

Feed My Sheep

Article by Dale Sparkes, St. Brice's, North Bay.

A CHURCH FOOD CUPBOARD is an expression of a church community's missional culture. What does that mean? A missional church is in a sense fictional, it does not exist as a building nor as an unchanging community. Being a missional church is to participate in the transcending nature of God which is the process of becoming: "I will be what I will be" (Ex. 3:14). A function of church is to become a function of Gathering Table's Food Cupboard ministry; it is to facilitate becoming a Christian.

At some level of its existence, church serves three functions in the world. It ought to be a visible sign giving direction to a worldly future of reconciled relations; people coming to church should experience a foretaste of love bringing diverse people together in community; and church activity is to be a means through which God's love, justice, freedom, and inclusion are expressed by pushing boundaries to unsettle comfortable complacency.

At Gathering Table, Food Cupboard is held bimonthly on Sunday following worship and it overlaps the community's fellowship time. The food cupboard table welcomes all and the ambience extends an invitation to share in fellowship and worship (neither are mandatory). Some guests come early to attend worship and some engage in fellowship before going to food cupboard. Food cupboard is a dignified shopping experience, guests pick what they need from the selection available within the mandated limits of the cupboard. Twice a month the cupboard aims to provide two days food supply per person. The interaction of people generated by the food cupboard erodes stereotypical prejudices (i.e. churchgoers as exclusionary and street people as undesirable). New relations and an expanded community result. Half of the food cupboard volunteers are or were guests at the cupboard. Some guests volunteer to assist in other ways at "their church."



Lyne Génier, a volunteer worker, helped to prepare St. Brice's Take Home meals which are provided to people who are shut-in etc. The meals are now being delivered to people in the community.

COVID-19 has been a challenge for church that required new ways of continuing. Internet worship, food cupboard within health guidelines, and Zoom discipleship studies are some of Gathering Table's responses. For the food cupboard it has meant that there is no more 'shopping'. Foods are pre-bagged for singles and families. Distribution remains on Sunday but the hours of operation are extended from three-quarters of an hour to two and a half hours to reduce line-up congestion. Guests cannot enter the church, so distribution is from the open church hallway doors to the guests in the driveway. It can be breezy and cool. The driveway is marked for social distancing. Health screening of staff and guests is according to Health Department guidelines. Distribution staff is minimized (4) to ensure distancing and are masked and gloved. These restrictions do not curtail brief fellowship, courteous interaction, and shared experience. In fact, the new operation is symbolic of a reality of church; there is a community to which church is oriented that is outside the building.

The Christian process of becoming

is to follow God (Rm. 8:28) through new experiences (Is. 43:19) that renew our minds (Rm. 12:2) to higher things (Col. 3:1). Food cupboard brings together diverse lives in a setting that provides possibilities for the establishment of relations, the development of faith, and conversations opening higher theological-ethical-relational insights. Not everyone attending Food Cupboard - guests or staff - will bring these possibilities to fruition, at least not instantly. But the engagement with existence that is 'other' opens one to God who, according to St. Augustine, is Existence. Gathering Table's Food Cupboard more than being merely a feeding program, is by design, prayerfully a window to God in the world. It is the openness to God in activities that defines the church as missional. Gathering Table's activities, of which Food Cupboard is but one, brings life to inscribed values.

Moving beyond COVID-19 will require Gathering Table to do what we value most, our church culture must be presented with operational excellence and with some humility

See "Adapting a New Normal" on p.2.



Singer, Shy-Anne Bartlett, Nipigon song writer and artist, sang "Only the River Knows" with Elder, Ester Diablo at the Spirit Garden in Marina Park.

CLAY 2020/21

Article by Pastor Nancy Ringham, St. Michael's and All Angels, Thunder Bay.

WE ARE ALL ON A JOURNEY ... when the theme for CLAY 2020 was created, no one knew then, just how this statement would come to life in March, 2020, when we were living with the COVID-19 pandemic. Life has been altered in many ways, and including the planning for CLAY (Canadian Lutheran Anglican Youth) gathering planned for August 20 -23 in Calgary, Alberta. Very soon after the pandemic effects impacted Canadians, the CLAY National Planning Committee announced that CLAY "En Route" would be postponed until August 19-22, 2021. En Route is still scheduled to take place in the same city at SAIT (Southern Alberta Institute of Technology).

The Manitoba Northwestern Ontario Synod of ELCIC and the Diocese of Algoma hosted CLAY "Threads" in 2018 at Lakehead University in Thunder Bay, Ontario. There were several youth and adult leaders and volunteers par-

See "Youth Synod" on page 2.



“Youth Synod” continued from page 1.

ticipating from both Full Communion partners from Thunder Bay and others from MNO communities as well as communities within Algoma. For many Algoma youth, it was a first experience attending this gathering where youth come from across Canada wherever the Anglican and Evangelical Lutheran churches are found.

In anticipation of CLAY 2020, a team of 8 youth and 1 adult leader is registered, all from Anglican and Lutheran churches in Thunder Bay. This group of individuals and the leaders supporting their registration will come together in October, 2020 and begin the rally to continue fund raising and a re-commitment to being part of the 2021 team headed for CLAY. As we live through the COVID-19 restrictions, we are still affected by physical isolation and suspension of employment, physical school attendance, and all the specifics of En Route that we need to consider beforehand. That includes how we will travel, what will the costs be, and who wants to be part of the team come October?

It's a whole new event in many ways; we have the benefit of funds retained from CLAY 2018 and those raised by the participants in 2019. The campaign across the Diocese of Algoma begins now to raise the awareness among youth and youth leaders to consider attending En Route coming up in almost a year, in Calgary. In Thunder Bay, we made a decision to reconnect in late September and regroup. There is room for others to participate and we encourage you to take action through your prayers



‘Not For Sale’ MNO team from Thunder Bay Lutheran churches participated in the River and Forest Conservation Event in PEI.



The CLAY poster for 2020.

and communications in your parishes.

Youth Synod will resume as a Youth gathering of the diocese in 2021. CLAY En Route as a gathering has a higher cost per person for registration and transportation and therefore has appeal for a smaller group to participate. However, it is possible and even desirable to be



CLAY demonstrated their gratitude to the Diocese of Algoma.

part of a team representing the same area where CLAY 2018 was held.

Please consider how you are being called to participate in En Route 2021 in Calgary. Contact Rev. Nancy Ringham at 807-627-5667 or at ringham@baytel.net because you are looking for more information. Long may we journey together en route this path of pilgrims!



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“Adapting a New Normal” continued from page 1.

for human imperfections. Initiatives revealed as constructive to God's work need scaling up. Other opportunities, recently revealed and less defined, need exploration. Disruptions are opportunities to respond with new discernment and courageous choices. God will be doing a new thing; forget the past, there will be a new normal. Prayerfully, the food cupboard at Gathering Table will find that the world is not completely different from the per-pandemic experience. There will be continuity. Nevertheless, our pandemic time of discontinuity, traversed with faith will reveal an ‘afterlife’ that is to be joyfully engaged and celebrated.



Food Cupboard volunteers wear masks and gloves and are screened for health.



The Primate's World Relief
and Development Fund

THE ANGLICAN CHURCH OF CANADA



Love & Kindness

Article by Archbishop Anne Germond, Bishop of Algoma.

HOW DOES YOUR GARDEN GROW? The lockdown which sent us home in March also sent us down into our basements to haul out our gardening tools. Out into the yard we went and stood in silent wonder as new shoots emerged from the cold, white earth. We couldn't wait for the frost to leave the ground so we could put our hands deep into the soil to pull weeds, sow seeds, and tend to the new growth. As the COVID-19 corona virus spread like wildfire around the globe and worry filled our hearts, watching the earth come alive after the long winter gave us something to care for, hope for, and something to pour our energy into. A simple walk outdoors became an essential de-stresser in those anxiety ridden times.

The beautiful thing about nature is that there is constant change and rebirth with renewal happening every day. There was something new to discover in our gardens, reminding us of God's promise in Genesis. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

There is a 200 year old Burr Oak Tree in the garden at Bishophurst which is easily 300 ft. high - its sturdy branches reaching for the light, its roots deep beneath the earth taking in nutrient for further growth. Year after year, it has lived through the changing seasons, each year growing mightier. Its hidden rings have stories to tell of years of plenty and years of drought. Oh, if only the trees could talk.

Families who'd never gardened before built wooden beds and boxes and proudly posted pictures of their accomplishments on social media. I watched our neighbours on Simpson Street tending the small vegetable patch in their front yard with the tenderness of a parent fussing over a baby. Every morning they would be outside watering the new green shoots as they appeared in the box, picking off insects and teaching their children about the different vegetables with something new to point out each day. There is something quite lovely about watching children connect with nature - as they care for it they learn to love it as they love it they learn to protect it.

A couple of European Starlings built a nest in the eaves of the porch



Archbishop Anne's 94 year old mother, Nora, and Mollen her kind helper.

above us where we ate our lunch. For weeks Colin and I watched as the busy parents flitted back and forth tending to their wee babes. It was a full time job. Carrying worms in their mouths, they entered the nest to a chorus of chirping and within seconds were out again looking for the next worm. Such energy, such enthusiastic caring for their young. One day in June, there was silence from above and we realize with astonishment that the birds had flown the coop to make it on their own and without so much as a word of thanks for the free accommodation!

While those infected with the corona virus were trying to heal from it, the earth was healing us and doing its own healing. Scientists reported that with the reduction of air emissions and the absence of vehicular transportation and humans in city centres, rare species were coming out of hiding and the skies were clear. Deer were seen walking in the streets in Poland, wild turkeys found their way into a playground in California, and wild pigs from the countryside decided Paris would be a good place to visit. "The appearance of these animals ... shows us that the real intruders are humans." (Anju Ann Williams - Your Story Nature and Wildlife) Delhi, deemed to be the most polluted capital in the world saw a reduction of air pollution of about 82% during the lockdown.

Our care for creation is the reaffirmation of our baptismal promise to "Strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the earth." Interestingly, when this ninth ques-

tion of the covenant inquiry came into being at General Synod (2013) it was from families and young people and adults who wanted to know more about their role as co-stewards of creation. This season of COVID-19 is offering us the opportunity to do our part to ensure that through the work of our hands the earth continues to heal.

Speaking of caring for creation, this includes our care of one another, those who are made in the image and likeness of God. 'Caremongering' has been added to the lexicon of COVID-19, along with physical distancing. What started as an antidote to fear brought on by the worrisome headlines, simple acts of kindness began to spring up in neighbourhoods so people would know they were not alone. I heard story of how this unfolded in Algoma which did not surprise me a bit. We were simply being the baptized, serving Christ in all persons and loving our neighbours as ourselves.

One of the blessings of coronavirus in our family is the wonderful care my 94 year old mother, Nora, is receiving from her full time carer, Mollen (see photo). Mum lives in South Africa and during the early days of the lockdown was not allowed any visitors. Her mental and physical state declined rapidly from the social isolation and that changed within days of Mollen arriving. In order to care for my mother, Mollen needs to be away from her own family for weeks at a time. The Christian virtue of kindness is seen in acts of service which always look to the needs of another even though it might mean making sacrifices in their personal lives.

"Single act of kindness throws out roots in all directions, and the roots spring up and make new trees." (Amelia Earhart)

Unfortunately, in the midst of the pandemic there were also acts of unkindness. We watched the news in horror for 8 minutes and 46 seconds as a police officer stood with his foot on the neck of George Floyd until he lapsed into unconsciousness and died. "I can't breathe" and "Black Lives Matter" became the rallying cry as people of all classes and race, creed and colour marched in cities around the world to say as loudly as they could that Black Lives Matter.

Acts of racism, or sexism, or ageism, or homophobia, or transphobia, or Islamophobia, or anti-semitism are the opposite of caremongering and are not Christian virtues. These 'isms' have called me to examine my heart and find those places where the seeds of prejudice or hatred have found a corner to grow.

How does your inner garden grow?

Jesus says we will be known by our fruits (Matt. 7) and Paul goes on to tell us more about what those fruits look like as they grow in Christians. "By contrast the fruit of the spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control." (Gal. 5.22) Here Paul is simply echoing the reality that the nature of the tree is simply to bear fruit. For us it is to be the 'new creations' we already are in Jesus Christ. The evidence of the fruit of the Spirit is the inward reality of a heart 'abiding' in Christ. In John 15, Jesus uses the metaphor to show that the fruit is borne as a result of a relationship to the Vine. As we give our time and energy to practice abiding in the Vine, the Spirit will be set free to release its fruit.

In this way we become his disciples. Remain in the Vine and watch the fruit grow.

God willing, by the time you are reading these words the doors to our church buildings will have re-opened and we will once again be feasting on the Word and the Sacrament of Holy Communion. I pray that as you return you will be like God's faithful people in Psalm 126 as they made their way Je-

See "How Does Your Garden Grow?" p. 4



“How Does Your Garden Grow?” continued from page 3.

rusalem bearing the fruits of their harvest. “May those who sow in tears reap with shouts of joy. Those who go out weeping, bearing the seed for sowing, shall come home with shouts of joy, carrying their sheaves.” Our first communal act will be one of remembrance for those who have lost their lives and of gratitude for those who have helped us get through the last several months by their many acts of kindness.

Thank you for your forbearance



Archbishops Fred Hiltz and Anne Germond are both proponents of kindness.

over the last several months and thank you for abiding by the directives set out by the Ontario House of Bishops in the template “Loving our Neighbours” for the red stage or reopening. I realize that this meant that many who count on gathering for worship in the summertime only were unable to do that.

I’m grateful to the small working group under the leadership of Archdeacons Jay Koyle and Kelly Baetz who have prepared a document, specific to Algoma, detailing how we will re-enter our church build-

ings. Every item on the checklist is essential to ensure that we have mitigated as many of the risks as possible so that parishioners may enter without fear. Once again, patience will be needed as we adjust to the ‘new normal’ of parish life and continue with physical distancing, wearing masks, and washing hands frequently. We will get through this as we continue to walk together and act kindly towards one another.

May the peace and love of Christ dwell in your hearts and minds as we continue to walk in God’s ways.



The Ecclesiastical Province of Ontario

The Anglican Church of Canada

A Template for the Safe Reopening of Our Churches



June 17th, 2020

The Provincial House of Bishops has decided that our churches will not be reopening for in-person worship until at least September. This decision was made in consultation with public health experts as well as our diocesan executive officers and chancellors, with the well-being and safety of all our parishioners and the communities we serve uppermost in our hearts and minds.

As we contemplate reopening safely, we offer a common template for Anglican dioceses in the Ecclesiastical Province of Ontario, to be adapted locally as pandemic conditions in our communities warrant the safe reopening of our church buildings.

We recognize that a decision to move forward from one stage to another, or back to an earlier stage, will be affected by the course of the pandemic, which is dynamic; and that subsequent waves are possible, along with regional variations.

As things unfold, the bishops will meet and consult regularly and will seek counsel from our advising epidemiologists: The Reverend Michael Garner (Public Health), Dr. Rob James (Consultant), and Dr. Bill Gardner (Research).

The enclosed template is unanimously endorsed by the Provincial House of Bishops:

The Most Reverend Anne Germond
The Most Reverend Fred Hiltz
The Right Reverend Michael Oulton
The Right Reverend Susan Bell
The Right Reverend Andrew Asbil
The Right Reverend Dr. Todd Townshend
The Right Reverend Shane Parker
The Right Reverend Peter Fenty
The Right Reverend Riscylla Shaw
The Right Reverend Kevin Robertson
The Right Reverend Jenny Andison





Loving Our Neighbours

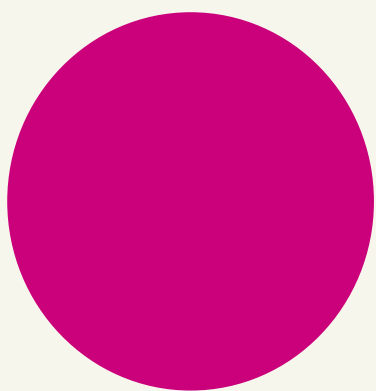
The Ecclesiastical Province of Ontario



A Template for the Safe Reopening of Our Churches

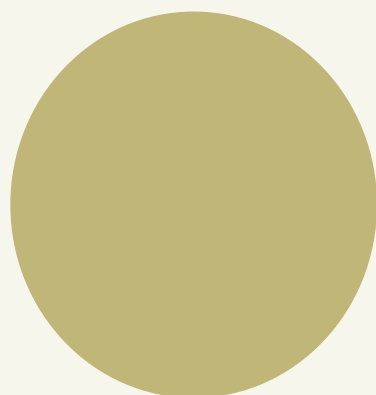
All directives of the Government of Ontario (and Quebec where applicable) and local public health authorities must be followed at all times, including the following foundational pandemic hygiene guidance: washing hands often; staying home if feeling ill; practising physical distancing and where not possible, wearing a face covering.

During all stages, public health directives and diocesan guidelines must be followed and rigorous deep cleaning and disinfecting must happen on a regular basis. Where discrepancies exist between local, provincial, diocesan guidelines and the template below, the more restrictive guideline should be followed.



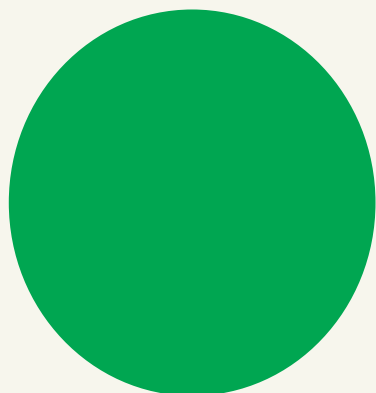
RED STAGE:

- Corporate worship continues to be livestreamed or pre-recorded and made available online.
- Small weddings, funerals and emergency baptisms are permitted.
- One on one, in-person essential pastoral care by clergy and pastoral visits are permitted.
- Offices may reopen for staff and lay readers where physical distancing is possible.
- Small meetings may occur where physical distancing is possible; online options are preferred whenever possible.
- Vital food security and community ministries to vulnerable populations are permitted to operate, with appropriate diocesan/local public health approval.
- Church buildings are closed to the public, except in circumstances where tenants or licensees are permitted to operate according to provincial, local, and diocesan guidelines.
- Food and beverages are not to be served or shared.



AMBER STAGE:

- Corporate worship may be conducted in-person; the wearing of face coverings is strongly encouraged, unless contraindicated:
- The Eucharist may be celebrated, with distribution of the bread only
- Singing by soloists or small ensemble/small choir may be permitted with appropriate physical distancing. No congregational singing.
- The peace will be shared using non-contact gestures from pews.
- On-line services continue to be offered in addition to in-person worship.
- Larger in-person meetings may resume where physical distancing is possible.
- Food and beverages are not to be served or shared at coffee hours, meetings, pot lucks.
- Routine pastoral care visits may resume, observing heightened hygiene practices.



GREEN STAGE:

- Corporate worship continues to be conducted in-person:
- The Eucharist may be celebrated, with communion in both kinds (no intinction).
- Choir and congregational singing fully resumes.
- The sharing of the peace and other liturgical practices resume with modifications.
- Online services may continue as an extension of our worship life.
- Meetings, coffee hours, hall rentals, and social fundraising events may resume.



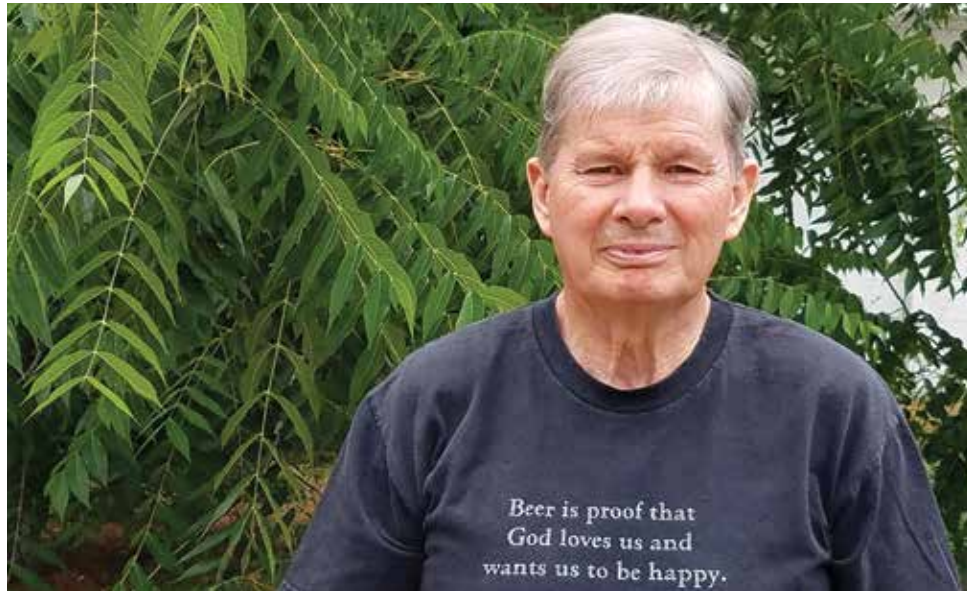
It's All Made in Heaven

Article by The Reverend Canon Bob Elkin

ALL THE GREAT RELIGIONS of the world allow for the working of a Divine Power in their beliefs, often expressed in short, pithy, faith statements. Zen Buddhism claims: "When the student is ready the teacher appears," while Christianity states, "For everything there is a season and a time for every purpose under heaven." Before I went into the church, I thought, "Twenty-four hours in a day and twenty-four beer in a case captured things beautifully but then I got ordained and my wife suggested that I might want to find something a little more religious and classy to represent myself to the world. A long and thoughtful reflection for the perfect balance between the earthly and the divine yielded: "Beer is proof that God loves us and wants us to be happy." It's a quote from **Bob and Doug** that marries life and theology as only those two can!

I'm always amazed to encounter publicly religious people who seem to be trying to live only in the divine. They wouldn't say 'you know what' if they had a mouthful of it and are seemingly oblivious to much that is beautiful in the world. When I was at seminary we took some classes at St. Peter's Roman Catholic Seminary when we passed a beautiful woman who was headed in the other direction. We Anglicans couldn't resist teasing them by saying, "Wife, wife, wife!" and their instant response of "Housekeeper, housekeeper, housekeeper!" cracked me up. I appreciate beautiful sunsets, stunning views, and attractive people and things and it was plain that they did too. It's not about temptation and falling into sin ... it's about appreciating what God has made.

God works everywhere in the world, not just in the places we've built and set aside for him. Before I went to seminary, I drove a city bus in Thunder Bay. One evening, driving a rowdy, packed bus coming from the college, I picked up a man I knew well who was mentally challenged and not very outgoing. He was coming from his life-skills class where he was learning about finances, and social norms, and human sexuality. He



Bob Elkin is a beer aficionado as well as having other admirable traits.

climbed on the bus, stared back at the crowd of students, dropped in his fare and in his booming, loud voice informed me: "Well bob, I just had my second lesson in intercourse." The bus instantly went dead silent and I waited for the laughter and stupid comments to start but nobody said a thing. We rode a few stops down to where he lived, he got off the bus and waved goodbye as I pulled away. The bus was still absolutely quiet until somebody giggled and the place went up! They roared, as did I and I had to pull to the curb to wipe the tears from my eyes before I could drive on. Nobody had wanted to embarrass him or hurt him so they hadn't reacted until he left. It showed kindness where I hadn't expected kindness and I believe it showed God without a religious word ever being spoken. God isn't only in those moments of course. I remember being chaplain to a family in hospital grouped around the bed of their loved one who was dying. We said prayers; I did an anointing; we sat and talked and later that afternoon with us all gathered around him the man died. As I walked across the parking lot to my car later that day I realized just how powerful God's presence had been with us that afternoon and I felt like dancing! God made it all and he's present in it all and he wants us to be there with him in it all too. I'll finish today with a tongue in cheek story that I think says it all.

THE CREATION STORY ... IF IT HAPPENED TODAY.

In the beginning God created

the Heaven and the Earth. After creating Heaven and Earth, God was faced with a lawsuit for failure to secure planning permission. At the hearing, he was asked why he began his earthly project in the first place. His reply that he just liked to be creative was ruled frivolous and out of order.

Then God said: "Let there be light" and immediately the officials demanded to know how the light would be made. Would there be strip mining? What about thermal pollution? God explained that the light would come from a huge ball of fire. He was granted provisional permission to make light, on condition that no environmentally damaging smoke would result from the ball of fire; that he would obtain a building permit; and that, in order to conserve energy, he would have the light out half of the time. God agreed and said he would call the light 'day' and the darkness 'night.' The of-

ficials replied that they were not interested in semantics.

God said: "Let the earth bring forth green plants with many seeds." The officials agreed so long as native seed was used.

Then God said: "Let the waters bring forth creeping creatures having life; and the fowl that may fly over the earth." The officials pointed out that this would require approval from other authorities, such as the Kingdom's Department of Game and Fisheries and the Heavenly Wildlife Federation.

But everything looked on course until God said he wanted to complete the project in six days. Officials said that was impossible as it would take at least six months to review the application, and after that there would need to be a public hearing, which could take another year to arrange.

And at that point, God created Hell!



Tribute to Bain Peever, 1937-2020

Eulogy written and delivered by Bishop Tom Corston, Retired.

WE ARE HERE TODAY to pay our tribute and our respect to Bain Peever, a man of God, our brother, a priest of the Church of long standing, a friend. Tomorrow when all the words have been spoken, when all the songs have been sung, Bain's remains will be committed into the loving hands of the God whom he served bringing an end to the final chapter of his earthy life.

But it will not be the end of his story because the memory of his life and the influence of his life remains. Because Bain committed his life to God and the work of God, he was energized by a power greater than this natural world understands.

Bain's ministry in the Anglican Church has taken on many twists and turns over the years depending on where God called him to go. His ministry started here in the early 1960's in the parish that became his home, then at St. Luke's Cathedral in Sault Ste. Marie before moving east as the Director of Christian Education and Youth Ministry in Newfoundland and Labrador, then to Kingston, Ontario where he broke ice in a new ministry as Program Director for the diocese. To honour Bain for his innovative and selfless service he was named a canon of the diocese. In the 1980's, Bain became the Incumbent of Trinity Anglican Church in Cornwall and following almost a decade there moved west to take up pastoral ministry at St. John the Evangelist Church in London, Ontario. Bain was honoured again when he was named Canon of the Diocese of Huron. After all of that busy and varied ministry, Bain decided that it was time to retire from full-time ministry and he returned to his first love, Manitoulin Island.

It was not long before Bain made his sometimes larger-than-life presence known in the area and in the local island churches. It was not an easy adjustment for Bain as he struggled with the illness and passing of his beloved Dale shortly after moving. Alan's passing was hard as well and threatened to derail him. Faith, family, and friends ministered to him in the difficult time and eventually Bain again took up his ministry. In 2011, he married Lynda and together they continued



Bain Peever, 1937-2020

to share in ministry on Manitoulin Island.

Bain was invited to come out of his retirement to be the Incumbent of the congregations of St. Paul's, Manitowaning, St. John's in South Baymouth, and St. Francis of Assisi in Mindemoya - a ministry he loved thoroughly. That's when most of us in the Sudbury-Manitoulin Deanery got to know Bain better. Bain was a committed participant in our area meetings and gatherings. The only time Bain refused to attend was during the annual deer hunt! All of us are grateful for Bain's friendship and mentorship, and his encouragement when we needed it. He was always the fun of our annual Christmas party as our Santa and we always enjoyed his and Lynda's hospitality at our annual barbeques on the deck of his beautiful home. Bain was never afraid to express his challenging views on numerous topics; he was always trying to get us, his colleagues, to expand our thinking! We will miss his humour and his infective joy at life itself.

We are here, as well, to offer our support to you who are Bain's family. We who feel a call to ministry know that it cannot be accomplished without the willing support of family. To Bain's family, we his colleagues, thank you for sharing him with us and for your support of him. You are blessed indeed for your loving support of him throughout his varied ministries. You gave to all of us a great gift in Bain's friendship and service and we are so very grateful to you.

Bain's life can be compared to a wave rolling toward the shore.

Imagine, if you will, that you are standing on the shore, watching the waves come in. At a certain point, you notice one particular wave which is yet a long way out. Tall and majestic, it stands out from the others, by reason of its power and beauty.

It is intimidating too and is capable of carrying enormous weights on its crested back.

You watch it roll forward, driven on by the wind, pulled by the invisible force of the moon. As it moves forward, bits of it begin to spin off. As it nears the shore, it gathers all its resources together and raises to a great height. Then it touches the bottom and topples over, spilling out its contents down to the very last drop. These rush forward towards us with much hissing and seething to deliver us its last drop at your feet.

It has exhausted itself completely. It has given itself away completely. It has spent itself utterly. Then, having gently caressed the sand at your feet, it begins to withdraw. Its work done, slowly and without fuss, it ebbs away. It slips back to join the great ocean from which it came. There will be a reassembling in some new combination of molecules and droplets and on another day it will be washed up on another shore.

So it is when one dies. Once they were strong and healthy, laden with human freight. But, at some point they go over the top and a decline sets in. Finally, the shore of death loomed up ahead. But that is all right for their work is done. They have given themselves away completely. They have nothing left. They withdraw gently from us to return to the Source of their being, there to be reassembled in a new and permanent manner when death delivers them to eternity's shore.



Hope Bear is taking COVID-19 very seriously. Lots of physical distancing and staying at home.

ANGLICAN
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BAIN PEEVER

As remembered by his sister, Dawn Clarke

Memories are precious and even more so when they are shared and so I would like to share one of my favourite memories of my big brother, Bain.

In North Bay, we lived in an older home on Fisher Street which had an L-shaped veranda. In the summer, it was covered in ivy which offered a great deal of privacy for Bain and his friends.

As an eight year old, I loved to hide in the corner and spy on them. It seemed as if his friends were always there and it was later I realized Bain made friends with everyone, so ultimately he was always surrounded by friends whom he loved.

As a young teenager his life was full. If he wasn't in school, or on the verandah, or playing the bugle with the army cadets or delivering newspapers for the Nugget, he was at church, singing in the choir, being a server or meeting with the AYPG group.

One day he told me he was going to be an RCMP officer and I was so proud but a short while later he told me he had changed his mind. He was going to be an Anglican priest. He had tried to think of a way he could combine the two but he had drawn a blank.

I tried to get him to change his mind. I mean, priests don't ride horses or have snazzy red uniforms. But Bain was adamant. He was going to be a priest. His face almost glowed when he talked about his decision.

God had called him and Bain said, "Here I am Lord."

Today, on eternity's shore, Bain Peever now stands in the nearer presence of the Saviour, Jesus, whom he served so well and faithfully. "Well done, good and faithful servant." Praise God!



I Wonder What?

Article by The Venerable Jay Koyle, Diocesan Archdeacon, Diocese of Algoma.

I LOVE THE EPISODE IN Luke's Gospel when, during the early days of his ministry, Jesus takes the train back home to Nazareth. He's accepted an invitation to be guest preacher in the place where he's learned his Bible and been taught to pray.

I wonder what the people are expecting that day as they gather for worship. Perhaps a few are filled with anticipation because they've heard Joseph and Mary's boy will be climbing into the pulpit. Some may have no idea he'll be there; they hadn't noticed it in the bulletin the week before. For others, their expectations are not calibrated to the synagogue at all, perhaps distracted by matters of home or work, partisan politics or pocket book.

Yet, even as they settle into their pews and spot who is seated in the preacher's chair, I wonder what they are expecting.

The lectionary of the day features some of the most inspiring words in Scripture, words well known to those assembled. "The Spirit of the Lord is upon me," Jesus begins, "because God has anointed me to bring good news to the poor, proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free and proclaim the Jubilee, the year of the Lord's favour."

Jesus' delivery of those words is one of the most eloquent renditions every savoured by the human ear. When he finishes, hungry hearts fix upon him as he launches into his sermon. "This very day," he announces, "what you've just heard has been fulfilled in your hearing."

Luke paints a picture of a congregation gathered to hear a word proclaimed. He makes it clear that the herald in their midst is not just a hometown boy who 'made good.' Standing among them is the One



Archdeacon Jay Koyle and Canon Patricia Dorland enjoyed discussing matters of faith.

anointed by God as the longed-for bearer of liberation, for a people, a world, even creation itself.

The third Evangelist does not offer this clip as some historical curiosity. Luke want Christians to know that, whenever they gather in word and sacrament, whether they know it or not, whether they receive him or not, God's anointed One stands in their midst proclaiming deliverance to the degraded, illumination for darkened eyes, and the emancipation of all pressed down by the heavy thumb of injustice. As the proclamation sounds, it is fulfilled in their hearing.

I wonder if that was the expectation of anyone showing up at Nazareth's synagogue. I wonder, too, if that is the expectation of anyone sliding into church pews each Sunday. Do we expect the Risen Lord to enter our midst, perhaps to be already there, his the shepherd's voice summoning us together by name in the first place? I wonder if we expect God's anointed to speak, his word being fulfilled in our individual lives, our shared life

as church, even the life of the world around us.

It is a radical claim we make when a lector closes a scripture reading saying, "The word of the Lord," and we respond, "Thanks be to God." We are not simply referencing text inked on printed page. We name as momentous event the sounding of God's word.

The same is true in the risky petition prayed by preachers, "May the words of my mouth be acceptable to you, O God, our rock," or the summons to the storied Great Thanksgiving: "Let us give thanks." "It is right to give our thanks and praise." We name as momentous event the sounding of God's word.

The Hebrew term for 'word' can also mean 'event,' particularly an important or significant event. The word that God issues, fulfilling what God intends, is an event. The Word made flesh in Jesus Christ is an event. This is the word that sounds in our naves and sanctuaries, and in faithful lives, too.

It is easy to miss the significance



The Crest of St. Luke's Anglican Cathedral, Sault, St. Marie, ON.

of the words uttered and heard in liturgy. We can treat them so casually as speakers and listeners. Yet, after all my years as a preacher and leader of prayer, I am surprised how often a scripture passage proclaimed with conviction, a stirring sermon, or a prayer said or sung with care still cuts to my core, releasing a torrent of tears springing from a well of belief within deeper than I realized, shaping me in the life that is Christ.

You see, the One who changed chaos into creation with a word, "Let there be light"; sent a paralyzed man dancing down the road in praise, "Take up your mat and walk," transformed bread and wine with a word, "This is my Body;" turned a grief-stricken woman into the first Christian preacher simply by speaking her name, "Mary;" and recreated shivering disciples into a force set loose to change the world: "Peace be with you" is the One who stands in our midst today and speaks his word, and this word is fulfilled in our hearing.



The Reverend Claire Miller brings the word of God to young people during a Children's Service held at Holy Trinity Anglican Church in Sault Ste. Marie.



The Music Ministers augment the Word with music during the Children's Service held at Holy Trinity Anglican Church in Sault, Ste. Marie.

Giving A Helping Hand

Article by The Venerable Marie Loewen, Anglican Foundation Representative.

THE DECISION TO CLOSE the Northern Lights church hall was wrenching. The building had not only housed Sunday School, church suppers, and coffee hours but also it had become a centre for outreach into the community with events like dinners for students of the local college. The people in this small Northern Ontario community had come to depend on this building as a place to gather for many activities.

The 'temporary' building was brought in during the first part of the last century to supplement the facilities of a church with no kitchen and limited bathroom facilities. It was now many decades past its expected life. Despite the careful attempts at upkeep, mold and mice made it unsafe. The space was small and although the parish had been very creative in finding 'work arounds' for its defects, it was completely inadequate to meet the needs of the Parish of Northern Lights. Replacing this building had long been the dream of the people gathered to worship in the delightful town of Hailey-



Val Patterson, The Venerable Marie Loewen, Archbishop Anne, and The Reverend Sherry de Jonge were all delighted with the support which they received from The Anglican Foundation of Canada.

bury. They saw the possibility of an accessible modern building, full of light and activity as a centre of their parish life, outreach, and service to the community.

Sacrificial giving, 'sweat equity', and tireless efforts in fund-raising

gave hope that this vision might actually become a reality. The Anglican Foundation of Canada believed in the vision and the people and partnered with them.

On a cool, windy day, the beautiful building, perched on one of the

highest points in town, was dedicated and became a literal 'light on the hill'. It is the only accessible, non-municipal public building in the area and has become a centre for activities of the community as well as the parish. The Anglican Foundation of Canada is delighted to know that the contributions of God's people all over our country have helped make this possible. The building is filled with light, laughter, and the love of God's people. Individual people and parishes, who have a vision for the advancement of God's work in the world, have gathered together under the auspices of the Anglican Foundation of Canada and, for the people of Northern Lights Parish, it has made a huge difference in their ability to continue the good work that God has given them to do.

The people of the Church of the Ascension in Sudbury are very aware of the difference having an accessible building as well. The Anglican Foundation of Canada has partnered with them to create a barrier free entrance to their church building. Watch for the next issue of the Algoma Anglican for their story.

Supporting A Hospice

Article by Corbett Smith, St. James the Apostle, Port Carling.

ST. JAMES THE APOSTLE ANGLICAN CHURCH in Port Carling has wrapped up another successful mini concert series in 2019, raising \$3,503.00 in support of Andy's House/Hospice, Muskoka.

The first concert in the series held on August 21st, 2019 featured the Baker's Dozen from Orrville. The folks in attendance were treated to a mix of oldies and pop/rock favourites with audience sing along participation strongly encouraged. After the concert there was a meet and greet time over coffee, tea, and freshly baked goodies.

On October 20th, 2019, the second concert in the series hosted the Muskoka Menfolk with a great mix of country and folk tunes. Audience sing along participation was encouraged again with the awesome sounds of the guitars, banjo, mandolin, and keyboard in perfect harmony. The intermission gave everyone a chance to grab a coffee and a snack and chat with the performers in an informal setting.

November 17th, 2019, was the third and final concert for the sea-





St. James the Apostle Anglican Church has hosted a series of concerts in support of Andy's House/Hospice in Muskoka.

son named, "Harmony for Hope 3." This concert had a great mix of performers starting with the mellow tones of 2/4 time, a barber shop quartet from Huntsville. They were followed up by a returning group, the Baker's Dozen from Orrville, who once again had the audience singing along to some oldies/pop favourites with lots of smiles and laughs thrown in there too. After an


intermission, the Whispering River Orchestra from Parry Sound performed a variety of classical pieces that resonated so perfectly in this century old wooden church. For the grand finale, the orchestra concluded with everyone in attendance singing Christmas carols accompanied by the orchestra.

Many thanks go out to the performers and organizers, the bakers

and servers, set-up/clean-up decorating crews, and especially to all those that attended and contributed to the concert series with all the proceeds going to support Andy's House in Port Carling.



You don't have to wait until Christmas to give a gift that will make a difference right here in Canada


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Mission to Seafarers

Article by The Reverend Canon Ed Swayze, Diocese of Algoma.

AS THE CHURCH LOOKS towards its future in mission and ministry, exploring partnerships with various organizations may be a way forward for the church. For partnerships to be successful the church will need to satisfy its partner's agenda without sacrificing its own. In this article, I would like to reflect on what I have learned in my work as a chaplain with respect to working in partnership.

In the work of the Mission to Seafarers, we bring an agenda of meeting the spiritual, moral and physical needs of seafarers and in doing so, demonstrate the love of Christ. Some seafarers share a Christian faith: Roman Catholic, Ukrainian Catholic, Greek Orthodox; other seafarers are Muslim, Hindu; and some have no faith. The practical things we do are: transport them into the city for shopping; talk with them; sell them SIM cards; give them Christmas gift bags; connect them with clergy from their faith group; and help out in other ways as needed. Over the years, seafarers have expressed appreciation to me regarding what the mission does for them.

In the world of shipping, there are those who support our efforts and those who may not or have little interest. This latter group may see the church as a nuisance rather than a partner, not valuing the contribution that the Mission could make.

The agenda of the shipping industry is to deliver a product on time, at the least cost and with no damage to the cargo or vessel. The industry wants to avoid a ship being idle; a ship at anchor costs money as does one that is delayed because of issues with the crew. A happy ship is one where morale is good; the crew work effectively; safety is promoted and accidents are minimized; and crew retention is fostered. Crew retention minimizes costs such as training and crew change.

To successfully conduct its ministry and mission, the Mission ought to appreciate the agenda of the shipping industry while not compromising its own agenda. The Mission needs to be aware that cargo operations have priority; that following port and/or facility rules and safety policies is necessary. Failure to do this may deny Mission's personnel access to a



The Master of the M/V Federal Bering along with several crew members and shipping industry personnel posed for this photo. The picture illustrates the people whom the Mission to Seafarers works with to deliver port ministry.

port facility or a ship. The practical things that the Mission does supports a happy ship and, in an unhappy ship, ministers to the crew.

Building a ministry of presence is important. It is ministry in and of itself and it lays the foundation to do further ministry. This is an idea that the Royal Canadian Chaplain Service trains its chaplains to follow. It applies nonetheless in port ministry. To have a successful ministry of presence, one needs to learn the culture and language of shipping and know the people who work in the industry. Relationships that are built become the foundation of ministry; reputation and trust mean a lot.

When the Mission supports the shipping industry, it encourages the shipping industry to enable the work of the Mission and those in the industry who believe in what the Mission is doing to support and fund it.

For the Mission to succeed at its agenda, it needs to know its own agenda well and follow it. Developing a clear statement of goals helps it stay on track. The whole of the Mission needs to be onboard: the chaplain, the Board of Directors, and the volunteers. Using the knowledge of its purpose and communicating it to the community that supports it helps the Mission stay on course because the community will keep it accountable (deny funding).

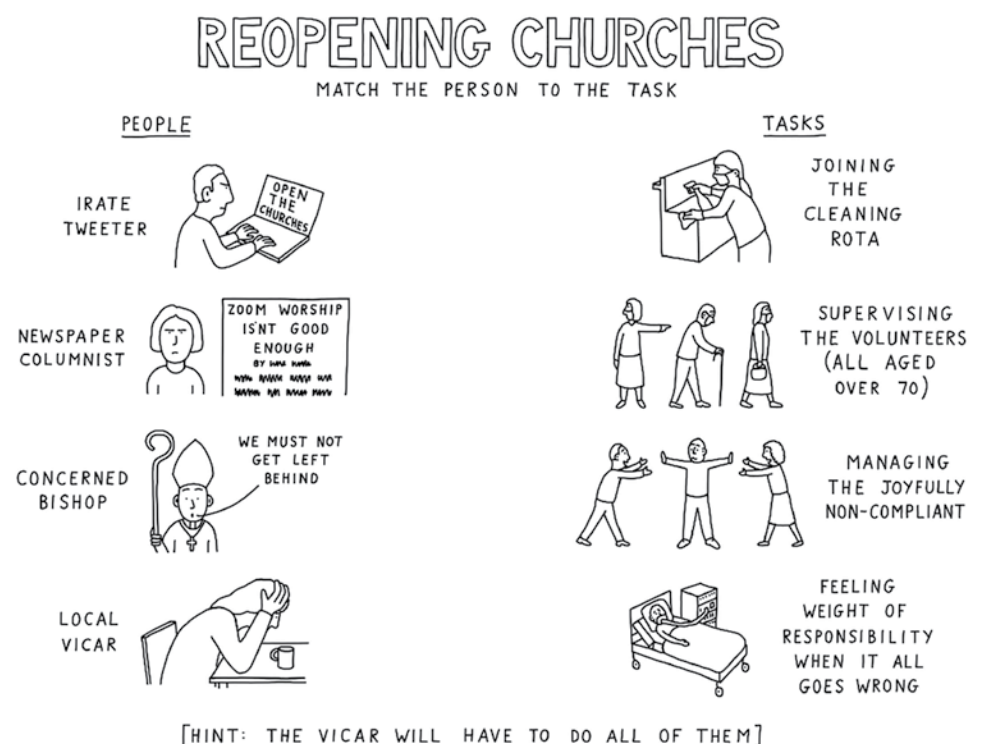
The Mission, as a part of the church, ought to be grounded in the conviction that in serving strangers, the seafarers, one is serving

Christ. Maintaining religious and spiritual practises is important as the strength of the church comes from following Jesus. I say the daily office regularly and because I am a parish priest, preparing a weekly sermon encourages me to study the scriptures. At the Seafarers' Centre a Eucharist and lunch are offered once a month to help a portion of the Mission's community remain spiritually grounded. We encourage people to pray for seafarers and those who minister to them.

So to sum up, to foster partnerships, on one hand the church ought to understand the culture of its partner and how to understand its own mission; clearly defining it and communicating it throughout its organization and the church needs to stay grounded in Christ so that it is seen to be following His teaching and example.

The Mission to Seafarers works in partnership with the shipping industry but the principles that I have outlined apply with our other partners such as the Roman Catholic Church. These principles also apply in other chaplaincies: military, hospital, education, and corrections. There may even be opportunities for parish churches to build partnerships within their local community using these principles.

The Reverend Canon Ed Swayze has been chaplain to the Mission to Seafarers: Port of Thunder Bay and the pastor at St. Stephen the Martyr Anglican Church since 1994. He also served a term as the Acting Regional Director for Mission to Seafarers: Canada. He has been Canadian Armed Forces chaplain at HMCS GRIFFON since 1996 and holds an appointment as Staff Officer to the RCN Command Chaplain.



Share in the Creation

Article by The Venerable Jay Koyle, Diocesan Archdeacon, Diocese of Algoma.

THERE IS A STORY about the great English architect, Christopher Wren, visiting his London masterpiece, St. Paul's Cathedral, during the early days of its construction. Moving about incognito, he asked some of the workers what they were doing. One reported he was mixing sand, lime, and water to make mortar. Another said he was earning ten shillings a day cutting stone. However, a third worker, when asked, raised his eyes to the space where the mighty edifice would one day stand and exclaimed, "I am part of Sir Christopher Wren's grand work of building one of the world's greatest cathedrals."

A lofty vision, to be sure! Yet, I am persuaded this worker perceived a truth undetected by the first two. After all, in hindsight it is clear: this lowly labourer did share in the creation of a structure that has stood for generations as a sign of hope, testifying to the glory of God.

The acuity of vision evident in that humble worker is one of the truest marks of the vibrant, expectant church. From the church's infancy, faithful Christians have aimed their sights to time's horizon; perceived the outline of God's promises fulfilled, and discerned themselves as somehow caught up in that reality.

The liturgy matrix of word, bath, table, and time aims to quicken such insight, "re-storying" us in the narrative of the gospel and our identity as Body of Christ, a people allowing its life to be shaped by God's promised tomorrow.

Against narratives claiming profit and economic growth guarantee



Archdeacon Jay Koyle is frequently involved in helping clergy and lay readers to improve their professional skills.

wellbeing, consumerism guarantees happiness and the good life, and military might best ensures peace, the liturgy exists to unveil a different, truer reality. Our living heritage of stories and metaphors, objects and symbols, gestures and actions, quickens our memory, a memory recalling not only the past but also the promised future of God, already taking shape in the present.

Consider the Proclamation the Word. This movement in common worship is more than instruction, the dissemination of religious information. The Scriptures are the written memory of the Church and our sense of identity and vocation is shaped when biblical text is proclaimed and preached.

As the late Mark Searle observed, "The assembly, remembering Christ in a profound act of recollection, discovers its own mystery, its iden-

tity as the body of Christ in the world, continuing his surrender to God and to the work of God until the end of time....."

In the Proclamation of the Word, we are told the story of who we are in Christ through scripture and sermon. Then in the Prayers of the People, we tell God the story of our world, claiming the gospel's promises for that world. Finally, before turning to the Table, we seal our prayers by embodying the Story through a gesture of peace. We are being 're-storied' in our identity as Body of Christ, a people allowing its life to be shaped by God's promised tomorrow. This ritual formation is vital, especially for those of our number who might easily be counted among those who have no hope.

Black preacher Peter Gomes was once asked by a white sociologist friend why those in African-Amer-

ican churches, who knew so little reason to be happy in the U.S. experience, sang so much. Was it a form of diversion, self-induced ecstasy to kill the throb of a deadening Existence?

Gomes concluded that his friend had read too much sociology and not nearly enough theology, particularly the Bible. He replied that Black American Christians did not sing to irrigate their sorrows or sublimate their fears. They sang because of what they had discovered and knew to be true. They sang because though their existence might be bound hand and foot to a world where there was little that made for gladness, they knew they "had title to a mansion on high," and that knowledge was "so delicious, so absolute, and so paradoxical" that they had to sing about it. The joy with which they sang did not make sense of reality; it transcended and overwhelmed what passed for reality. (Peter J. Gomes, *The Good Book* pp. 240-241)

There are those among us who esteem worship as little more than getting 'topped up' to make it through the week ahead. There are others who cling to the nostalgia of a past that never existed, or treat worship as a forum to do little more than express their creativity, or simply see what they do as a duty to be performed.

My prayer for you, dear reader, is that in the liturgy you will raise your sights to time's horizon and, as Lesslie Newbiggin would say, see yourself, together with all your siblings in Christ, as a sign, foretaste, and instrument of God's Kingdom, somehow caught up in the grand work by the architect of all that was, and is, and ever shall be.

Corston Retires from Sudbury's Epiphany

tired.

Article by Bishop Tom Corston, Retired.

ON SUNDAY, JULY 12TH, Bishop Tom Corston, former Bishop of Moosonee, retired from full-time ministry as Interim Rector of Sudbury's Church of the Epiphany. While pandemic restrictions did not allow the congregation to gather for Corston's final Sunday, a small group, including Archbishop Anne Germond, participated in video-taping the weekly service, which has been done since the COVID-19 pandemic closed our churches. Following the taping, the Archbishop paid tribute and various gifts were



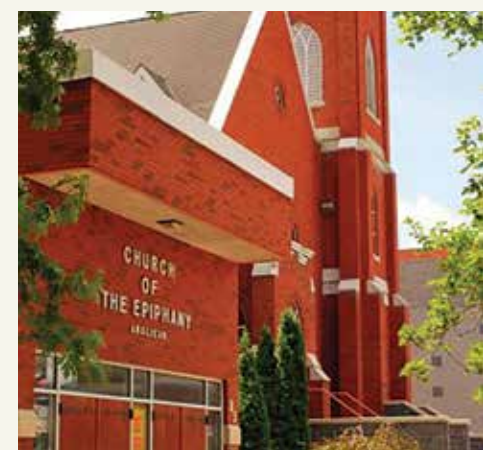
Ruth and Tom Corston

presented. It was a small but notable celebration of Bishop Tom and Ruth's ministry and friendship.

The Corstons came to the Epiphany in the spring of 1998 when Tom became Rector, a position he held for twelve years. In April of 2010 he was elected as Ninth Bishop of the Diocese of Moosonee and moved to Timmins, retiring in 2014, though he returned north in a part-time ministry as Assistant Bishop until December, 2019.

In September, 22016, he was invited back to the Epiphany as 'Interim Rector' (part time) in what

was thought to be a short term appointment. After four years as 'Interim Rector', Archbishop Anne Germond has been able to appoint a new Rector for the Epiphany.





DIOCESAN CHURCHES: This is a pen and ink sketch of The Church of the Redeemer, Rosseau. This is one of a series of church drawings by built heritage specialist and artist, Nicky Alexander. Follow on Facebook or Instagram @na.drawingstudio



Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, participated in the 'Bear Pit.'



Archbishop Anne Germond, Bishop of Algoma, also participated in the 'Bear Pit.'

Delayed, Not Forgotten!

Article by The Venerable Jay Koyle, Diocesan Archdeacon, Diocese of Algoma.

LIKE MANY ANNUAL highlights in the life of the Church, Algoma's Youth Synod was unable to convene this year in early July at Camp Manitou, south of Espanola. Yet, rather than simply lament the pandemic-prompted postponement, Youth Synod decided to go online.

The sessions, scattered throughout the summer, launched with an Episcopal Extravaganza, a double of bishops called, "The Purple Power House x 2."

On Sunday, July 12th, Bishop Geoff Woodcraft of the Diocese of Rupert's Land, who served for many years as a priest in Algoma, addressed the need for Guaranteed Basic Income (GBI) in Canada, sharing the stories and statistics in a way that informed and inspired. His session not only dispelled many misunderstandings about Guaranteed Basic Income but also rooted the church's advocacy for such a measure in our identity and vocation as the Body of



Archbishop Anne participated in the 'Bear Pit' with the diocesan youth who attended Algoma's Youth Synod last year; many want to do so again.

Christ.

Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, and Algoma's own Archbishop Anne Germond were scheduled for the following week, finding themselves thrown into the traditional

'Bear Pit' of Youth Synod, a time in which pretty much any question from the youth is fair game.

At the time of writing, a few speakers remained to be finalized. However, confirmed were sessions by Mitch Case of the Metis Nation of Ontario;



Bishop Geoff Woodcraft, Diocese of Rupert's Land, brought the concept of Guaranteed Basic Income to everyone's attention.

Jesslynn Emms and Jay Koyle leading participants in an unique and enlightening trek through the Gospels; something like a trivia/games night, and a tribute to the graduates of 2020.

While there may be no mountain climbing or mosquitoes, no canoeing, hugs, or polar bear dips online, the fun and faith-sharing characteristic of Youth Synod carries on!

