

Thunder Bay Mission to Seafarers honours volunteers



WELL DESERVED: Every January at the Mission to Seafarers: Port of Thunder Bay, a Volunteer Appreciation Social is held to honour those who give of their time and talents in support of the Mission. The event is held in the Upper Deck Mess of HMCS GRIFFON. Pictured is John Proctor receiving his 20 year gift from Mission to Seafarers Chair Anne Zulani as Rev. Canon Ed Swayze, Mission Chaplain, looks on.

By Anne Zulani

Editor's note: In the following, Anne Zulani, Chair of the Mission to Seafarers: Port of Thunder Bay, writes of those volunteers who were honoured for their important work at the Mission

It has been another good year at the Mission to Seafarers: Port of Thunder Bay. The Port was very busy, tied with last year for the busiest shipping season the Port has seen since 2002. This is good news for the City, the Port and certainly for the Mission to Seafarers. We like to be busy!

But of course it doesn't matter how busy the Port is, or even how much we have in the way of funds, for which we are most thankful, if we don't have volunteers. We all know that volunteers make things happen. We are so blessed to have an incredibly loyal and hard-working group here at the Mission.

Every January, when the shipping season in Lake Superior is done for another year, we celebrate our volunteers with an afternoon Volunteer Appreciation Social in the Upper Deck Mess at HMCS GRIFFON. We had a good crowd out to mark the occasion and to enjoy an

afternoon of socialising.

Canon Ed Swayze and I gave out certificates to all the volunteers. We then gave out pins to the three new volunteers: Margaret Capon, Jonas Riauka, and David Welby. Welcome to the group!!

Then the awards for five, ten and fifteen years' service were given out. And for the first time since the recognition social was implemented, we gave out 20 year gifts as well. Imagine the dedication!

The five and ten year gifts were hand made by Canon

See Life – p. 5

Inside Algoma



New name for Temiskaming deanery parish

On Friday, February 26, 2016, the new name of the Parish of Callander, Powassan, Restoule and Chisholm was revealed at a celebratory gathering.

See p. 4



New Honourary Chaplain for 49th Field Regiment

The Very Rev. James McShane, Dean of Algoma, has been appointed Honourary Chaplain of the 49th Field Regiment in Sault Ste. Marie.

See p. 6

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Monday, April 25.**

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Youth retreat held in Huntsville

By Joy Stott

Editor's note: In the following, Joy Stott, Group Coordinator of the Young Enthusiastic Saints, the youth group at All Saints', Huntsville, writes of her experience at a youth retreat held at the Muskoka Bible Conference in Huntsville in January

While visiting St. Peter's An-

glican Church in Oshawa, in early January, I happened to share during coffee hour, my thoughts on how wonderful it would be to have a church in Huntsville twin with a church in the city.

Before I knew it, a Warden of St. Peter's handed me a booklet entitled *CORE/ROOTS Youth Groups*. Five churches share

resources with one Youth Pastor David Tigchelaar. Perusing through the calendar of events I read about the above mentioned Retreat, to be held right here in Huntsville! Wow! What a God moment. Upon my return home, I eagerly contacted Lynne Preston, Child and Youth Facilitator for Muskoka, to see if at all possible,

youth from our Deanery could partake in this event.

Lynne Preston e-mailed Christian Harvey, the contact person, who Lynne informed me, had at one time helped with organising one of our own Diocese Camps. Mr. Chrisitan welcomed the idea, so Lynne Preston forwarded the invite out to youth leaders in the

Deanery of Muskoka. Youth could attend the weekend events or just for the day. Alas, the timing was not right for many youth as it was exam week here in Muskoka.

Fortunately I was able to attend on the Saturday with one of my youth, Alexis from my, Y.E.S., Young Enthusiastic Saints, of All

See Youth – p. 7

Diocese of Algoma
Anglican Church Women
DEVOTIONS FOR APRIL

Recently I read this term in a Bible study I was studying: “Christian atheist” and I was horrified. The two terms, for me, could not be put together in any way. Christian, one who accepts Jesus as their Lord and Savior: Atheist, one who does not believe in God; and then I began to think. Without reading the rest of the given explanation, I decided to meditate on both terms separately and then together: Christian, one who follows Christ’s teachings secure in the knowledge that if we do so we are certain of a secure life eternal. What did Christ teach: “To love God and our neighbor as ourselves.” His whole life he put God first, in simple obedience, in prayer, in confidence that he was in good hands and in the way he made himself available to the unwashed and unloved of society as well as to the general population and to the leaders and rulers of his age. Just think of the lepers, Zacchaeus, the woman at the well to name but a few. Just think of his teaching to his disciples, his closest friends on prayer, on possessions and on family.

He had no home, few possessions, little money and yet he

knew God would provide for his every need. Even when faced with a cruel torturous death, God was his priority, he trusted, he believed and he set all human-kind an example. Atheist: not merely ‘I don’t know’ or ‘It’s not for me’ but a definite ‘God does not exist’. A huge proportion of the earth’s population claim to believe in a greater, more powerful being and yet there are many who have turned there back on the possibility.

Christian Atheist: one who proclaims to be a follower of Christ and yet lives as if God does not exist. So many in today’s world rely on themselves to find a way out of their problems. So many see a sign of success as having designer clothes and the latest technology. So many think that living a ‘good’ life is enough.

Say: See: Think.

What happened to ‘Do’? Are we so busy with the secular world’s ambitions and aims that we have little or no time to do or to act. Certainly the ‘church’ is no longer the focal point for the society around it to find help and succor, as it was in my childhood. A ‘churchgoer’ was always available if I was in difficulty.

They provided a safe haven in an industrial town. I knew who went to church, in my neighborhood, regardless of denomination.

Ask yourselves these questions: How many people outside of my church family know I profess to be a Christian?

How many people outside of church family would I claim as friends?

How many people outside my church family and friends have I offered help to, in any way, large or small?

How often do I set time aside to spend it with my God and Savior outside church times?

As a professed Christian do I live as if God does not exist?

I began this article being horrified at the term “Christian atheist” and I end it by being shocked at my own answers to the above questions.

I pray that God will speak quietly onto all our hearts and open them up to the world as he desires it: His Kingdom here on Earth. Amen.

Pam Abraham
Diocesan ACW. Devotion Chair



SPECIAL HONOUR: On Wednesday, February 17, 2016, Dennis Chippa, a parishioner of St. John the Divine, North Bay, was invested into the Order of Ontario for his dedicated volunteer service to so many causes in the city of North Bay.

North Bay parishioner
receives special honour

By May Seguin

An active member of St. John the Divine Anglican Church of North Bay, was invested, on Wednesday, February 17, 2016, into the Order of Ontario, by Lieutenant-Governor Elizabeth Dowdeswell, in Toronto. Dennis Chippa has been recognised, by the province, as a person willing to go above and beyond for his contribution to North Bay and the surrounding area. His involvement with Special Olympics, the Warming Centre, the Gathering Place, Community Living, and community campaigns has earned him this distinction and the title of being a true humanitarian and community leader. Mr. Chippa dedicates and spends countless hours volunteering to improve the lives of low-income families and the homeless. Just recently

for the 2015 Christmas Season, he launched a pre-school story book *Santa Lost His Suit* in support of the Literacy Council. ‘What does this man not do?’

The Anglican Church Women of the Deanery of Temiskaming are very pleased to work and support Dennis Chippa, his committee, and volunteers by assisting financially, supplying clothing, and toiletries, when the need arises. Mr. Chippa and his office staff have a door that is never closed, most congenial to work with, and are so appreciative of all donations. On behalf of all members of the Anglican Church, in the Deanery of Temiskaming wish Dennis Chippa ‘Congratulations, and thank you for all that you do and may God richly bless you and your family.’



A NEW VEHICLE: Rt. Rev. Dr. Mwita Akiri, Bishop of the Diocese of Tarime, Tanzania, is pictured with a number of diocesan clergy and the new Land Cruiser Hardtop recently acquired for use in the diocese. The vehicle, which the Bishop Stephen Andrews and others from the Diocese of Algoma helped to purchase, seats a maximum of nine people. It will be used mainly for trips to parishes and for carrying visitors to Tarime.

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• **PLEASE NOTE: THERE WILL BE NO MAY** •
• **EDITION OF THE ALGOMA ANGLICAN** •
• **THE DEADLINE FOR THE JUNE EDITION IS** •
• **MONDAY, APRIL 25, 2016** •
• • • • •



REACHING OUT: On Sunday, February 7, 2016, Trinity Anglican Church, Marathon hosted a baby shower for Jesus in support of the local women’s shelter, Marjorie House. Those in attendance were encouraged to purchase baby and children’s items to be donated to Marjorie House. Pictured, right, is Jan Latham, event coordinator, with Marjorie House Executive Director Rhea Starkes.

EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
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The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor

Letter from the Bishop

Whose service is perfect freedom

Dear Friends,

Just over sixty years ago, a seventeen-year-old girl was taken to the doctor by her mother, complaining of pains in her stomach. Within a few hours, the teenager was in labour and delivered a healthy baby boy. The girl's mother made hasty arrangements for the adoption of the child, and the young girl soon returned to a normal life.

The boy grew up in a happy and stable home. He received a university degree and spent some time in the armed forces before studying theology and becoming ordained. He married an adoring wife, and is very fulfilled as a pastor and father of four. 'I never had a real desire to meet my birth-mother,' he told me, 'but I thought she ought to know that she had made a good decision in giving me up for adoption, and that I am a stable, successful individual.' So, one night he got on the internet and began a search. Within an hour he had stumbled on a genealogical tree and through a process of elimination isolated his birth-mother's family.

The next day, he called someone who turned out to be his birth-mother's sister. When he identified himself on the telephone, he was greeted with stunned silence. The woman, clearly flustered, denied any knowledge of the birth. My friend carefully went over the details of his search until the woman finally admitted that the story was true. She said that her sister had confided the matter to her only ten years ago, but that her sister had never told her husband of forty years, or her children. Consequently, when the two sisters chatted the next day, my friend's birth-mother begged not to be contacted by her son.

It's hard to imagine what those forty years were like for this woman. The birth must have been the occasion of a great deal of shame, while the successful adoption, carried out as it was in secrecy, would have seemed like turning the page on a bad chapter. It was a chance to start over, with the past no longer a threat to the future. Life could go on as though it had never happened; no one needed ever know. It was the only recourse to liberty.

Part of the price of this woman's freedom from her mistake was, of course, paid by my friend and his adoptive parents. Fortunately, this was a price gladly offered. By the grace of God it was an investment of love and security bearing fruit in my friend's life

today. But the adoption was costly in other ways. For forty years this woman guarded this secret in her heart, afraid to let anybody know about it. For forty years she shared her life with a husband and children who think they know and understand her, but they do not. For forty years, she maintained a façade. For forty years she lived in fear that at any moment the truth could be revealed. For forty years she experienced the enslavement which was the consequence of her act of self-liberation.

This is a dramatic example of a truth we all need to learn. When we engineer our



own freedom, we do not become truly free. We only succeed in exchanging masters. The United States Declaration of Independence makes the claim that 'We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.' Having

thrown off the yoke of British political servitude, did the Yankees become free? Of course not. They rapidly became enslaved to a spirit of independence which produced, among other things, a civil war. And how about the flourishing of the 'free market economy'? It has become the occasion of slavery to greed.

What is true of nations is also true of individuals. Occasionally someone will feel so constrained by a job, or so oppressed in a relationship, that they will look for a chance to escape. But the dash for liberty is rarely successful. For people either take their problems with them, or create new problems by their flight. Freedom is not always found in taking a new job or a new partner, as marriage and labour statistics demonstrate.

So what is true freedom? St Paul says that real freedom is only to be found in Jesus Christ: 'It is for freedom that Christ set us free' (Galatians 5.1). As people called into being by God and who trace their ancestry through Jesus Christ, Christians are not destined to live in servitude and bondage, but we are to rejoice in the freedom we have as 'children of God's promise'

(4.28).

This freedom which is ours in Christ is a true freedom. It is a freedom from the past; a freedom from our own messed up designs. In Christ we can find liberty from the things which tyrannise us: from our apprehensions, from the expectations of ourselves and others; from the mistakes we have made and will continue to make. God has forgiven us. He has wiped the slate clean, so that we can start afresh. And it is not just a freedom from, it is also a freedom for. We are now free to serve Christ and others, without fear of disgrace or exclusion. We are free to face the future in confidence and hope.

Jesus once said, 'You shall know the truth, and the truth shall make you free' (John 8.32). For most of us, the truth frightens us, and we spend much of our energy ignoring it, avoiding it, making excuses for it, pretending it doesn't exist. When will we learn that we cannot manufacture our own freedom? When will we realise that, through Christ, we can own up to our past and find it redeemed? When will we discover that the only true path to final fulfilment is in giving our circumstances and selves to the One who is the Servant of all?

I am told that the Museum of the Desert in the Cevennes mountains of southern France commemorates the sufferings of the Huguenot martyrs. When Louis XIV revoked the Edict of Nantes in 1685, Protestant public worship was made a crime. Men caught at secret worship services in the fields were sent to the galleys. Chained to a rowing bench, they slaved at the oars until they died. A replica of one of the great galley oars hangs in the museum today. Underneath is a model of a galley. Beside it are inscribed the words of a Reformed Christian galley slave: 'My chains are the chains of Christ's love.'

Your servant in Christ's liberty,

+ Stephen Andrews

Stephen Andrews
Bishop of Algoma

A portrait of heresy

By the Rev. Richard White

It's an imaginary scene. It's the late 4th or early 5th century. It's the south coast of England, the Thames-side city of Londinium. A monk has boarded a Roman ponto.

History Byte

Grasping the spar of its large square sail to balance himself, he looked back on the Roman settlement. It gave him an odd feeling of comfort. Londinium was so different from the rugged agricul-

tural landscape of the Celtic north of Britain, but at least life there was settled, safe, and predictable. His destiny, Rome was anything but, and he dreaded that. He was Pelagius (c.a. 354-418?).

The ponto cleared the Thames estuary and turned southward into the wind. His grey robe fluttered and his mind drifted to the ride ahead. Once they landed he would have to ride through Frankish and Gothic territories, before arriving in Rome. Once these lands had been part of the Empire, but no more.

See Pelagius – p. 4



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Palgeius may have come to Faith through the Celts

Continued from p. 3

The wind in the Channel was strong. The boat rose and fell in the choppy waters, the salt water spray now soaked his clothes. What of his own fortunes, he thought? Would they rise or fall too? Would Rome fall? It was likely. The talk of that happening haunted the streets and marketplaces. The tension there even fueled the Church's tendency to make snap decisions, and his critics had made some hasty judgments about him.

Pelagius believed he was a friend of the Church. He was certainly a friend of Christ. Others disagreed. In their defence, Pelagius, a layman, had made a fatal mistake. He had propagated fresh theological ideas without inviting the Church hierarchy and his theological seniors to scrutinize them. He presented himself as a nonconformist, and that would cost him. If that north African theologian, Bishop Augustine and the pope had colluded, he and his followers could be labeled heretics as some others had been.

A heretic. What is a heretic? A heretic has been defined as someone whose views are at variance with the accepted creeds and core doctrines of the Church. The history of the Church in England is littered with them and ironically, the heretics of one generation were sometimes transformed by the next into role models for the True Faith. Such was the lot of John Wycliffe, Thomas More, William Tyndale, Thomas Cranmer, Anne Askew among others. Some however would likely never be able to shake the label "heretic." Consider Andrew Furlong, Robert Clayton and sadly, Pelagius.

The Very Reverend Andrew Furlong made the British tabloids in the Spring of 2002 when he wrote that "Jesus and John the Baptist were mistaken and misguided 'end-time' prophets," and that Jesus was "neither a mediator nor a saviour, neither super-human nor divine." Furlong, the Dean of the Anglican Cathedral in Clonmacnoise, Ireland, knew his views contradicted the accepted creeds and doctrines of the Church.

He was ordered to appear before a court of the General Synod of Ireland (Anglican) to explain himself. The court might have concluded that he was a heretic, using gentler terms no doubt, but Furlong resigned his position, and the court wasn't held. Afterwards he said he felt like a "free and independent human being." Today he works for an international aid agency and is a leading figure in the humanist community of Britain.

Bishop Robert Clayton, 1695–1758, was likely the talk of tea rooms and coffee shops after he stood to address the Irish House of Lords on February 2, 1756. He brazenly asked the members to strike the Nicene Creed from the Anglican Commu-

nion liturgy. They didn't. He then broadened his audience by publishing an attack on the Doctrine of the Trinity. Bad move. He said he rejected the Christian claim that Jesus was the Son of God or in any way divine. That dug a hole he'd have trouble getting out of. Then he wrote that Jesus was Michael the Archangel. He'd gone too far. Bishop Clayton was called to appear before a court of bishops to face a charge of heresy. He died before his scheduled court appearance.

Then there is Pelagius. Pelagius may have come into the Faith through the Celts of Ireland or Scotland, possibly through St. Patrick himself. He was a lay scholar and the Celtic abbeys of the north were renowned for their scholarship. And so, in his youth, he left his northern home for Rome, the Middle East and North Africa, the premier centres for learning.

His initial experiences of Rome were unsettling. The squalid mass of humanity with its myriad of deities and vices overwhelmed him. The Empire's newly adopted Christian Faith wasn't that well established yet. Rome was in a state of moral and economic decline. The Empire was under constant threat from barbarian invasions. Inflation was rampant. A quarter of the population was on the dole. The average life expectancy was about 30 years. Children were stricken at an early age with fatal malaria. Yes, Londinium seemed so tame, and his Celtic roots so welcoming by comparison! It is speculated that he returned home at least once.

His initial experience of the Church was also unsettling. There were the fringe issues that the Church and Pelagius scuffled over. When Augustine wrote that human nature was evil because Humankind rebelled against God in the Garden, Pelagius responded by writing that human beings were basically good because they were made in God's image. While the Church structure was both hierarchal and patriarchal, Pelagius' behaviour mirrored his roots, a land where monastic communities were open to men and women alike and hierarchy was seldom talked about, and disciplined both men and women. All of this ruffled some feathers. The Church's philosopher-theologian, Bishop Augustine of Hippo, recorded and responded to Pelagius' unconventional views. But the greatest disagreement had to do with the Doctrine of Original Sin, a doctrine honed by Augustine himself.

In its Augustinian form, the Doctrine of Original Sin was about Humankind and why we sin. Augustine's study of Scripture concluded that we are sinful beings at birth, that we inherited our sinful nature through our primal ancestors, Adam and Eve, who rebelled against God, and that ever since

then, sin has been passed down the human line like a spiritual cancer. The doctrine laid the foundation for understanding both why humans sin, and why they need a Saviour. While different Church traditions have tweaked it over the centuries, the Doctrine of Original Sin is still embraced by most Christian traditions today.

Pelagius wrote that Augustine had it all wrong. He presented a different take on why we sin. Pelagius said that Adam sinned because he chose to sin, but that doesn't affect us in any way. We can all choose to sin, and we can also become good, even perfect, if we just work at it. After all, didn't Jesus tell his disciples to "be perfect" (Matt. 5:48), and then give them the Sermon on the Mount as a guide to self-improvement? Didn't Moses give the People of Israel the Ten Commandments? It takes three conditions to become perfect: First: we must be able to do the right thing; Second: we must be willing to do the right thing; and Third: we must do the right thing.

Pelagius must have sounded like the Dr. Phil of his day. The problem was, it wasn't nearly as Biblical nor as workable as it sounded, and although Augustine's Doctrine of Original Sin seemed pessimistic and dogmatic, it was Biblically solid and workable. Augustine would have responded this way.

Yes, the Scriptures say that we were created good and made in God's image, but Adam's sin condemned us to a state of "total depravity." Because of that we are spiritually dead and unable to rid of our sin nature in this life. We need a saviour (Romans 5:12–21; 1 Corinthians 15:22 etc.) and by God's grace we have one in Jesus Christ. We of course need to live moral lives as Jesus taught us, but changed lives are generated by God the Holy Spirit, and so Augustine prayed: "Breathe in me, O Holy Spirit, that my thoughts may all be holy. Act in me, O Holy Spirit, that my work, too, may be holy. Draw my heart, O Holy Spirit, that I love but what is holy. Strengthen me, O Holy Spirit, to defend all that is holy. Guard me, then, O Holy Spirit, that I always may be holy. Amen." This was strongly Biblical (Acts 2:31; Romans 7; 2 Corinthians 3:18; Ephesians 4:21–24; Galatians 5:16–25; Ephesians 2:8–9 etc). We will never be perfect through our own efforts.

When the Visigoths attacked Rome in 410, Pelagius was among those who fled to Carthage in North Africa. He was right in the front yard of Bishop Augustine's domain, Hippo, North Africa (Algeria). The bishop had already published several works refuting Pelagius and came against him without mercy. Pelagius moved on to Palestine. Augustine warned his brother bishops. They too came against him. Between 411

and 416 several synods and councils expelled him and rejected his self-help styled theology outright. Pope Innocent I excommunicated him, but his successor Pope Zosimus opened up the Pelagian file for reassessment. The North African bishops were incensed. On May 1, 418 the Synod of Carthage denounced the Pelagian doctrines of human nature, original sin, the human ability to perfect itself. Pope Zosimus reluctantly agreed to excommunicate Pelagius. Augustine's Doctrine of Original Sin had won the day.

After his excommunication, open Pelagianism fizzled out, but the Church has had to address its influence for centuries and different Church traditions have in different ways. Consider the Anglican response to it. When our own Thirty-Nine Articles of Religion were drafted in the 16th century, Article nine affirmed that the Anglican Church ascribes to the Doctrine of Original Sin. It mentions Pelagianism and says, in part:

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil...

Our liturgy addresses Pelagianism in several ways while asserting quite clearly the Augustinian Doctrine of Original Sin. For example, the Prayer of Consecration (p. 82, *BCP*) says that Christ took "our nature" upon the him, as opposed to "our sins" upon him, a clear reference to Romans 6:1–12. When we say or sing "Lamb of God that takest away the sin of the world" (p. 84, *BCP*) the reference to sin is pointedly singular rather than plural, a reference to John 1:29. And rather than advocating some kind of self-perfection approach to become better, p.214 of the *BAS* concludes the Eucharist by saying, Glory to God whose power working in us can do infinitely more than we can ask or imagine, a paraphrase of Ephesians 3:20. Our Faith from start to finish is about the work of God. In his love, God convicts us of our sin nature. By his grace, God saves us from our sin nature. Through his Spirit, God transforms our sin nature. And through his Scriptures, God teaches us how to lead lives pleasing to him.

Pelagius may have recanted, we don't know. Diocese after diocese expelled him. He may have settled and died in Egypt. J. Philip Newell features the writings of Pelagius in his book on Celtic Christianity, *Listening for the Heartbeat of God*. There are numerous works on Augustine. His autobiography *Confessions* is a classic.

Parish celebrates a new name

By the Rev. Joan Locke

It was with anticipation and celebration that the Parish, formerly known as Callander, Powassan, Restoule and Chisholm, met together on the evening, of Friday, February 26, 2016, for unveiling of the new parish name: TRILLIUM ANGLICAN PARISH. Desiring to identify as a unified body and not a group of disparate congregations, the parish held a campaign to choose a new name. A number of worthy submissions, including rationale, were received and voted on. The

top selections were submitted to the Bishop for approval prior to the final vote. Bishop Stephen Andrews returned his approved list, including a submission of his own. On Sunday, January 10, 2016, a second vote was taken revealing a clear choice from the congregants. The final choice was the Bishop's own suggestion! The Parish now moves forward with thankfulness into the future the Lord has prepared for the brothers and sisters working in his vineyard with their eyes fixed on Jesus!



CELEBRATING A NEW NAME: On Friday, February 26, 2016, parishioners from the former parish of Callander, Powassan, Restoule and Chisholm, gathered for the unveiling of the parish's new name, Trillium Anglican Parish. Pictured cutting a celebratory cake are, front to back, Marcia Grawbarger, Linda O'Neil and Lauren Dashineau, Parish Wardens.

Sudbury church holds Lenten retreat

By Shannon Hengen

Villa Loyola Retreat House on Sudbury's picturesque Long Lake was the setting for a twenty-four hour retreat organised by Church of the Ascension in Sudbury. Open to the parish and deanery, the retreat saw 18 gather for Spirit-filled worship, group reflection, fellowship, song, and a period of silence. Friday evening's circle of sharing helped participants get to know one another, some of whom had made retreats in the past and others of whom had not.

From 4 p.m. on Friday, February 12, to 4 p.m. on Saturday, February 13, retreatants grew in the unique experience of removal from ordinary activities. Despite the season's coldest temperatures, a warm feeling drew them together. As the refrain of the hymn *Come and Journey With a Saviour* ends, the retreat's title, "We are all God's sons and daughters; in the Spirit we are one." An especially hardy participant made use of free time on Saturday afternoon to snowshoe around the beautiful property and frozen lake.

For services of Evening Prayer, Morning Prayer, and Noon Prayer, led by lay readers from the parish, Psalms 126, 84, and 19, set to music by Steve Bell, provided focus as did Psalm 116 for the closing Eucharist celebrated by retreat leader, Ven. Anne Germond, incumbent of Church of the Ascension. Inspiring live music was offered by two members of the parish's contemporary music group, Electric Kazoo,

Erma Howe and Ralph Mounter.

As retreat chaplain, Canon Geny Rollins gave individual guidance to retreatants upon request and also offered special individual blessings during Saturday's Eucharist. Overnight participants observed the Great Silence from midnight Friday to 9 a.m. Saturday.

The theme of journeying evoked discussion among participants as did small-group Aural Reflection on Scripture on Saturday morning relating to the Gospel for the first Sunday of Lent. Small group discussion on Saturday afternoon invited participants to answer questions about what they learned about God, themselves, and others during the retreat; what they would take away to put into their daily life and work; what was easy, and what was a challenge; what God might be calling them to do; what God might be calling the faith community to do; what each person's part in that work might be. In both morning and afternoon group sessions, members prayed for one another.

Saturday morning also included two concurrent sessions, one on the Ignatian Spiritual Exercises presented by Fr. Ronald Perron, SJ, and the other on making and using Anglican Prayer Beads presented by Archdeacon Germond and Ascension parishioner Kath Greenidge. Among the 18 retreatants were attendees at both of Ascension's Sunday services as well as both new and long-standing members of the parish.



TIME IN RETREAT: On the evening of Friday, February 12 to late afternoon on Saturday, February 13, 2016, eighteen people from the Church of the Ascension and the Deanery of Sudbury/Manitoulin, gathered in retreat at Villa Layola Retreat House in Sudbury. Retreatants spent time in worship, group reflection, fellowship, song and a period of silence overnight.

Life members receive special recognition

Continued from Front

Swayze. Janet Pike received a beautiful wooden desk clock for her five years' service and Garry Barker received a lovely barometer set for ten years.

Ingrid Koropeski received her 15 year award, a print of the lake by a local artist, for her efforts. Ingrid Koropeski has been the Parish Representative for St. George's, Thunder Bay from 2001 to the present; on the Catering Committee since 2001; and a Director from 2005 to 2015.

John Proctor received his 20 year award, an amethyst pen holder and pen, for his work. Mr. Proctor worked as an officer on merchant ships prior to coming to Canada as a young man. He has been a Watch Keeper and Driver from 1996 to the present; and Ship Visitor.

Dorothy Nesbitt, who was absent, will receive her 20 year gift at an appropriate time. Dorothy Nesbitt has been Watch Keeper from 1996 to 2003; and a Sacristian 1998 to the present.

Garry Barker was also made a Life Member. A Life Member is appointed by the Board of Directors to reward long or conspicuous service to the Mission. It has been awarded when a volunteer:

- retires from a significant position such as Chair, Treasurer, Seafarers' Centre Manager or from volunteering at the Mission and who gave five or more years; or
- is recognised for 10 years' service and is still serving.

When a volunteer is made a Life Member, a certificate is issued and a plate with the person's name is put on the Life Members' plaque that hangs in the Seafarers' Centre chapel.

All of this was duly celebrated with speeches and light snacks provided by our volunteers Margaret Boone and Ingrid Koropeski. Thanks for your efforts! And now that we have recognised our volunteers, we can start to prepare for another busy shipping season only months away.



IN RECOGNITION OF DEDICATED SERVICE: Anne Zulani, right, Chair of the Mission to Seafarers: Port of Thunder Bay, presents Ingrid Koropeski with her 15 year gift in honour of her volunteer service to the Mission. Rev. Canon Ed Swayze, Mission Chaplain, is pictured in back.



WITH APPRECIATION: Anne Zulani, right, Chair of the Mission to Seafarers: Port of Thunder Bay, presents Janet Pike with her volunteer certificate for service to the Mission. Also pictured is Rev. Canon Ed Swayze, Chaplain of the Mission to Seafarers : Port of Thunder Bay.

Contact
The Algoma Anglican at our
E-mail address: anglican@muskoka.com

No pain, no gain

By the Rev. Canon Bob Elkin
A few months back while reading an exercise book after drinking several glasses of red wine, never a good combination!, I answered the phone and was greeted by my sister who demanded: “What do you want for Christmas?” Being in a mellow state that believes all things are possible I immediately answered: “Trekking poles and a heart monitor watch” and that’s what I got. Knowing that she never buys anything cheap and that she would be monitoring my progress like a hawk to make sure she got value for dollar, I set up an exercise program that would keep me in reasonable shape until I shuffled off this mortal coil in fifty years or so. I’ve since discovered that my program will probably help me shuffle off quicker, but you get what you get. I’ll see.

Anyway, first I decided to work on endurance. Wearing the watch and with trekking poles at the ready, I set off stride-walking down our street and out onto the country lanes. Unfortunately I hadn’t noticed my neighbour shoveling his driveway and with his usual ‘good old boy’ humour he shouted encouragement as I went by. “Looking good Bob” he cried, “But you’ve forgotten your skis!” I waved gaily at the sound of his raucous laughter, silently wished him in Borneo and kicked my walking into high gear. Five minutes later, desperately trying to keep my heart from exploding out of my mouth but knowing I had probably doubled my heart rate, I snuck a peek at my monitor-watch and discovered I’d raised the rate five beats above its resting speed. That’s roughly the same as the increase you get when you walk from the couch to the fridge. Obviously this required more effort than expected.

I persevered though and it wasn’t too long before I could stride along with the best of them and could even kick my heartbeat up to max several times during my walks. This made me feel invincible, never a good thing, and I took to putting on short bursts of speed and even running on occasion to really work that heart. This was great until the day thawing and freezing left the roads a sheet of ice. Being invincible I didn’t slow down and so found myself suddenly flying through the air upside down with arms, legs and trekking poles all akimbo.

We once had a cat which liked to lay all stretched out asleep on the couch who rolled over one day and fell flat on his back on the floor. He immediately sat up, commenced to groom himself and

surreptitiously looked in all directions to see if anyone had seen him do it. I had and my laughter made him blush. I regretted that now, but taking a note from the cat I immediately leapt to my feet and commenced to shadow box while looking in all directions to see if anybody had seen me do it. My only witness, thankfully was my dog Duke but the supercilious grin on his face was hard to bear so I reminded him of what the dogs on our street would think if they learned that Duke had squatted to pee the first three years he lived at our house. He found something of interest to examine a

Letter from Bob

few hundred metres down the road and I checked myself over for permanent injury. Finding none, I continued my walk but much more cautiously and carefully.

Of course exercise isn’t just about endurance. You need strength training too, so one day I snuck into the weight room down at the fire hall to scope things out. A mass of black steel framing with pulleys and bending rods and sliding seats and everything but a dominatrix occupies much of the room, but as I turned to run for it I saw BOWFLEX engraved across its front and relaxed. I knew better than to mess with that thing but there were a lot of free weights on the floor and I knew I could get what I needed there.

Having some pride though I set up a decoy in case someone happened to come in while I was working out. I loaded about two hundred pounds on a barbell and left it in the middle of the floor while I worked out with two ten pound dumbbells. If someone comes I plan to crash my weights to the floor, kick the barbell so it is gently rolling and be toweeling my neck and explaining how I’ve just finished my routine when they enter. Then I’ll get out of there quick before they ask me to move the gear I’ve used over to the side wall out of the way. My mother didn’t raise any fools! So far I needn’t have bothered though. In two months I’ve never met a soul in the place. I guess fire fighters are as dedicated as everyone else when it comes to lifting weights.

And that’s where I am right now. A few months in, a few pounds lost, a few muscles developed and in continuous low grade pain. I’m not sure I’ll live longer but I’m sure it will feel like a lot longer! I’ll let you know.

Dean James McShane appointed Honourary Chaplain



SPECIAL CEREMONY: On Thursday, January 7, 2016, the Very Rev. James McShane, Dean of the Diocese of Algoma, was appointed Honourary Chaplain of the 49th Field Regiment. Pictured from left are Honourary Lieutenant-Colonel Clyde Healey, Very Rev. James McShane, Lieutenant-Colonel Lance Knox and Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma.

St. Luke’s Cathedral is honoured to announce the appointment of The Very Reverend James McShane as Honourary Chaplain of the 49th Field Regiment.

Dean McShane has been a regular follower of the unit activities and a gracious host to the regiment for church parades and musical celebrations. The regiment was without a military chaplain and Dean McShane offered to provide pastoral support to all Our Officer and Non Commissioned Members. His past military connections, while ministering in Trenton, has given Dean McShane a unique understanding of Military family and their needs.

“I am thankful to be given the opportunity to serve the men and

women of the 49th Regiment. I have a deep respect to our military personnel and their families and am honoured to be appointed to serve them in their spiritual needs.”

On Thursday, January 7, 2016 in a special ceremony conducted in front of the Regiment, Dean McShane received his honourary appointment. This is the first such appointment in the Regiment’s 103-year history. The Dean and his family were escorted on a tour of the armoury and the recently dedicated “Faith Room”.

“As a sign of our appreciation for his commitment and pastoral leadership, we have bestowed this first ever recognition, of “Honorary Padre” on Dean McShane. “We are very pleased to have Dean Mc-

Shane in service to our personnel” said Lieutenant Colonel Lance Knox

Rt. Reverend Dr. Stephen Andrews, Bishop of the Diocese of Algoma, demonstrated his support of this first ever appointment through his signature on the certificate of his appointment of “Honorary Padre”. Bishop Andrews fully supports the pastoral partnership of Dean McShane’s ministry with the Regiment leading St. Luke’s congregation in prayer on Sunday, February 7, 2016.

The 49th (SSM) Field Regiment RCA is part of 33 Canadian Brigade Group, 4th Canadian Division. St. Luke’s Cathedral is the regimental church for 49th (SSM) Field Regiment RCA.



GATHERED IN PRAYER: Clergy from the Diocese of Tarime, Tanzania, came together with Diocesan Bishop, Mwita Akiri, to give thanks in prayer for the newly acquired Land Cruiser Hardtop. The new vehicle will be used for trips to parishes in the diocese and to transport those visiting Tarime.

**PLEASE NOTE: THERE WILL BE
NO MAY EDITION OF THE
ALGOMA ANGLICAN
THE DEADLINE FOR THE JUNE
EDITION IS MONDAY, APRIL 25,**

2016

Youth participated in many activities

Continued from Front
Saints' Youth Group in Huntsville! Many welcomed us! Thank you staff, priests, youth facilitators and youth, for making us feel right at home! There were 90 youth, ages 12 to 18 from across the Diocese of Toronto of York-Scarborough, York-Credit Valley, York-Simcoe, and Trent-Durham, who gathered at this event.

Throughout the course of the weekend youth enjoyed a variety of contemporary and traditional forms of worship, which allowed youth to experience the great diversity of worship that the Anglican Church has to offer! They also had exciting opportunities to recharge their energies, through indoor and outdoor activities of games, song, prayer, volleyball, broom ball, tubing, skating, snowshoeing, crafts, and more!

Rev. Jonathan Massimi, led us in teachings of spiritual practices from the Old and New Testaments. What caught the youths attention was: Jesus was a Foodie. Yea! Did you know that in almost every chapter of the Bible, food is mentioned? Over 20 or more foods are mentioned in the Bible, that's if you want to include locust as part of a menu! Actually, I did read somewhere bugs are making a comeback. humm?

We heard about, meat in Leviticus 11:7; grains in John 6:35; beverages in John 6:35; Entree in Luke 22:19-20. Yea, Jesus loved to eat! Dining in and dining out! He was a guest and quite often a host too, providing everything from turning water into wine at a wedding; to feeding the 5,000 with five loaves and two fish, man, could Jesus budget well, stretching all what little he had into a banquet for many! He continues to provide for our every need! What I also learned from Rev. Massimi was:

God was calling his people to be different. Am I? You bet I am! Jesus gathered his friends together at His Last Supper, sharing a little bread and a little wine with them, as He does with us today, in every 'meal' during worship. God is ever present with us, and wants us to keep learning through all our senses!

To see the 'meal'; hear Jesus' words during the 'meal'; feel the bread given to us; touch the chalice; smell, taste, feel with our all! Receive Him with all our being! Taste and see that the Lord is good; happy are they who trust in

him! What spiritually moved me, was to see in the youth, eagerness to absorb, the wanting to be heard, searching faces, and accepting Christ's word.

Learning to be quiet, silent, to listen, to get in touch with God. I was so surprised to see the youth 'give up their cell phones' for a half an hour, so that they could truly focus on 'hearing God's voice'. No talking was allowed for thirty minutes! That's a challenge for many youth! We could go for a walk or just sit and relax. Everyone's phone were put on an altar, and a priest prayed over the phones, prayers for the people who were on the phones contact list. Awesome!

We left the chapel in silence and upon returning, we met in smaller groups to discuss how it felt, to be without our phones, and what did we do during that silent time. Did we feel anything? Like nudges from God or hear Him speak to us? Many youth shared their feelings. The Youth Leader encouraged the youth to "unplug" now and again, when they return home. To take time to get in touch with God. Just five minutes, a few times a day.

Later that afternoon, Alexis and I partook in the activities outdoors, and indoors. Alexis and I helped to make key chains with messages. Mainly we made many Anglican Rosaries, to be distributed later, one to each youth who attended. This time together crafting with others, presented quality sharing time.

These youth moved my heart and filled me with joy, love and a deeper sense of the presence of God through their eyes. I was thrilled to have had this opportunity to share with them here in Muskoka, and hear from those, from small towns and big cities throughout the Toronto Diocese. Thank you again for this opportunity!

Referring to Primate Fred Hiltz, I quote from the February edition of the *Anglican Journal*: "Children deserve our very best efforts."

The AYMC Mission Statement is: to empower youth and those who work with youth in the Diocese of Toronto to connect with their faith, their communities and each other. Could we continue to empower our youth to connect with their faith, and with each other, by combining our efforts, and hold a future joint retreat, and give it our very best effort?

The assertion of authority

By the Rev. Peter Simmons
Henry VIII had fallen in love with Anne Boleyn and desperately wanted to marry her. In order to marry Anne, Henry needed, a papal annulment, declaring his marriage to Catherine of Arragon null and void. This was not precedent setting. Papal annulments had been granted to people of position and authority with some regularity. Henry called upon his close advisor and papal legate, Cardinal Thomas Wolsey, to make the arrangements for the annulment. This would not be easily achieved.

Pope Clement VII was in a difficult position. Should he fulfill the desire of the king, the Pope was sure to anger Charles V, Holy Roman Emperor. Catherine of Arragon was Charles' aunt. The Pope was afraid of the emperor and the possible political implications of granting Henry the annulment. From 1527 to 1529 the Pope dragged his feet, reluctant to make a decision, hoping the situation would change. He went so far as to order Wolsey and Cardinal Lorenzo Campeggio, the other papal legate in England,

to move as slowly as possible on the annulment. Henry VIII was tiring of the situation. He moved to get rid of Thomas Wolsey using the Statute of Praemunire in that Wolsey had taken direction from the Pope, who was an authority outside of England. He was charged with high treason, dying on the way to his trial. Wolsey was replaced as the king's closest confidant and chief

Anglicanism

minister by Thomas Cromwell. Thomas Cromwell had been a soldier in Italy, a commercial agent, merchant, banker and a lawyer. He had served in government as secretary to Cardinal Wolsey. It was at this point the relationship between England and Rome began to fragment. Henry's frustration with Pope Clement VII continued into 1531. It has been suggested advice to the king to review Rome's authority in the realm, was given by Thomas Cromwell.

Perhaps Henry did not need

the Pope's consent. He was the sovereign of the English realm. Given his position, did he not have the authority to execute the laws of the land? With Wolsey out of the way, Henry began to assert his kingly authority over the clergy in England. He accused the clergy of violating Praemunire for having accepted Wolsey as legate. They would be punished unless they agreed to pay 100,000 pounds to the king. Further the clergy would have to acknowledge Henry as Protector and Supreme Head of the English Church. The clergy did accept the demand to pay a financial penalty, but would not accept Henry as Supreme Head of the English Church. A compromise was reached. The clergy would accept Henry as Protector and Supreme Head "as far as the law of Christ allows." With these matters now addressed, Henry sought to end his relationship with Catherine of Arragon once and for all. It is at this point a certain Cambridge Scholar entered the scene.

More to come.



FOUNDATIONAL TO FAITH: On the last weekend of January, 90 young people from throughout the Diocese of Toronto, gathered in Huntsville at the Muskoka Bible Conference for a youth retreat. Those in attendance participated in indoor and outdoor activities including the craft making. Pictured above is a finished example of one of the crafts, a key chain spelling out what all Christians must do.

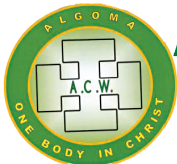


ANYONE FOR PANCAKES?: On Shrove Tuesday, February 9, 2016, at St. Mark's, Emsdale, Parish of the Good Shepherd, Chef John Smeets flipped pancakes which were then served by Cathy Hare and Karen Hewitt. Everyone was pleased at the turnout and those in attendance spent some time in happy fellowship.

Letters to the Editor

& Submissions Policy

Letter writers and authors of unsolicited submissions are reminded to include a signature and phone number for verification purposes. Letters will be reviewed and may be edited for length and content. While letters expressing opinion are welcome, all letters and other submissions are subject to approval before publication.



ACW ANNUAL May 30th – June 1st, 2016

INFORMATION SHEET

THEME: Back to the Rock

LOCATION: Holiday Inn, 1696 Regent St., Sudbury(known as the four corners Paris and Regent St.)
Toll Free # 1-800-461-4822 (Sudbury Front Desk for Reservations)

REGISTRATION: Monday, May 30th from 12:00 to 4:00 pm – Holiday Inn
Tuesday, May 31st from 7:45 am - 8:45 am – Holiday Inn

OPTIONAL DINNER: Monday, May30th at St. John’s, 34 Godfrey Dr., Copper Cliff at 5:00 pm
Cost is \$18.00 payable with your registration form.
We will attempt to meet dietary restrictions for the optional dinner however if this is not possible we will advise those indicating this need prior to the dinner.

Transportation – car pool

Get together for food, fun, and fellowship

OPENING SERVICE: Monday, May 30th at 7:00 pm at St. John’s celebrated by Bishop Stephen Andrews. Light refreshments will be served in the church hall after the service.

ACCOMMODATIONS: We have rooms blocked in at The Holiday Inn at 1696 Regent St. Sudbury, for \$134.00 plus tax (breakfast included)(for double, triple and quadruple occupancy (with no additional charges for more than two to a room) with two queen-sized beds). Tax is not included in the rates. Call Toll Free #1-800-461-4822 “ANG” booking number must be quoted. Rooms have Wi-Fi, cable, fridge, coffee.
If you have special room requirements be sure to book early.

Booking Deadline is April 30th.

Nearby Accommodations:

Comfort Inn, 2171 Regent St South: Toll Free: 1-800-424-6423
Hampton Inn, 2280 Regent Street: Toll Free: 1-705-523-5200

Monday Market: If suitable vendors are available they will be set up from 12:00 to 4:00 p.m. on Monday, May 30th so that you can shop before the annual.

Rock and Roll Banquet Tuesday: Wear your best 50’s or 60’s outfit to the banquet.
Prices for the best get ups of the era.

ACW ANNUAL REGISTRATION – May 30th – June 1st, 2016

Name: _____
Address: _____
City: _____ Postal Code: _____
Telephone: (_____) - _____ - _____
Email: _____
Church: _____ Deanery: _____

Registrar: Cathy Jewell
c/o Church of the Ascension
1476 Spark St.
Sudbury, ON P3A 2E1
705-592-2256
cmjbijou@gmail.com

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 Holiday 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	\$ _____	\$90.00 – includes Registration, Banquet & Two lunches - Form and payment due by May 1
LATE REGISTRATION FEE	\$ _____	\$5.00 – for registration after May 1, 2016
EXTRA BANQUET	\$ _____	\$50.00 (persons attending banquet only)
ONE DAY REGISTRATION (includes lunch but does not include banquet)	\$ _____	\$25.00 – Please indicate day: Tues ____ Wed ____
OPTIONAL MONDAY DINNER	\$ _____	\$18.00 (includes tax and gratuity, to be held at St. John’s, Copper Cliff)

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

Bursaries may be available to assist with registration costs if interested please email or call
Sudbury/Manitoulin Deanery President at beverlyvanderjagt@bell.net or 705-919-6541

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

Holiday Inn: 1696 Regent St. Toll Free: 1-800-461-4822 **Blocked Room Code “ANG” \$134.00 per night includes breakfast, reserve by April 30, 2016**
Comfort Inn: 2171 Regent St. Toll Free: 1-800-424-6423
Hampton Inn: 2280 Regent St. Toll Free: 1-877-461-1402
See information sheet.

The music and liturgy of Taizé is restorative

By Charlotte Haldenby

Most Christian churches have the Cross behind or above the altar to remind us of Jesus’ sacrifice for our sins. In most Anglican churches, the cross is bare to remind us that the story of Jesus did not end there, but continues on to the Resurrection and the Ascension. In many Roman Catholic churches the body of Jesus is shown, tortured and suffering bearing the full weight of our sins, with his face sad with the sense of his abandonment.

At St. Jerome’s Roman Catholic Church in Sault Ste. Marie, Jesus on the cross seems to have a different interpretation. Yes, he has come through the torment of the Cross, but now his arms are outstretched, hands curled in, and left hand raised a bit in greeting or blessing. Just like the parents who come to pick up their children at St. John’s after school program, whose children run to them, “Daddy!” “Mummy”. In fact I first started going to the Taizé services at St. Jerome’s when I was volunteering at St. John’s on Wednesdays, and it just seemed to have a calming effect after two hours of noisy energy, to sit in silence, listen to a very soft musical pattern and then sing together very simple chants over and over until they were a part of me.

“In the Lord I am ever thankful. In the Lord I will rejoice. Look to God, do not be afraid. Lift up your voices, the Lord is

Looking at the World

near. Lift up your voices the Lord is near.”

Then periods of silence, a chant, a psalm, silence, a chant, a gospel reading, silence, intercessions, a common prayer, and a final chant. Silences long enough to think, to feel, to listen, to absorb.

Some days this winter I have woken up singing, “Thank you for waking me this morning”, not a song of Taizé, but just feeling glad to be alive with the sky just turning blue with the sunshine, and Wow! No snow to shovel. But it’s hard to keep that joyful dance going! The sky shuts down, the wind blows.

A friend’s husband is becoming lost in dementia. Another’s is dying of cancer. Two friends are trying to work out complex custody agreements for young, delightful children. Will everyone just do their best for the children and stop playing personal power trips?

Some days I just don’t want to answer the phone or open my emails, more tasks: What happened to my quiet day at home this week? Can I be there for my neighbours the way they always are for me? Someone’s son has been laid off at the plant. How’s

that going to work out? And what about the other people?

Bridge crisis in Nipigon! How fragile our east-west connection is! Yes, we know Toronto needs help with their subways, but the north beyond Barrie does need infrastructure connections for medical care, for keeping family ties nicely laced, for having good education for our kids, understanding that all of us are important as people and as Canadians, not just votes.

Are we doing our best for the refugees in those terrible camps over there and are we welcoming refugee families in our area with an atmosphere of respect, friendliness, calm and peace? Good for you in Muskoka, Thunder Bay, the Sault and along Hwy 17E. Two brothers-in-law close to diabetic and one little girl with a severe peanut allergy, all of us change our meals, but what about the families trying to survive on very little food at all?

As Black History month ends, as I write, *Maclean’s* has a big article on how our police and justice systems treat First Nations People and CBC *Marketplace* asks “Are we racists?” “Let’s not

stop at the question. What can we do?

A Taizé chant this Lent echoes Jesus, worried about his mission in this world. Did anyone get his message? Will the disciples be up to the task ahead? “Stay here with me! Remain here with me! Watch and pray. Watch and pray.”

I am not a trained counsellor. I worry about saying the right thing so much, that sometimes all I can give is my sympathy in silence, while people talk their way through to hope. I am there.

Books are my addiction, and on-line shopping did not help, but I’m over that. But I am always joyfully surprised by how I somehow just have the right book for someone in need of support, for travelers to new territory, for shut-ins who want to get beyond those four walls or people who just need some recognition that someone cares enough to stop by with a “neat book”.

“Ubi caritas et amor, ubi caritas Deus ibi est.” (Where there is charity and love, where there is caring, there God is).

It is only an hour a month, but the flow of chant and silence, and the time to meditate on the readings is restorative, as I absorb the words, I sing the chants and they become part of me. I think of what I can do in our troubled world, as a follower of Jesus. I’m sure the of Taizé who began to reach out to all Christians,

especially youth, did not realise what they were building so many years later.

The hour’s thought and the chants stay with me through the month. It was my uncle’s 21st birthday this week, and the snow was getting a bit much heading down from the Sault to Echo Bay. By the time I came home, along the highway through Garden River, so I could go as slow as necessary for me without the pressure of trucks and transports, the previous tracks were gone, and the sand laid down was already buried. The world was white, and if the other cars didn’t have their lights on I couldn’t see them in the blowing snow. But I had my chant:

“Look to God, do not be afraid. Lift up your voices the Lord is near! Lift up your voices the Lord is near!”

It took almost an hour, but I made it.

P.S. For those of you who think Taizé might be for you, check with your Roman Catholic friends to see if it is offered nearby. In the Sault, it’s usually the second Wednesday of the month during the school year, at St. Jerome’s. Or check the internet for videos and CDs of Taizé chants. They might be just what you need at the end of a horrific day to be calm and rebuild.

P.P.S. No I haven’t messed my numbers up. Uncle George is a Leap Year baby! Hurrah for 84!