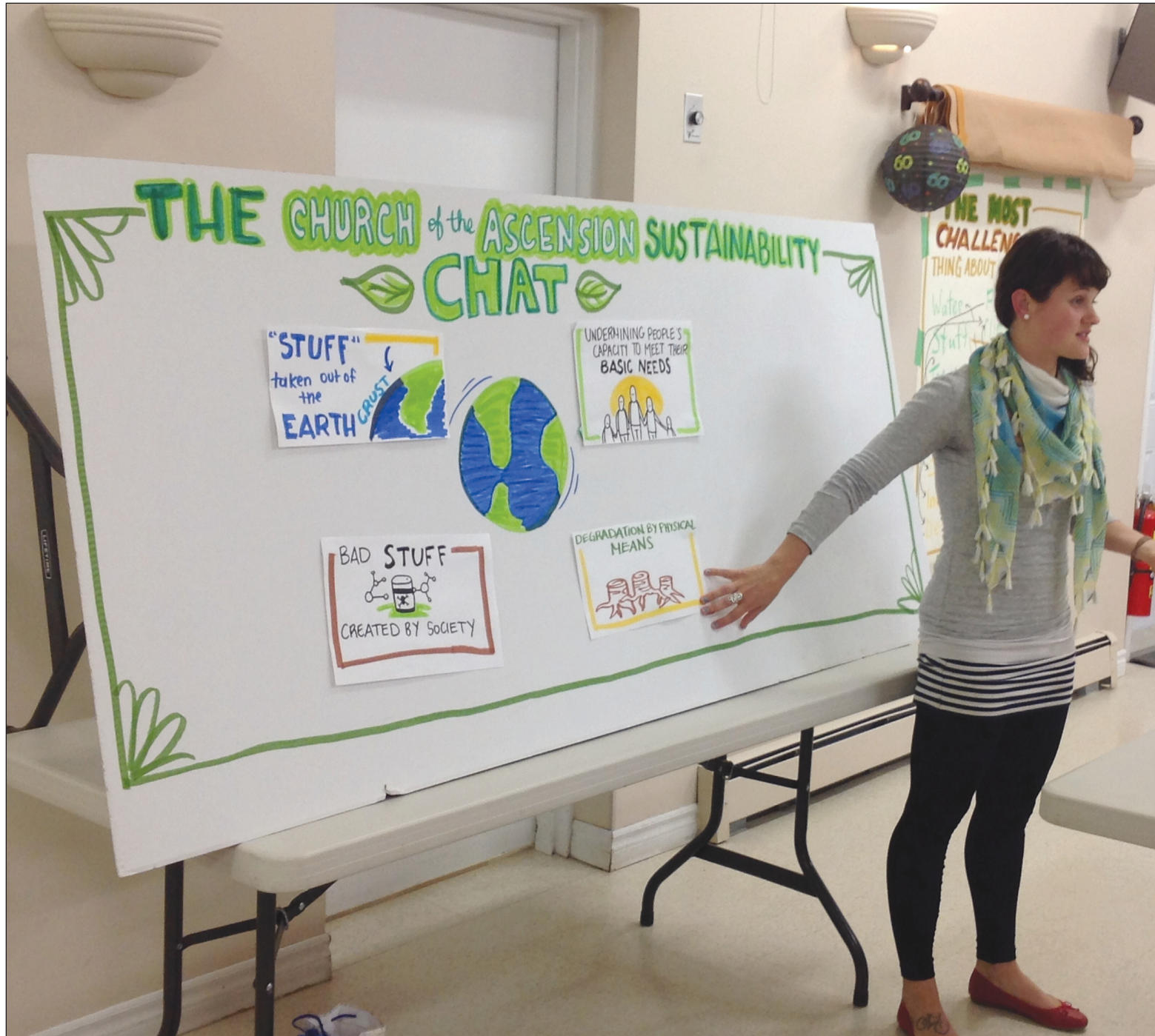


Going green in Sudbury



CHATting ABOUT SUSTAINABILITY: On Wednesday, October 8, 2014, Erica Bota acted as scribe and facilitator at a Green Audit Open House held at the Church of the Ascension, Sudbury. During this “casual chat”, it was suggested thoughts relate to four principles of sustainability.

By Jane Cox

Editor's note: In the following article, Jane Cox writes of the thoughts of three parishioners of the Church of the Ascension, Sudbury of the the greening of the sacred space.

In the fall of 2013, The Church of the Ascension in Sudbury underwent a Green Audit thanks in large part, to a grant from the Anglican Church of Canada. This is the final article in a series of three concern-

ing our experience. The first article described our application process and touring the auditor around our church and our activities. The second submission described changes made. These ran from small tasks such as caulking around fans to large projects such as in landscaping and building a new storage unit.

Today, you will read the thoughts of three parishioners and our minister concerning our experience in

greening our sacred space. Thanks go to those interviewed and to both Shannon Hengen for conducting the interviews, and to Kath Greenidge for her photographs.

“When the Green Audit was presented, I was in favour of it. I’ve done a lot over the years because I know that’s the way to go to the best of my knowledge, which is usually a step ahead of the average person because I worked for Ontario Hydro/Hydro One for 29

years and I’ve dabbled in everything from electronics to post hole digging. I read the audit report and it touched on a lot of stuff that I’ve done. So it was no surprise to me. I would recommend a Green Audit. As we visit other parishes we see lots of stuff that could be taken care of. I’m an electrical contractor right now. I see things that others take for granted. It’s not their thing, just as others see things that

See Comments – p. 5

Inside Algoma



New ministry celebrated in Thunder Bay

On Sunday, January 11, 2015, at a service of new ministry, Rev. Charlene Scriver was inducted as the new incumbent of the Parish of West Thunder Bay.

See p. 5



Bursary recipient honoured in Thunder Bay

On Wednesday, February 4, 2015, a luncheon was held to honour Elizabeth Jones, recipient of the Anglican and Evangelical Lutheran Group in Thunder Bay.

See p. 6

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Monday, April 27.**

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Executive summary of the Strategic Plan

By Craig Hurst

Editor's note: In the following, Craig Hurst, Chair of the Strategic Plan Implementation Team gives the reader a quick glance of the Team's report to be given to Synod in May of 2015

In May of this year, the Strategic Plan Implementation Team will make its final report to

Synod. The summative report is composed of seven sequential segments, each representing one of the Plan's Strategic Objectives together with the particular Strategies subsumed under that Objective. The Report will include appendices listing members of subcommittees along with Plan expenditures for the five year

period. At the outset, there was some understandable concern that Strategic Plan costs would require drawing funds from Diocesan reserves. We are pleased to report that utilisation of reserve funds was not required during the five year period.

For each Strategy within a given objective, the report presents a

factual description of initiatives taken and outcomes observed during the past five years. Please note that points under each heading are not listed in order of importance.

We have also mentioned a few activities that, while not initiated under the mandate of the Implementation Team, are nonetheless considered by the Team as fulfill-

ing aspects of the Strategy under consideration. Reasons are given for Executive-approved decisions to modify or disregard certain Strategies.

Each segment of the report concludes with insights and observations derived from the Team's experience. Our conversations

See Report – p. 4

Diocese of Algoma
Anglican Church Women

DEVOTIONS FOR APRIL



How did you spend Lent this year? It was a time for me to catch up on reading. I had been very busy with Mum last year and books were put aside for awhile. But now that she has gone to her heavenly home, I cannot help but remember she always encouraged her family to read. However Mum did get somewhat upset when it came time for dishes when I said just let me “finish this page” which usually meant a chapter or two.

During one of Peter’s recent forays to the library, he met a friend of ours who said: “I know Pam would really enjoy reading *The Citizens of London*. I have been consumed with author Lynne Olson, sometimes in conjunction with Stanley Cloud, ever since who writes of the years leading up to and during WWII and afterwards. I just finished *A Question of Honor: The Kosciuszko Squadron: Forgotten Heroes Of World War II*, a book about the people of Poland and the Polish pilots who served with the R.A.F. I knew a little about these events but now more, most of which are surprising and sad.

I must mention the friend Peter met in the Library sailed on the Aquitania nicknamed “Ship Beautiful” and landed in Canada the same year we did: 1948. We met about 1974 and over the years we continue to discover many other things we have in common, more of those God incidences that occur throughout our lives. She helped me work my way through university by joining her team of selling jewelry and house plants on the “home demonstration” system.

When taking a break from dishes the other day, I got caught up in an old movie the infamous *Captain Kidd* with Charles Laughton, who always looks like a marvellous little chubby bad boy, and one actor we could not name. So I Googled and lo and behold it was Gilbert Roland. And not only did the web give all the names in the cast, it played the whole movie, not just a trailer. Wow. I had no idea one

could watch an entire movie on *YouTube*. So now I have begun checking out some of the WWII propaganda films that Olsen and Cloud said were made during the last war.

What terribly complicated decisions Churchill and F.D.R had to make during those horrendous years. How hard the willing Polish pilots had to fight for recognition with the R.A.F. but then how they were lauded when it was seen how magnificent they were when finally given opportunities to fly Spitfires and Hurricanes during The Battle of Britain. Then how shamefully they were forgotten once the war was over. However wiser and saner heads eventually ruled and recognition and tributes were paid to these valiant Polish airmen.

At the end of the epilogue of *A Question of Honor* we read:

“Polish pilots and air crew killed in World War II are buried in 139 cemeteries throughout Britain, from the hills of Devon to the Scottish Highlands. The largest number of Poles, 346, most of them from Bomber crews, are interred in the cemetery in the pretty little town of Newark-upon-Trent, in Nottinghamshire. A large stone cross stands over their graves, engraved with the words *Za Wolnose, “For Freedom”*. On the other side of the cross is inscribed a quotation from St. Paul, which could stand as the credo of the nearly 2,000 Polish airmen who died while fighting under British command in World War II:

“I have fought a good fight, I have finished my course, I have kept the faith”.

King James Bible 2 Timothy 4:7

As the *Daily Application Bible* notes say: “As he neared the end of his life, Paul could confidently say he had been faithful to his call. Thus he faced death calmly, knowing that he would be rewarded by Christ.” The notes continue by asking us: “Is your life preparing you for death? Do you share Paul’s confident expectation of meeting Christ?” During Mum’s remaining months I

could clearly see she was preparing herself for death and that she was indeed looking forward to being part of Jesus’ heavenly flock. I guess we all thought Mum was going to live for ever, reaching 99, which meant I certainly was not ever going to die, but now that she is gone, it has most definitely made me aware of my mortality and asking me the question “Is your life preparing you for death?”.

During our remaining time together, Mum wanted to talk about our lives in England including during the war. Consequently my interest in reading about those years has been renewed yet again and this time from a Polish point of view. Understanding more of the Polish plight makes me give thanks daily to our Lord and Saviour we survived the war and now live safely in Canada. We pray that those who are suffering wars and privations throughout the world today will find comfort and hope in the Easter message as expressed by the Canadian Bible Society:

“Easter is not only about a new life now. There is a wonderful future promised beyond death for all who believe the Easter message. At the sound of the last trumpet, the dead will be raised. We will all be changed, so that we will never die again. Then the Scriptures will come true, ‘Death has lost the battle! Where is its victory? Where is its sting?’

Thank God for letting our Lord Jesus Christ give us the victory! 1 Corinthians 15:52, 54c-55, 57”

Pam Handley, Diocesan A.C.W. Devotions Chair.

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Canadian Bible Society (pamphlet), 10 Carnforth Road, Toronto, Ontario.

Spitfire photo courtesy of Peter J. Handley from his contributions to The Vintage Wings Collection.

We are our
brothers and
sisters
keepers

By the Rev. Grahame Stap

It usually takes Ina and me three quarters of an hour to drive to town. One day recently it took over an hour and a half, not because the road was bad. In fact just the opposite. It was because it was so beautiful we needed to stop constantly to take pictures of snow covered trees glistening in the sun. We were quite amazed at the wonder of winter in northern Ontario.

Later that day when we returned home, the house was quite cold but a few logs on the fire and it soon warmed up. We sat in our very comfortable lazy boys and drank hot chocolate and watched the sun go down with what can only be described as the most incredible sunset. Deep, deep reds were radiating out to the horizon on both sides of the sun and we knew tomorrow was going to be another beautiful day.

As I snuggled deeper into my chair I picked a copy of the *Community News* and my feeling of well being quickly evaporated as I read the following:

“The Warming Centre at St. John’s Anglican Church has assisted two 240 men and 134 women over 27 days since December. Of those, 67 men and 11 women have stayed over night.”

In Genesis chapter four, we can read of Cain murdering Abel and when God asks Cain “where is your brother Abel?” he answers, “I do not know; am I my brother’s keeper?” We know that the story of Cain and Able probably never happened, but was written in the Jewish tradition of Midrash to show us, that we are indeed our brother’s and sisters keeper no matter where or what the circumstance. God wants us to help those among us that are less fortunate

than ourselves.

On March 10, 2010 *The Globe and Mail* reported that by 2061 only one Anglican would remain in Canada. The report continued: “Anglicanism is declining faster than any other denomination.” It goes on to say: “the remaining

Thoughts from
Grahame

congregations have no choice but to abandon their sedate, clubby Anglican culture and get their behinds off the pews to evangelise in shopping malls homes and workplaces.”

We all know that is not going to happen. We also know we have a choice: we can continue the status quo or we can do something about it. What St. John’s and a number of other churches are doing is reaching out into the community, be it a warning centre a food bank or hot dog Friday for the local high school. These churches are a presence in their community and although it may be small and slow they are growing. I believe we need to, as the old saying goes, “put our money where our mouth is”. We seem to be so afraid of the future that we cower behind our doors and worry only about budgets and what might be.

Is it not time we put our trust in God? Is it not time to step forward with trembling hearts quaking in our boots and do what we are called to do and accept the we are indeed our brothers and sisters keepers? If we do not do this how can we say we are following in the footsteps of Jesus Christ?

As always it is only my opinion
Grahame+

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EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
Address: P.O. Box 1168, Sault Ste. Marie, Ontario. P6A 5N7
The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor

Letter from the Bishop The Botany of Easter

We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (1 Corinthians 15:51-52)

Dear Friends,

In a classic misappropriation of Scripture, a former parish of mine turned the mystery of this verse into a description of what to expect in the church nursery. Over a collage of pictures of its infant clientele were written the words: 'We shall not all sleep, but we shall all be changed!' Perhaps it was a mystery from the babies' point of view. They must have had as dim a perception of what was happening to them as we shall of what is happening to us when, in the words of St Paul, we 'put on immortality' (v. 53). For in that indivisible moment – this is what the Greek word *atomos* actually means – when our bodies are raised, we will be transformed from our present transient grey smudges (to use C.S. Lewis's image in his marvellous book, *The Great Divorce*) into glorious beings, entities of solidity and permanence.

St. Paul demonstrates describes this reality in agricultural terms. Adopting a posture as a 'green theologian', he likens the present body to a seed and the future body to a plant. Of course, seeds and plants are entirely different. You've got to work hard to get them confused. It would be a pretty ignorant farmer who thought he would get much of a harvest by sowing plants instead of seeds. Unless, of course, he was wanting to produce compost! 'You don't sow the body that is to be,' writes Paul, 'but a bare grain!'

The two materials are not the same; and yet, in another sense they are identical. For, given the right conditions, a seed germinates and produces a plant. If plants could write autobiographies, we should not think it strange if the opening chapters treated their beginnings as seeds (and I imagine that the book would be called *Roots*).

There are, of course, other similarities which may have suggested the botanical image to Paul. Just as a seed is covered with earth when it is sown, so it was customary to bury the body when it had died. Just as the seed yielded to the emerging plant, so the mortal body is consumed in the production of the resurrection body. There is a natural continuity here. In the resurrection will not cease to be who and what we are. But the two are radically different. So different, in fact, that if we had not known what the other side of death is like, we should not have recognised human existence at all. 'The seed sown is natural; the seed grown is supernatural' (The Message).

And so we greet the Easter news with joy. What a glorious day that will be, when the angelic host announces our Saviour's return, the dead are raised, and the Kingdom will at last be in full bloom! The whole created order knows that its destiny is glory, but now it groans under the weight of its fallenness (Romans 8:19-23). St Paul's words give us hope. Let us cling to that hope, and long for the day when sin has no more sway in the world, when all that is wrong around and within us shall be put right; when death itself shall die.

Tell me, do you long for resurrection? Some of you do, I know, because you have had to face death yourself and have felt its cruel sting. The first funeral I ever took involved a poor,

unwed teenage mother who was grieving over the death of her infant daughter. Although the child died of what the doctors called Sudden Infant Death Syndrome, the young mother was full of feelings of doubt, insecurity and guilt. Why had God allowed her child to die? And where was she now? The baby had not been baptized. Would God have to send her to hell?

I remember reading the long passage taken from I Corinthians 15 in the magisterial language of the Prayer Book: 'But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die.' 'How



can this possibly be a source of comfort to this pathetic girl?' I wondered. The woman wept inconsolably, as relatives wrapped their arms around her. I raised my voice in desperation that something of the hope and conviction of the passage would reach her: 'As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.'

In moments such as these, pastors can doubt their own convictions. Is all of this just wishful thinking? Is a belief in the resurrection of the body an elaborate denial of death's reality? Wouldn't it be more sensible to adopt the attitude of our modern culture and imagine that the body is only a dispensable envelope for an identity created by the mind and the will?

No, no, and a thousand times, no! Death is real; but the greater reality is life. How real is this greater life? It is as real as the flesh and blood of the human Jesus Christ. It is as real as the bread and wine we share in our eucharistic fellowship. It is so real, in fact, that it is the denial of the resurrection of the body that rings hollow. For whoever doubts its reality is a 'fool,' in Paul's estimation, because they, like the fool of the Proverbs, have left God out of the picture. If God can create the world, then we must give him leave to recreate it any way that he wishes. And what he wishes is that life be given the last word. Rejoice, my friends, for 'in a single victorious stroke of Life, sin, guilt and death are gone, the gift of our Master, Jesus Christ' (The Message)!

Fawna joins me in wishing you a glorious Easter,

+Stephen Andrews

Stephen Andrews
Bishop of Algoma

The Root and Branch Petition



By the Rev. Richard White

It was the mid 17th century. The Church was in distress, to put it mildly. William Laud, the Archbishop of Canterbury, or "Little Laud" as they called him, was imposing an agenda on the Church that would see it return to the rituals of Catholicism, and increase the powers of the bishops. The Anglican Church was becoming a battle ground. On one side were the Puritans. Puritanism was a populist movement whose members called for a purer, much less liturgical form of the Faith. On the other side were Canterbury, the Crown, and the bishops who were deaf to their pleas.

If anyone could calm the distress and put a stop to Laud's agenda it would be Parliament. A petition was drawn up: The Root and Branch Petition. Fifteen thousand signed it and fifteen hundred complainants delivered it. On Tuesday, December 11, 1640 a sea of protesters, including merchants, lawyers, academics, clergy, as well as members of Parliament stormed the House of Commons. One of the invaders, a lawyer, stepped forward and addressed the Commons. He held a sheath of pages in his fist, the petition:

"The humble petition of many of his majesty's subjects in and about the city of London, and several counties of the kingdom," he announced, and went on to list

twenty-eight points of contention. The Anglican Church needed to be reformed. "All its dependencies, roots and branches" had to be "abolished" to enable "God's word" to be "rightly placed" in English society again. By "root and branches" was meant the bishops and the Laud, the Archbishop of Canterbury. Two recur-

History Byte

ring complaints were covered in the petition's twenty eight points.

The first complaint concerned the state of the Church itself. The episcopal form of government had to go, it was too "Romish" he said. When England's Church left Rome in the 1500s, it needed to leave the Catholic style of Church government too. Bishops were dressing like Roman bishops which included "bishop's rochets (similar to a surplice) ... the four-cornered cap," and "the cope." Bishops were also promoting a style of worship disturbingly similar to Catholic worship. The sign of the cross had returned to baptismal services. Worshippers had to stand for the Gloria and for the reading of the Gospel. They had to bow at the name of Jesus and to the altar. Worshippers had to come forward to receive

See Petition p. 4

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Petition had much to say about bishops

Continued from p. 3

Communion. Previously the priest had brought the elements down to the people, symbolising his office as a servant. For Puritans hungering for simplicity in worship, what Laud and his bishops had brought on them was disturbing and distracting and directly from the antichrist himself.

The second and strongest complaint however concerned the bishops' abuse of power. Bishops had thrust out "faithful, diligent and powerful ministers" it said, because they would not submit to their bishops' "needless devices," or because of their "zeal in preaching." Bishops had replaced good Puritan clergy with High Church clergy who were "idle, lewd and dissolute, ignorant and erroneous" and allowed to preach "what errors they will." Bishops had imposed saints days on the congregations that had no Scriptural warrant, and used those to collect "great sums of money." The petition cited a recent synod where canons were passed filled with many "strange and dangerous devices" that undermined "the Gospel and the subjects' liberties," and drew the people into "absolute subjection" to the bishops.

As well, people had had their books and letters, property and estates seized by bishops. Bishops had excommunicated people for trivial offences, imposed annual oaths of allegiance on churchwardens and clergy and sued the same in bishops' courts. Some bishops maintained prisons, such as the prison in Lambeth Palace. People had become terrorised. Trade and commerce had been disrupted as wool and cloth merchants packed up their businesses and left for Holland. This impacted sea trade.

Bishops had become "dangerous" for the welfare of the Church, the welfare of the citizens, the welfare of the economy, and a liability to the government. The petition's conclusion was clear: bishops, and those holding office in the upper echelons of the Church, should pack their bags and leave England.

The immediate effects of the petition were historic. The petition was eventually put forward as The Root and Branch Bill which passed the Commons, but failed to pass the House of Lords where the bishops held seats. The House of Commons took aim at the bishops with The Bishops Exclusion Act to exclude them from the House of Lords. Crowds were orchestrated to prevent bishops from

entering the House of Lords to debate the Act, and it passed in 1641.

Archbishop Laud, targeted in the petition, was tried and beheaded by Parliament on January 10, 1645. The next year Parliament abolished the offices of archbishops and bishops in England and Wales. On January 30, 1649 King Charles was beheaded. The House of Lords was abolished shortly after that. The monarchy and the episcopal structure of the Church would not be restored until 1660 when his son, Charles the Second became king, a new archbishop of Canterbury was chosen and bishops returned to England.

The distress that initiated the Root and Branch Petition wasn't forgotten. The imposition of unwanted rituals, and the unwarranted exercise of episcopal power remained red flags in the collective memory of the Anglican Church for centuries.

Author's Note: The mitre pictured with this article wasn't worn by Anglican Bishops in the 17th century. Archbishop Laud and company most likely wore a scull cap or a floppy version of the mortar board. Mitres came into vogue in the 19th century.

Report to Synod will hopefully begin the journey, not end it

Continued from Front

went beyond the Strategic Plan as we looked towards the future. You will find some thoughts on possible future initiatives at the end of each section.

The full report will first be presented to the Executive Committee in March and it is intended to have the full report available on the Diocesan web site following Synod.

The Ven. Deborah Kraft and Hugh Mackenzie, in their presentation to Synod 2009, referred to the plan as a navigational tool. We, on the Implementation Team, have often referred to the Plan as a springboard, or launching point to the future of our Diocese. While it is designated as a Five Year Strategic Plan, its values, goals and strategic objectives should by no means be considered finite. Congregational growth and development, evangelism initiatives, the enhancement of child and youth ministry, the pursuit of new communication strategies, support of clergy and the laity, social action through mission and the enrichment of worship should not end now. Hopefully, the journey has just begun.

Our report, at a quick glance.

Objective 1: Healthy Congregational Development

With congregations across Algoma engaging in the strategies under Objective 1, resourced by the Congregational Development Officer, Rev. Dr. Jay Koyle, we are seeing an increasing emphasis on vision and mission rather than on maintenance and survival. Nearly all congregations have

completed the assessment process and a rationalisation process to sustain healthy parishes is under way.

Objective 2: Authentic Evangelism

We shifted from the original proposed strategy of a Canon Missioner and Evangelism Teams to local initiatives, resourced by partnerships such as with the Wycliffe Institute of Evangelism and others. Although we have much to learn, local initiatives have proven to be effective and hold a lot of potential for the Diocese.

Objective 3: Involved Children and Youth

We moved from having essentially one part-time person overseeing this ministry to five part-time people anchored in each Deanery. We are gaining a deeper understanding of which questions to ask involving children and youth in the life of our churches. Our strategies have led us to widen our scope beyond Sunday morning church activities and youth groups.

Objective 4: Dynamic Communication

Various initiatives to stimulate communication throughout the Diocese have been very well received. The Committee has acted as a resource to several parishes regarding the use of technology in worship, and a very successful relationship has been pioneered with Contact North to facilitate educational initiatives throughout the Diocese, fostering our feeling of connection. Rapid advances in technology provide both challenges and opportunities, and it is important for the

Church to continue to engage in critical evaluation and appropriate usage of these technologies.

Objective 5: Empowering Clergy and Lay Development

A variety of accessible educational opportunities for laity and supports for clergy are being made available, and a new constructive evaluation process for clergy has been implemented. We are seeing a deepening of our common life and a heightened awareness of our interdependence and mutual accountability amongst both clergy and laity.

Objective 6: Effective Social Action Through Mission

A survey and conversations in the Diocese have revealed that there is a strong link between social outreach and congregational vitality. A diocesan environmental policy developed through this objective has sparked several initiatives in parishes.

Objective 7: Inspiring Anglican Worship

Worship remains critical to the church's vitality because it is the heart and pulse of our shared life and mission in Christ. Through initiatives linked to this Objective, congregations have explored new resources, worshippers have opened their mind and heart to ways of enriching worship, and people fear change less as they see how it can be rooted in our Anglican identity and convictions.



MEMBERS OF THE 2013-2105 EXECUTIVE COMMITTEE: The Executive Committee of the Diocese of Algoma met at Villa Layola in Sudbury on Wednesday, March 4 and Thursday, March 5, 2015. Pictured in the back row are, Harry Huskins, Craig Hurst, Tim Perry, Don McLeod, Peter Smyth, Liz Hamel, Deborah Kraft, Chris Harper, Troy Wilson, Hugh Mackenzie, Dawn Henderson, Betty Whetham, and Bob Romberg. Pictured in the middle row are Jim McShane, Patrick McManus, Anne Germond, Janet Pike, Kathleen Aitken, Jay Koyle, and Bob Derrenbacker. Pictured seated in the front row are Jane Mesich, Fran Glover, Bishop Stephen, Marie Loewen, Dorothy Anstice, and Marilyn Schmidt.

Comments on the green audit have been positive

Continued from Front

I don't see because it's their field. I'd recommend a Green Audit to any parish as long as they're willing to accept what appears to be a form of criticism, and do something about it. Doing some of the recommendations, we're also doing upkeep and upgrades on equipment. This is necessary from time to time".

Ralph Mounter
"My experience here was really quite good because I enjoyed the tour of the church. (Public Presentation). The improvement in the greening wasn't just five and ten cent stuff. They looked at roofs, walls and what people were using in the church. I was amazed that I even learned about shades in a window: it's nice to put them down because you conserve heat inside, but you need to have a gap to let the circulation go through. In the storage unit, during the summer when they were building, I saw things that they did to make things greener. They added more insulation. And they went lower in the ground to make sure that they were improving and lowering costs in heat, not only the heat but also the coldness in the summer time. In the Fellowship Hall, they explained about the different light bulbs they were using and the big difference it made in saving money, and how they're friendly to the environment.

We became really adamant about the cleansers that were being used in the church for floors, and upholstery, even in the kitchen, and it wasn't only to get rid of what's dangerous; it was to introduce something that was friendly to the environment but also it worked! All that impressed me, the fact that people in the parish took the time to want to make an audit, and then it was followed through. Afterwards, we're seeing the results. We're using the Blue Box more, the Green Box for food leftovers. If people forget, they are reminded. I think it's another way of communicat-

ing, when we invite people in, that we're trying to do things better, to be part of this world."

Marie Vitone
"The Green Audit was worth it. We gained quite a bit out of it. As an example, the brick on the front wall was spalling. The problem was that the trees and the shrubs were too big as they grew. They touched the brick. The water ran off the roof, adhered to the tree limbs, and then went into the brick over the last 30 or 40 years. We had to change all the brick. We took out all the trees and shrubs out that were too close to the brick removed the old brick, put on a better vapour barrier and re bricked. We've re-insulated. We've accomplished a lot since the audit. We've used 26 tubes of caulking! Our parish was reasonably efficient before the audit. Now we've saved some energy costs. We've changed all the emergency lights to LEDs, which is a 90% saving right there. We've gone to a lot of CFLs where we could. We've changed the taps in the kitchen. We have the efficient aerators on there. We're looking at a timer on the power bar for the copy machine. Even though it goes into sleep mode it still uses electricity."

Harley Moulton, Deputy Warden

"The Green Audit was a very positive experience for us at Church of the Ascension, positive in many ways. First of all, we found it very affirming about what we've been doing at the church, not just in the last couple of years, as we've taken a more active interest in keeping our sacred space greener, but it really gave us an overall picture of what we've been trying to accomplish, I think, since the church was built in the 1950s.

We know from the story of creation that God has given us humans this earth to take care of and to tend, and what we were given at the Church of the Ascension in the opportunity to build a church is the opportunity to tend what we've



GREEN PROJECTS REVIEWED: Harley Moulton, Deputy Warden, building and property overseers, gave a tour of the various green projects undertaken at the Church of the Ascension in Sudbury.

been given. I think we've done over the years a very good job. As I think about our church buildings in my position as Archdeacon I believe that the spiritual life of the church is very connected with the physical space of the church. Often when the physical space is well cared for, and well looked after, one can see a correlation with the spiritual well-being of the church.

Initially it was kind of intimidating when we were invited to take part in the Green Audit because we thought it was going to be a test, and how would we fall short? That was where it was positive because as we walked around the church and we saw different areas we

paid attention to, it became evident that through the years, people who had been caring for the building have been doing it being mindful of God's creation, of what we've been called to do as stewards of the earth. In our little corner that means stewards of 1476 Sparks St. There were a number of occasions where that became evident as we were involved in the Green Audit."

The Venerable Anne Germond, Rector

The 5th in the Marks of Mission states, 'To strive to safeguard the integrity of creation and sustain and renew the life of the earth.'

"Lord God, joy marks your pres-

ence; beauty, abundance and peace are the tokens of your work in all creation. Work also in our lives, that by these signs we may see the splendour of your love and praise you through Jesus Christ our Lord. Amen."

Book of Occasional Celebrations. Anglican Church of Canada.

For further information on resources, please view.....

<http://www.greeningsacredspaces.net/>

<http://egliseverte-greenchurch.ca/green/>

<http://www.anglican.ca/relationships/programs/creationmatters>

Service of new ministry celebrated in Thunder Bay

By David Stephens

On Sunday, January 11, 2015 a Service of New Ministry was held at St. Mark's, Thunder Bay. Rev. Charlene Scriver was inducted as incumbent of the two point Parish of West Thunder Bay, which includes St. Mark's, Rosslyn and St. James, Murillo. This joy filled service was led by Archdeacon Deborah Kraft and attended by Anglican and Lutheran Clergy, Lay Readers, family, friends, and parishioners from throughout the

deanery. One of the highlights of the evening was the blessing of a Stair Platform Lift at St. Mark's by Archdeacon Kraft. The recently installed lift makes the lower level accessible to those with mobility issues. This project was made possible by a government grant plus the generous donations of many. Long time parishioner, Ida Towell, led the way with her donation and was a moving force in having the lift installed.



NEW MINISTRY AND A NEW LIFT!: On Sunday, January 11, 2015, Rev. Charlene Scriver was inducted as the new incumbent of the Parish of West Thunder Bay which includes St. Mark's, Rosslyn and St. James', Murillo. On the same evening a new stair platform lift was blessed. Pictured are, Florence Paul-Martin, seated in the lift, Ven. Deborah Kraft, in back, Karl Ratz, Rev. Charlene Scriver and Gabriel Paul-Martin.

Algoma Anglican E-mail Address

To reach the Algoma Anglican by E-mail, send your material to us at: anglican@muskoka.com

I spent a week in that church one Sunday

Grand Chief visits Thunder Bay

By the Rev. Canon Bob Elkin
George Burns once said: “The secret of a good sermon is to have a good beginning and a good ending, then having the two as close together as possible.” Right on! We’ve all been at services where the sermon seemed never ending so to have a little fun and using songs I know by heart from years gone by I’ve invented a game where I silently sing in my head while the preacher speaks and see how far I get before he’s done.

The Animals *House of the Rising Sun* takes about five minutes if you do the long guitar fadeout at the end and that is about right for a nice, snappy little sermon. Don McLean’s *American Pie* takes about nine minutes. That’s the outer edge for my attention span and there had better be some good stories in the sermon too.

I knew I was in trouble though when I was just finishing Arlo Guthrie’s *Alice’s Restaurant* for the second time around when the minister said: “Before moving on to my summary I’d like to say a few more things about today’s reading.” I needed a shave by the time that guy was finished! I told my wife about this game and she said she’d try it when I preached. After service she informed me that she thought I went on too long and found it hard to hang in for the whole song. I asked what she’d been singing and she told me *Happy Birthday*, thoughtfully adding: “And I almost had to sing it twice too!” I guess sermon length is relative and the closer you’re related to the person hearing your sermon the shorter you’d better be. Go figure.

At seminary they used to say: “Tell them what you’re going to tell them, tell it to them and then tell them what you told them and that way they’ll get the message three times.” They certainly practiced what they preached and they bored the shorts off most of us. I decided I wasn’t going to do that. I like to begin with a story or a joke or something that kind of loosens people up and gets them to relax. My favorites are the ones that are quite risqué and that both my wife and I are familiar with. I love watching her eyes get wider

and wider and her mouth form a silent, shocked “Oh” as I close in on the punch line only to change it to something innocent at the last minute and see her shoulders slump in relief. Happy Birthday indeed! Pay-back is sweet!!
Once you’ve got their attention, get to the message, make your point, throw in an illustration and get off the pot. They say that every reading has ten sermons in it so make sure you leave nine for

Letter from Bob

another day. I know I can’t absorb a multi-point barrage of information and hold it in my head. If I could why would I spend so much time in our basement wondering what I came down there for? One point is a stretch to hang on to some days. It’s the KISS principle: Keep It Simple Sermonizer!, You say it your way and I’ll say it mine. No one ever got in trouble for simple, clear and short.

Endings can be a bit of a trick. I’ve heard a lot of lettuce endings in my day and given far too many of them myself. I’m sure you’re all familiar with the lettuce ending. The preacher finishes: “So let us all go forth...” It is about as exciting as a bowl of oatmeal. Don’t do it! Finish with a story. Leave them with some razz-a-ma-tazz. Make them laugh. Do anything but bore them and it’ll always come out alright!

Someone once told me that the most memorable sermon they ever heard consisted of just three words. It happened in a church in Muskoka on one of those stinking hot Sundays when inside the church was boiling and everybody was sweaty and hot and incredibly uncomfortable. The service went through the introduction, the hymns, the readings and when it came time for the sermon the minister went up into the pulpit, looked down at all the heat suffering people, said: “Hell is hotter!” and sat down. I bet every person in that church remembers that sermon to this day. I wish I could say the same about mine.

By the Rev. Douglas McClure
Ontario Regional Grand Chief Stan Beardy recently paid a visit to the St. Thomas Anglican Church Family Giving Centre in Thunder Bay. The purpose of the visit was to commend the volunteers for their good work in helping those in need. Grand Chief Beardy, a longtime member of St. Thomas’ in Westfort, thanked the volunteers for giving of their time and for the compassion and dignity in which they help those in need through the provision of free groceries, clothing, housewares and a free hot lunch. Stan Beardy said he especially appreciates the work of the Family Giving Centre because statistics show that nearly 67% of recipients that access food banks in

Ontario are First Nations people. As Chief Beardy toured the Family Giving Centre, he personally thanked volunteers while seeing the Centre in action handing out bags of groceries, clothing, toys, pet supplies, housewares, and other items. Following his tour, Mr. Beardy enjoyed a hot bowl of chili and freshly baked bannock, joking the reason he had come was for the “free lunch.” Volunteers and guests of the Centre were delighted that Grand Chief Beardy took the time to visit with them and encourage them.

The Giving Centre is open twice a month on Fridays from 10:30 a.m. to 11:30 a.m. A community lunch is served between 11:00 a.m. and 12:30 p.m. The food

cupboard provides both individuals and families with bags of fresh produce, canned goods, dairy and bread products when available and much more.
The Family Giving Centre is supported by The Thunder Bay Community Foundation, The Regional Food Distribution Association, private donors and parishioners of St. Thomas Anglican Church, and through our annual Fill An Ambulance/Feed the Hungry Food Drive. This year’s food drive is slated for Easter Saturday at all three Metro stores and is a very important initiative in helping to feed those in need within our community.
For more information or to make a donation please call 807.623.3608 or go to www.stthomasac.com.



BURSARY RECIPIENT: On February 4, 2015, women of the Anglican and Evangelical Lutheran Group, Thunder Bay gathered at a luncheon to honour Elizabeth Jones, pictured in the centre, the recipient of the group’s bursary. Ms. Jones is enrolled at Confederation College in the Computer Graphics program.

Anglican and Evangelical Lutheran Women’s group meets in Thunder Bay

By Sharon Corston
On February 16, 2011, the Thunder Bay Evangelical Lutheran Church Women invited their Anglican sisters to join them in preliminary discussions on poverty at a meeting at Hilldale Lutheran Church where participants brainstormed ideas to help reduce poverty. Through prayer and meetings it was realised the need to create the The Anglican and Evangelical Lutheran Group Bursary, to be awarded to a worthy student, and thus break the cycle of poverty through education. The motto ‘Fighting poverty in Thunder Bay’ was adopted.

The next task was to come up with the funds to make this bursary a reality. With the first fund raiser the group made \$2,000 and were on their way. Efforts have in-

clude an annual fall auction held at Hilldale Lutheran Church; have held a tea; received two grants for the promotion of a poverty strategy totalling \$3,500.00 through the Evangelical Lutheran Church of Canada; recently held a Variety Showcase and received private and corporate donations. This group of dedicated women have been blessed with spiritual and financial support through both the Anglican and Evangelical Lutheran churches, congregations and church groups.
The recipient for the first bursary was Desirae Gilberds who graduated from Superior CVI High School in January 2012. Our second bursary recipient was Ashley Theriault, a graduating student of the Lakehead Board’s alternative education program College

Links which is attached to Superior CVI.
At their Joint Assembly in Ottawa in July 2013, Anglicans and Lutherans unanimously endorsed a shared commitment to: learn more about the issues contributing to poverty, homelessness, and sub-standard housing; to act to support existing initiatives; to advocate renewed federal funding and a national housing strategy; and to pray for safe, affordable housing for all.
The Anglican and Evangelical Lutheran Women’s Group continues to look for ways to support the poverty effort, individually, through their respective churches and as a group. All interested women are welcome.

Diocese of Algoma Lay Readers' Training - LRT

Throughout 2015 there will be a series of workshops on topics of interest to all Anglicans [not just Lay Readers!] in the Diocese. Everyone is welcome. These sessions will be offered both live in-person at St Brice's Anglican Church in North Bay [unless noted], and also live via web conference [webinar] online. Sessions will be on **Saturdays from 9:00 am till noon**. All sessions will be available as a Recording 60' after each event.

- 11 April – *Our Anglican Heritage Part 3* [Rev'd Richard White]
- 25 April - *New Testament Overview* [Rev'd Dr Robert Derrenbacker]
- 16 May – *Our Anglican Heritage Part 4* [Rev'd Richard White]
- 30 May – *Introduction to Theology* [Rev'd Dr Tim Perry]

Register for web conferences by contacting webconferencealgoma@ontera.net. Please include the name of your city/town.

PLEASE NOTE: THERE WILL BE NO MAY EDITION OF THE ALGOMA ANGLICAN

THE DEADLINE FOR THE JUNE EDITION IS

MONDAY, APRIL 27, 2015



ACW ANNUAL JUNE 1ST – 3RD, 2015
INFORMATION SHEET

LOCATION: Valhalla Inn, Thunder Bay

REGISTRATION: Monday, June 1st from 1:00 to 4:00 pm – Valhalla Inn Lobby
Tuesday, June 2nd from 7:45 am - 8:45 am – Valhalla Inn

OPTIONAL DINNER: Monday, June 1st at St. Paul's on Ridgeway St. at 5:00 pm
Cost is \$15.00 payable with your registration form.
Transportation – car pool
Get together for food, fun, and fellowship

OPENING SERVICE: Monday, June 1st at 7:00 pm at St. Paul's celebrated by Bishop Stephen.
Following the service, refreshments will be served in the church hall.

ACCOMMODATIONS: All rooms have Wi-Fi, cable, A.C, fridge, coffee. Tax is not included in the rates.

We have rooms blocked in at Valhalla Inn. "150601ACWG" booking number must be quoted. If you have special room requirements be sure to book early. Booking Deadline is May 2.

Valhalla Inn: 1 Valhalla Inn Road, Thunder Bay P7E 6J1
Phone: (807) 577-1121; Toll Free: 1-800-964-1121; Fax: (807) 475-4723
Deluxe Twin Queen Single or Double: \$125.00 + tax
Pool and Sauna; Timbers Restaurant; Runway 25 Steaklounge; Brew Crew Café; Shuttle Service; Courtyard; Exercise facility

Nearby Accommodations: **Best Western Crossroads Inn:** 655 W Arthur Street, P7E 5R6
Phone: 807-577-4241; Toll Free: 1-800-780-7234;
Fax: 807/475-7059
Single -- \$113.00 + tax; Double -- \$117.89 + tax
Complimentary Breakfast; Airport Shuttle; Fitness Center

(If you do wish to stay at the Valhalla, the Best Western is our preferred location for you as it has a better breakfast menu than Comfort Inn and is a right hand turn onto Arthur St. to proceed to the Valhalla)

Comfort Inn: 660 W. Arthur St., P7E 5R8
Phone: (807) 475-3155; Toll Free: 1-800-424-6423;
Fax: (807) 475-3816
Single & double -- \$137.74 + tax
Complimentary Hot Breakfast

IN CASE OF EMERGENCY DURING THE CONFERENCE CALL THE VALHALLA INN
– 1-800-964-1121

ACW ANNUAL REGISTRATION – June 1st – June 3rd, 2015

Name: _____

Address: _____

City: _____ Postal Code: _____

Telephone: (_____) - _____ - _____

Email: _____

Church: _____ Deanery: _____

Registrar: Gloria McKay
456 Egan St.
Thunder Bay, ON
P7A 2X5 1-807-344-0575
g.mckay@shaw.ca

Each Primary Branch is entitled to only 4 Voting delegates, but ALL women are welcome.
Associate Member groups are entitled to 1 voting delegate.

Are you a Primary Branch Voting Delegate? Please check one: Yes ☐ No ☐

Are you an Associate voting delegate? Please check one: Yes ☐ No ☐

For meals at the Valhalla Inn:
Dietary restrictions: _____
Note: if you have multiple sensitivities, please enclose a separate sheet listing what you can eat.

Do you require pick-up? Type of travel: _____ Time of Arrival: _____

REGISTRATION	\$ _____	\$75.00 – includes Registration, Banquet & Two lunches - Form and payment due by May 1
LATE REGISTRATION	\$ _____	\$5.00 – for registration after May 1, 2015
EXTRA BANQUET	\$ _____	\$40.00 (persons attending banquet only)
SEPARATE/EXTRA LUNCH	\$ _____	\$12.50 – plus one day Registration Fee: Tuesday _____ and/or Wednesday _____
ONE DAY REGISTRATION	\$ _____	\$5.00 – Please indicate day: Tues <input type="checkbox"/> Wed <input type="checkbox"/>
OPTIONAL DINNER	\$ _____	\$15.00 (includes tax and gratuity) Monday at St. Paul's

Please make cheques payable to: **Deanery of Thunder Bay ACW**
No Refunds after May 1, but you may substitute your attendee.

You must make your own reservations directly with any of the following:

Valhalla Inn: Toll Free: 1-800-964-1121; Fax: 1-807-475-4723
Comfort Inn: Toll Free: 1-800-424-6423; Fax: 1-807-475-3816
Best Western: Toll Free: 1-800-780-7234; Fax: 1-807-475-7059
See information sheet for rates.

News from Camp
Manitou



2015 Summer Brochures and Registration forms are available on the website www.manitoucamp.org or by contacting Trevor Marshall at trevor@gmail.com or 705-562-6714

On Saturday June 27, 2015 Camp Manitou will host an Open House for all to enjoy a day trip into the Bay of Islands.

Boats will take visitors from Whitefish Falls to Camp Manitou where tours, hikes, and great picnic spots await. A great chance to re-connect with memories or check it

out for new experiences. Youth Synod is scheduled for June 28-July 1, 2015 this year. Time for delegates to sign up!!!

Camp Manitou is looking for a parish or group to sponsor Kitchen Clean-up in June this year.

If this is a day trip your group could enjoy, please contact Kristina Donato at donatokm@hotmail.com

The snow is starting to melt so summer is just around the corner!!!

See you at Camp Manitou this summer.

The Pope versus the King

The Rev. Peter Simmons

Following the death of Thomas Becket, Richard of Dover served in the position of Archbishop of Canterbury from 1174 to 1184. He was followed by Baldwin of Forde from 1184 to 1190. The next Archbishop served for only a month, following which the see was vacant for two years. In 1193, Hubert Walter was elected, having come from Salisbury. He was Lord Chancellor and Chief Justiciar. Walter struggled against interference from the monks of Canterbury and Pope Innocent III. Walter died on July 13, 1205. The task of electing the new Archbishop would prove to a struggle between various authorities.

John, son of Henry II was king at this time. The monks of Canterbury continued their contentious ways, desiring to assert a perceived authority within the realm. On the very night of Hubert Walter's death, without the king's consent, they went ahead and elected Reginald, Archbishop of Canterbury. He was then dispatched to Rome and sworn to secrecy, until he had obtained the support of Innocent III. In the interim, the king issued the letter of nomination for John de Grey who was then Bishop of Norwich. Reginald was unable to keep secret his election and began to function as Archbishop. When the secret became public, the monks realised the grave error they had committed.

The monks moved quickly to support the king's nominee, however the suffragan bishops of Canterbury felt they had been ig-

nored throughout the process. In response, they sent a delegation to Rome to oppose de Grey's nomination. At the same time a number of the Canterbury monks were sent to Rome with a gift for the Pope and to bring back the pall for John de Grey. In these chaotic events, Innocent III saw an opportunity to assert papal authority over the English church.

The Pope ignored the bishops and declared the elections of Reginald and de Grey to be irregular. He ordered a new election to be held,

Anglicanism

putting forth the name of Stephen Langton, an Englishman by birth, who had spent many years on the Continent. This Papal interference was unprecedented.

King John's delegation protested, arguing the right of election of the Archbishop lay in the cathedral chapter and required John's consent. Threatened with excommunication, all but one of the delegation acquiesced to the will of the Pope. The king was enraged.

John drove the monks of Canterbury out of England. He then wrote Innocent III insisting that John de Grey be Archbishop of Canterbury over Langton. He made it clear to the Pope Stephen Langton would not be permitted entry into England. Innocent attempted to persuade John to accept Langton. Meeting continuing opposition from King John, the Pope placed the entire kingdom under interdict.

Such a decision not only punished John, it was punitive toward all of those who lived in the realm.

Under interdict no regular services could be held and churches were closed. The baptism of newborns and ministry to the dying was permitted, but no other ministries were allowed. The interdict was pronounced on Palm Sunday 1208. King John retaliated.

The property of bishops and clergy was seized and monks were not permitted to leave their cloisters. This continued for a number of months until 1209 when Innocent took the extreme step of excommunicating the king. John sought to meet with Stephen Langton in order to reach a compromise. Langton was not in the mood to negotiate. With King John excommunicated, authority of the kingdom was handed over to Philip of France. Initially John attempted to resist, but soon realised the futility of such action.

He met with Pandulph, the papal legate and consented to the will of the Pope. Further he agreed to hold the dominions in the name of Rome and make a substantial monetary payment to Rome annually. On the eve of the Ascension 1213, he knelt before the Cardinal of Tusculum, giving him the crown and receiving it back as a gift from the Pope. Stephen Langton returned to England as Archbishop of Canterbury, whereupon King John received absolution. The interdict was then lifted from the kingdom. King John died on October 19, 1216.

More to come.

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Jesus Loves Me
Fairest Lord Jesus

God Sees The Little Sparrow Fall
Tell Me the Stories of Jesus

This is My Father's World
When Mothers of Salem

The Stations of the Cross

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Sing the hymns you sang as a child.
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& Choirmaster

St. Luke's Cathedral 160 Brock Street

We need to both care and share

By Charlotte Haldenby
Hands up! Did you grow up during the Great Depression, or were you brought up by people who grew up during the Great Depression? That's me! Perhaps you are like my roommate during my first years of teaching in Ottawa, the child of immigrants from Easter Europe who came to Canada after World War II to make a better life.
In all these circumstances, you probably heard that the most important four letter word: SAVE over and over again. And "get money in the bank first before you spend anything." Do you remember, "I only had two outfits for school I was wearing one and the other was in the laundry." Also, "I had to work to earn my keep so I could go to the city and get beyond grade ten." Maybe you heard, "Yes you do have to help on Saturday mornings in our little store. We left our home in Europe so life would be better for you and your brother." These statements were not mean; they were just facts of life.
So, with our first pay cheques in hand, September 30, 1966, Adrienne and I marched over to the bank, and got our RRSPs and our RHOSPs right away, put something into our regular savings account, and hurried

Looking at the World
downtown. We got a bargain basement, fold our sofa, so we could actually sit on something in our living room. We would be SAVERS and we often laughed, going out to teach in the morning: "How are you going to SAVE the world today?" How the world has changed!
Even as preschoolers, children are bombarded with advertising, and parents too, about toys you must have now! BUY NOW, PAY LATER! THAT'S SO LAST YEAR!
You're starting your career, already in debt from your education, unless you've had the Depression grandparents, parents, or immigrant parents, bugging you from time to time you could have a paper route. Apartments are so expensive, but you'll have to pay your whole life for your house.
Maybe the CEO of your company is making millions. The top CEO in Canada is paid \$87,000.00 as his package keeps going up in value. Many regular people, even with pay raises, are not getting much more in

buying power than ten years ago. The younger generations have been brought up, by the media, to be part of an economy, not a community; to be consumers, not sharers, "cause we're all in this together." And it's hard when crisis come.
As I write, I am recovering from knee surgery. Things have changed in health care, even in three years as hospital rules change. Hospital accommodation and all forms of actual care professions are being cut back including convalescent assistance. Here is an example and it's not me!
A self sufficient grandma in her own home falls. She needs surgery, but has several other injuries. Three days in hospital and then where does she go? Her family is all over the province. The ones here have no way to get leave from their work to care for her. She needs someone around 24 hours a day for the next month.

"The Church today still speaks for the community."

When the long form census was cut, we lost the numbers to predict demographic trends in our communities; how fast is our city aging and therefore, how many hospital beds, how many convalescent care beds will we need? People, the elderly, are not just a beds issue. Where are the people who give the first smile of the day, who check the meds and change the dressings, who make the meals, who serve them, who tidy up and do the laundry and make midnight rounds?
The federal government used to meet with the provinces about health care issues, and trying to provide good health services right across the country, even in the North. The federal government even contributed to help keep the standards up, but that schedule came to an end. The provinces still meet but the federal government and their, our, money isn't there anymore.
The Church today still speaks for the community. The rich young ruler may not have showed up again when Jesus said, "Give away all that you have." And in the early Church there were some who held back.
There was that Spirit working in the early Church, that people

who followed Jesus would share, and there would be enough. The Jewish converts might see this as a follow-up to Hebrew tithing, where the third year was to help the poor, but others, seeing Jesus in the face of their community, would share. They had heard these stories from their "ancestors" in the faith of the feeding of the five thousand. This is what they were carrying to future generations.
Here at home, get to know your "neighbours". Reach out with a smile every day. You should here the wonderful greetings at meal times in retirement homes. Stop in to visit convalescents, maybe just for 15 minutes at a time in the first weeks. Send your kids over with extra cookies, or to shovel the driveways. Be aware and helpful to seniors with canes, or maybe my next door neighbour's teenager on crutches this month, so they can move about and be independent. Your smile, the extra helping from your dinner wrapped up in foil, those extra seconds holding the door. These can make a person's day.
Get out to community meetings about health service cutbacks. Write your MP and MPP. In our wild winters, you could fall at any age and we all want good care for you.