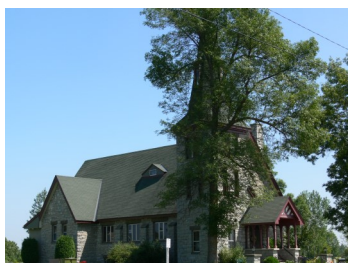


THE GOOD NEWS

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Summer is the hottest of the four temperate seasons, falling after spring and before autumn. At or around the summer solstice (about 3 days before Midsummer Day), the earliest sunrise and latest sunset occurs, the days are longest and the nights are shortest, with day length decreasing as the season progresses after the solstice.

CONVERSATION

SUBMITTED BY FATHER JOHN STOPA

I've mentioned my studies a few times. I thought I would share what it is I am doing as, indirectly (and directly too) it involves the Parish of Fitzroy Harbour. I am working on a Doctor of Ministry degree (D.Min.) from Candler School of Theology at Emory University in Atlanta, Georgia, USA. This is considered a "professional degree", in that it's not an academic degree. It is one meant to help me in my work as a priest and minister in the Church of God.

I saw an ad for Candler back in 2016, and wanted to apply. I did apply, and was accepted – but Bishop Chapman asked me to defer my acceptance a year as I started an incumbency here in this parish. I therefore began my studies in 2019, and am part of the cohort and class of 2022 (God willing!). There are two streams in the D.Min. program: Biblical Interpretation and Proclamation, and Church Leadership and Community Witness. I chose the former stream: Biblical Interpretation and Proclamation, though both streams go hand in hand. The program is a three-year program, and I am entering my 3rd year. The program consists of courses and a final project that is 'practical and innovative'.

The question I am addressing in my project – and I am not sure exactly yet how I am going to do this, is this:

The average Anglican grows up being baptised as an infant. The religious education formation happens usually at Sunday School, and culminates at confirmation. There may be some programs for teens, but then the next real education moment happens when the adults seek marriage and have to take a marriage preparation course. Yes, there are bible studies and other programs, but the attendance at these isn't the whole congrega-

tion – it is a core group. For learning and growth purposes, the only place adult education takes place for the average Anglican (or other Christians for that matter), is in the homily or sermon. My question then is how can we make these 12-15 minutes more effective as a teaching tool, and how can we measure their effectiveness? That is, what makes a good sermon – one that teaches you and makes you think – a good one, and how can we tell its effect on you?

Now, I'm open to suggestions for measures on effectiveness.

"Great sermon, Father!" as people leave the church could be one, but I'm sometimes tempted to ask: "what's so great about it?" Alas, I don't. Then, I get worried when NO one says anything about the sermon too. Maybe it wasn't effective? Exit polling isn't necessarily the best method, I guess. I don't want to go to the other extreme and give people little electronic devices for them to input when they like or dislike what the preacher is saying, something akin to what is done for newscasts and other broadcasts. No, I am sure there is a better method. I just have to find it.

I am grateful to all of you for your support in my academic work. I'll keep you posted in hopefully this, my last year.

Pax et Bonum!

John+

P.S. I should point out that Candler School of Theology was started by seed money from Asa Candler... founder of the Coca-Cola Company. Ironical, isn't it – for those of you who know enough about my beverage of choice.

Did you know....

Some parishioners use CPAP machines at night for sleeping. If yours is a Phillips machine, it may be on a recall because the machine can cause cancer. Check with your point of purchase or see

<https://bit.ly/PFHCpap>

Note: from Father John Stopa

As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease:

Genesis 8:22

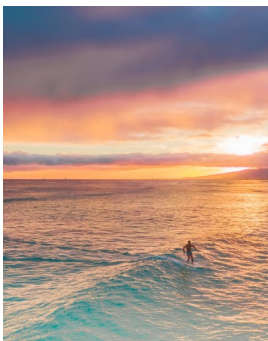
'He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.' He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

Revelation 21:4-5



There is a time for everything and a season for every activity under the heavens:

Ecclesiastes 3:1



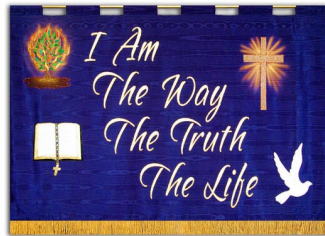
Creator God, You made us all in your image: may we discern you in all that we see, and serve you in all that we do; through Jesus Christ our Lord. Amen.

Archbishop Justin Welby

Archbishop: 'Jesus opens the door to a new life' (See [full-length](#))

Excerpt from Archbishop of Canterbury Justin Welby, October 18, 2015

John 14, 1-7



For me at university, Christianity was fine as long as it was not talked about, knew its place and did not interfere with one's life, and did not make unreasonable truth claims that might seem to matter. It could be true, but it should not be so bad mannered as to say so.

All that changed, and despite vast struggles and frequent slips and failures, the reality of Jesus Christ does not and will not go away.

Obviously I am a trifle invested in that truth now, but I would still be so if I had remained in the oil industry, or anything else. Although I might be richer! Yet the challenges to Christian faith have not changed much in the last 300 years. Take four:

- Truth. Can Christian faith really be held by 21st century men and women who are committed to rigorous scientific and rational thinking?

- Power. Is not Christian faith merely a vestige of the power of an institution centuries old and out of date. Has not the 21st century reached a place where such institutions have been shown to be belonging to a bygone era, desperately clinging to former glory and power?

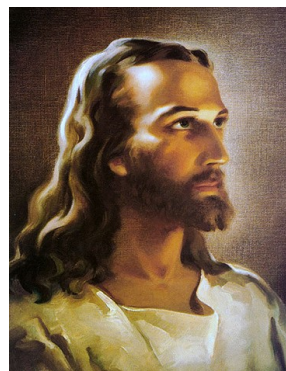
- Experience. Has not the experience of so many across the generations who have suffered and endured great pain shown the folly of Christianity holding out a God who is all powerful and loving?

- Autonomy. Is not the 21st century the time to throw off the shackles of an overarching system which dictates to individuals how to behave and act? Do not 21st century men and women have the right to define themselves?

I want to look at some words Jesus Christ first said the night before his own torture and execution. Talking to the frightened and confused people who followed him, his disciples, who saw the whole purpose of their lives about to be eliminated, the cause to which they were committed on the point of extinction, he said "I am the way and the truth and the life; no one comes to the Father except through me."

He said "I am." Christianity is about a person – Jesus – and about knowing and being known by him. The institution and religion of Christianity only have relevance in as much as they reflect the one we are orientated around. In fact one of the biggest questions for the church is to ask whether Jesus Christ truly makes the difference to how we act.

A poem by W. H Auden which I read recently struck me deeply. It is full of Audenesque allusions and capital letters, and I have neither the time nor the skill to go into them. But it spoke deeply to me of why I am a Christian in the 21st century.



1. The Way



*He is the Way.
Follow Him through the Land of Unlikeness;
You will see rare beasts, and have unique adventures.*

W,H, Auden 1907–1973

There is nothing predictable about being a disciple of Jesus.

Predictability would have been to go on in the oil industry, and yet God suddenly breaks in and he does that to all of us in all areas of life and says no come this way, it may not be to ordination it may be to any kind of way. He says look at this – follow me. Jesus says, 'Follow me, I am the Way.'

In John 14 disciples who thought they were heading for a successful revolution and power found themselves facing defeat without battle. And three days later found themselves dealing with Jesus resurrected, the greatest news for all humanity in all of history.

In our autonomy every way seems open to us. But the following of any way turns into one way, the way of loss and sorrow, and eventual defeat at the hands of death. Our weaknesses betray us and we betray ourselves, God and others, the bible calls that sin.

To us Jesus comes not as a magician from outside the situation – much as we may imagine that to be good – but as one who comes to us alongside us, with us. He is Emmanuel – God with us. Jesus doesn't offer the 21st century an apologetic on suffering. What he does is

(cont'd page 4)

BOOK REVIEW “MAYBE GOD IS LIKE THAT TOO”

SUBMITTED BY MARY MCNEILL



This gentle story shows a young boy, who lives with his Grandma in a big city, looking for God in everyday life.

Grandma explains where to see God, basing her explanation on Galatians 5:22-23a. *“The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.”*



As the boy goes about his day, at home and at school, he looks for examples of these nine qualities. When he finds them, he wonders “Maybe God is like that too.”

The story doesn't preach about what God is like. Instead, it encourages children to look at the world around them to see evidence of God's spirit in action. It encourages them to actively seek out where to find



God. In most of the illustrations the boy's eyes are wide, as he looks around his world.

The story puts physicality into abstract concepts. Most of the examples are understandable to the target 4 – 8 age group: Joy is pumping a swing higher and higher;

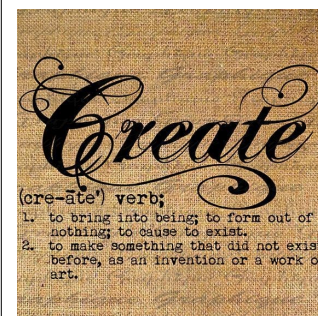
Patience is the teacher showing the boy how to tie his shoelaces;



Goodness is a neighbour bringing a warm loaf of bread. I especially enjoyed seeing the loving and caring relationship of the boy and his grandmother. This quietly recognizes that “family” isn't always a nuclear one.

Of course, the message in this book isn't just for children. After reading it, I find myself looking for the places and people where I can encounter God myself.

This is a sturdy book, with sewn binding that will stand up to a lot of use. It's available from the Ottawa Public Library.



Adults: Are you interested in working on a craft with other like-minded people? The Fitzroy Parish craft group meets online each Thursday at 1 pm on Zoom. Click [here](#) to attend.



Canadian Foodgrains (cont'd) June 2021

The crop has germinated and started to grow well. However, since then the small amount of rain has been challenging for continued growth.

We wait and pray. Extra ammonium nitrate has been incorporated into the ground which will help with the crop as long as we get a nice amount of rain soon. If not, the crop will continue to suffer. By the way, Christ Church's contribution helps pay for some of that fertilizer.

We are at the mercy of the weather. Vast areas of the US are experiencing severe drought. We seem to be in a more localized weather pattern. Some areas in the Ottawa valley getting just enough rain and other areas not enough. Unfortunately, this spring our growing project is in the latter category.

CANADIAN FOODGRAIN BANK PROJECT

SUBMITTED BY LISA PROBST AND GARY WEIR

March 2021

Wonderful news!! CCBC's contribution to the growing project is very helpful and appreciated. The starter fertilizer for the project was delivered on Saturday and the field has had one pass with cultivators. In the next while I will be broadcasting fertilizer and incorporating it into the land. Yes, it will be planted with corn this year and the seed was delivered two weeks ago from Bit-A-Luk Farms who provide and donate all the seed.

This is definitely one of the earliest years that I can remember for working the land. Our greatest concern early in the season is whether we will have enough

rain. So far this month we have received a half inch of rain. Great for early planting, but very dry for plants to germinate. I have not planted anything on the farm yet, but hope to next week. Let's hope we receive some much needed rain.

The new Ontario Rep. Henry Reinder, from the Foodgrains visited our growing project in March and left me two Foodgrains signs which I hope to erect on both sides of CCBC's sign at the field project. I am frequently asked what our sign is all about.

Prices for corn have increased since last fall and hopefully this will carry through into the grow-

ing season and at harvest time. Perhaps, prices are finally catching up to where they should have been for the past several years. If they continue, it will be a cushion for net profit if the quality or quantity of the crop is compromised during the growing season.



My hope is built on nothing less than **Jesus' blood and righteousness**. I dare not trust the sweetest frame but wholly lean on Jesus' name. On Christ, the solid rock, I stand; all other ground is sinking sand.

Edward Mote

Hope is being able to see that there is light despite all of the darkness.

Desmond Tutu



Faith is being sure of what we hope for and certain of what we do not see.

Hebrews 11:1



And also, we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies.

Romans 8:19-23



Prayer Requests

Do you have a special prayer request, or a concern that needs prayer support? Click [here](#) or call the Parish Office at 613-623-3882

The Only Certain Hope on Earth (excerpt)

Submitted by Lorraine Madore Written by Mark Jones

The Only Certain Hope on Earth Desiring God

We hope for good health, a good marriage, good weather, or an enjoyable holiday. Many even hope for a better life after the life they have lived on earth, which explains why so many claim that loved ones (including animals) are "smiling down" upon them after their death. Much of the hope that is found in the world lacks promise and certainty, which is like building a house on sand. Christian hope is very different from worldly hope. Christian hope is a Spirit-given virtue enabling us to joyfully expect what God has promised through Jesus Christ. It is, therefore, thoroughly Trinitarian.

Christian hope looks to God because he is "the God of hope" ([Romans 15:13](#)). Because of the resurrection of Christ, Peter says that our "faith and hope are in God" ([1 Peter 1:21](#)). The degree to which we find God desirable and excellent will be the same to which hope plays a role in our lives. Our view of God will affect the hope we possess.

A small god begets a small hope;

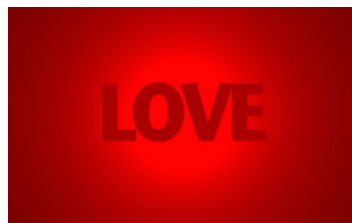
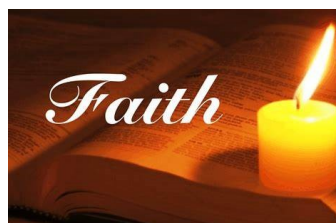
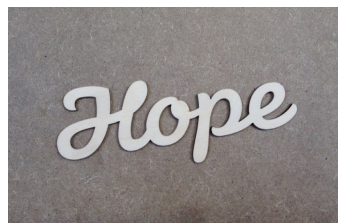
but knowing God and Christ ([John 17:3](#)), which is eternal life, is ground for possessing a hope that bursts forth in our souls on a daily basis. The psalmist describes the blessed person as the one "whose help is the God of Jacob, whose hope is in the Lord his God" ([Psalm 146:5](#)).

This hope of the blessed vision of Christ is based not only upon the fact that we know he will return, but also on the knowledge that God dwells in us. This explains Paul's language in [Romans 15:13](#), "May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope." Hope arises from not only objective promises, but also an internal "pull" toward God and Christ by his Spirit. Thus, Christian hope is not about probable hope or about mere conjecture concerning things future, but about great certainty.

Faith in God through Christ by the Spirit gives rise to Christian hope. Faith and hope bear an intimate relation to one another ([Romans 4:18-21](#); [5:2](#); [15:13](#); [Galatians 5:5](#); [Ephesians 1:18-](#)

[19](#); [Colossians 1:23](#); [1 Timothy 4:10](#); [Hebrews 11:1](#); [1 Peter 1:21](#)). Faith is the foundation of hope, so that hope without faith is no hope at all. We believe God in order to hope in what we believe. But faith also returns to hope to give it courage to persevere. Simply put, faith believes, but hope waits patiently.

And of course, faith and hope also bear an intimate relation to love. If hope relates to faith in terms of our expectations, hope relates to love in terms of our desire. Love requires desire, so the more we desire the good, the more we will love it. Equally, hope requires desire. The more we desire what is promised, the more we hope for it. Since faith focuses on Christ, hope will always be present where there is true faith. And since faith focuses on Christ, love will always accompany faith and hope because God and Christ are the object of faith and hope — how can we not love the one we believe has saved us and promised so much for the future? Thus, faith, hope, and love give expression to our Christian life ([1 Corinthians 13:13](#); [Colossians 1:4](#)).



Archbishop: 'Jesus opens the door to a new life' (cont'd)

The Way

Excerpt from Archbishop of Canterbury Justin Welby, October 18, 2015

come into this world and make our cries of being abandoned in pain and suffering his own cries. His cry on the cross: 'My God my God why have you forsaken me'.

And if we offer him our autonomy, if we surrender it into his hands, we find a way in the midst of terrors and trials that

is life transforming and world transforming. The call of Jesus to every human being is for purpose, not just drifting; to be a revolutionary without weapons; to be those who face the worst of suffering and, known individually by God, change the world in which we live.

What an incredible purpose it

is to which we are called to be a revolution without weapons. To change this bitter, dark world; that is the call of Christ to everyone here. As Auden says, "When in the Land of Unlikeness there are rare beasts and unique adventures."

Way

(cont'd page 5)

Parish On-line Auction

Submitted by Lorraine Madore;

The Fitzroy Parish online auction, held June 17 to 24, was a huge success! Almost \$3,000 was raised, well over the \$2,000 target. Some 84 items were on the block, with bidders coming from throughout the community.

32 auctions

Anglican Parish of Fitzroy Harbour

About Our Auction
Due to COVID-19, St. Thomas' and St. George's have not been able to hold any of our regular fundraisers (pancake supper, Irish stew dinner, fashion show, corn roast, lasagna dinner and cookie sale) during the past year. Funds from these events help toward the upkeep of our Churches.

About The Parish of Fitzroy Harbour
The Anglican Parish of Fitzroy Harbour (St. Thomas' Woodlawn and St. George's Fitzroy Harbour) serves Woodlawn, Constance Bay, and Fitzroy Harbour. We are a welcoming, inclusive, Anglican community inspired and strengthened by the Holy Spirit to Support, Share, and Serve in the world.

View All Items

17 June 2021 00:00 PM EDT
24 June 2021 00:00 PM EDT

RAISED \$2,946.00
GOAL: \$2,000.00

147.3% REACHED!

Share [Facebook](#) [Twitter](#) [LinkedIn](#)

Have a question about our auction?
[Contact Us](#)

Featured Items

- Live concert with Bill Wilson**
\$150.00 CAD
bids: 22
- Look and Find Quilt**
Hand made child's playmate quilt
\$100.00 CAD
bids: 5
- Welsh cakes**
1 dozen from the kitchen of Mary Bennett
\$20.00 CAD
bids: 4

Some of the pricier items included the *Historical Atlas of Lanark & Renfrew Counties 1880-1881* (\$155), a live concert with Bill Wilson (\$150) and a look and find quilt made by Mary McNeill (\$100).

Baked goods were a hit with Sherry Wiedman's \$100 blueberry pie, Karen Wilson's \$55 chocolate cake, Welsh cakes, butter tarts, dinner

rolls, a lemon-layered dessert, jelly sandwich cookies and classic sugar cookies.

Looking at the items, Karen Wilson suggested, "It's got to be a man who bought Sherry's \$100 pie." Sherry responded, "I agree."

Part of the reason for the success of the auction was that the following was posted on the 32 auction websites used for the event: "Due to COVID-19, St. Thomas' and St. George's have not been able to hold any of our regular fundraisers (pancake supper, Irish stew dinner, fashion show, corn roast, lasagna dinner and cookie sale) during the past year. Funds from these events help toward the upkeep of our Churches."



The online auction team was made up of Carolyn Beeton, Audrey Jones, Mary Bennett and Bev Cowan. The idea for the auction came from Bev who took part in a similar event at the Pakenham Curling Club. Bev was "very happy with how it all turned out". Carolyn described it as "easier than expected." When it came time for purchasers to pick up their prized goods at the church, Carolyn was glad to have the chance to see real live people, even through their masks and a car window. As a participant, I only



some time soon!

FOOD SUPPORT

The West Carleton Food Access Centre is available if you are experiencing food insecurity. **An appointment is required.** Call 613-832-5685 or email wcfoodaid@gmail.com and you will be contacted back. There is also a [Face-book Page](#) for more information or if you would also like to donate. Please call if you would like to donate, do not leave items at the door.



The Parish Cookbook
"Called to the TABLE"

Is available for \$15.00
Contact the Office at 613-623-3882,
Victoria Emerson or
Lorraine Madore if you are
interested in
purchasing a copy.

Archbishop: 'Jesus opens the door to a new life' (cont'd)

The Truth

Excerpt from Archbishop of Canterbury Justin Welby, October 18, 2015

2. He is the Truth



'He is the Truth'
Seek Him in the Kingdom of Anxiety;
You will come to a great city that has expected your return for years.

W. H. Auden 1907-1973

So Jesus invites me and you, every single one of you, to

come to him and encounter him. For he is not simply a man of history, but as the New Testament testifies, one who is was dead but is alive, and alive to meet with you and me today. This of course is utterly reliant on the facts of the resurrection. I am totally persuaded of this as a historical fact - and I believe that if you were to have a serious look at the evidence you would be too. Christianity is completely credible as a faith. It is true, but far more than that it is centred on loving the living Jesus who is truth itself.

Because of this Jesus, we

completely miss it when we equate Christian faith with power and prestige, with influence and investment. Jesus Christ was not one who got on well with the people of power. He was not an easy person to have to supper if you were in a position of influence.

I remember one Christmas Day, when I was first a curate, going on an eight hour journey to the place we would spend the next week on holiday. The drive was long, the weather terrible. We arrived, and there were the rest of the family, the lights were on, the fire lit, the house warm, a comfortable

bed, Christmas dinner the next day, and happy company. Yet the welcome Jesus offers us when we turn to Him is infinitely greater: not mere comfort and warmth but an eternity of extraordinary exploration of love, in a place in which we are known, the City of God.

Truth

(cont'd page 6)

Parish of Fitzroy Harbour

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twitter feed
@AnglicanFitzroy

facebook.com/stthomaswoodlawn
facebook.com/stgeorgesfitzroyharbour



If you know
of or have
any pictures
of events
that you

would like to have included in
the next newsletter please
send them to Cathy or Lor-
raine at church office
613 623 3882

Get your
Vaccination

The sooner we all
have our vaccine.
The sooner we will
be able to return to
normal

Happy
Summer

The Parish of Fitzroy Harbour is a community
inspired and strengthened by the Holy Spirit
guided through spiritual discernment,
to Support, Share and Serve in the World

St. George's and St. Thomas' are strong churches, beautifully warm sanctuaries brimming with history, love and devotion. The sacred religious traditions are carried out by Father John Stopa. The dedicated congregations, actively keep the church-going practices alive.

Archbishop: 'Jesus opens the door to a new life' (cont'd)
He is the Life

Excerpt from Archbishop of Canterbury Justin Welby, October 18/15

3. He is the Life'



*He is the Life
Love Him in the World of the
Flesh;
And at your marriage all its
occasions shall dance for joy.*
W. H. Auden (1907–1973)

In the 21st century we don't really understand freedom. For we imagine that freedom is the ability or capacity to do whatever we want. But Christian faith says something different. It says that the way to true life and living is found in following the way of Jesus Christ.

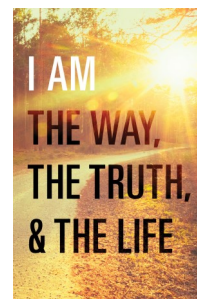
Jesus offers us this gift of belonging to something far bigger than ourselves. It takes from us the burden of having to work out how we should

live on our own in a cold, dark world. Instead we come to learn from him, to trust him, to submit to him - knowing that this one we come to loves us and has the best way for us. In all this Jesus invites us to a completely different way of seeing things and experiencing things rather than just hit all the balls back to us that we serve - thinking they are all aces - with what we think are highly sophisticated arguments against faith in the 21st century.

The point of faith in the 21st century is the same as faith in the fifteenth century as it was in the fourth century. That we might know Jesus Christ, and in knowing Jesus Christ work for the healing of the world, from the bottom up, through the power of the one who shares our pain and suffers for us, and calls us to find our

meaning not in finding our own way, but through following him.

And there comes this Jesus. Inviting each one of us to come to him, to receive rest for our weary souls, and to learn his ways of grace and life, life that is fuller than we can imagine, where "all its occasions shall dance for joy". Accept that invitation. I've no idea where it will lead. Pursue it, it opens a door to a new life, one most utterly suitable for the 21st century.



A SUMMER PRAYER

Submitted by Father John Stopa, found on the Internet



As the sun rises, Lord, Let your light shine on me. The warmth of your Presence, The brightness of your love, The radiance of your joy, The shining of your hope. Let your light shine on me. As the sun rises, Lord, Let your light shine on me. Amen

May God bless your enjoyment of this summer season! Savour each day and enjoy it. Make it last. Amen