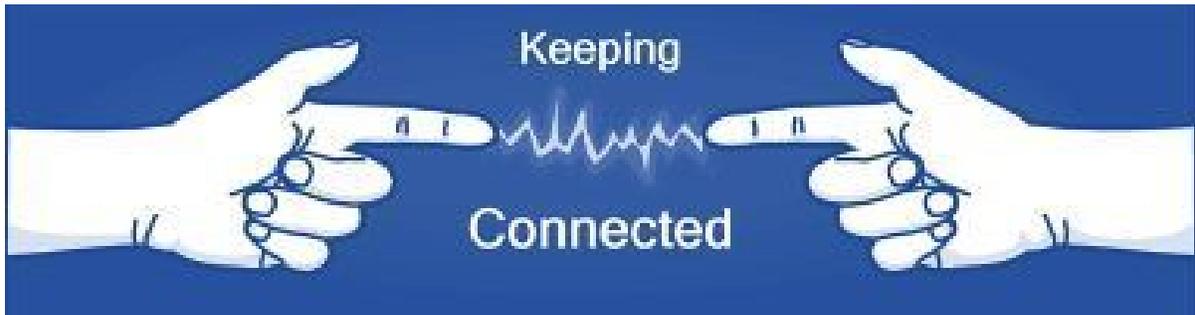


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St Paul's Anglican Church Almonte



For Sunday June 6 2021
Pentecost 2

See us on the [WWW](#) - [Facebook](#) - [YouTube](#)

Office: office@stpaulsalmonte.ca Rector: jonathonkouri@hotmail.com



Photo credit: [The Conversation Canada](#):

Remembering the Children

May 27, 2021, Kamloops – It is with a heavy heart that Tk'emlúps te Secwepemc Kukpi7 (Chief) Rosanne Casimir confirms an unthinkable loss that was spoken about but never documented by the Kamloops Indian Residential School. This past weekend, with the help of a ground penetrating radar specialist, the stark truth of the preliminary findings came to light – the confirmation of the remains of 215 children who were students of the Kamloops Indian Residential School.

Read the entire announcement [HERE](#).

In honour of all the young indigenous lives so tragically ended too soon, let us work together for a brighter future for all our children.

“If we can raise a generation of First Nations kids who never have to recover from their childhoods, and a generation of non-indigenous kids who never have to say they’re sorry, then I think we have made a major step in co-creating a society that our ancestors always dreamed of, and that our great, great, great-grandchildren would be proud of.” [Cindy Blackstock](#)



Open Table

Tonight, June 2nd at 7:00 pm.

Our topic for discussion is **Living a Spiritual Life: How does one go about living a spiritual life surrounded by a materialist culture?**

Everyone is welcome to join us. Please contact Sara Cardona at s.cardona.luna@gmail.com to receive the Zoom link. We will take a break for the summer and resume our monthly discussions in the fall (hopefully, in person!).

A Message from Rev. Jonathon A Theological Perspective on Vaccination

News of the pandemic has filled our television screens, newspapers, and radio waves for over a year now. It has been difficult not to be bombarded with the latest information on all the various aspects of the pandemic.



I was recently asked what my view of the coronavirus vaccine was as a Christian. In some ways, this is an easy question to answer. In other ways, it requires a more detailed explanation. So I told the person who asked me the question that I would write about it in my next newsletter article.

I have never believed in offering my opinion on subjects that I am not an expert in. Because I am not a doctor or a scientist, I won't offer a medical or scientific opinion on the vaccine. We have many good doctors and scientists working for the various levels of government and appearing regularly in the news. I respect their expert knowledge and experience in these matters, and I trust their opinions on the medical and scientific aspects of the vaccine and the pandemic.

As someone who has studied theology extensively, I do feel qualified to give my opinion on the theological aspects of the vaccine. Although you won't find anything about vaccines in

the Bible (they weren't invented yet in biblical times), you can still find general biblical principles that can be applied to the current question. This method of using general biblical principles to inform our thinking on contemporary issues is a key feature in the theological disciplines of hermeneutics (biblical interpretation), practical theology, and theological reflection.

To answer the question about the vaccine, I can think of three basic principles that are consistent throughout The Bible, Christian theology, and Church teaching. The first is that life is a precious gift from God. Christians are taught to respect our lives and the lives of those around us. The second is that we are commanded to love our neighbours as ourselves. The third is that God works through doctors and scientists to prevent and treat disease. This third principle is perhaps less obvious, but there are several references to it in the Bible. Let us not forget that Luke, the author of the third Gospel, was himself a physician.

Using these principles, I believe that God has worked through doctors and scientists to develop several safe and effective coronavirus vaccines and treatments. We should take advantage of these vaccines to prevent disease, just as we would with any other vaccine. Getting vaccinated not only protects our own life (which is a gift from God), it also protects the lives of those around us (which are also gifts from God). Getting vaccinated, wearing a mask, and following public health measures all all ways in which we can live out Jesus' command to love our neighbours.

Unfortunately, there is a lot of misinformation circulating in the news, on social media, and in day-to-day conversations. Someone recently dropped off a copy of a newspaper at the church that was filled with anti-mask, anti-lockdown, and anti-vaccine rhetoric. Our own Member of Provincial Parliament is spreading similar ideas at protests and rallies across the province. Conspiracy theories about the vaccine are spreading online (the vaccine causes infertility, the vaccine contains a mircochip, etc.).

Unfortunately Christians are not immune (no pun intended) from misinformation and conspiracy theories. Many evangelical Christian pastors and televangelists are spreading pandemic-related misinformation, sometimes with a theological twist. For example, there is the idea that receiving the vaccine is the "mark of the beast". This idea is based on a faulty interpretation of the New Testament Book of Revelation, Chapter 13.

In my view, choosing not to get vaccinated, not to wear a mask, or not to follow public health measures - for theological or other reasons - would be unnecessarily risking our lives and the lives of those around us. I believe this is showing a reckless disregard for our lives and the lives of those around us. If a Christian chooses not to get vaccinated and then became sick, they could potentially become a source of disease and death for their family, friends, and neighbours. To me, these are not signs of good Christian discipleship.

From a common sense point of view, getting vaccinated also makes sense. Most people reading this article will have been vaccinated against diseases such as smallpox, polio, and measles. Vaccines are the reason why these diseases are either extinct or not widespread

in North America today. And scientists tell us that widespread vaccination against the coronavirus is the only way to contain and ultimately end the pandemic.

In summary then, I can think of no valid theological reason not to get vaccinated, and many good theological reasons to get vaccinated. I have been vaccinated, as have members of my family, and I would encourage everyone to be vaccinated if you have not already done so. If you have medical-related questions or concerns about the vaccine, I would encourage you to speak with your family doctor or health care provider.

How to talk about vaccines

With people who may have questions or concerns

1.

Listen with empathy

And acknowledge how they're feeling.

I'm a bit worried about the vaccine...

It's okay to have questions or want more information.



Could you tell me more about why you feel that way?



2.

Ask open-ended questions

To help understand their concerns.

How do we know the vaccines are safe?

They've been thoroughly tested and reviewed. If you're interested, I know where we can find more information.



3.

Share trusted information

Visit the WHO website or chat to your doctor or nurse to find answers to common questions.

I want to get vaccinated so I can visit my parents again. What about you?



I got vaccinated to protect my older clients at work.



4.

Explore reasons for wanting to get vaccinated

Share your motivations and what helped you overcome any concerns.



Source: World Health Organisation

Every Child Matters

The discovery of a mass grave at a former residential school in Kamloops, British Columbia, is another sad reminder of the legacy of the residential school system which our government and numerous Christian denominations (including the Anglican Church)

participated in. It is also a tangible sign of the ongoing fallout from that period of our history and reminder that there is more work yet to be done.

I would encourage you to read the statement on this issue by the Primate of the Anglican Church of Canada, Archbishop Linda Nicholls, [HERE](#).

I would also encourage you to review the Calls to Action of the Truth and Reconciliation Commission of Canada, particularly Calls to Action #71-76, which deal with deceased and missing children from residential schools. You can find the Calls to Action [HERE](#).

Jonathon +

Book Review - Faith After Doubt

From Deane Zeeman

For the past couple of months, a group of EfM graduates has been meeting bi-weekly (via Zoom, of course!) to discuss a book by Brian McLaren, *Faith After Doubt: Why Your Beliefs Stopped Working and What To Do About It*. (Some of us remember studying his *A New Kind of Christianity* a few years ago).

The book has proven to be an eye- , mind- and heart-opener for us all.

In it, McLaren addresses the tension between what we, as members of an institutional church, are assumed to believe and our questions about whether these beliefs sit right with us or are even "enough".

The book is divided into three parts: "Your Descent into Doubt," discusses how doubt accompanies loss, loneliness, and crisis but can also be a doorway. In Part Two, "All in Doubt," McLaren probes doubt not just as a deterioration process but as a growth process that provides opportunities to mature intellectually, spiritually, morally, and relationally. And in Part Three, "Life After (And With) Doubt," he turns to the future, exploring how to live with doubt as a companion rather than an enemy on the journey of faith.

In this context, he examines 4 stages of faith: simplicity, complexity, perplexity, and harmony. And concludes that doubt need not be the death of faith. It can be, instead, the birth of a new kind of faith, a faith beyond dogmatic beliefs, a faith that expresses itself in love, a deepening and expanding faith that can save our life and save the world.

McLaren pulls no punches and our group has been grappling with some challenging ideas.

You can read a review from The Christian Century, *You don't have to doubt in secret anymore* [HERE](#).

Christianity Today offers an interview with McLaren, *Brian McLaren on faith after doubt*, [HERE](#).

We obtained our copies from Mill Street Books. It 's available from most booksellers.

How I Spent my Covid-imposed Vacation - or - The Internet Can be Dangerous for a Crafter

By Christy Bindhardt

There is a website called [Pinterest](#) *.

For all the time I spend on Facebook, I spend an almost equal amount scrolling through pin after pin of interesting things to do with recycling, paper, recipes, miniatures, etc. I tell myself I'm saving money by not buying magazines, or that I'm gathering ideas for cool things to make with all those craft supplies I have hoarded over the years, but let's face it, I'm just collecting pretty pictures that I pretend I will reproduce somehow. With this last lockdown came the opportunity to try some of those projects that I'd saved. After all, my house was now thoroughly tidied and organised, and I still had to keep my self busy or go nuts.

Somewhere along the way my eye landed on embroidery stitches. I would see these amazing felt circles with intricate layers and multiple stitches and they looked fun and easy. Then I found examples of what you could do with ribbons, and I found pins about adding beading, or stones, or twigs. I found so many instructional videos that it felt like the universe was telling me here is your new craft. The only thing was finding a starting point.

Again, I dove into the past. In high school I had made a very primitive quilt using old fabric samples and my art teacher insisted I add an applique to make it cohesive. I still had it. It seemed perfect to redo. I loved the colours, and I loved the busy-ness of all the pattern, but the applique needed to be rethought.

Using nothing but what I already owned, I pulled fabrics and layered them. Then I stitched the circles into 'flowers' and added them to the quilt.

I am presently playing with every possible technique I have seen on Pinterest and am having a ball. I still have much more to do, and like the doll house, it will take months before it is truly finished. However, I thought I would share progress pics now. Fingers crossed I finish it before the snow arrives again. Because then I hope to be back in the basement with the doll house. To be continued as well...

* Pinterest is a visual discovery engine for finding ideas like recipes, home and style inspiration, and more. When you discover "Pins" (other people's shared bookmarks) you love, you save them to "boards" to keep your ideas organized and easy to find.





St Paul's IMPROBABLE History

Answering un-asked questions about St. Paul's, by **Michael Mavis**

Q: Since St. Paul's was built in 1863, did it once have an outhouse?

Absolutely! St. Paul's did have an outhouse, although it was not built for the church *per se*. Such facilities were not considered essential for churches at that time.

However, you may have noticed that in the stone doctor's house at the corner of Clyde St. and Bridge St. there is a small door on the Clyde St. side marked "Office". No one is sure how this came to be arranged, but soon after St. Paul's was constructed, the Doctor who resided in the house left that door unlocked on Sunday mornings, just in case a parishioner needed to "conduct business on a Sunday".

It was when the Rectory was constructed in 1878 that the congregation decided that an outhouse should be supplied for the use of the Rector and his family. The outhouse was built in the spring of 1879 and the official dedication was held in the early summer of that year. It was situated where the current shrubbery is now located, just above the new rock garden. The location allowed the outhouse to also be used by parishioners in times of need. More than one person observed that after 1879 Parish Council meetings tended to go on longer than before. Needless to say, some townspeople took to calling it "the confessional".

As a practical demonstration of the importance the Anglican Church has always placed on hospitality and fellowship, the outhouse was of an unusually large "2-hole" design with a small vestibule. Additionally, in the early 1880's a parishioner willed a small, pot-belly stove to the church for use in the outhouse. Though some remodelling was required, the stove was fitted into the outhouse to great effect. Given the time it takes to light and draw significant heat from a wood stove, it may seem that such a gift was very impractical. However during the colder months one of the Wardens or the Sexton would start the fire in the outhouse stove every morning and

they took turns maintaining it during the day. This made St. Paul's outhouse only the second heated outhouse in Almonte!

This is also where the hospitality and fellowship came in: on a cold winter day it was understood that any member of the community who felt they could not bear to meet nature's call in the cold was free to use the outhouse. One notable example was William Templeman, the proprietor of the Almonte Gazette who it was said was a daily winter visitor. In fact, some local towns people who wished to post a classified ad in the paper would write out the ad and leave it in the outhouse to Mr. Templeman's attention! With so many comings and goings in the long wintertime, St Paul's outhouse was a notable, if not very reliable, source of news and general goings-on. It was not uncommon to over-hear someone discount a local rumour by saying "you must have heard that in the Outhouse" On the other hand, Rev. Stephenson used to remark about the many unexpected yet pleasant encounters he would have with non-parishioners in the outhouse during the winter months. He was adamant that at least one conversion could be chalked up to such a winter encounter.

The outhouse was evidently a great source of pride to the congregation in the early 1880's. They donated many items for the use of the outhouse including: a mirror, coat rack, wash basin, lantern and candles and a deck of playing cards. It was said that by 1885 there were more memorial plaques in the outhouse than in the church!

Despite the great monument that it undoubtedly was, the outhouse did not survive into the 1890s. Outhouses were going out of fashion in town and in keeping with changing standards, a proper privy was installed in the Rectory around 1886. Although the outhouse was no longer necessary, due to its unique nature and significance to the Parish, there was some talk of trying to find another purpose for it. However, it was eventually donated to a large farming family in Ramsay Township. It is said that its departure was noted by a small notice in the Almonte Gazette: "Yesterday, the St. Paul's outhouse was officially put out to pasture".



Author's Disclaimer: Although the dates of the construction of the church and the rectory, the name of the proprietor of the Almonte Gazette, and the name of the Rector of St. Paul's at that time are all historically correct, the substance of this article is completely a work of fiction for the purpose of humour - MM.

A Prayer For Our Community

from Fr. Richard Rohr, Centre for Action and Contemplation

Loving God, you fill all things with a fullness and hope that we can never comprehend. Thank you for leading us into a time where more of reality is being unveiled for us all to see. We pray that you will take away our natural temptation for cynicism, denial, fear and despair. Help us have the courage to awaken to greater truth, greater humility, and greater care for one another. May we place our hope in what matters and what lasts, trusting in your eternal presence and love. Listen to our hearts' longings for the healing of our suffering world. Please add your own intentions . . . Knowing, good God, you are hearing us better than we are speaking, we offer these prayers in all the holy names of God. Amen.

READINGS FOR THIS SUNDAY

Pentecost 2

Click on a reading to see the text from the
New Revised Standard Version (NRSV) on the Bible Gateway

- First reading: [1 Samuel 8:4-11; 9:16-20](#)
- Psalm: [Psalm 138](#)
- Second reading: [2 Corinthians 4:13-5:1](#)
- Gospel: [Mark 3:20-35](#)



Anglican Church of Canada Prayer for Reconciliation

Holy One, Creator of all that is, seen and unseen, of story and of song, of heartbeat and of tears of bodies, souls, voices and all relations: you are the God of all truth and the way of all reconciliation.

Uphold with your love and compassion all who open their lives in the sacred sharing of their stories breathe in us the grace to trust in your loving forgiveness, that we may face our histories with courage; touch us through the holy gift of story that those who speak and those who listen may behold your own redeeming presence; guide us with holy wisdom to enter through the gates of remorse that our feet may walk gently and firmly on the way of justice and healing. Amen.

In the World. The Church of the Province of Myanmar (Burma); our Companion Diocese, The Diocese of Jerusalem and The Middle East and Archbishop Hosam Naoum; the international mission work of the Primate's World Relief and Development Fund (PWRDF), the Canadian Anglican response for emergency relief, refugees, development, and justice.

In Canada. The theological colleges and training programs in the Ecclesiastical Province of Ontario: Canterbury College, Huron College, Renison College, the Anglican Studies Program at Saint Paul University, Thorneloe University, Trinity College, and Wycliffe College; our Metropolitan, The Most Rev. Anne Germond and our Primate, The Most Rev. Linda Nicholls; our sisters and brothers in the Evangelical Lutheran Church in Canada and their Bishop, Michael Pryse.

In our Diocese. Our Bishop, The Rt. Rev. Shane Parker; St. Columba, Ottawa - The Reverend Karen Coxon, Interim Priest-in-Charge; St. Barnabas, Deep River - The Reverend Patrick Stephens; St. Barnabas, Ottawa - The Reverend Canon Stewart Murray.

In Our Community. We ask God's blessing on local faith communities and on their ministries and, we pray for the people and leaders of this town of Almonte and the surrounding communities that the Lord will help us contribute to its well-being.

We pray for the work of our local satellite Food Bank providing food security support to local area people.

We pray for the health, safety and well-being of our neighbours in the face of increased numbers of covid-19 cases in our area and for everyone involved in the distribution of covid-19 vaccines.

In Our Parish. We pray for Jonathon, our priest, for ourselves and for each other, remembering our Parish Council meeting on Wednesday evening.

We ask for God's healing hand to cover our members who are struggling with health issues.

We ask for God's blessing on our members Barb Booth and Bob Mosher, Robert Moulson, Karen Nakamura, David Newlands, and George and Mary Nightingale.

We remember our neighbors, especially Assad, Alsit, Lana and Elias.



This week's Last Word is provided by Ron Ayling.