

THE LOOP

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St. James' Anglican Church Newsletter

March / April 2019



Time for a Lenten

A Spiritual Tune Up

Date: Sunday, March 22, 2015

An excerpt from a Sermon delivered at Timothy Eaton Memorial Church in Toronto by Rev'd Doctor Andrew Stirling

"Some of us are probably thinking about changing the tires and getting our cars tuned up as we come out of a long Toronto winter. Winters can be hard on cars. As I was thinking about making an appointment for my "old box," it struck me that sometimes the Christian life can be a lot like that first Toyota. We may have been through "a challenging road trip," or perhaps haven't been to "a service station" for a long, long time. Sometimes, the Christian experience gets old and worn, our Christian lives are not what they

used to be, our "engines" aren't running as they should, and we just sputter along in need of a garage and a good mechanic.

It me too that Lent can be like a garage for our Christian lives. Lent can be a time when we pop "the hood," evaluate whether or not the "Christian engine" is running well, whether we need "an oil change," or "the spark plugs replaced," or worse, "major engine work." That, of course, brings up the broad question, "What exactly are Christian lives supposed to look like?"

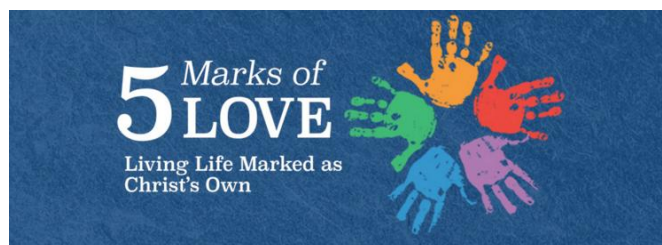
I love the imagery around the short account of Enoch in Genesis 5. "Enoch," we are told, quite simply, "walked with God." What does it mean to "walk with God?" Paul seems to give us another general statement in Colossians 3 when he says, "Set your minds on things that are above." Perhaps, however, if we are to really understand what Christian lives should look like, we should look at Jesus and the lives of those who followed Jesus.

Philosopher and churchman, Dallas Willard, has been writing about Christian discipleship for many years and he fears that many churches aren't talking much about some aspects of how Christians are supposed to live. Back in Jesus' day there was a simplicity to it. Primarily, it meant going along with Jesus, hearing what he said, following what he said, observing what he did, and following that too. Jesus said, "Come follow me," and people would just give their lives over, they would follow, they would learn, and they would draw closer to God in the process. It could be a costly adventure, because Peter and James, and John and others left their livelihoods to follow. Maybe we can't do that to the same extent today, says Dallas Willard, but the priorities and the intentions of the Christian life, the heart and inner attitudes of those who would walk with Jesus should be similar. There should be desire, a decision, an intent to draw closer to God."

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Following in Christ's footsteps is a challenge for all of us. The **5 Marks of Love Study** (that our Bishop has written about below) is an excellent "**service**" **centre**" where we can go to "tune up" our spiritual life this spring.



5 Marks of Love - Living Life Marked as Christ's Own

A message from your Bishop -

Dear Friends:

*Throughout our lives as followers of Jesus Christ we are called to enter more deeply into the love of God as shown to us in Jesus Christ. This is work that takes a lifetime of daily practice and attention. This study, **The 5 Marks of Love**, is an invitation into that work based on the Marks of Mission endorsed by the Anglican Communion. It has been prepared by the monks of the Society of St. John the Evangelist with accompanying daily video reflection (see 5marksoflove.org).*

I invite you to take a new step in your life of faith by participating in this study. Begin to explore the practices of the Christian life that will draw you closer to God. Do not be discouraged if you do not sense immediate changes for you-- this is the slow, steady work of formation within which God will surprise you! Commit yourself to the study and see where you meet God afresh in the journey. God is ready and waiting to meet you through the practices and reflections outlined here. I look forward to hearing more about your journey into the love of God!

Yours in Christ,

The Rt. Rev. Linda Nicholls
Bishop of Huron

Lenten Study

Join Rev'd Meghan as she explores the ideas and themes presented in "**The 5 Marks of Love**" study. It will take place over a two month period - from March 13th until April 16th inclusive (**six sessions**) each **Wednesday night at 6:30 pm** in the Parish Hall Lounge. All are encouraged and welcome to attend.



Lenten Message from Father Paul

Lent is a season. It's to be a season/journey of transformation. Lent is a journey that will move us from denial to awareness, from self-deception to judgment. We will discover more about our divine Saviour, Jesus. We move from self-forgiveness, from anger to healing; from hardheartedness to a joyful hope in the Resurrection. It is a transformation of ourselves, a journey from boredom and staleness – from deadness – to renewal. We confront our shadow and come to embrace it, but we come to know our deepest desire and catch a glimpse of where they come from, that we express the paradoxical miracle of our own being and the infinite power of simply being present, simply being who we are. It is the journey from isolation to a sense of our intimate connection to all being. We discover ourselves to be part of an inevitable chain of circumstances, the journey beyond death; it can be a journey home to the heart of the Divine. It is one of self-discovery, spiritual discipline, self-forgiveness, and spiritual evolution.

The journey is part of the sacred liturgical calendar, the sacred year that begins with Advent and progresses through the various tides of the Year.

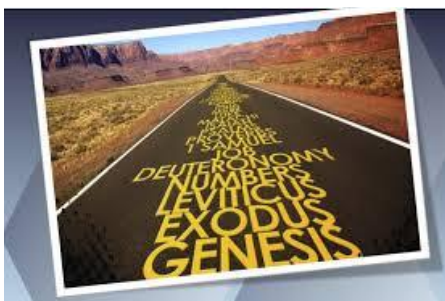
Loss is inevitable. Entropy is a fact of life. What's done cannot be undone – but it can be healed; it can even become the instrument of our healing. The year rolls by with all its attendant loss and the year there is the healing. The passage of time

brings awareness, and the two together – time and consciousness – heal. This is precisely the journey we take every year noting the high holidays and festivals - the journey of transformation and healing, a time which together with consciousness heals and transforms us.

The key part of living and passing on the faith is to tell the stories over and over. So, for example: Moses lifting up the serpent in the wilderness and of Jesus predicting His own death with a reference to that story; the importance of baptism and being saved through water and the spirit as we recall the story of Jesus' baptism and the story of Noah.

We remember the power of the sacrifice of God's love through the incarnation of Jesus, the suffering and death upon the cross. We celebrate the gift of salvation and a new life in the resurrection. As we remember the stories and make them a part of our own stories, we discover that we, too, are part of the story. The faith in which we live is not just something that happened 'back then.' It continues to happen in our lives as we remember and rehearse the old stories and see that we are part of them. We pass on the stories to the next generation, adding to the scripture the meaning of the stories for us and for our children. The stories remind us that God saves us and gives us new life through Jesus Christ.

During this season of Lent we will discover what it means to call him Saviour. - *Father Paul*



What are you giving up for Lent?

Lent asks us to give ourselves to remembering what it is to walk with Jesus, laying aside any masks we may have picked up along the way, and to offer ourselves afresh to God, out of joy and love allowing our motives and our actions to be shaped and molded by our faith in God.

Lent is a thoughtful season, solemn at times, encouraging reflection. During this season we

are invited to take a look at our spiritual devotions.

Lent is not to be seen as a season that we simply give something up. We are called to reflect on Jesus' time in the wilderness, a time for repentance, for reconciliation and a time to focus on our relationship with God. In all that we are doing, we are called to be intentional.

We are often asked, what are you giving up for lent? Various responses are expected: red meat, sweets, or perhaps excess television, social media, coffee or smoking. Perhaps we need to give up that simplistic notion of lent. Reflecting on some implications of Lent, Liturgical scholars write : "Lent is thus not giving up something but rather taking upon ourselves the intention and the receptivity to God's grace so that we may worthily participate in the mystery of God-with-us. Intentionality and receptivity to God's grace are two things to take upon ourselves during lent.

Intentionality in repentance, fellowship, prayers, fasting, Scripture meditation, acts of piety, and concentration on our baptismal covenant are examples of things to take upon ourselves.

By taking on intentionality and receptivity to God's grace during lent, we gain the spiritual depth to be faithful to the mystery of God with us even in our unexpected trials and temptations. Jesus did not ask for trails and temptations; he accepted that they could not be avoided if he would do God's will. Jesus season of testing was not for a day or two; his season of forty days of temptations suggests to us that we may have faithfully to endure seasons of long and protracted difficulty. Jesus did not have just one encounter of testing; he overcame multiple temptations. His temptations were real and riveting.

Jesus' intentionality and receptivity to God's grace show us the way to turn toward God, rather than away from God, during our trials and temptations. If we choose the Lenten struggle to be intentional and receive the grace of God, we will encounter a faithful god who leads us not only into the wilderness but also through the wilderness.

- *Meghan+*

Upcoming Events



Tuesday, March 5, 2019 at 5:00 PM – 7:00 PM
St. James' Church Parish Hall

**Come out for all you can eat pancakes,
sausage and ice cream! We are the original
Pancake Supper in Ingersoll!**

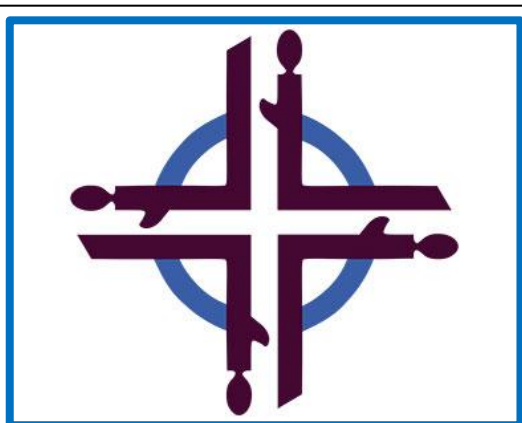
Adults \$10

Children \$5

Children under 5 FREE



**10:30 AM Service of
Holy Eucharist
followed by St.
Patrick's Day Pot
Luck Luncheon in
the Parish Hall!
Wear Your Green!**



WORLD DAY of PRAYER

Friday March 1st at 2 PM

First Baptist Church Ingersoll

Theme Country: Slovenia

Refreshments will follow the service

BAC NEWS

**Morning Communion and BAC
Breakfast Meeting**

Sunday March 3, 2019 –

Guest Speaker Joel Sawyer – Masonic Lodge

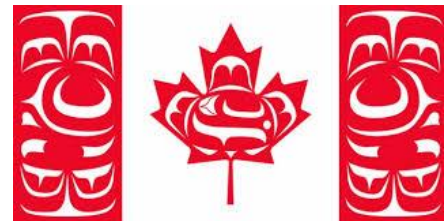
Sunday April 7, 2019

Guest Speaker Ian Blain – Ingersoll

Alexandra Hospital Board Chair

8 AM Morning Communion

8:35 AM - BAC Breakfast Meeting



BAC 2019 Conference

Understanding Indigenous Issues

Open to ALL interested

St James the Apostle - Wallaceburg

Saturday, April 27th, 2019

Sponsored by

Brotherhood of Anglican Churchmen

Registration 8 am

Conference Program 9 am

BAC Annual Meeting 2:30pm

Holy Eucharist 3:30pm

Annual Banquet 5pm

Speakers

Bryan Loucks

Dr Laverne Jacobs

Rev'd Mark Loyal

From Lilies to Lambs - Easter Symbols



- submitted by Inez Fishwick

Easter is the most important feast day in the church year for Christians. The culmination of the Lenten season, it celebrates the resurrection of Jesus Christ as the centerpiece of the Christian faith. This time of year, snow white lilies and brightly colored Easter eggs decorate homes, and the faithful often serve lamb for Easter dinner. And of course, the Easter Bunny makes his ritual visit. But do you know which Easter symbols are rooted in Christianity and which have more secular or pagan origins?

Easter Lily - The white Easter lily symbolizes purity and honesty. Some say Easter lilies proliferated in the Garden of Gethsemane, where Jesus wept in the last hours before Judas' betrayal. According to some legends, the significance of the Easter lily goes back even further to the pure white lilies that sprouted from Eve's repentant tears after she and Adam were cast from Paradise. The Easter lily was brought from Bermuda to Philadelphia during the 1880s by Mrs. Thomas Sargent. A local nursery owner spotted them and, impressed with their ability to grow in time for the Easter season, introduced them to a public clamoring for spring blooms.

Easter Egg - A pagan symbol of fertility and rebirth, the egg has been a natural symbol of new life for millennia, and in Christianity, it also came to represent Christ's empty tomb. The Easter egg itself may go as far back to the early Christians in Mesopotamia, with the tradition then spreading into Russia before making its way farther west. During early Lenten observations, eggs as well as other dairy were forbidden food, so people marked them to signify the end of the privation. Painting or dyeing eggs dates to the 13th century when Christians colored eggs deep red to symbolize the blood of Christ and the joy of Resurrection. In the modern era, dyes now include a variety of vibrant hues, and chocolate and plastic eggs filled with small treats are Easter basket mainstays. (Chocolate eggs first made their debut in 19th-century Europe.)

Today, we also celebrate with Easter egg hunts and rolls, with the first White House Easter Egg Roll taking place in 1878 under President Rutherford B. Hayes. Prior to that, informal Easter egg rolls took place on the Capitol lawn, but the event left the grounds in tatters. Congress passed a law forbidding using the property as a play area, and Hayes happily accommodated the disappointed children. The Easter egg roll itself may have symbolized the rolling away of the boulder in front of Christ's tomb.

Lamb -The lamb is a significant symbol of Easter, because Jesus is often referred to in the Bible as the "Lamb of God." The lamb was a sacrifice made during the Jewish Passover, and it in turn became a symbol for Jesus' sacrifice. John the Baptist called Jesus "the Lamb of God who takes away the sin of the world." The Pope traditionally eats roast lamb on Easter, as do many Christians across the globe.

Easter Bunny- You won't see any mention of the long-eared, cotton-tailed Easter Bunny in the Bible, but he has become one of Easter's most prominent (and commercial) symbols. Many children look forward to waking up on Easter to see what confections the chocolate, jelly bean and Peep bearing bunny has left behind in their baskets. The rabbit, well-known for reproducing, is an ancient symbol of fertility, new life and the coming of spring. Seeing rabbits emerge from their burrows in spring, early Christians may have adopted the gentle, meek mammal as a symbol of Christ emerging from his tomb. The more modern tradition of identifying the bunny with the Christian holiday tracks to the 1700s, when German immigrants to Pennsylvania brought the "Osterhase," or "Easter Rabbit" with them from the Old Country. Initially, children fashioned nests for their Easter bunnies out of bonnets, hats or boxes, but those eventually gave way to the colorful baskets we know and love today.

Palm Branch - The palm branch is an ancient symbol of victory, goodness and well-being, and King Solomon had palm branches carved into the doors and walls of his temple. The day Jesus first entered the city of Jerusalem, which is recorded in the Gospels, his followers welcomed him as their Messiah by waving palm branches and placing them on the ground along the route. Many Christian churches have ceremonies for Palm Sunday, or Passion Sunday, to signify the start of Holy Week, and Catholic and other Christian churches distribute palm branches to worshippers during services. The branches are then saved for a year and burned on Shrove Tuesday for use the next day — Ash Wednesday.

Ashes - Observed by Catholics and many other Christians, Ash Wednesday, which takes place 46 days before Easter, marks the beginning of Lent, the season of fasting and prayer leading up to Holy Week and Easter. Made from dried palm branches, the blessed ashes are a symbol of mourning, mortality and penance and can additionally signify the grief that the faithful feel for having sinned and divided themselves from God. The priest or minister marks the forehead of the faithful with the ashes in the sign of the cross, saying, "Remember that you are dust, and to dust you shall return." He may also say, "Repent and believe in the Gospel."

Butterfly -A butterfly emerging from the cocoon is a symbol of metamorphosis, transformation, hope and eternal life. As an Easter symbol, the caterpillar stands for Jesus' life on Earth, the cocoon portrays his crucifixion and burial and the butterfly represents the Resurrection.

The Cross -The cross is perhaps the most powerful and recognizable symbol of Christianity, especially during the Easter season for its significance with Jesus' crucifixion. Christians see it as a symbol of Christ's victory over death, but it was also once a symbol of shame and humiliation in the Roman Empire. That's because the tortuous execution method was reserved for murderers, criminals and enemies of the state. The convicted were nailed to a cross and left naked and exposed to the elements to die slowly over several days. In the account of Jesus' death, the Jewish authorities did not want the convicted left on crosses during the Sabbath, so Jesus' Roman executioners arrived on Friday to break his legs and those of the two criminals crucified alongside him to hasten their deaths. They discovered that Jesus had already died, so his legs were left unbroken. For Christians, the cross symbolizes Christ's victory over sin and death and God's love.

Hot Cross Bun - A European tradition, the yeast-leavened hot cross bun is an edible symbol of Christianity. A special treat enjoyed during Good Friday breakfast, they mark the end of Lent and are a reminder of the day Jesus died on the cross. The sweet bun is marked with a cross to help the bread rise and as a visible sign that the bread was "blessed." The spices inside, often nutmeg, cloves, cinnamon and allspice, represent those used to embalm Christ for his burial. The buns may be most closely associated with the Easter season because during Tudor England, a London bylaw forbade the sale of the buns except on Good Friday, Christmas and for burials. **Source: Mark Krause, Academic Dean of Nebraska Christian College of Hope International University**

Special Upcoming Services

Ash Wednesday – March 6th –

10:00 am Holy Eucharist
7:00 pm Imposition of Ashes & Holy Eucharist



Palm Sunday – April 14th –

10:30 am Holy Eucharist and Sunday School- * Service will begin in the Parish Hall at 10:15 am and the Procession of Palms will parade outside to the main doors of the church

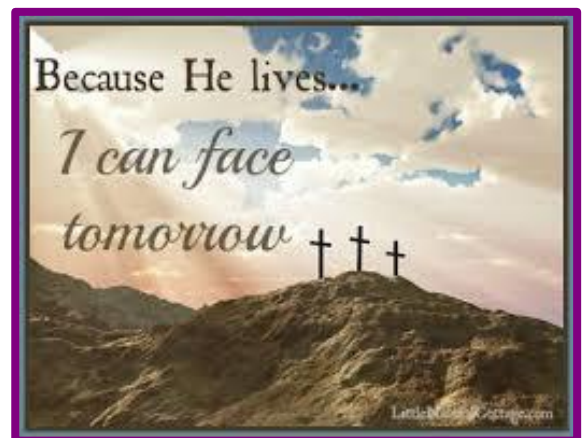
Maundy Thursday – April 18th –

Simple Supper at **6:00 pm** in Parish Hall followed by church service at **7:00 pm**

Good Friday – April 19th – 10:00 am

Holy Saturday – Easter Vigil – April 20th – location and time of service to be announced

Easter Sunday – April 21st –
at **10:30 am** Service of Holy Eucharist and Sunday School



ACW NEWS

Our next meetings which begin at 10:30 am will be on :

Tuesday March 5th and Tuesday April 2nd

All ladies of the parish are invited to come out and join us.

Diocesan ACW Annual Meeting



Date: **Saturday April 27, 2019**
9:00 am – Registration
10:00 am - 5:00 pm Conference

Location: St. Paul's Cathedral London

ACW Oxford Deanery Day

This year's Deanery Day will be held at St. James' Ingersoll. Dates and time are still being set.

Watch the web site or church bulletins for more details.

Reminder



St. James' is a Fragrance Free Zone
Thanks for doing your part in helping others
breathe easier.



Wednesday March 13th and Wednesday April 10th - 11:15 am - Woodingford Lodge
1:30 pm – Oxford Manor Bible Study & Eucharist
3:00 pm – Service at Secord Trails

Sunday March 17th - We begin at 1:30 pm at Woodingford Lodge, 2:15 pm at Oxford Manor and 3:00 pm at Secord Trails.
Each service is 1/2 hr. in length. Volunteers are needed to help distribute song books to the residents.



Lunch Bunch continues its normal Wednesday schedule with the exception of **Wednesday March 13th - March Break** - for the schools. If the weather is inclement and school buses do not run, Lunch Bunch is cancelled for that day. Lunch Bunch continues until the end of May.



Messy Church - continues to grow and it is an important Outreach project as St. James' is the only church offering this program in Ingersoll. Rev'd Meghan invites all ages to come out and participate and see the church in action. Our volunteers are eagerly waiting to share crafts, stories, music, and a delicious community meal with you.

Our next dates are: **Thursday March 14th** and **Thursday April 11th at 5:00 pm.**

Recent Happenings

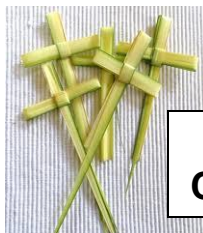
Funerals: Fred Brearley
Pat Shaddock
Tom Stockman

*Rest in
Peace*

Altar Guild Announcements



If you would like to donate funds towards the purchase of flowers at Easter time for the beautification of the Sanctuary or in memory of loved ones, please contact Andrea Cryderman, Donna Hunter or leave a message at the Church Office. Thank you to all Altar Guild members for their continued service to the Church and the Parish.



**Palm
Crosses**

**Friday April 12th - 9:00 am – Parish Hall
Lounge – Making Palm Crosses**

Come out and assist with the construction of palm crosses for our Palm Sunday Service

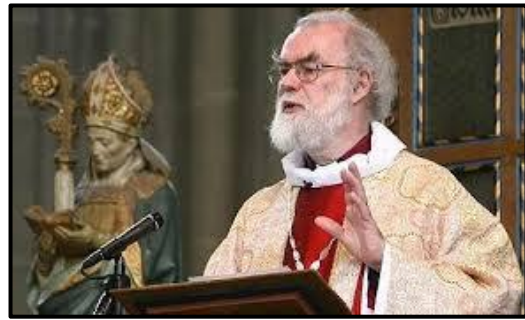
Office News



We welcome our new
Office Administrator,
Margeurite Turgeon.

New Office Hours:
Monday, Wednesday
and Thursday 8am to
12pm

Archbishop Rowan Williams' Visit to The Diocese of Huron



**Rowan Douglas Williams, Baron
Williams of Oystermouth** PC FBA FRSL
FLSW (born 14 June 1950), is a Welsh
Anglican bishop, theologian and poet.
Williams was the 104th Archbishop of
Canterbury, Metropolitan of the Province
of Canterbury, and Primate of All
England, offices he held from December
2002 to December 2012.^{[2][3]} He was
previously the Bishop of Monmouth and
Archbishop of Wales, making him the
first Archbishop of Canterbury in modern
times not to be appointed from within the
Church of England. Williams spent much
of his earlier career as an academic at
the universities of Cambridge and Oxford
successively. He speaks three
languages and reads at least nine.^[4]

(Source :

https://en.wikipedia.org/wiki/Rowan_Williams)



**Sunday March 17th - The
Archbishop will be at St. Paul's
Cathedral in London for evensong
followed by a public lecture at
7:30pm. His talk is entitled
"Theology and Human Rights:
Conflict and Convergence". No
registration is necessary.**

Upcoming Tribute Show



Saturday May 4th

This year's Spring Tribute Show is paying homage to one of the most versatile and popular musical instruments – the humble **UKULELE**.

Join us as we host the dynamic octet based in London Ontario - **"Fleas A Crowd"**. This talented ensemble will not only perform music from all genres and ages but will have you tapping your toes, clapping your hands and even better – encouraging you to **"Sing-a-Long"** as they demonstrate their ukulele wizardry.

Your evening will start at **6 PM** with cocktails; **6:30 to 7:30 pm** will be our dinner hour (featuring some flavourful fare from Julie Cook's team at "Eat Your Heart Out"); and then the ukulele concert will begin at **7:45 pm**.

Tickets will remain at the same great price of \$40.00 a person.

Tickets will go on sale the beginning of April. Watch for more information as we get closer to the date!



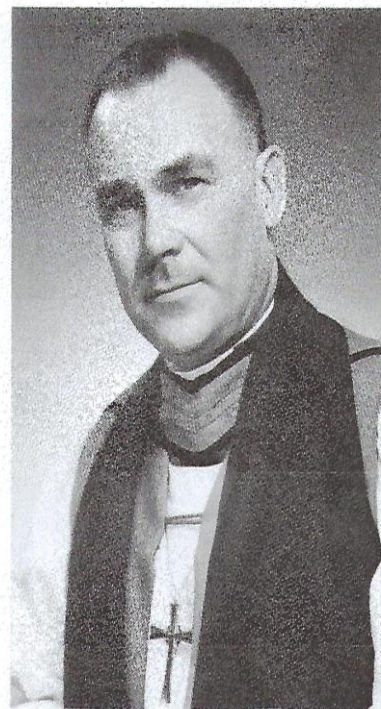
*Folk Pop
Gospel
Country
Hits Down*

Window Update

In the last Loop we featured the "St. James' window that was dedicated by Ada Cook and her family in memory of their parents. Our Ingersoll Library Branch Digital Literacy & Local History technician, Vicki Wahl, found the following information about Ada and her brother, Bishop Henry George Cook.

COOK - At London Health Sciences Centre, University Campus on Wednesday, May 26, 2004, Ada Cook, of Ingersoll, in her 94th year. Daughter of the late Henry and Ada Cook. Dear aunt of David Cook of Nepean, Peter Cook of Kingston and Barbara Howard of Okotoks, Alberta. Predeceased by one sister Alice McMulkin and one brother Bishop Henry Cook. Friends were received at the McBEATH-DYNES FUNERAL HOME, 246 Thames Street, South, Ingersoll Friday 2-4 and 7-9 p.m. Funeral Service was held at St. James Anglican Church, Ingersoll on Saturday, May 29th, 2004 at 10:30 a.m. Rev. Jim Carr officiated. Interment Ingersoll Rural Cemetery. Memorial donations to St. James Anglican Church would be appreciated.

Canada's North, like so many other areas in the country, has a history of selectivity in regard to acknowledging its outstanding citizens: a few become household words "renowned around in story and song," while others, having served their generation, tend to slip away almost unnoticed. Of these latter, Henry George Cook, sometime Anglican bishop of Mackenzie, has to be a prime example: self-effacing, genuinely modest, but with a personal history that demands both recognition and commendation.



He was born in 1906 to Henry G. and Ada Cook in Walthamstow, England. His father served in the Royal Navy, later purchasing his release and immigrating with his family to Canada, where in 1913 they settled at Woodstock, Ontario. In his early years, Henry, Jr. (known most intimately as "Harry" to his friends) showed special interest in music, singing tenor in the church choir and playing the clarinet.

The full report about Bishop Cook taken from The Arctic Institute of North America's "Arctic Journal" is posted on pages 12 and 13 of this newsletter.

Stained Glass Window Feature

In this issue we are featuring one of the two stained glass windows located on the side walls of the alcove on the south Frances Street Side of the sanctuary. This area of the church was the location where baptisms were celebrated for many decades prior to the font being replaced by a portable one. The new font placement allowed church officiants the ability to perform the rites of baptism at the front of St. James'.

A large part of the bottom sections of these two beautiful windows created by the N.T. Lyon Company from Toronto are not visible as a high backed wooden pew is in front of them.



Saint John The Apostle Window



St. John the Apostle was one of the Twelve Apostles of Jesus according to the New Testament, which refers to him as Ἰωάννης. Generally listed as the youngest apostle, he was the son of Zebedee and Salome or Joanna. His brother was James, who was another of the Twelve Apostles.

As reported in an earlier feature in "The Loop" about Nathaniel Theodore Lyon: he was an Irish immigrant to Canada with some glass working experience. In the early 1880's he apprenticed with the Robert McCausland Company of Toronto, the oldest stained glass company in North America. He soon opened his own firm and quickly established a reputation for fine artistic glass painting. The N.T. Lyon studio created stained glass works of stunning detail for churches, public buildings and fine homes until 1940.



This inscription is found at the bottom of each alcove side window.



The St. John window was dedicated by parishioners – The Holmes Family members – sometime after Hannah's passing in December of 1940. Walter passed away five years earlier in January of 1934. On the following page, we have copies of the death notice in the **Ingersoll Tribune** on Jan 24 1935 and Dec. 21, 1940.

WALTER HOLMES

The funeral of Walter Holmes was held from his late residence, King Street, East, on Wednesday afternoon, January 16th, to the Ingersoll Rural Cemetery. Service was conducted at the house at 2:30 o'clock, by Rev. C.K. Masters, of St. James' Anglican Church and was very largely attended. Many beautiful floral tributes were indicative of the respect of a wide circle of friends. The pallbearers were Robert McNiven, J.L. Paterson, O.C. Bailey, James Kerr, Mayor J.M. Wilson and T.N. Dunn.

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MRS. WALTER HOLMES CLAIMED BY DEATH

Hannah Bruff, widow of the late Walter Holmes, who was Chief of Police and Night Constable in Ingersoll for many years, passed away early Saturday morning, December 21, at Alexandra Hospital, Ingersoll, where she had been confined for a period following a fall at her home on King St. E., when she had the misfortune to break an ankle. The late Mrs. Holmes was 75 years of age on December 2nd, was born in Norwich, England, and had been a resident of Ingersoll for the past 35 Years, coming here with her husband and family from England in 1906. She had won for herself a very large circle of friends by whom she was highly esteemed and who will aid in extending their deepest sympathy to the sorrowing members of the family. **She was a member of St. James Anglican Church, Ingersoll.** Her husband predeceased her 6 years ago in January. Left to mourn the passing of a dearly loved mother are three daughters: Mrs. Richard Gilling, Watford; Mrs. Harry Burton, Ingersoll; and Mrs. Harry Conley, Bay City, Michigan; and 4 sons, Constable John W. Holmes, Ingersoll; Samuel Holmes, London; William Holmes, Bay City, Michigan; and Capt. Ben F. Holmes, in the First Division Canadian Corps of Signals in England. The funeral was held on Monday afternoon, December 23rd, from the residence of her son, Constable Ben F. Holmes, 120 Concession Street, where an impressive service was conducted at 2:30 o'clock by Rev. H. E. Merifield, rector of St. James Anglican Church. The service was largely attended and a profusion of beautiful floral tokens, testified to the high esteem in which the deceased was held. Interment was made in the Ingersoll Rural Cemetery, the pallbearers being: Messrs. Fred Ellis, ?mer J. Laarz, Fred Jones, Henry ?oe, H. S. Bowman and Constable ? Timms

Parishioners About Town



Wilson McBeath at the Ingersoll Pipe Band Robbie Burns Dinner January 2019 with one of his talented piping students – Liam



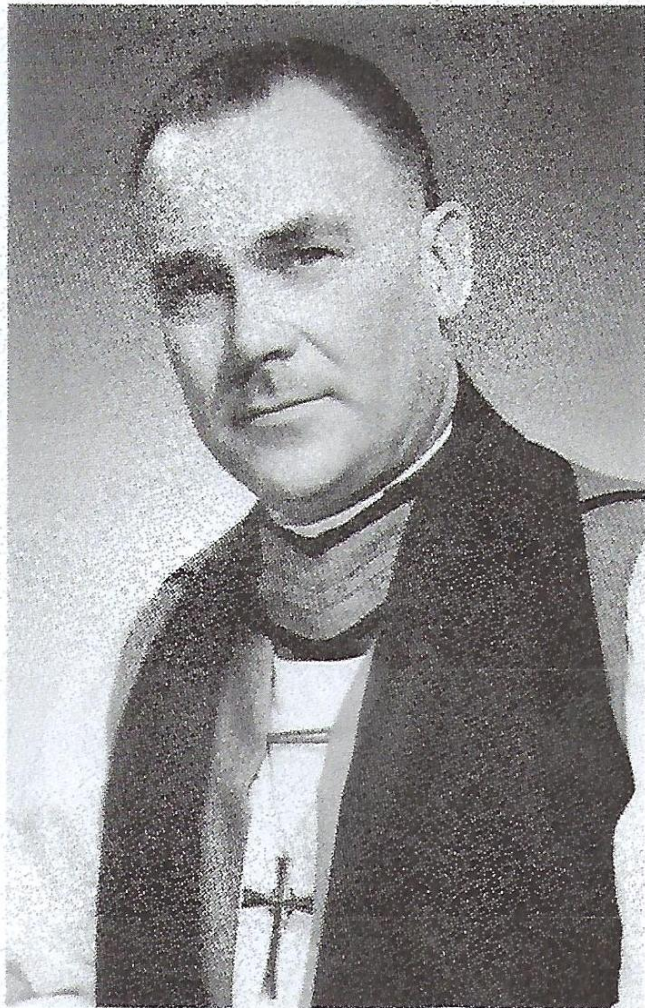
Jim Gonder playing for the Big Brothers and Big Sisters Fundraiser "Battle of-the-hors-doeuvres"



Rev'd Jim and Lin Carr and Carolin French part of the entertainment at the Legion's New Year's Levee on January 1st, 2019

Henry George Cook

Canada's North, like so many other areas in the country, has a history of selectivity in regard to acknowledging its outstanding citizens: a few become household words "renowned around in story and song," while others, having served their generation, tend to slip away almost unnoticed. Of these latter, Henry George Cook, sometime Anglican bishop of Mackenzie, has to be a prime example: self-effacing, genuinely modest, but with a personal history that demands both recognition and commendation.



He was born in 1906 to Henry G. and Ada Cook in Walthamstow, England. His father served in the Royal Navy, later purchasing his release and immigrating with his family to Canada, where in 1913 they settled at Woodstock, Ontario. In his early years, Henry, Jr. (known most intimately as "Harry" to his friends) showed special interest in music, singing tenor in the church choir and playing the clarinet.

Cook consistently maintained a close relationship with his church, then called the Church of England in Canada, and through his associations there gradually developed a vocation to

the sacred ministry. Even though the traditionally low stipend levels of the clergy in that day seemed to act as a deterrent, at the age of 23 Henry Cook embarked upon the study for the ministry.

This involved enrolment in Huron College (London, Ontario) and the University of Western Ontario as a special student, where he was awarded a degree in theology and a bachelor of arts degree. During his university days, Cook met Opal May Thompson, a fellow student who was later to become his wife and who shared with him his long ministry both in the North and in southern Canada. Opal Cook died early in 1987, having accomplished many years of faithful service under some primitive and rugged conditions.

Henry Cook began his ministry in 1935. Immediately he left eastern Canada for his first appointment, at Fort Smith, Northwest Territories. In those days, the Canadian northwest was not easily accessible, and the bishop of Athabasca had not yet visited the area of Mackenzie. Therefore he could give little advice to the young missionary going north for the first time. No sooner had Cook arrived in Fort Smith than he received further instructions by telegraph to take the mission at Fort Simpson. His bride, Opal, joined him at Fort Smith. Eventually they sailed for Fort Simpson on the river boat *Distributor*, the trip on Great Slave Lake taking eight days due to contrary winds.

Those were the days of wood-burning stoves, but it would seem that Fort Simpson proved to be a very pleasant as well as historic mission for this young missionary couple. Clerical duties included teaching school and, of course, the study of the Slavey language, used by the Indian population in that area. Visits were made to outside camps and each summer included a trip up the Liard River, during which Opal conducted church services — a custom that clergy wives throughout the North followed as part of their own special ministry.

The mission at Fort Simpson covered places farther down the Mackenzie River to Wrigley, Fort Norman and Fort Providence, journeys that in those days were lengthy and difficult. At the outbreak of World War II Henry Cook offered himself for chaplaincy service, but as there were no vacancies, he continued his ministry until 1940, when his first furlough was permitted.

During the war the whole area was affected by the influence of the American Army, the establishment of a pipeline from Fort Norman through to the Yukon and air strip construction. At such times of development, with the arrival of so many non-northerners into isolated communities, all kinds of disruptions were possible. As a result the military authorities were only too pleased to invite the services of the Rev. Henry Cook for chaplaincy work and counselling, which he did as a part of his concerned ministry for all in the area.

By 1943, family concerns in eastern Canada were such that serious consideration needed to be given to accept a move to that part of the country. Bishop Rennison had been in the Mackenzie area and suggested that Cook consider a curacy for a time at St. Paul's Church, Bloor Street. After prayerful consideration, the move was made. One could hardly imagine a greater contrast than that between St. David's, Fort Simpson, and St. Paul's Church, Bloor Street. One of the obvious advantages of the move was that the huge congregation at St. Paul's was able to hear first-hand something of the missionary work undertaken on the frontiers of a Canadian church. Not long after arrival in

Toronto, Bishop Rennison was elected to the See of the Diocese of Moosonee in northern Ontario, and he immediately invited Cook to work under his jurisdiction. His next mission was at St. Thomas' Church, Moose Factory. This entailed a principalship of the Bishop Horden Residential School, superintendent of the Bishop Newnham Hospital and a missionary across the Moose River at Moosonee. Henry Cook was later made archdeacon of James Bay.

In that era the foremost agency in introducing formal education to the native people of Canada was the church, namely the Anglican and Roman Catholic communions. The Anglican native residential schools were administered by the Indian School Administration, headquartered in Ottawa. In 1948 two superintendents of the ISA died within three months and the call came to Archdeacon Cook to assume the role as superintendent, based in Ottawa. This move took place in January 1949.

The move to Ottawa was to commence a 15-year ministry of superintendency over the Anglican mission schools in the provinces and the two territories. Under this administration, there were 20 residential schools and 5 mission hospitals. Canon Cook, as Henry was now appointed, was constantly on the move during these years, and according to unsolicited testimonials, his visits always had a particular pastoral dimension; concern for the children was paramount on his agenda.

With the progress of years, and the increased involvement of the federal government in northern affairs, it became impossible for the church's administration to meet the salary demands of both teachers and hostel supervisors. This was true for both churches and led eventually to the assumption of educational responsibility by the federal government. This was also true of the hospital situation in the North, and a gradual withdrawal of responsibilities for both education and health from the churches resulted in a greater government presence in the North and the gradual disappearance of the church agencies that for so long had served northern people.

After about a decade during which native leadership in various parts of Canada gave the church hostel enterprises a very poor press, it is noteworthy that more recently there has been an obvious amelioration in attitude. Certainly it was church hostels, despite their obvious drawbacks, that enabled the present leadership of native people to have both an excellent grasp of the English language and other gifts preparing them for leadership, albeit sometimes at the cost of a close association with their own native culture.

Prior to the actual closure of church hostels in the Mackenzie area during the autumn of 1962, an election took place for a

bishop suffragan to assist the Rt. Rev. D.B. Marsh, bishop of the Arctic. At that election Canon Henry Cook received the required amount of votes. On 6 January 1961 the Rev. Canon Henry George Cook was consecrated as the first bishop suffragan of the Diocese of the Arctic. The new bishop's jurisdiction centred mainly in the Western Arctic and throughout the Mackenzie River communities down to the Arctic Coast. These areas were considerably different in ethos and history from the largely Indian communities down the Mackenzie River. Difficulties arose in respect to a common approach for the developing life of the diocese. The end result was that the Mackenzie district, which encompassed all communities around Great Slave Lake down to Tuktoyaktuk and including Sacks Harbour, was placed under the spiritual jurisdiction of the diocese of Athabasca, with Bishop Cook maintaining specific responsibilities for the Mackenzie. Later, the Mackenzie district was made an episcopal district with independence from all other dioceses and solely responsible to the Metropolitan of Rupert's Land. The situation continued until the retirement of Bishop Cook in 1974 at the age of 68.

Bishop and Mrs. Cook, however, were not finished with the North. With the bishop's keen interest in the history of the region, he was invited by Commissioner Stuart Hodgson to assist in the setting up of what was to become the Prince of Wales Northern Heritage Centre. This project strongly appealed to the bishop, and it is significant that within this imposing structure in the capital of the Northwest Territories, the archival section bears the bishop's name as a tribute to his work in completing this important project. The Prince of Wales Northern Heritage Centre was opened in 1979. Shortly thereafter the Cooks finally retired to Stittsville, Ontario, where the bishop presently lives.

The later history of the church's life, together with the development of missions down the Mackenzie area, would not be complete without an acknowledgement of the devotion, commitment and concerned oversight expressed through the life and ministry of Henry George Cook, bishop of Mackenzie.

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March 2019

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 2:00 pm - World Day of Prayer	2
3 Last Sunday after Epiphany 8:00 am – Holy Eucharist 8:30 am - BAC Breakfast 10:30 am – Holy Eucharist and Sunday School	4	5 10:30 am - ACW Meeting 5:00 pm – Pancake Supper	6 Ash Wednesday 10:00 am – Eucharist 11:00 am - Lunch Bunch 7:00 pm – Holy Eucharist & Imposition of Ashes	7	8	9
10 Lent 1 10:30 am – Morning Prayer and Sunday School	11 1:30 pm – Healing Study & Prayer Group at Oxford Manor	12 1:30 pm – Needlecraft Group	13 10:00 am - Eucharist 11:15am - Woodingford Lodge 1:30 pm – Oxford Manor Bible Study & Eucharist 3:00 pm – Secord Trails 6:30 pm - Lenten Study	14 5:00 pm - Messy Church 	15	16
17 Lent 2 10:30 am – Holy Eucharist & Sunday School St. Patrick's Day Pot Luck Lunch 1:30 pm – Nursing Home Services 7:30 pm Archbishop Rowan in London	18	19 1:30 pm – Needlecraft Group	20 10:00 am – Eucharist 11:00 am - Lunch Bunch 6:30 pm - Lenten Study	21	22	23
24 Lent 3 10:30 am – Holy Eucharist & Sunday School	25 7:00 pm- Parish Council Meeting	26 1:30 pm – Needlecraft Group	27 10:00 am – Eucharist 11:00 am - Lunch Bunch 6:30 pm - Lenten Study	28	29	30
31 Lent 4 10:30 am – Holy Eucharist and Sunday School						

2019

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2 10:30 am - ACW Meeting 1:30 pm - Needlecraft Group	3 10:00 am - Eucharist 11:00 am - Lunch Bunch 6:30 pm - Lenten Study	4	5	6
7 Lent 5 10:30 am - Morning Service and Sunday School	8 1:30 pm - Healing Study & Prayer Group at Oxford Manor	9 1:30 pm - Needlecraft Group	10 10:00 am - Eucharist 11:00 am - Lunch Bunch 11:00 am - Service at Woodingford Lodge 1:30 pm - Oxford Manor 3:00 pm - Secord Trails 6:30 pm - Lenten Study	11 5:00 pm - Messy Church Final Session for the Spring 	12 9:00 am - Parish Hall Lounge - Making Palm Crosses	13
14 Palm Sunday 8:00 am - Holy Eucharist 8:30 am - BAC Breakfast 10:15 am - Procession from Hall 10:30 am - Passion Narrative	15 Holy Week Begins	16 1:30 pm - Needlecraft Group	17 10:00 am - Eucharist 11:00 am - Lunch Bunch 6:30 pm - Lenten Study	18 Maundy Thursday 6:00 pm - Simple Supper 7:00 pm - Service	19 Good Friday 10:00 am - Service 	20 9 am BAC Diocesan Conference 10am ACW Diocesan Day Easter Vigil- TBA
21 Easter Day 10:30 am Holy Eucharist with the Soulmates & Sunday School <i>HE IS RISEN</i> <i>REJOICE</i>	22 Easter Monday Office Closed	23 1:30 pm - Needlecraft Group Loop Deadline May & June	24 10:00 am - Eucharist 11:00 am - Lunch Bunch	25	26	27
28 Easter 2 10:30 am Holy Eucharist & Sunday School	29 7:00 pm - Parish Council Meeting	30				