

ALGOMA ANGLICAN

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The cleanup crew at St. Paul's, Thunder Bay: 'If it weren't for the masks you would see all the smiles on people's faces as they anticipate the September 6th re-opening.'



New 'barrier free access' doors are open at the Church of the Ascension in Sudbury.

OPEN

Article by Archdeacon Deborah Kraft,
St. Paul's Anglican Church, Thunder Bay.

WHEN YOU READ this article, my prayer is that our churches will have all opened safely and have remained open. My prayer is that a second wave has not closed us down!

St. Paul's in Thunder Bay re-opened our doors for worship on September 6th. We started with two morning services on that Sunday and added a third weekend service on Saturdays at 5:00 p.m.

We, like you, took the "Diocese of Algoma Amber Protocols for Re-opening" seriously and had planned meetings, a preparation meeting and a 'let's give it a try' meeting.

We posted signs in English as well as in Cree on our church doors and thought hard about how people enter and exit the church. The challenges were about how to maintain social distancing in the pews and still let families and people in the same bubble sit together. We sanitize the pews and the washrooms between services using diluted bleach on all sur-



Advisory Board member, Paul Malench, worked hard to prepare for the church re-opening.

faces except for wood and diluted Pine-Sol safely on the wood. Some parishes in our Deanery of Thunder Bay North Shore are using disinfectant sprayers.

So far, we have experienced many blessings. It is a joy for me to preach to more people than my husband, who helped at all the services during the 'red stage,' and two videographers. Seeing Christ in the eyes of people in the



A sign of the times and for the times we live in.

pews (no longer the whole face due to mandatory wearing of masks), gives me warmth and meaning in the community. It is a joy to offer the body of Christ to people coming forward at communion. Their eyes of gratitude and grace bless me each and every week.

We have new live-streaming equipment and two of our three weekly services are available ev-

See "Highs & Lows" on p.2.

Accessible

Article by Archdeacon Marie Loewen,
Church of the Ascension, Sudbury.

THIS YEAR THE CHURCH OF THE ASCENSION, Sudbury's building will be 62 years old. The Church of the Ascension has a pretty amazing building as it has largely been built and maintained by the parishioners over the last 62 years into the space that it is today. Last year, the leadership of the parish knew that it had two very large building projects that needed to be dealt with, the roof needed to be fixed as it was leaking and the old front doors were in need of a major repair or they needed to be replaced. It has long been a dream of many at the Ascension to make the front doors fully automatic and fully accessible but the reality was that the leaking roof needed to be replaced first and the doors were going to have to be the 'next project'. But then we heard about the Anglican Foundation and we were very glad that we did, as with a very generous grant from the foundation towards replacing the doors we had enough resources to replace the

See "Anglican Foundation Helps" on p. 2.



ANGLICAN FOUNDATION OF CANADA

roof and put in the fully electronic and accessible doors! After a few bumps in the road, the work is all done at the church now and we have much to be thankful for and much to celebrate.

Much of the work was done during COVID-19 and many of the parishioners have not yet seen the finished project. As we return to church in this amber stage, we have much to celebrate. We will once again gather around the altar and give thanks for each other and this beautiful space in which we have to worship God. We will celebrate a faithful God who has provided for us during this time through the good and generous work of the Anglican Foundation. We too celebrate with the many parishes and congregations around our diocese and across the country whom the Anglican Foundation supports in a whole host of different ways. The Church of the Ascension invites our fellow congregations to join with us in celebration and support of the Anglican Foundation and the good work that they do. As we gather together again for worship in our community, it is with a sense of joy and celebration and this is in no small part due to the Anglican Foundation of Canada and their support of us.

“Praise the Lord! Praise God in his sanctuary; praise him in his mighty firmament! Praise him for his mighty deeds; praise him according to his surpassing greatness! Praise him with trumpet sound; praise him with lute and harp! Praise him with loud clashing cymbals! Let everything that breathes praise the Lord!” Psalm 150:1-6

The front doors at the Church of the Ascension were replaced in order to be more accessible to our community and neighbourhood in a number of ways. The project had a number of steps involving a number of different companies. The pathway outside of the church was lowered to that everything would be on one level. The doors were replaced by new glass doors and electrical was installed for those with mobility issues. The floor has also been fixed in order to allow ease of use. It is hoped that in the next few weeks electronic keyless entry will be installed. The doors have made the church more accessible in a number of ways: first, we are now more accessible as the entrance to the church is completely level for ease of use for those in wheelchairs and with walkers etc. The doors are now fully automatic which has been wonderful for our church as we have

a number of members in our congregation from the local L’Arche community. The new doors are also completely transparent glass which has given those in our neighbourhood a very welcoming feeling as they walk by to see what is going on inside the church. It was also anticipated that the new doors would get rid of a cold draft in the wintertime and be more energy efficient and they have done just that! One unanticipated and positive outcome is young families with strollers and little ones have loved the ease with which they can now get into the church. Overall, the new doors have had a wonderful impact on the Church of the Ascension as they are a physical sign of welcome for a very welcoming congregation. The goal of getting new doors for the Church of the Ascension was to become a more accessible and welcoming place of worship and community; the doors have helped us to fulfill this goal and we would not have been able to do it without the help of the Anglican Foundation.

“The new doors at the church have made it easier for me and my husband to get into church. We are very grateful for the Anglican Foundation and their help with this project.”
Archdeacon Marie Loewen



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“The Highs & Lows of Re-opening our Churches”

ery week on YouTube (St. Paul’s Media). This way, people who live out of town or who prefer to remain in their own home can worship with us and people can also watch the service at any time throughout the week. Many parishes are also committed to live-streaming and it is a gift to watch other worship services (Moosonee and Algoma), as well

in Canada and even around the world.

I am planning a ‘Life in the Eucharist’ service by ZOOM during the spring of 2020, on Thanksgiving Sunday (October 11th). However, the service has been postponed until we get to the Green Stage of the re-opening protocols. We wouldn’t even be able to take a group shot of the children who

participated.

There is power and meaning in worshipping in person and I thank God that this privilege has returned. May the Lord bless us all as we wait for the green stage of our re-opening.

“To Christ be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.” Ephesians 3:21



Dorothy Piccinin & Candace LaFrance
taped pews for social distancing.



The Lifelong Celebration

Article by Archbishop Anne Germond, Bishop of Algoma.

YOU ALL KNOW THAT the Ontario House of Bishops has been meeting more regularly than usual during this season of pandemic. To quote Bishop Michael Oulton (Bishop of Ontario) our weekly meetings have been, "One of the silver linings in the stormy COVID clouds." As we've collaborated and taken counsel as a 'house' we've discovered the truth that the house that prays and works together stays together. The sharing of knowledge and our collective wisdom has been a gift at a time when we felt overwhelmed by the enormity of the task before us.

There have been other silver linings amongst the COVID clouds this year. One of them was learning that up on the James Bay coast in the Diocese of Moosonee there were over 150 new babies waiting to be baptized. Archbishop Fred and I heard about this as we were working on reopening plans for the churches in early fall. My thoughts immediately went to the practical problem of how that many babies could be safely baptized with the necessary restrictions and protocols in place. I consulted with the 'house' whose reaction was one of overwhelming joy. Each new baby is a gift to their family and our world and a cause for celebration. In the midst of a pandemic life goes on.

We figured out the logistics of baptizing so many babies but it got me thinking more about baptism and the promises that are made by or on behalf of the one to be baptized.

Baptism is a gift from God and to be baptized is to enter a new relationship with Jesus Christ, one that is never ending.

Once, when theologian Stanley Hauerwas was preaching at the baptism of one of his grandchildren he named it as a "precious and holy moment" for everyone present. "What happens in baptism,"



The Reverends George and Gladys Matoush recently celebrated the infant baptism of Marilyn Iserhoff shown here with her parents at the Church of St. John the Baptist in Wemindji, QC in the Diocese of Moosonee.

he said, "is that God places a song in your heart." He went on to talk about the song being in three parts with the first part having to do with the heavens opening and the veil between us and God being torn apart for all eternity. The second part of the song is that we receive the gift of the Holy Spirit and we become the place where God's spirit dwells and where others may also encounter God. The third part of the song is the echo of God's voice at Jesus's baptism. "This is my beloved Son." We become God's beloved children and we mean everything to God.

There are times in our lives when we may forget the tune of the song or even the words. Sometimes we may forget that it's our song but even if

we do it never alters the single truth that in the moment of our baptism we become Christ's own forever.

That becoming takes a lifetime as we live out our calling as little Christs who grow into the full stature of Christ. It begins with the newly baptized or their parents and sponsors making promises. There are two words at the beginning of each promise which remind us that they are not being made for a moment but for a lifetime.

Will you continue in the teaching, fellowship, breaking of bread and the prayers? Will you keep resisting evil and repent when you sin? Will you proclaim by word and example the good news of God in Christ? Will you seek and serve Christ and

love your neighbours as yourself? Will you strive for justice and peace and respect the dignity of every human being? Will you safeguard the integrity of God's creation? Will you do these things now and always?

Will you assumes that everyone gathered for the celebration of baptism both the newly baptized and those affirming a baptism of many years ago are going to be on the road as pilgrims for a lifetime.

We don't come out of the waters of baptism fully formed as Christians; it's only the first step. Sometimes the virtues of the Christian life are taught and sometimes they are caught. Like the apostles who spent years walking along the dusty roads of Galilee listening to Jesus and absorbing his teachings before they had any of their own to pass along; we learn from each other. Whether they are taught or caught the virtues are best learned in the context of a Christian community where people are actively engaged in their faith journey. Where they know they belong, where they can be who they are and where they long to live out their faith in service to others.

We the baptized are not consumers of religion, there to get something from the church but God's holy people empowered to be powerful witnesses to Christ's life and love in the world. As we end a challenging year and begin a new one this Advent season may we celebrate the gift of our own baptism and give thanks that we have been marked as Christ's own forever. Light overcoming the darkness is an important theme in Advent and so I pray, "that your light will shine before others that they may see your good works and give glory to your Father in heaven." My motto for 2021 will be Micah 6.8: "He has told you, O mortal, what is good; and what does the Lord require of you but to do justice and love kindness and to walk humbly with your God?" I am naming the Christian virtues of Justice, kindness, and humility to be our companions through the coming year as we keep the song of baptism in our hearts.



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Diocese of Algoma Activities



Primate of Canada, Linda Nicholls, greated parishioners at St. Luke's following the service celebrating the cathedral.



Primate of Canada, Linda Nicholls, along with Archdeacon Jay Koyle & Dean Jim McShane spent time at the Shingwauk Cemetery where many of the children who never returned home are buried.



Warden Marg Boone did her part in cleaning the Gathering Table.



Primate Linda Nicholls and Archbishop Anne both proudly serve the people of the Diocese of Algoma.



The Reverend George Porter and his wife Nan made Thunder Bay's The Gathering Table a clean table!



Primate of Canada, Linda Nicholls, and Archbishop Anne Germond visited St. Luke's Cathedral to help celebrate its 150th anniversary.



Susan Montague Koyle was ordained by Archbishop Anne and she was supported by her husband Archdeacon Jay Koyle and sons, Stephen and Kevin.

Birds of a Feather

Article by The Reverend Canon Bob Elkin.

I WAS A CITY BUS DRIVER before I went off to the seminary to become a priest. I remember one of the other drivers telling me that I could never work in a church because I swore. “Damn!” Who knew that was a game changer? Needless to say, I didn’t give that criterion a lot of credibility. Jesus was a carpenter and whenever he smacked his thumb with a hammer I bet he said more than ‘Golly’ or ‘Gee’ but if not I’ve always got the example of Peter before me, the rock on which Christ builds his church and who was forever screwing up and if he didn’t swear I bet he caused a lot of other people to do so. I didn’t think that the odd cuss word would keep me out of the pulpit but that other driver did make me aware of some baggage that I’d been carrying for a long time; the belief that clergy are special and act differently than the rest of us do.

I hadn’t been long at the seminary when I was ordered to read “Confessions”, a colossally thick autobiography of St. Augustine. Amazed at what I was willing to do to graduate, I began plowing through it, knowing full-well that I’d read how the good Saint Augustine could talk to animals, levitate or spit out gold coins that the poor widows could use to pay their taxes because that’s the kind of stuff I’d encountered when reading the lives of other saints and why should Augustine be any different? He was though! He was a Momma’s Boy, a fruit stealing thief and an irresponsible lout who got his girlfriend pregnant and ran away rather than face the music. Surprise, surprise, he was just like me. I’d stolen fruit once or twice in my life too! I read on and was delighted to learn how this very human, messed-up guy was used by God and accomplished



The Reverend Canon Bob Elkin and his best friend.

some great things and it gave me hope that maybe I could be useful too. But Augustine lived back in the day and I was living in the now and was pretty sure that the big important church people of my day were special and acted differently from me.

Well the stars lined up; I pulled a rabbit out of the hat; God once again revealed His tremendous sense of humour; and I was ordained a priest. I didn’t feel particularly different from how I had felt before and for sure I didn’t act much differently and finally realized that maybe you had to work up to that and eventually that cloak of special holiness that the job required would develop and fall on me. And then came the opportunity I’d been hoping for.

I went to Youth Synod one year as

the chaplain and as luck would have it, Michael Peers, the Primate of the Anglican Church of Canada, was the Youth Synod speaker. I could observe him as he did his work and learn the nuances and special behaviours that such a holy one would demonstrate. When I got there, I discovered that my opportunity to do this was even bigger than I had anticipated as he and I would be sharing a one room cabin for the duration of his stay. That was almost too much of a good thing! I started worrying that I’d do something wrong. What if I cussed or didn’t pray at the right time or made rude bodily noises in the night? I didn’t think I’d sleep a wink but I did and woke up to the sound of the Primate climbing out of bed and getting dressed. I squinted through half closed eyes to

get the lay of the land and there was Michael putting his pants on one leg at a time just like I did! Wow, how normal is that? It opened my eyes wide to just how normal he was and a few days of that kind of behaviour had me thinking that he might not say ‘Golly’ or ‘Gee’ either if he smacked his thumb with a hammer. Maybe I wasn’t so weirdly different from the religious people as I thought.

Well, as Virgil says, “tempus fugit” [time flies] and the years marched by and we came to this time of pandemic in the world. A short while ago, Algoma clergy were invited to a Zoom meeting with Linda Nicholls, the present Primate of the Anglican Church of Canada. Not being a total fool, I made sure my name showed up on the attendance list and waited to hear what she had to share with us. Would she talk to the animals, levitate and spit out gold coins or would I find her human, approachable and real as I had found Michael Peers all those years ago? Without speculating on how she may don her clothing, I can tell you that I was impressed! She spoke of various things but when asked about maintaining her spiritual connectedness now that we couldn’t worship as we used to she spoke of the spiritual growth and strength that came with the rediscovery of the more intimate daily offices and concluded with something like: “A short distance from my back door in London is a nature trail that I walk on as often as I can because I find that walking in God’s creation strengthens my spiritual bond.” Right on!!! I find that too and I was impressed; one leg at a time; just like me!

So, rock on all you people of the Anglican Church of Canada! We’re living in difficult times but we’re well led and keeping to the path that I believe God has set before us. Were not waiting for pie in the sky ... we’re enjoying what we can of the heaven on earth that we’ve got right now.

Volunteers in Training

Article by Dale Sparkes

ON SEPTEMBER 23, AT Gathering Table, Food Cupboard volunteers were training on the computer program Link2Feed by Brendan Carlin, Community Service Manager, from the Thunder Bay Regional Food Distribution Association (RFDA).

Gathering Table and its Food Cupboard thank the Thunder Bay Community Foundation for its support in acquiring a computer for data input.



Audrey Love distributed dishcloths to the clients.

[Volunteers are people who do not necessarily have the time; they just have the heart]

The computerization of our work will link our efforts with other similar efforts in Thunder Bay that are coordinated by the RFDA. It will facilitate a more accurate picture of the emergency food needs in our city and district. The program used, Link2Feed, collates the data we collect and allows us to download it for statistical analysis of our operation. Hopefully, this information will be used to gain a broader support for our work from

parishioners, other churches, and the general public.

Approximately 40% of the food bank network is already using Link2Feed for client intake, so Food Banks Canada is looking to expand its use across the country to build upon the data that is available at the national level. This will allow Food Banks Canada to advocate for food-insecure Canadians in a more robust and meaningful way.



Rediscovering the Body of Christ

Article by The Venerable Jay Koyle, Diocesan Archdeacon.

"Doing the liturgy well means letting go of all those habits that make liturgy look like an object, a thing, rather than our action, our celebration of what our lives mean when joined with Christ." Robert Hovda.

A S I LOOK BACK OVER the "Season of COVID" thus far, I find myself impressed with how well most congregations negotiated something for which we had no dress rehearsal.

Whether it was shifting to online worship and meetings, finding alternative means to communicate and stay connected with one another, or shaping creative ways to continue vital ministries with vulnerable persons, we have done well and continue to learn much. It is clear to me the bonds we nurtured with one another as communities during the 'normal' times served us well when the wider society found itself suddenly disoriented.

God has blessed us with capacities we may have failed to appreciate prior to March, 2020.

Of course, as is natural when swept up in the currents of challenge or trauma, some weaknesses and shortcomings were rendered readily apparent too. For example, I have long celebrated the success of the twentieth century's Liturgical Movement in returning Eucharist to its central place in our observance of the Lord's Day. Yet, over the wearying weeks since early Lent, it has become undeniable to me that an essential aspiration of the movement's desired renewal remains unrealized. A wide swath of the church still does not know in its bones something foundational to our identity and mission: the Body of Christ is not only on the Table; it is also around the Table.

A good number of you have heard me speak of a sermon preached around 1600 years ago by St. Augustine of Hippo. Picture the occasion in your mind's eye! It is a day or two after the Great Vigil



Archdeacon Jay Koyle celebrating the Eucharist.

of Easter, the night long event during which new Christians passed through the font's waters, finally taking their place at the Eucharistic table as the sun peeked over the horizon on Easter morning. It is the culmination of what was, for most of them, three years of preparation, months when they were immersed in the stories and practices of Christian faith.

Now they file into the pews of Augustine's cathedral, as they will do every day in this first week in Easter. In the sermon, the great bishop points to the bread on the altar as he preaches. *"We call that the body of Christ,"* he announces. Then gesturing toward the congregation, he continues, *"Yet the Apostle Paul calls you the body of Christ. So it is your own mystery that you see on the table. It is your own mystery you receive when you come for-*

ward. When you take the bread in your hands and answer 'Amen' to the words, 'The Body of Christ,' you say 'Amen' to what you are. So," he exhorts, *"live as Christ's body that your 'amen' may be true."* (Sermon 272)

The notion would not have come as a shock to Augustine's audience. Its members would have been formed in teaching and activity to grow into this self-understanding. However, I fear their sensibility, even if acknowledged in theory, hardly registers in our lived out understanding of church, sacrament, and mission. Instead, we tend to see Eucharist as consecrated elements we consume, identifying the 'Body of Christ' as an edible we ingest for a dose of grace. Such a posture impoverishes us.

The need of the day is to recover a more robust sense of the people

as *corpus verum*, the 'true' or 'real body' of Christ, and the consecrated elements as *corpus mysticum*, 'the mystical body.' Over many centuries, these two notions became entirely reversed. In recent years, coupled with the rise of individualism and the predominance of consumerism, the reversal has predisposed us to focus on 'receiving,' rather than sharing and being Communion, and the liturgical movement of Communion is treated as a very private, introspective one in which I 'get' something.

Eucharist is not simply an object, a thing; it is an action of all the baptized involving gathering, proclamation, intercession, thanksgiving, and sharing at the Table, and being sent forth. It is an event in which we become something; we become Body of Christ for the world.

This period of pandemic is a challenging time, to be sure, one we may need to navigate for many months to come. It is likely to require some rethinking of our Eucharistic practices, at least for a time, especially if the numbers in our gatherings must remain limited and some folks feel the need to stay away.

This is not the first time Christians have had to adjust to new needs and circumstances. From the earliest days of the church, we have found ourselves grappling with how those isolated through sickness or persecution could still share in the sacrament. Answers to this question emerged, however, because a premium was placed upon revealing and forming us as the Body of Christ, not simply providing people with the Body of Christ.

If we learn to shift to the same emphasis in these demanding days, I suspect the effort will prove an unexpected gift not only for the church but also for the world we serve in Christ's name.

Ordination for Three!

Article by The Venerable Joan Locke, Christ Church, North Bay.

SEPTEMBER 19TH WAS A beautiful day and a perfect time for the ordination of three new deacons in the Church of God. Kate Scott and Val Paterson, both long time members and lay readers in Northern Lights Anglican Parish and Joan Morris, lay incumbent of Trillium Anglican Parish were admitted to the Sacred Order of Deacons at the Church of St. Paul and St. John in Haileybury. Unlike



Archbishop Anne ordained 3 women as deacons.

most ordinations, there were only 29 persons present for the occasion due to the restrictions of the time in which we live but the church was filled with anticipation, joy, and, of course, the Holy Spirit.

The preacher for the day was the Venerable Linda White, Archdeacon Emerita and a former incumbent of Northern Lights Parish. She preached primarily on the Epistle reading from 1 Peter 2 and the Gospel reading from John 17 pointing out that it is in Christ

we find our identity as Christians, our incentive as we live out our Christian lives and it is Christ who intercedes on our behalf to the Father. That intercession is that we might be in communion with each other; that we might be covered by God's protection from the Evil One; that his joy might be complete in us and may be consecrated to God's kingdom.

Please pray for these new deacons as they continue to serve God's church. If you wish to view the ordination please visit You Tube and search St. Paul's Anglican Church Ceremony.





DIOCESAN CHURCHES: This is a pen and ink sketch of *The Gathering Table*, a faith community in the Anglican Church of Canada and housed in the building formerly known as St. John the Evangelist, Thunder Bay. This is one of a series of church drawings by built heritage specialist and artist, Nicky Alexander. Follow on Facebook or Instagram @na.drawingstudio.



Marching as to War

Article by The Reverend Frank Thompson, Trinity Church, Parry Sound

WE’VE BEEN HERE BEFORE. In the pandemic, we’re called to a common effort - “we’re all in this together.” We’re concerned for those ‘on the front lines.’ We watch our children with apprehension for their future.

At the same time, we’re asked for a common effort in the face of catastrophe now impacting all life.

The great ocean continues to absorb our CO² emissions and is changed, acidified. Minute organisms that generate oxygen are less able to function. Drought and fires ravage large areas. Massive forms of ice are dissolving. In short, our climate is in crisis. Life is being extinguished on a scale not seen for millennia. We are rightly concerned for our children.

In a *Good War* (2020), Seth Klein lays out the realities of climate change and then recalls the common effort that brought a sudden mobilization of the Canadian economy at the

outset of the Second World War. It is a precedent, he says, for what must now be done if we are to counter the threat to life that science has now made clear.

The book becomes a ‘tough read’ because Klein doesn’t leave much out but there are fascinating reminders, for example, that some of the fighter planes that won the Battle of Britain were made in what is now Thunder Bay. He exposes the ‘new denialism’ which declares an emergency, promises action, and leaves us still on a trajectory to extinction.

He finds hope, however, ‘On to Victory’, he says. I’m reminded of “*Onward Christian Soldiers*”; a hymn I never liked because it might conjure up the wrong ‘foes’ and some imagery might suggest a glamour in war. Truly, however, we are now “*marching as to war.*” It is true now, as it was back then, that love must lead.



Mary Sherwood’s children in Madagascar need help.

Helping Children

Article by Anna Hamilton, Chair of Anglican Missions Service Committee

MARY SHERWOOD’S CHILDREN in Madagascar need you. Even though Mary, at this time, is unable to continue in her ministry as missionary and agent of Anglican Missions Service Committee, the need for support by prayer and by donation continues. For over 15 years, Mary has been key to the operation of two centres serving the needs of children in Antananarivo, the capital city of Madagascar. One, Akany Famonjena, is an orphanage and the other, Akany Tafita, an inner-city school and training centre. Both centres have amazing women as directors, supported by a caring staff and a local board drawn mainly from the Mother’s Union of the Diocese of Antananarivo.

Currently, 42 children, the youngest two years old, live in the orphanage as a family. They live there for a variety of reasons; some arrive with major medical issues but all arrive frightened and lonely. The staff accept them as they are and work to integrate each one of them into the family. In addition to meeting their physical and spiritual needs, we assume responsibility for their education. Some of our children are living outside the orphanage, in order to receive a higher education than we can provide on-site; we were excited when the first young man completed his university degree and received his diploma. A farm, where livestock is raised and vegetables are grown, is associated with the orphanage and providing some of the food required. Other provisions must be purchased.

Akany Tafita is a non-residential school located in the inner-city of Antananarivo where a

variable number of children are served with meals and education at an elementary level. Training programs, such as life skills, cooking, hairdressing, and baking are offered to other individuals.

Both the Arkany are supported by monetary donations to Anglican Missions Service Committee. To maintain our status as a registered charity in Canada and to send money overseas, the Committee requires an agent to be a conduit for money and for information between itself and the Directors in Madagascar. The missionary, as agent, is responsible for ensuring that budgets are set, that monies are sent, and that funds are used where designated, and for reporting back to the Committee on funds expended. Due to the COVID pandemic, no expectation exists that the agent would travel to Madagascar at this time.

Without Mary, the Committee’s need for an agent is extremely urgent. We need to be able to continue sending money in support of both Arkany and we need an agent in place to do this. Any and all suggestions to accomplish that goal would be welcomed. In addition, the need to raise funds continues since Madagascar is one of the poorest countries in the world and its children suffer.

Donations may be made to: Anglican Missions Service Committee at P.O. Box #1072, Sault Ste. Marie, ON P6A 5N7. The contact for requests for more information or expressions of interest in helping in any capacity is: Anna Hamilton, Chair, Anglican Missions Service Committee P.O. Box #28, Richards Landing, ON P0R 1J0 or: marie1.hamilton@sympatico.ca or: 705-246-2869.

