed for monthly services on Saturday evenings during the summer with visiting clergy or lay readers and a new mission to serve the broader community and the summer population on Wasi Lake. The clergy who have served at St. John's include the following:

1909 – Rev. Rowland  
1913 – Rev. P.A. Paris  
1918 – Rev. Richard Haines  
1923 – Rev. H. Peeling  
1928 – Rev. J.E. Evans

1930 – Rev Sampson  
1930 – Rev. A.P. Scott  
1934 – Rev. W.A.J. Burt  
1938 – Rev. A.E. Carding  
1944 – Rev. R.C. Warder  
1947 – Rev. Gower Stone  
1948 – Rev. A.E. Minchin  
1954 – Rev. P.G. Docksey  
1959 – Rev. Dalton Woodward  
1986 – Rev. Morley Clark  
1994 – Rev. Grant Churcher  
2003 – Rev. John Lockyer  
2008 – Rev. Joan Cavanaugh-Clark

Those who pioneered this ministry are now with us only in memories, but there have been many others, over the years, who have benefited from their faith foresight.

St. John's Anglican Church in Chisholm celebrated its 100th Anniversary of Worship on the afternoon of Saturday, July 2, 2011 with Bishop Stephen Andrews in attendance.



**NEWLY CONFIRMED:** From left, Grace Hetherington, Claire Tusz, Marina Tusz, Grace Christensen and Carly Kennedy join Bishop Stephen Andrews and Ven. Dawn Henderson, Rector of All Saints', Huntsville in cutting the cake following a service of Confirmation held at All Saints' on Sunday, June 26, 2011. Absent from the photo is Robin Withers.

# Newton faced much on the road to ordained ministry

*Continued from p. 3*

of any church. He floated around. Presbyterian, Methodist, Baptist, or Anglican, the brand of church meant little to him. He went to them all becoming known throughout Liverpool as a reformed slaver, speaking and preaching in chapels and churches. When it came to the Church of England, he was lukewarm. He didn't like the *Book of Common Prayer* or the liturgy, he found the language inaccessible to the common man. He was open to serving anywhere God called him.

Then it happened. A newly ordained Anglican priest offered him a position as his curate at the parish of Kippax, a village about 80 miles east of Liverpool. John needed only two things: the approval of the Archbishop of York, John Gilbert. Armed with a set of four letters of reference from Anglican clergy, an appointment was set up with the secretary of Archbishop Gilbert.

That was when John faced a dead end street. On the secretary's advice, Gilbert rejected John citing a portion Canon 34 which said that candidates for ordination had to hold degrees from Oxford or Cambridge, while failing to cite the portion which said that the bishop could wave the requirement for a college degree.

John was crushed. Confused by the whole process, he wrote to his wife, "I can neither write, nor pray, nor talk... I am quiet, dry and barren." And who exactly had Archbishop Gilbert rejected? It was John Newton, the hymnist who would write the most popular hymn ever written, *Amazing Grace*, and the clergyman destined to be one of England's most powerful voices calling for the abolition of the slave trade. Still, it would be years before another bishop recognised John Newton's call and ordained him. That is the story of next month's History Byte.



**NEW ACW BOARD:** Fawna Andrews, fourth from right, and Bishop Stephen Andrews are pictured with the Diocesan Anglican Church Women's Board for 2011-2012. Marion Saunders, centre, is the Past President of the Anglican Church Women of Canada.

## 12 Steps to Becoming an Inviting Church

1. Vision – If everyone of us invited a friend and they accepted we would double our congregation. Let's do it!
2. I as the church leader am going to invite someone, will you?
3. Make sure every member of the church has had a personal invitation to invite someone
4. Teach about how God connects people through friendship
5. The Power of Your Story – To re-remember who invited you

6. Get every member to ask themselves the question - Who has God been preparing in my life?
7. Practice the question - Would you like to come to church with me?
8. Pray for courage to invite, and pray for those being invited
9. Make the invitation
10. Go and pick up your invited guest from their home
11. Introduce them to friends over food and coffee
12. Assume they are coming the following time you meet as a church and invite them again



michael@mjhassociates.org.uk  
www.mjhassociates.org.uk





## Algoma Cycle of Prayer

**Sunday, September 4th - 12th Sunday after Pentecost**  
Christian Education Leaders, Teachers, and Students in the  
Theological Colleges: Thorneloe University College and St.  
Mark's Chapel

The Rev. Dr. Robert Darrenbacker (Chaplain)

**Sunday, September 11th - 13th Sunday after Pentecost**  
**Holy Trinity, Little Current**  
**St. Luke's, Sucker Creek**  
**Parish of Western Manitoulin**

All Saints', Gore Bay

St. John's, Kagawong

St. Peter's, Silverwater

The Rev. Paul Walmsley

**Sunday, September 18th - 14th Sunday after Pentecost**  
**St. Simon's, Temagami**

The Rev. Grahame Stap

**Holy Trinity, Temiscaming**

The Rev. Richard White

**Sunday, September 25th - 15th Sunday after Pentecost**  
**St. Michael and All Angels, Thunder Bay**

The Rev. Lyn Fisher (Interim)

The Rev. Margaret Lucas (Hon.)

The Rev. Barbars Fugelsang (Deacon Assoc.)

# St. Paul's, Grassmere marks 120th anniversary of consecration

By Betty Fulton

St. Paul's Anglican Church is a small church located on Highway 60 outside of Huntsville, Ontario in a small community called Grassmere.. It is one of four churches in North Muskoka Pioneer Parish. The incumbent of the parish is Rev. GailMarie Henderson. On September 4, 2011, Father Don Clark will be present for the celebration of the 120th anniversary of the consecration of this church. Father Clark's family has a history at St. Paul's dating back to 1967 when they built a cottage on Bella Lake. The family has been part of the parish since that time. Three of the Clark children were married at St. Paul's, and grandchildren have been baptized in this sacred space. Moving from place to place, as clergy tend to do, this was always considered the home parish of the Clark family. How appropriate then that Father Clark will be the celebrant and the preacher.

The church's history dates back to the year 1874 when, as was common, people met in a private home. In this case, the home was that of Francis Morgan Sr. Seven years later, Henry and Sara Green donated the land on which the church and cemetery were built. The vestry and chancel were added in 1915, at which time the church was also bricked. A story is told of children playing in the yard and being asked of the stone mason to hand him the pebbles they were playing with, and he would then sent them in the cement. These tiny

stones are plainly visible above the doorway. What a thoughtful gentleman to involve children in the building of the church. There have been many fine gifts to the church over the years. One of the nicest is the beautiful stained glass window above the altar, depicting St. Paul. This was a gift from the Graham and Thelma May in 1968. It was given in honour of their grandparents, Henry and Sara Green, who donated the land on which the church is built.

In the early days, services were conducted by members of the Society of St. John the Evangelist. From 1918 to 1990, the church was under the supervision of the rector of All Saints', Huntsville. One of the most notable persons is the much loved and respected Canon George Sutherland, who was rector for 37 years. He assisted in compiling this history.

From 1990 to 1997, Father Don Clark was instrumental in finding clergy and lay people to take services. In 1997, Bishop Ron Ferris amalgamated the small Anglican summer churches surrounding Huntsville into one parish, known as North Muskoka Pioneer Parish. The Rev. Edna Murdy was the first incumbent. When Rev. Murdy moved to the Diocese of Moosonee in 2001, Rev. Gillian Neville-Ball succeeded her as incumbent. The following year, the present incumbent, Rev. GailMarie Henderson was appointed. Services are held from the last Sunday in June to the first Sunday in September. Ser-

vices are also held at Thanksgiving and Christmas.

The church attracts summer visitors, is self-supporting, and is responsible for a monthly Eucharist at Rogers Cove, one of two retirement homes in Huntsville. The church has made a yearly donation to Mission to Seafarers for many years. The Primate's World Relief

and Development Fund and Hospice Huntsville are among present and past outreach projects. For the past few years, a different priest has been present every Sunday. This keeps things interesting and allows for the celebration of the Eucharist each week.

The following people have been instrumental in keeping the

church functional in recent years: Jack and Peggy Hern, Jack and Jacquie Howell, Marg Withers, Ruth and Doug Lindsey, David and Heather Hockin, and Ron and Helen Sparkes. While the church is open only for a short time during the year, the incumbent is available year round. For this, all are thankful.



**OPEN DOORS:** St. Paul's, Grassmere continues to welcome worshippers after 120 years. The church is one of four churches in North Muskoka Pioneer Parish. Services are held from the last Sunday in June to the first Sunday in September.



## From the Anchorhold



By Sister Mary Cartwright and Lynne Van der Hiel

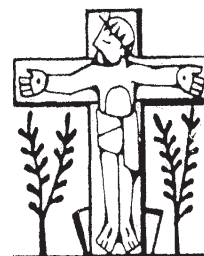
Welcome back! Holidays (if you had them) are behind us and I hope you have wonderful memories. Fall is beginning and we pray to the Lord of the Harvest that all people may realise that we must care for His gifts of land, air and water before it is too late. It is doubtful that we could feed ourselves if we would have to, yet we go on selling farm land for housing developments and industry like there is no tomorrow. Not "give us today our daily bread", but as the advertisement, that I hate, says, "I want it all, I want it now."

It is a relief to go back to the saints who were givers, not takers. Martyrs of New Guinea, the Nativity of the Blessed Virgin Mary, bishops galore: Gregory the Great (Rome), Cyprian of Carthage, Ninian of Galloway, Lancelot Andrewes, Theodore of Tarsus, John Coleridge Patterson, and last, but not least, two spiritual teachers, abbots: Sergius of Moscow and crusty old Jerome.

We have two major feast days: Holy Cross, when we remember and revere the sign of suffering. We sign ourselves with the cross. It seals our Baptism and is signed on us for our last journey. It is the sign of the supreme and total love of God for us. The second feast day, and my favourite, is Saint Michael and all Angels. People today tend to disbelieve what they can not see or touch. Luckily, angels obey God, not people. Saint Michael is the traditional leader of the hosts of heaven: "Could I not ask my father and he would send me twelve legions of angels?" Saint Michael is also the tender and protective companion to souls on their final journey. Angels, at God's command, protect, comfort, uphold and guide us. We may realise that we have caught a glimpse of one and know that they are real: thank God for that!!! Children brought up to believe in Guardian Angels seem to find the world a less scary place. Do I believe this? God says so!

As our world becomes less Christian, it becomes steadily more terrifying. Here is a prayer I've used before, but is worth repeating. Teach it to your children and use it yourself.

*Angel of God, my guardian dear;  
To whom His love commits me love;  
O be forever at my side;  
To watch and to guard and  
guide.*



*We adore you, O Christ, and  
we praise you because by  
your cross you have  
redeemed the world*



# Annual summer “Festival of Flowers” brings many to Emsdale

By Liz Trolove

For the third season, a successful summer “Festival of Flowers” was held on July 9 and 10, 2011 at St. Mark’s, Emsdale, which is in the Parish of the Good Shepherd. It was warmly received by parishioners and summer visitors. This year, the focus was on the number three, as on the Holy Trinity, in three blooms, stems, branches, three vases or containers; or other artistic triads along with floral-inspired artwork and fresh florals. This was all accomplished using God-given talents and lovingly made by hand!

The theme of the festival was evident in the church from the communion rail to the vegetative altar cape, inspired by Mary S. Edgar’s beautiful hymn, *God Who Touchest Earth with Beauty*, to the wreaths that decorated the Sanctuary wall, all circular in design, like God’s Love having no beginning and no end. All appropriate spaces in the church were adorned with designs in tribute to God’s creation. The beauty and the bounty of the summer garden was also evident including the beautiful trio of hanging baskets that gave ambience to the outdoor entrance way through the kindness of Lindy Vardy of Varigated Devas Garden Centre.

Two local horticultural society presidents, Lynn McIntosh and Deb Marshall, participated along with Horticultural District Director, Betty Morrison of Huntsville. Vicky Wiemer, provincial president of the Ontario Horticultural Association, was honorary patron. She said in her greeting, “I believe it is a very long standing tradition to decorate a place of worship by picking the beautiful creations that God has given

us. In ancient times, flowers were used in numerous celebrations and by all cultures. As we look around our gardens, in the fields, or along the roadside, we can see how awesome God’s creation is. The beauty of the flowers and the abundance of the fields show what a beautiful place God has made for us to live in. It is natural that we should return this beauty as decoration for His House. It helps us feel closer to Him and stand in awe of His Majesty and His Love for us.”

The Sunday morning service incorporated appropriate readings, hymns, and homily. Rev. Edna Murdy spoke about the sower and the seed. She mentioned specifically the seed within each of us and how we undertake to cultivate the seed to others, to community and beyond.

Alana Boyd, featured artist, created a collection of artwork especially for the Festival of Flowers. These adorned the church interior including trilliums and their three elements, studies of day lilies, sun-flowers and iris plus self-portrait as a four-year-old sun-seeker! Also, innovative and creative works by noted area artists, Mary Anne Miners and Jane Bonnell were featured. A summer fund-raising luncheon prepared and served by the ACW was well received and enjoyed by the many patrons. This community outreach project was staged in a unique partnership with the Sprucedale and District Horticultural Society Annual Garden Tour and the popular Creative Changes, Kearney Art Show and Sale.



**THANKFUL FOR CREATION:** The Rev. Edna Murdy and church warden, Susan Pincoe, had a chat following the Sunday service on July 10, 2011. The service had a theme related to the “Festival of Flowers” held in the Parish of the Good Shepherd on the weekend of July 9 and 10, 2011.

## Books open the reader to the world

By Charlotte Haldenby

When I was four, in the days before kindergarten, I would rush over to school across the road in Emsdale whenever the kids came out, to find out what they were learning today, and then teach it to my dolls. No wonder my mother went over to see Mrs. Scott the next year to see if she could sneak me into Grade One, even if my birthday was in January.

When we moved to Little Current I discovered the library. I read everything in the children’s section, so that my mother had to negotiate again, so I could take things out of the adult section if they weren’t too wild. And such heaven to visit my city grandmother in Sault Ste. Marie in the summer, where the public library had a children’s section that was a whole big room.

When we moved to the Yukon, I had to give up most of my books due to weight allowances as we travelled, and there was no library in Dawson City. But then I found out that my father had the key to the old Presbyterian church, built during the Gold Rush, and there was a roomful of books there. My mother’s letters home just kept on saying “Send Charlotte more books!” By the time she and the other mothers got together to start the Dawson City Public Library in an empty room in the Administration Building, I was “outside” in Sault Ste. Marie for high school with that good library again.

Since my grandniece Isabella was born, I have been on a mission to make sure she, and now Elianna and Sophia, have books. Dr.

### Looking at the World

Seuss, and Robert Munsch, and *The Velveteen Rabbit*, and so on. And of course, *The House at Pooh Corner*, now she’s been to see the movie. And now that she is four, and going to JK this year, I have started on the Ramona books by Beverley Cleary. I can just see her in Ramona the Pest, when her first teacher says “Welcome! Just sit here for the present,” spending her whole first day in her chair waiting for her reward. Of course she has to have *Amelia Bedelia*, and maybe *Curious George* (written by Brazilians). And Mordecai Richler’s *Jacob Two-Two* books, and eventually the *Narnia* books, and the *Anne* books, and Chilean Isabel Allende’s three books for children.

Books do open us to the world. They make us use our imagination to see the movie of the story in our heads! And how many of us have been disappointed by the movie or the TV series when we’ve read the books first and the movie just isn’t the same.

Books can get us inside other cultures, so we can understand our similarities and differences, in countries as they existed in history and today. Now we have available mystery stories from writers around the world, we have an easy way to figure out some customs before we travel abroad. There are two writers, Jason Goodwin, who

has written a serious history of the Ottoman Empire and three mysteries set there and then. There is Matt Rees, who has written a serious journalistic account of the current problems in the Middle East and two mysteries set there, who are really hitting all the bases of both fiction and non-fiction readers. And could Peter Ellis, the history professor in Ireland, ever have got so many people into the Celtic culture of 6th century Ireland, if he hadn’t written the *Sister Fidelma* mysteries as Peter Tremayne. There are even some historical novelists such as Guy Gavriel Kay in his books on Byzantium, who are cited by profes-

*“All we need is the first step; learning to read.”*

sors teaching that period, as first weekend reading to get students into the feel of the time.

It was fun reading science fiction before people actually went to the moon, or before robots existed, and how many people were inspired to “Make it so!” Maybe we didn’t get to George Orwell’s *1984* in 1984, but the Rupert Murdoch and Wikileaks stories show how close we’re getting to “Big Brother is watching you!” Check out Robert J. Sawyer and William Gibson for some stories to make you think. And we can read the *People* series by archaeologists, Kathleen O’Neal and W. Michael

Gear, on the early peoples of North America to really appreciate our First Nations Cultures and what has been lost in European contact.

When you get to read the books of your faith or your own culture and history, you also build an appreciation and deeper understanding of traditions. It is harder for people to mislead you to their extremist positions when you can read about it yourself. Just consider this! There are over 26 million children in Pakistan who do not have access to education. Just imagine if they could read the Koran first hand, with the messages of respect for all the People of the Book, rather than being told what some extremist wants them to hear.

And when you read on both sides of an issue, such as the current situation in the Middle East, you easily come to realise that neither side is completely right. If your sole source of information is the Internet are you sure you’re getting the whole story? According to a *Toronto Sunday Star/New York Times* story, when you Google a new topic, the search engine will bring up the information you would most like to hear, according to your previous choices, which is maybe why we’re getting so polarized on issues.

All we need is that first step; learning to read. Read to your kids, even if it means that if any visitor sits down at your house, the toddler will bring them a book so she can have a story. Use your public

library. Buy new remainders online at [bookcloseouts.com](http://bookcloseouts.com), or get into your used bookstores. And when your kids grow out of books pass them along to the soup kitchen, so other kids have the thrill of owning a book. Start a book exchange, or “a book a buck” table at the back of your church, as at St. John the Baptist, Ravenscliffe and All Saints’, Huntsville. Print books can be reused over and over, before the final recycling.

When I was still teaching, I asked my English classes to make a list of their top ten books. It was sad to see how many could not get to ten, and how many chosen were children’s books read by their parents. An educational writer in the late 1990’s wrote that reporters should always ask politicians or administrators, “Read any good books lately?” People made fun of George W. Bush for not reading at all, except children’s books for a photo-op, but Yann Martel, author of the *Life of Pi*, has made a point of sending Stephen Harper a selection of Canadian books every few months in hopes that he will read about real people beyond Ottawa.

A final quotation, from Aaron Karo: “I hate it when someone says “I don’t read.” Not “I can’t”, but rather “I can, but I choose not to.” This is why other countries hate us.” We should be grateful that in Canada we all have the opportunity to learn to read and access to so many reading materials. For that blessing, we should make sure that everyone in the world has the same.