

Jacob's Ladder

A Newsletter from St Mark's Anglican Church, Port Hope

Pentecost 2019



Photo credit- Anne Oram

Reflection on Pentecost

from <http://www.stgermaine.com/pentcst.htm>

For Christians, the Feast of Pentecost commemorates the day on which Jesus' disciples received the Holy Spirit.

It was a moment in time when God broke into humanity to fulfill the promise that Jesus made to His disciples: *"The Advocate, the Holy Spirit that the Father will send in my name – He will teach you everything and remind you of all that I told you."* (John 14: 26).

Jesus knew that the gift of the Holy Spirit was the most important gift He could give them because it was the same Holy Spirit that led Jesus throughout His life. *"He grew and became strong, filled with wisdom; and the favor of God was upon Him."* (Luke 2:40).

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Art & Reflection - The Ascension of Christ

Fr Randy Murray



The Ascension of Christ (1958).
Salvador Dalí (1904-1989). Oil on
canvas. Pérez Simón Collection,
Mexico

The idea of anyone ascending skyward beyond our sight, is one that most would immediately dismiss as ludicrous. The three-tiered understanding of the universe that the ancients presumed--one that saw the earth as a flat or saucer-shaped planet suspended in space, with the sky above and a nether region below--no longer informs our scientific understanding of reality. Neither does it help shape our understanding of ourselves in relation to creation, ultimacy, and purpose. And while poetically-speaking modern human beings may gravitate towards the use of the symbols and metaphors of the ancients to express spiritual longing and desire—including the desire for love, a sense of self-unity,

and belonging—centuries of scientific discovery require us to rethink and ponder what the significance of Christ's ascension into heaven might mean in our current context.

What we might do first of all is put aside any notion that Jesus' ascension has anything to do with a change of physical location, that it concerns an upward movement, or that it has to do with a victory that diminishes Jesus' earthly existence. Which may sound contrary to much of what we hear about the Ascension not only in scripture but in the words of hymns. Ascension hymns make much use of imagery that has Jesus seated on a throne above the clouds, where he wears a crown, and has overcome the oppression of sin in such a way that neither he nor us need ever think about it again. The imagery, while poetic and accurate to a point, carries with it the problematic idea that, together, Easter and the Ascension are victories that cancel the experience of Jesus' earthly life, including his death. Yes, Jesus' ascension signifies victory and his

return to his source in God the Father. But it signifies too, paradoxically, that Jesus' glory remains the glory of the Cross. This is a glory that includes all that he experienced as one who lived on earth as a human being. This includes, of course, a human body and human experience in all its variations: joy, sorrow, trial, doubt, companionship, death. These human experiences are not, as a result of either the Resurrection or the Ascension, cancelled, denied, or vanquished, never to be heard of again. No, as sad as much of it is, they remain the heritage of what it means to be human, and they always will. What is different is that despite this heritage God still recognizes us as God's own, and that God is ever active in clearing our spiritual vision, such that we might see ourselves as God sees us and thus be mystically united with him as Christ is.

As neither Easter nor the Ascension are meant to imply a prettying up of, a forgetting about, or a doing away with the realities that those who live on earth face, these

realities constitute what is called the Sacrament of the Present Moment. That is, the continual presence of God acting within, and yet transcending, the confines of space and time as we perceive them in order to draw us to what Paul calls the "*spiritual gifts of wisdom and vision*" by which we know God (*Eph 1.18-19*); and thus knowing God "ascend" to God. We can say that this is an ascension that takes place over and over within the course of our life's spiritual progress. It is a progress that takes place within the confines of linear time, but is not contingent upon them as our "inward

eyes," our inward vision, is made clear and thus are able to see our true selves--the self that God sees--warts and all.

Dalí's Ascension gives us a sense of the Sacrament of the Present Moment: of the heavenly in the earthly, of the transcendent and recurring nature of ascension, and of the sometimes baffling wisdom and vision by which we come to know God. Is the Christ rising towards a distant vanishing point, or could he be descending as well? Dalí himself said that the yellow sphere represented an atom's nucleus, inspiring his sense of the unifying spirit of Christ.

The woman (modelled by his wife, Gala) whose tearful face appears at the top, may convey the sadness of one who sees the Son depart the familiarity of earth. But she may also be delighted at the vision of Christ's spirit continually uniting our deepest wounds with our deepest hope. Like the scriptural Ascension of Christ, Dalí's Ascension messes with our sense of time and space, it plays upon the paradox of the present and material co-existing with and within the spiritual and cosmic. It is within such play that both are eternally present.

Wardens @ Work

Marion Thompson (Rector's Warden)

St Mark's has a new lawn maintenance contractor. We are waiting for Jack DiMarco's first lawn cut, but the spring clean-up was very thorough. That first cut will happen shortly. He knows to avoid the labyrinth and about the two June events.

Speaking of the labyrinth, **Doug Armstrong** and **Ron Rowe** mowed the three circles

last Friday, so they are now well defined for users.



The roof leak has not yet been resolved, but I live in hope that **Peter Goering** and I will get someone to take on final sealing of the leaks. Peter

fixed the plexiglass panel in the bell tower so that the quantity of water entering was largely stopped. But that isn't all of the problem.

The office computer was hacked and so last Friday **Adam Sherwin** (our website developer) at Cat's Media informed me he had taken us off line. (They maintain the server for the website, if anyone wonders why them.)

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When I wrote this report earlier today, we were in the hands of Adam and **Jim Corkery**. Jim managed to come to the office today and we are now up and running again with new security features and other tweakings. Cleaning up our bookkeeping function was the priority.

We may yet have a deeper conversation with him

concerning the pros and cons of a new computer, or perhaps retaining the old one alongside for its useful contents like parish lists and other occasional templates. We will see how we go. Meanwhile, I am told by **Jenn Mitchell** that there is still money in the Parish Hall account to cover whatever eventuality

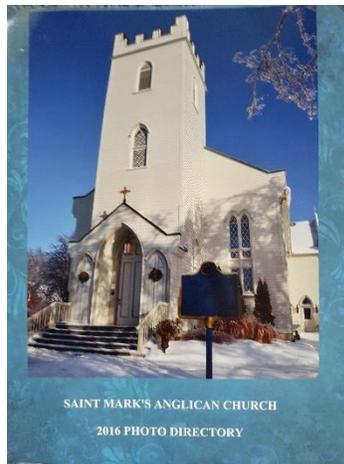
A very strong argument against Apple, by the way, is that it doesn't support Quicken and the like, essential for Jenn and our finances.

The **Barb Winfield** reception on April 27th went off very well and we received a nice donation in appreciation of our detailed support for making it a great success.

Maintaining and Growing the Congregation

Peter Kedwell

The Maintaining and Growing the Congregation Committee is pleased to present for each parish family a revised copy of the *Parish Information Booklet*. Please pick up yours - each has a name label - on the shelf at the back of the church. It's an easy access piece as a companion to your phone book.



We have started to work on a revised Parish Directory (sans photos) also as the present copy done in 2016 is very much out of date. You will be contacted for permission to print your name, home address, phone # and email address in the near future

My Life-Our Faith-My Choice: Medical Assistance in Dying

Anne Oram

Conversations regarding Medical Assistance in Dying (MAiD) were sponsored by Durham Northumberland Deanery Education Team and hosted by St. George's, Grafton. May 11, 2019.

Canon **Douglas Graydon** served as Coordinator of Chaplaincy Services with the Diocese of Toronto gaining 20+ years of experience in end-of-life pastoral care and was a member of both the Anglican and Lutheran

national task forces on M.A.i.D.

Celia McBride is a multi-disciplinary artist who is committed to contemplative living. Celia, a parishioner at St. John's PH, provides one-to-one accompaniment,

develops and leads healing retreats and provides spiritual care to residents in long-term care.



There were a large number of participants from area churches, both lay and clergy, including myself, **Marion Thompson**, and **Pat & Ron Paddon** from St. Mark's. Based upon slides (Canon Graydon) and talks (Canon Graydon and Celia), here is a sampling of what we heard and discussed.

Historically, conversations regarding suicide and euthanasia are as old as humanity itself. Attitudes and beliefs regarding both reflect cultural and societal thinking and values. By the late 13th century attitudes regarding suicide and euthanasia were shaped by the Christian Church which believed any form of suicide contravened one's duty to one's self and the natural inclination towards self-perpetuation;

injured other people and the community; and violated God's authority over life, which is God's gift to give and take.

With the advancement of science came the increasing understanding of human autonomy, self-control and self-determination. Such thinking transformed health care theory from "the doctor knows best" to patient / physician collaboration to client (autonomous) lead collaborative care.

Therefore – those who face life threatening illness have pushed the boundaries of patient autonomy to now include assistance with their dying.

In February 2015, the *Carter v Canada* decision by the Supreme Court of Canada ruled that adults with grievous and irremediable medical conditions are entitled to physician assisted suicide. MAiD is that federal legislation which allows physicians and nurse practitioners to assist eligible Canadian adults to die.

In Sure and Certain Hope: resources to assist theological and pastoral approaches to Physician Assisted Dying was

commended to Council of General Synod, March 2016. Principles therein are:

- Upholds life as a gift of God and understands such a gift as sacred
- Reminds Anglican Christians that we are called as a faith community to celebrate life as a gift and to nurture and care for those in need
- That we as a community of faith are called to advocate for appropriate and accessible health care / social care resources, including palliative care, for those who face death due to terminal illness

Overall, in summary, we are to remain pastorally present to those who seek assistance with their dying and support those who choose assistance with their dying, to the best of our ability and limits of our conscious.

Next, having gone through **Canon Graydon's** slides and background information regarding the church's on-going response to MAiD, the



microphone was handed to **Celia** for her contribution to the discussion. **Celia** began by giving us the story of her life which began with her involvement in the arts and theatre and continued to where she finds herself today, providing pastoral care to end-of-life residents in long term care facilities. Celia shared with us three unique and moving stories of

individuals who were nearing the end of their earthly life and had made the decision to let go of their life, with medical assistance.

Resources

For further information please visit these websites:

Anglican Church of Canada: In Sure and Certain Hope Resource & Study Guide

www.anglican.ca/resources/sure-certain-hope-resources-assist-

pastoral-theological-approaches-physician-assisted-dying/

ELCIC study guide for conversations regarding MAiD http://elcic.ca/decisions-at-the-end-of-life/documents/MAIDStudyGuide2016_FINAL.pdf

Federal Governments webpage regarding MAiD

<https://www.canada.ca/en/health-canada/services/medical-assistance-dying.html>

The Reverend Canon Ann Smith

Dorothy Geale



What comes to mind when you think of **Ann Smith**? –a strong soprano leading descants at St Mark's; an individual concerned with social justice advocating for Truth and Reconciliation?; an Anglican priest who started celebrating St Francis of Assisi at St Mark's; lead *Coldest*

Night of the Year walker for St Mark's Marchers; a lover of animals with her two current rescue dogs, Jemma and Sophia; a quiet vegetarian who never complains about the lack of non-meat food; or just a friendly face with a gamine hairstyle who makes you smile?.

Ann came to St Mark's in 2011 after a career as an Anglican priest. She was ordained in 1991 upon receiving her degree in Theology from Trinity College. Prior to her priesthood, she taught school with a specialty in music in Etobicoke, having received an Honours B.A. in Music in 1969 from Trinity College. During her teaching career, she also

served as organist and choir director in a number of Anglican churches.

Ann's focus on Truth and Reconciliation came about as a result of her first teaching position at St Philip's Indian Residential School in Fort George, Quebec when she was 17 years old. A precocious high school graduate she obtained her teaching certificate before University. Thus, she experienced the residential school system firsthand.

What she'll miss about St Mark's is our sense of community, particularly inherent in the 8:00ers' breakfasts as well as music,

the integration of our two choirs and choral excellence. Music is an important part of her life.

What she'll miss about Port Hope are people, her many friends and acquaintances; long walks along the lake-shore and downtown for casual coffees; and the scenic

Northumberland Hills.



On coming to Port Hope, a challenge was integrating into the community when living in

a new housing development. Volunteer work helped her break in.

Ann, Jemma and Sophia are looking forward to living in Leamington and being closer to her sister, niece, nephew and six great nieces and nephews. *To everything there is a season.*

Nuns in the Family

Patrick Gray

Nuns in the family? Nothing odd about that, surely. At least not to us in our family. There were Scottish Roman Catholic nuns who visited Toronto once. There were Anglican sisters who lived at the Convent of St. John the Divine in Toronto, others who worked at the Hospital (Sister Beatrice?) These accounts concern them. How they were related to us, though, never became clear to us in our early days. Who they were, what they stood for, what they did, who knew? This is, in a way, the story of how I eventually found a few answers to such questions, in the process coming to know some remarkable female relatives on both sides, both serving God in remarkable times.

Leaving to one side the vague awareness I had as a child of such people as Sister Beatrice, my first real encounter with a nun in the family took place when I was a student at Trinity College in Toronto, where I quickly became something of a "spike" (high-church enthusiast). There were two things you did if you were a spike:

- (1) You joined the crew, captained by none other than the much-lamented **Garry Lovatt**, who mounted elaborate High Masses for festivals at the Convent.
- (2) You made retreats, usually also at the Convent, to improve your spiritual life.

So . . . off to the Convent I trotted early one fine festal morning, arriving just as Mass was about to begin. As I crossed the narthex, I couldn't help noticing an ancient nun lying there, and wondering who she was. "*Poor old thing*", I thought. Not quite.



Mother Dora and nursing graduates from St John's Hospital (Sister Dora, the Reverend Mother of SSJD (1916-1945) <https://ssjd.ca/history.html>)

I had barely unpacked the improving spiritual literature

I had brought for this day of silence and meditation, when a young nun shyly knocked on the door. *"Sister Dora would like to see you."* I had no idea who Sister Dora was, but I was game to find out. I was soon face to face with that ancient sister I'd seen in the narthex. *"So you're my cousin Patrick,"* she said. *"I've been praying for you ever since you were born. I'm glad to know what you look like."* As I was leaving, she said: *"I know you want to be a priest. I shall pray for you."* So it happened.

My *"poor old thing"*, it turned out, was indeed my cousin, connected on my mother's side, and had been the second Mother Superior of the Sisters of St. John the Divine following Mother Hannah, and she was a person of considerable stature. She had been a bit of a Goodie-two-shoes though, my mother told me (she had spent a lot of time at the Convent as a child) but over time had *"made herself a saint"*. That was how a saint had some spiritual connection with me through prayer. That was a somewhat uneasy-making thing to think about. How many other people were out there tinkering with my soul, and without my permission???

Many years went by before I had much to do with the sisters again. Well, to be frank I never did have much to do with them. But I did encounter them again in recent years through literature, specifically accounts of Mother Hannah, Foundress of the order, and Sister Dora's predecessor.



GRIER, SARAH HANNAH ROBERTA (Coomer), founder of the Sisters of St John the Divine.
http://www.biographi.ca/en/bio/grier_sarah_hannah_roberta_15E.html

This time the connections were historical and familial more than spiritual. I had never paid much attention to the sisterhood's early days in social-ministry out of St. Matthias Church, Bellwoods. The high-church tradition of the parish suited them very well. It also suited my uncle by marriage, Hugh Bedford-Jones, who later became rector of St. Matthias, another family connection.

A different and unexpected kind of relationship did come into being. In the days of the Northwest Rebellion, nurses

and doctors were needed to care for the wounded. Mother Hannah and two other nuns volunteered, and off they went to the front, where they were much appreciated.

Among those who most appreciated their work happened to be a volunteer doctor, William Canniff, and he just happened to be my Great-Grandfather on my father's side. As it turned out, then, my Great-Grandfather worked alongside my Great-great-Aunt, though they represented entirely different branches of the family.



The Sisters' hospital in Moose Jaw, 1885. <https://ssjd.ca/history.html>

"God moves in a mysterious way", it is said. I would say for certain that God works in a mysterious way through that special breed of women who become nuns (who pray for us without permission, and who gallantly go off to war!)

Now, did I tell you about my distantly related Catholic cousins in Scotland? Another time?

Labyrinth

Graham Cotter



What is a labyrinth?

"Labyrinth" is the name given to a winding path that leads to centre and returns to the entrance. The earliest labyrinths known are 3000 years old and are found in many countries and cultures. Labyrinth patterns come in different shapes and sizes.

Why walk a labyrinth?

There are as many reasons for walking a labyrinth as there are people who walk them.

Some first walk to of curiosity. Others find it enjoyable and a good way to slow down to steps aside briefly from noise, tension, and rush. For some, the labyrinth may become spiritual path, part of life's journey or find a walk a healing or calming experience. Both children and adults like to run, skip, or dance the labyrinth as well as walk it.

Various uses, various needs

This three-point spiral labyrinth has many entrances and exits; each leads to a

centre where the path changes over in shape like the ying-and-yang. This form of labyrinth can be made to resemble an encounter with the Other, whether that be another person, and idea, nature, or God.

Stories of the Labyrinth

From very early beginnings, perhaps in the Altai Mountains or by the shores of Lake Baikal in Asia, our ancestors danced in circles and spirals to act out their response to the cycles of nature, cycles of the sun and of the stars. Their dances traced out paths which came to look like the convolutions of the brain or the bowel, and they saw in their dancing the fated patterns of their own lives

Pre-Celtic spiral patterns perhaps come closest to these ancestral dances. In the great barrow at New Grange in Ireland. There even today, at the Winter Solstice, the Chief of State of Ireland comes to see the first sun ray of dawn penetrate the barrow through this entrance to bring day far into the depths of this place of interment and worship.

The spirals are Irish symbols before the Celtic traditions of the hinged rectangles, and connect them with the primitive circle dances which honoured the seasons, sun and moon, fertility and religion. Circles worn on the grassland become spirals when the dancers move towards and from the centres of reverence.

Is the Labyrinth connected with religious belief?

Many people experience the labyrinth as a spiritual tool, though walking the labyrinth does not require, nor contradict, religious belief.

Thoughts that occur while walking may raise deep questions, offer new insights into our life or help peace of mind. People interpret these experiences in the light of their own background and understanding.

The Christian use of the Labyrinth can focus on the person of Jesus, death and resurrection, and a means of pilgrimage. In modern times the pilgrim walk individually or in group liturgy, with music and dance. Such a

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dance took at St Mark's using the Labyrinth of Chartres on Millennial Sunday in the year 2000. That labyrinth is more complicated than the one now used.

At that time as a part of a Millennial project, eight robed dancers, six women and two men, danced in the St Mark's labyrinth at the end of the Church service, with music

and choreography coming from Berkeley, California. A video film of that dance is available.



LABYRINTH DANCE, ST MARK'S CHURCH, PORT HOPE, ONTARIO, SEPTEMBER 2000
Celebration of the Labyrinth of Chartres, music composed and dance choreographed by Joan MacMillen. Dancers directed by Mary Prower of Port Hope, performed after Sunday Eucharist. Event co-sponsored by Sacred Arts Trust of the Anglican Foundation of Canada

Truth of the Way is in the Dance (Graham Cotter):

*those primal forms of joy, of ecstasy and fear,
inscribed upon the earth, defiant of grim chance.
Their spirals lead us by circles small
to an ampersand of change, through which we must
steer
our course of faith; circles open in the pool
we ride widening waves, our minds in thrall.
In prime, do all things thrice - the interchange
begins, we circle small again, and divinely fool
both linear time and space, scribe a vasty S,
while past us flow our siblings in exchange
of place by place, and foot by foot, then reverse:
never retrace our way, but live in process -
so we transcend the world whose motions we rehearse.*

Refurbished Reredos or is it a Retable?

Doug Armstrong

A quote from Wikipedia:
"According to the Getty Art & Architecture Thesaurus Online, "A 'retable' is distinct from a 'reredos'; while the reredos typically rises from ground level behind the altar, the retable is smaller, standing either on the back of the altar itself or on a pedestal behind it. Many altars have both a reredos and a retable."

In our church, a retable (raised section behind our altar) was positioned on 2X4s set at the height of the top of the altar in 1895. The retable stands higher than the reredos on either side, effectively

blocking the lower half of the East Window, with its stained glass in the motif of St. John.

In January, 1950, when the triptych was installed, it was attached to the 1895 retable. In 1950 the altar was attached to the east wall, and the retable was effectively mounted on the back of the altar.

Again, according to Wikipedia, retables often incorporate religious art, and if so are referred to as an "altarpiece". Our triptych is an altarpiece.



In 2000, the siding was removed from the exterior of the east wall of the church, exposing the lower part of the East Window. At the same time, the east window was removed, repaired, cleaned and reinstalled. The "retable", installed in 1895, was removed and stored behind the organ, before being rescued and mounted in the parish hall in 2019. The

triptych was reinstalled on its own mounting, and thus becomes our current retable

or altarpiece. As always, comments, and particularly in this case, corrections, are

encouraged! Contact your archivist at dougarmstrong8@gmail.com.

Music Notes

Randy Mills



Canon Ann Smith

Ann has been a tremendously valuable member - and star soprano - of our choir at St Mark's, and she will be sorely missed as she heads to Leamington to be nearer to family. One of our most dedicated singers, **Ann** is always helpful to other singers, both young and old.

In particular, her gentle encouragement of our choir girls, rooted in her extensive leadership experience in our province's public education system, meant a lot the girls. Thank you, **Canon Ann!**

Diocesan Girls' Choir School

Two girls from our choir, **Margaret** and **Elizabeth Hazlitt**, are hoping to attend this summer's two-week session at Whitby's Trafalgar Castle School. This annual diocesan-wide summer session for girls and young women is tremendously

popular, and the group



has made at least two singing visits to St Mark's.

Several parishioners have generously offered to support the girls' fees for the camp, and if you would like to help, or would like more information, please speak to me. I was privileged to run

the Diocesan Camp for Boys for two years in the mid-1990s. Sadly, the boys' camp no longer meets, owing to a lack of interest.

For photos and information about the girls' camp, please visit their wonderful website: <https://www.tdchoircamp.com>

Valete

Three of our Choral Scholars are graduating from high school this year: Head Chorister **Sian Ruttan** and Deputy Head **Margaret Hazlitt** (both at St Mary's) and **Rachel Cheung** (TCS).

We also say goodbye to **Edward Li** (TCS), who will be attending school at home in Montreal next year. **Kaylie Tsang** (TCS) will be back at TCS in September, and we hope to see (and hear!) her again. **Margaret** may also be able to join us next year, as she takes a gap year before university.

RSCM Bronze & Silver Tests

As we go to press, four of our singers are planning for Royal School of Church Music examinations administered by Mr William Lupton, Chapel Organist and Director of Music at Huron College, London. **Abbey Yates, Killari Geale, and Edward Li** will try the first-level Bronze exam.

Kate Legakis will try the Silver Award tests – on her way to her goal of being the first Gold Award candidate in Canada

Monthly Evensongs

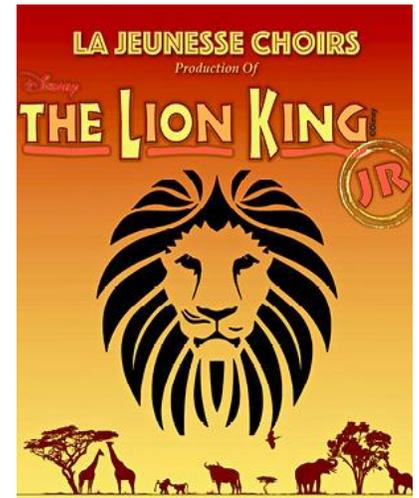
Beginning in October, 2010, our junior choir has sung

Evensong at 4:30pm on most First Wednesdays during the academic year. This short service (30 minutes) permits the girls to lead the prayers, and chant the musical parts of this beautiful service from the BCP. Several articles have appeared in the British press over the past twelve months commenting on the rising popularity, and attendance, at this musically-rich worship service.



Our services at St Mark's are rooted in an evensong service I attended at Malvern Priory, UK, in July, 1987. A handful of boys and girls, children of professional singers, used a week of their summer holidays to sing evensong daily in a round of historic churches in the British Midlands. They were terrific,

and sang (and read) with real flare. The Priory's organist Dr David Cooper and his wife Averil later welcomed our own choir when we visited England.



Lions' King Jr in Cobourg

Three of our singers, **Iris and Killari Geale, and Kate Legakis**, have leads (*young Simba, Nala and Rafiki* respectively) in this year's production by the LaJeunesse Choirs. Proud grandmother **Dorothy Geale** generously offered tickets to the other choicergirls to attend a performance.

Among Friends

Claire Mowat *et al*

After a fall last winter, **Lyn Robling** spent 69 days in the Cobourg hospital. She made steady progress during those

weeks and recently was able to return home and to church. We are happy to have her with us again.

It is with much regret that we bid farewell to Canon **Ann Smith** who is moving to Leamington in June to be

closer to family. Canon **Ann** has been an honorary assistant, a singer, a leader and often a preacher in this church for over seven years. We are very fond of her and will miss her more than we can say.



Helen Anne Haskill had donated several ancient ledgers to the Port Hope Library. They date from 1875 to 1887 and out-line local news in Port Hope. Her late husband, **Sandford Haskill**, also a St Marker, was a keen historian and descendant of one of Port Hope's earliest families.

Nathalie Gifford had a bad fall in April and was admitted to Cobourg hospital. She is home now and recovering. We look forward to having her with us again soon.

Stephen Smith and **Pat Eberle** plan a trip to British Columbia in June.



At St James' Cathedral, in April, two dozen clergy were honoured for their years of service. The Rev. **Marg Tandy** received a silver stole for her 25 years since ordination. The Rev. **Paul Walker** received a gold stole for fifty ordained years. Both of them have been our parish rectors here at St Mark's at different times (photo credit:

Michael Hudson/*The Anglican*.)



Claire Mowat will spend the summer at her home in Cape Breton Island after attending a ceremony honouring **Farley** in Nova Scotia in early June.

Wade Rowland has completed his latest book, titled *MORALITY BY DESIGN, Technology's Challenge to Human Values*. It

is to be published this summer.

We mourn the loss of **Mabel Oram**, mother of **Anne Oram**. She died in March at the age of 101. Mabel lived most of her life in Toronto but had often joined us here at St Mark's. She lived in Extencicare in Port Hope for her final year and a half.



Our condolences to **Anne Finlay** and **Evan Legakis** and family on the death of Anne's father, **Dr Jack Finlay** on May 14. He had a long, distinguished medical career in Toronto. He was 97. He had visited us here at St Mark's several times. His funeral was at St Clement's Church in Toronto.

Dick Symonds underwent gall bladder surgery at the

end of March and has made a swift recovery.

John and **Dorothy Geale** have



a new grand-daughter, Hailey Claire

Adrianna, born May 1 in Vancouver. She is the daughter of Katie and Andrew Field.

Soprano, **Ellen Torrie**, was the guest soloist at the concert of the Welsh Men's Choir in our church on May 11.



The music was fabulous and the event was sold out. We can all be proud of Ellen who began her brilliant career here in our junior choir when she

was a very young singer. Many thanks to **Peter Kedwell** who organized it all.

Ellen Torrie is the grand-daughter of **Elemer Bogyay**. The two of them made a short trip to China late in May.



John deVisser is a retired photographer whose insightful photos of Newfoundland were on display in our hall in late 2017 and early 2018. He sold his house in Cobourg and now lives in the Cobourg Retirement Residence on Division Street.

Jill Walkingshaw and **Dorothy Geale** were away for much of May so **Jenn**

Mitchell enlisted the help of **Anne Oram** in fixing the quilt for this year's Hollyberry Bazaar to the frame to enable quilting to begin.



Best wishes to **Gwen Duck** who retires in June from her second career. Ten years ago she retired from teaching secondary school in Whitby. The next ten years she taught a number of courses in Oshawa to a variety of people at an adult education centre.



Loaf & Ladle, Silent Auction and 5th Sunday Book Sale

Gwen Duck

On **May 5th** we gathered in the parish hall for our spring fundraiser, Loaf and Ladle lunch, Silent Auction and 5th Sunday book sale. Sixty five

people enjoyed the various soups, cheeses and desserts while auctioneer **Ken West** kept the bidding moving on a wide variety of items. There

was much laughter and good fellowship.

The Events Committee extends a sincere thank you to all who made soups and

desserts and donated items for the Silent Auction. At the end of the day, after expenses, \$1643 was raised for the church.

St. Mark's will host a private labyrinth tour, talk and lunch on **July 18. Graham Cotter**

and Doug Armstrong will lead the tour and discussion and Gwen Duck will coordinate lunch.

The Events Committee has decided to NOT hold **Attic Treasures Basement Bargains** this August.

In preparation for the **Hollyberry Bazaar**, November 2, we hope you will consider preserving an extra batch of jam, jelly or savories for the preserve table. Preserves must be prepared with approved jars/seals and subjected to a water bath

Summer Events

Gwen Duck and Carole Poste

June 26 Strawberry Supper



St. Mark's Strawberry Supper *"Strawberries on the Lawn"*

Wednesday June 26 – 5 to 7 pm

St Mark's Parish Hall & Patio

Ham, assorted salads, bread basket

Featuring strawberry shortcake and whipped cream

Tea and Coffee

Cash Bar

\$20(cash) at door



All St. Mark's families and friends are welcome.

Please help us plan by signing the sheet at the back of the church or phoning the church office 905- 885-4071 by June 23.

July 21 Parish BBQ



St. Mark's Country BBQ

At Steve Poste's Property
492 3rd Concession Road W.,
Trent Hills (for your GPS)
Beside Sandy Flats Sugarbush
(appx. 1/2 hour from Port Hope)

Sunday July 21st arrive after
12:00pm

Hamburgers, Hot Dogs, Salads,
Dessert, & beverage bar.

By Donation – Proceeds to St.
Marks' Choir
Bring your lawn chairs and wear
comfy shoes.

September 29 Parish Brunch



Following 10:30 service selection
you've come to expect!
Tickets: \$12 in advance or \$17 at
the door

Tickets from Bonnie Brereton or
Carol Poste

A Newsletter from St Mark's Anglican Church, Port Hope



JACOB'S LADDER



St. Mark's Anglican Church
51 King Street, Port Hope, ON L1A 2R6