

## Anne Germond consecrated the 11th Bishop of the Diocese



**A JOYOUS CELEBRATION:** Rt. Rev. Anne Germond is pictured following her service of Ordination to the Sacred Order of Bishops held at St. Luke's Cathedral, Sault Ste. Marie on Saturday, February 11, 2017. Bishop Germond is the 11th Bishop of the Diocese of Algoma. (Photo by Holly Drew)

### By The Rev. Peter Simmons

On Saturday, February 11, 2017 at 9:30 a.m. in the Cathedral Church of St. Luke the Evangelist, Ven. Anne Germond was Ordained and Installed as the 11th Bishop of the Diocese of Algoma. Bishop Germond becomes the first female bishop of the diocese. The Presider for the service was Archbishop Colin Johnson, Metropolitan of the Ecclesiastical Province of Ontario and Bishop of Toronto.

The procession, composed of clergy and church officials, entered the cathedral to the singing of the hymn *Will You Come and Fol-*

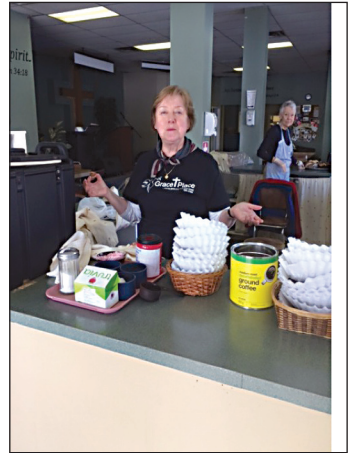
*low Me.* After members of the procession had taken their respective places, Archbishop Johnson welcomed those present in the overflowing sacred space. He then made the Acknowledgement of Indigenous Territory, a statement recognising the cathedral is situated upon traditional territories. The church is on land which is the traditional territory of the Anishinabek and Métis people.

Following the Greeting, the Collect For Purity and the Collect of the Day, Megan Trimmer from the Sudbury/Manitoulin Deanery read the first passage of Scripture. The reading was tak-

en from The Book of Isaiah, chapter 53, verses seven to ten. The Psalm chosen for the day was 148, *Praise the Lord, Sing Hallelujah.* Bishop Lydia Mamakwa, the first bishop of Indigenous Spiritual Ministry of Mishamikoweesh, read the Epistle in OJI Cree. The reading was taken from Paul's Second Letter to the Corinthians, chapter 4, verses four to ten.

Before the reading of the Holy Gospel by Rev. Derek Neal, Deacon, Temiskaming Deanery, the Gospel Acclamation, a *Celtic Alleluia*, was sung. The Holy Gospel was taken from the Gospel *See Cathedral – p. 5*

### Inside Algoma



### St. Luke's, Thunder Bay supports ministry

Once a month a group of volunteers prepares a meal at Grace Place, where those in need can come, have a meal and receive other forms of support.

*See p. 4*



### Appreciation dinner held in Wawa

On Friday, February 17, 2017 the ladies of St. Paul's, Wawa cooked dinner for those who assisted in making approximately 400 pies.

*See p. 8*

### Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Saturday, April 1.**

Send items to:

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## Discernment is a vital priority in the Church

*Engaging together allows for various issues to be addressed*

### By the Rev. Dr. Jay Koyle

Developing our capacity to engage together in the Christian practice of discernment needs to

be a priority for the church today. Discernment allows us to engage difficult questions, large and small, of individual or communal concern, in order to better determine and act faithfully upon God's will at all levels of our life together. Along with hospitality, an intentional and robust practice of discernment is one of the key

characteristics of vital and healthy congregations. Likewise, we are well aware that recent discussions in the Anglican Church of Canada about proposed changes to the marriage canon have been riddled with antagonism and hurt. Yet, this issue is not the first difficult and contentious question to confront the church and it won't

be the last.

The Bible and subsequent Christian history indicate that God often prompts tough and seemingly unresolvable questions for the church to deal with, for its sake and that of the world. For example, the whole first section of The Acts of the Apostles shows a church coming to terms with the

implications of the Lordship of the risen and ascended Christ and the new reality brought to birth as a result. Often this necessitated reconsidering what scripture seemed to outlaw or sanction, humility in listening, and trust that the Spirit was greater than the letter, or certainly our understanding

*See Synod – p. 4*



# Let's feast for fifty days!

By The Rev. Dr. Jay Koyle

It is time for us to uncover one of the Church's great buried treasures: the fifty-day Season of Easter.

Year after year, most of our churches devote significant effort to observing the forty days of Lent. Penitential rites, music programs, and special attention to the worship space are carefully orchestrated as part of the season's score. Extra study groups and featured guest speakers add their voice to the polyphonic texture of parish activities. All of this crescendos to the packed pews of Easter Sunday and its grand chorus of celebration.

Yet, one week later, little more than an echo of this refrain remains. The birth pangs of new life seem more like false labour. As one liturgist observed, "...the Easter lilies in the sanctuary seem left carrying the entire load of exalting in the Risen Christ. As they wilt, so does the season." Why do parishes give little more than a passing nod to Easter as a season, perhaps snub it altogether?

Perhaps we have simply fallen out of the habit. It may be that clergy and musicians, lay readers and other liturgical leaders channel so much energy preparing for the great feasts that they find their

batteries drained by the time the sanctuary lights are switched off at the end of the day. No doubt, our culture's tendency to anticipate holidays through commercial campaigns, concerts, and TV specials plays no small part as well. Yet, this is all the more reason for us to attend to the church year and its capacity to form us in the life of the gospel.

In their wisdom, our ancestors in faith followed a forty-day period of penitence and baptismal preparation with a fifty-day party, a time of joyful exultation that

## Table Talk

they regarded as one ongoing feast, one 'great Sunday.' These days were shaped by the Luke-Acts narrative of the Resurrection, Ascension, and Pentecost. They were flavoured by John's notion that the Spirit is breathed upon us whenever we encounter the Risen Christ. The observance of these days fostered a sense of vibrancy amongst the Faithful that was contagious.

I am utterly convinced that observing Easter as a season would prove at least as vital to our spiritual wellbeing as does our faithful embrace of Lent. Our ecclesial

diet requires feasting upon the fruits of joy and hope as much as it does fasting in self-discipline. Easter is the time when we can know in our bones and muscles, not just our minds, that we are new creatures in Christ, set free to live the new life that is his. Easter is the time when, with the newly baptized and those reconciled through baptismal renewal, we can discover and celebrate in new and profound ways what it means to be joined to Christ and his Body as baptized people of God.

So, Sunday by Sunday throughout the Season, feast upon Easter hymns and "Alleluia's" to excess. Each week, use the Gathering of the Community provided on our diocesan website and remember your baptism. Take time to gather outside of worship and reflect upon the symbols and sacraments central to our celebration of Resurrection life: water, bread and wine, Chrism oil, cross, biblical stories, paschal candle, and the gathered people. Be sure to enjoy meals and party together, too.

I don't know about you, but I have no intention of setting the Table only to wander off just as the main course gets underway. There is food enough for fifty days, and I'm ready for a feast!

# Unexpected guest visits the Deanery of Muskoka

By The Rev. GailMarie Henderson

*Editor's note: In the following Rev. Henderson writes of the unexpected visit to Muskoka of Dr. Megory Anderson, an Anglican theologian who ministers in the discipline of palliative care and sacred dying*

*Guess Who Came for Dinner*

I'm borrowing from the 1967's movie with Sydney Poitier to catch your attention; I hope it worked. God's capacity to send unexpected surprises our way never ceases to amaze me. A simple e-note from a spiritual director friend living in Vancouver pops into my e-box and asks: "Any chance you could introduce a friend of mine around Muskoka; she's in North Bay for a conference. Her name is Megory Anderson." Without even a thought I reply: "Sure, no problem."

Little did I know I would be introducing Dr. Megory Anderson PhD, one of the few theologians and perhaps the only Anglican theologian in the world working in the discipline of palliative care and sacred dying. Her 400-page dissertation was the seventh to be accepted at Canterbury without revision; these little facts impress me greatly and give her work heightened credibility. She is the founder and CEO of Sacred Dying, a foundation that is able to boast Reverend Desmond Tutu, Archbishop Emeritus of Cape Town, South Africa as their patron.

While in Muskoka she met representatives from the Muskoka world of chaplaincy, hospice and palliative care in a public Meet and Greet welcome at Knox Presbyterian church in Bracebridge, thanks to Janet Barnes, oblate of SSJD, and shared an evening meal hosted at the rectory, Elsie's Place, in Milford Bay under our capable chef and treasurer Rob Gibbs. The guests around the table were those who laid the early groundwork for hospice and chaplaincy in Muskoka, carrying the hospital beeper and responding to the middle of the night calls with little or no recognition nor thanks. Megory was our thank you to them.

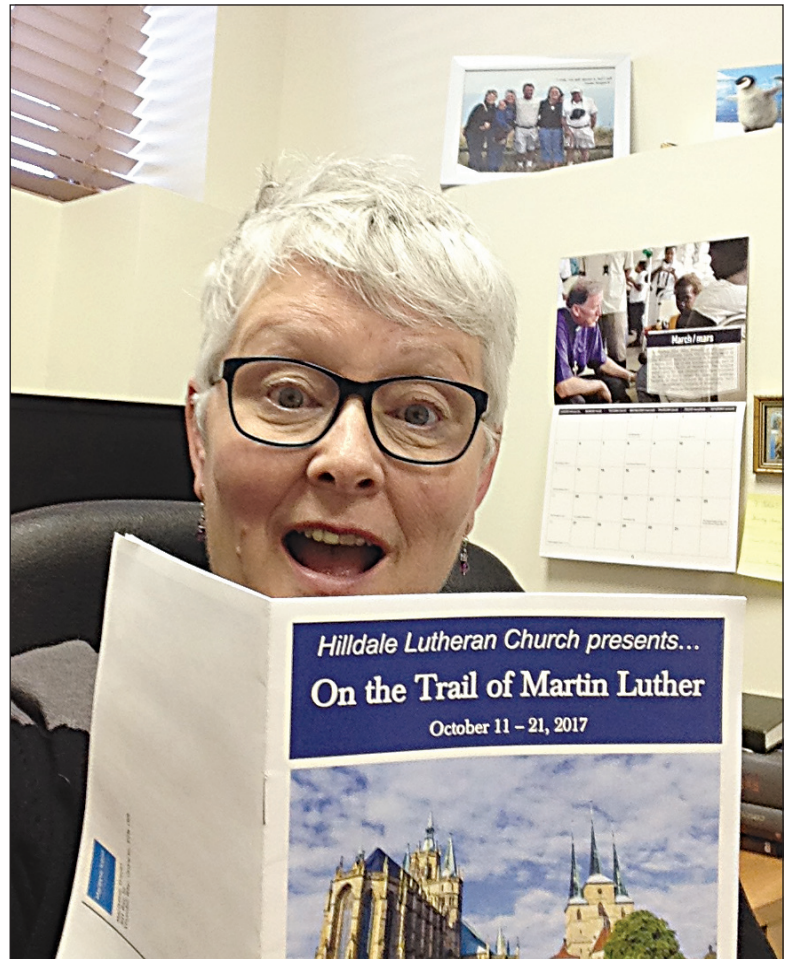
On Transfiguration Sunday Megory preached a moving sermon at St. James the Apostle, Port Carling and in the afternoon we moved down the road to speak to St. James, Gravenhurst as they celebrated their 150th anniversary with a special focus on their pastoral care ministry. Megory also had one-on-one conversations with Sister Margo of the Sisters of Prov-

idence, a papal order in Kingston who is returning to her motherhouse and with a Muskoka birth artist. I spent five full days with Megory immersed in rich and meaningful conversations on the human experience of death and dying; it was life-giving conversation. Megory's surprise visit was about scattering seeds as far as I was able, even Bishop Anne Germond had an e-note introduction, and a signed copy of Megory's ground-breaking book *Sacred Dying: Creating Rituals for Embracing the End of Life* awaits delivery to our Bishop.

The foundation for Megory's life work, it takes a village, so no one dies alone, found its academic foundation in the ancient liturgies of the church, but these ancient practices were not received in a theoretical vacuum but in the crucible of lived experience with the full-blown Aids crisis in San Francisco during the 1980's. It all started with a call from a friend whose brother was nearing death. He was the last in his circle to die and there was no one to walk with him during his final days; Megory was called. Then she kept getting calls and more calls; it was a person to person connecting system during those years. Now she works with establishing systems of care for the dying and in training how to vigil the last days.

Dr. Megory Anderson PhD is a simple, beautiful woman giving dignity and a voice to dying people, advocating for them to have a say in their own dying. Her books are readily available from Amazon; she is just a *Goggle* away. I know Megory's work is situated under a pastoral umbrella, but for me I see her work as bring forth a justice issue, putting the right to be heard and the gifts of the dying to us and in front of us just as Jean Vanier has done with the mentally challenged.

So, you never know who the Spirit will blow our way here in Muskoka and into our diocese. I just know I want to keep following that incredible Wind. The Sunday ended singing *Draw the Circle Wide* at Port Carling and with an unexpected solo of the Lord's Prayer in the sanctuary at St. James, Gravenhurst. It was an appropriate ending to a good and sacred day. Monday, we put Megory on a plane to San Francisco; I hope she comes back to us.



**INVITATION TO TRAVEL:** Rev. Nancy Ringham invites those interested to travel with her and others from Hilldale Lutheran Church "On the Trail of Martin Luther" from October 11 to 21, 2017. In the 500th Anniversary Year of Reformation, Lutherans and their Full Communion partners are welcoming this year as a special time to learn more about Martin Luther, whose actions began the Protestant Reformation. For more information on this tour itinerary check out [gocollette.com](http://gocollette.com) or contact Tina Carastathis at Maritime Travel at 1-800.623.8353, [tcarastathis@maritimetravel.ca](mailto:tcarastathis@maritimetravel.ca). Bookings through Tina. You are always welcome to contact Rev Nancy at [pastornancy@tbaytel.net](mailto:pastornancy@tbaytel.net) or 807.627.5667.

# A book for quiet reflection and contemplation

By The Rt. Rev. Anne Germond

As I was preparing for my consecration I've found myself quite naturally wanting to spend much more time in quiet reflection and contemplation, even in the midst of a very busy transition period. I came across a book, *Devotional Classics*, selected readings for individuals and groups, which is edited by Richard Foster and James Bryan Smith. It is a book that its editors describe as seeking to "form the soul before God". It grabbed my attention when I read it from cover to cover many years ago, and caught it again when I read the opening section by C.S. Lewis that asks, "How much of myself must I give?" Lewis re-

marks, "Christ says, 'Give me All....I want You....I will give you a new self instead. In fact, I will give you Myself: My own will shall become yours.'"

I've been working through it day by day, the readings from well known and much loved fathers and mothers of our faith, followed by a Bible selection, reflection questions and then suggested exercises. One small chapter has enough substance in it to reflect and ponder on for many days. It's easy enough for beginners in these kinds of writings to manage, and challenging enough for those who are already well on their way. I highly recommend it.

## 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.



# EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.  
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The Rt. Rev. Anne Germond, Bishop  
Peter Simmons, Editor

## Letter from the Bishop

### Remember you are dust

Dear friends in Christ,  
“Remember, O human that you are dust, and unto dust you shall return.”

These words and an ash cross smudged onto our foreheads began the Lenten journey on March 1 for Christians around the world. Whenever I hear them repeated in the Ash Wednesday liturgy I find them jarring, certainly not words one wants to hear or be reminded of. But they are words of truth that cannot be avoided, ignored or denied: we are all mortal. In the end not even our death defying culture can get us out alive.

There's more bad news. The sad reality is that everything we own, the 'stuff' we spend years accumulating also ends up as dust and ashes. In the last few months as I have been sorting through cupboards and drawers in preparation for a move to the Sault, I have taken trunk loads of our family's earthly treasures to the dump. I ought to have taken heed of Jesus's words not to, “Lay up for yourselves treasures on earth, where moth and rust consume.” (Matt. 6.19). A former parishioner of mine who was moving from her home of decades into a nursing home ended up doing a similar thing. As loads of stuff were carted out to her curb she said, “Look at the final return on virtually every investment I have made in my life.” Dust and ashes. These are what we see if we look ahead far enough and honestly enough into the future.

There is another word for us to be reminded of this Lenten season as we consider our mortality, the word “Remember.” This a word that is about our beginning and is a word that holds as much conviction for us as how we will end up.

“Remember that you are dust,” is a reminder of the dust of our beginnings, the dust from which we came. That dust is not just a matter of chance and it is not without meaning. Our lives are gifts from God and the dust from which we came was moulded by the very hands of God, the potter and God the weaver. We were God breathed into existence; gazed upon by loving eyes at the moment of our creation, before there was anything to see.

The Psalmist writes, “For it was you who formed my inward parts; you knit me together in my mother's womb. I praise you for I am fearfully and wonderfully made...your eyes beheld my unformed substance. In your book were written all the days that were formed for me, when none of them as yet existed.” (Psalm 139. 13, 14, 16).

The dust which we come from is holy dust, God given, God breathed, God cherished. The dust we shall return to is the same holy dust, God given, God breathed, God cherished.

By the time this letter is printed in the *Algoma Anglican*, we will be midway through Lent, and you might have forgotten about the holy dust on your forehead. As you read these words, remember the ashes of Wednesday and that the dust was placed there is the form of a cross. When Jesus died on it, the cross was a symbol of shame, the electric chair or the hangman's rope of execution. But that cross has become the world's most powerful symbol of love. On the cross Christ showed what God is really like, loving and compassionate. The cross of ashes reminds us that we have a con-

nection with Christ's death on Good Friday and also His resurrection from the dead on Easter Sunday.

On the day of our baptism we were signed with a cross on our foreheads and marked by the Holy Spirit as “Christ's own forever”. In baptism, God claims us as God's own children and tells us that we are beloved. It's a reminder



of the promise that, as we have risen from dust to this mortal life, so, with Christ, we will rise from the dust of death to eternal life. Yes, to dust we shall return, but with Christ.

Dust and ashes are Good News: They point us toward the power and

love of God, both at the beginning and at the end of our lives. And they remind us that, because of this Good News, we are called, as we live between dust and dust, to repent and return to our risen Lord.

So, remember that you are dust, and rejoice. For God is with us, in the beginning, at the end, and even now as we live in this in between time.

In the peace of Christ, our life and our hope,

Anne Germond  
Bishop of Algoma

Bishop Anne would like to thank everyone for their prayerful support and encouragement over the last several months. Through all the change and upheaval of a house sale and packing up, a move to a new city, beginning a new role, and saying farewell to a beloved parish and deanery, she received many e-mails, calls, and cards from her diocesan family. She would also like to thank Dean McShane and the Cathedral staff, Liz, Jane, Harry, Jay and the Synod office staff for the tremendous work in planning the consecration service. In a card of thanks to Bishop Anne, Mrs. Ellen Johnson, Archbishop Colin's wife wrote this of their time in Algoma; “We had a wonderful time in Sault Ste. Marie last weekend and have a long list of reasons to say ‘thank you’. From the moment we arrived it was evident that a whole lot of work had been done to make sure that the weekend festivities went smoothly.”

## The crusade that never happened



By the Rev. Richard White

The two monarchs had a common nightmare. The news of a foreign, blue-coated invader with plumed helmets marching into Europe unsettled them both. Henry VIII, the King of England, and Charles V, “Holy Roman Emperor” and ruler of most of southern and Eastern Europe may have had their spats in the past, but the blue-coated invaders were about to bring them together.

The monarchies of 16th century Europe were dominated by young, charismatic, and competitive leaders who carried on their business like a bunch of schoolyard bullies. The most notable were Henry VIII, Charles V, and then there was France's François I. François was young and annoying and picked fights with them like an angry terrier. But the real enemy the two faced came from Turkey, not Europe. He didn't look like them, speak like them, or even pray like them. His religion was mysterious. His reputation was of a battlefield tactician. He didn't fight like the rest and when he won, he was a generous conqueror. The Europeans called him Suleiman the Magnificent. His Middle Eastern subjects called him, Suleiman the Lawgiver. He was in fact, Suleiman the Invader.

Suleiman I, 1494 – 1566, was the tenth monarch in the Islamic Ottoman Empire which had controlled the Middle East out of Istanbul for almost three hundred years. Whether on sea or land

Suleiman's forces were almost unstoppable. His navy was led by Admiral Barbarossa, a seafaring legend who handed Suleiman a string of victories in the Aegean.

Suleiman's army was unlike anything seen on European soil before. At its core were the Janissaries. The Janissaries were a slave contingent made up

### History Byte

of young captured Christians, converted to Islam, and trained in the arts of war. The Janissaries had taken Belgrade, the Isle of Rhodes, and mowed down the Hungarian cavalry with their fire power. Although slaves, the blue-robed Janissaries with the feathered helmets were treated like princes and paid very well. With them and Barbarossa, Suleiman the Invader had a well-oiled war machine.

Meanwhile, one of Europe's kings was in trouble. In late February 1525, France's king, François I, led a failed attack into northern Italy to seize Naples and Milan. Charles imprisoned him in Milan. François signed over part of his kingdom and Charles released him in March the following year. The French king was disgraced. He had had plenty of time to plot his revenge. Over the next decade he continued a series of failed campaigns against Italy.

See François – p. 4

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# Thunder Bay church reaches out to the community in need

By Sharon Corston

*Editor's note: In the following, Sharon Corston tells the reader of Grace Place, a ministry dedicated to supporting those in need in the city of Thunder Bay*

Once a month, a team from St. Luke's, Thunder Bay including Rev. Canon Dr. George Porter, volunteer to prepare a meal at Grace Place. Operated by Grace Ministries. Grace Place, which opened on June 17, 2008, is located on Simpson Street, one of the poorest areas of Thunder Bay.

Grace Place ministers to people living on the streets, drinking hair-spray and mouthwash, those suffering from addiction who prostituting themselves to support their drug habits and the spiritually and financially "poor" people. Their goal is to provide a safe haven off of the streets for their clients to visit, relax and to connect with the much needed services, so many in the area are in need of. They serve 250-300 meals each day.

They provide the following other services to their clients: drop-in and lunch three days a week, Monday Tuesday and Wednesday from 1-4 p.m.; free clothing to those in need; emergency food hampers

through our "Compassion Cupboard"; a Sunday non-denominational church service at 2:00 p.m. with a time of worship, teaching and ministry; a Children's church for ages 2-12; youth meetings each Friday evening at 7:00 p.m.; an annual youth camp/retreat at a local bible camp; they perform baptism, marriage and funeral services for their congregation and their families. They also provide spiritual support and pastoral care to many individuals struggling with addictions, prostitution and poverty.

Grace Place expanded last year and were able to increase their kitchen space and add some much needed equipment in addition to increasing their warehouse capacity. This year, through the Coldest Night of the Year walk, they pray to receive enough donations to repair the roof on the building. This is all possible with God's grace and through the donations they receive from local grocery stores, businesses, other ministries, and from private individuals. Grace Place runs solely on donations, whether it is food or finances, as they are not funded by any other source.

As Heather, the volunteer supervisor for the day, led me on a tour

of the building, I couldn't help but feel the compassion and commitment from Pastors Gary and Melody Macsemchuk, and the army of volunteers. Heather took me through the basement, where they keep a stock of seasonal outdoor, furniture and items for persons needing startup items for a new living space, and other items. In the spirit of sharing and like-mindedness, there was an area where they stored equipment for Shelter Houses' SOS, Street Outreach Services, Program.

This is another story altogether but simply said, Shelter House is one of the leading organisations in our community responding to the current and future needs of the homeless in our city. The SOS Team, is a highly trained, skilled team of compassionate people, who hit the road every day in teams of two from 2 p.m. to 2 a.m. daily, offering their services to homeless, intoxicated and high risk people in our community.

May God bless everyone for their missional outreach at Grace Place, Shelter House and all the other organisations who work with our city's homeless and poor.



**A WARM DRINK:** Pat Mark, one of the volunteers from St. Luke's, Thunder Bay who prepared a meal on Monday, February 13, 2017 at Grace Place, is pictured on coffee duty. Grace Place ministries provides a safe haven and other services to those in need in one of the poorest areas in the city of Thunder Bay. Ruth Merkley looks on in the background.

# Synod will engage in process of discernment

*Continued from Front of it.*

In the fifteenth chapter of Acts we see the church doing just that: listening to the witness of Gentiles, opinions from experts in the Law of Moses, the account of Peter's vision, and the testimony of Paul and Barnabas. Finally, James draws connections between what has been heard and the words of the prophets recorded in scripture, interpreting their immediate situation within the larger story of God's purposes and promises in ways they had not considered previously.

This pattern carries a wisdom from which we can learn in our own time and context. Thus, we need to become more seasoned in the difficult work of discernment. Digging in on our positions as we caricature the viewpoints of all who differ from us as either legalistic or bigoted on one hand, or as unbiblical or "selling out to the world" on the other, is a failure to respond faithfully to God and to "respect the dignity of every human being."

Our engagement with difficult matters can never be about just

solving or shutting down an issue. We must learn to engage controversial questions with the aim of furthering community life, and better serving as a sign, foretaste, and instrument of God's Kingdom. In this way, conflict can serve rather than sever Christian unity. We must, however, be prepared to go to a place personally where we are willing to accept whatever course God indicates.

At the upcoming gathering of Diocesan Synod, delegates will engage in a process designed to help the people of Algoma strengthen our capacity for the work of discernment in all aspects of our life and ministry together. The process will include table discussions, presentations, and various exercises to yield helpful insights and strategies. The exercise will not only help us to hold discussions about the marriage canon, as requested by the Primate after the last General Synod. It will also be of great benefit to all the discernment we need to do as individuals, congregations, and diocese that is part of the regular course of faithful Christian living.



**FREEZIN FOR A REASON:** Rev. Canon Dr. George Porter, incumbent of St. Luke' and St. John the Evangelist, Thunder Bay, is pictured, far right, leading a team from St. Luke's at the Coldest Night of the Year walk that raises money for the hungry, homeless and hurting in 100 plus communities across Canada. The walk was held on Saturday, February 25, 2017. Participants were provided the opportunity to walk two, five, or ten kilometres. Money raised will stay in Thunder Bay and over the past two years paid for roof repairs for Grace Place. Fifty Teams and 311 walkers raised \$57,336.75 as of March 6th. Donations will be accepted until March 31st. Amongst the various church groups and businesses, three Thunder Bay-North Shore Anglican churches participated.

**Making submissions for publication in the Algoma Anglican?**

- 1) Articles: If you're sending articles, we prefer to receive digital files. Our first choice is to receive attachments in Microsoft Word. Our second choice is for material to be pasted into the body of the E-mail message. Do not send WordPerfect attachments. We do not use WordPerfect in our production department.
- 2) Photos: If you're using a digital camera, we prefer to

receive as large a file as possible. Most digital cameras produce files at 72 dpi and up to 24 inches or larger in width. Please save the file as jpeg and do not reduce the size.

E-Mail address: [anglican@muskoka.com](mailto:anglican@muskoka.com)



# Cathedral was filled to capacity for service



**COME HOLY GHOST:** Bishop Anne Germond is pictured kneeling before Archbishop Colin Johnson, who is surrounded by those assisting him, moments before the Prayer of Consecration and the laying on of hands at the service of her Ordination to the Sacred Order of Bishops on Saturday, February 11, 2017. (Photo by Holly Drew)

## Continued from Front

according to St. John, chapter 21, verses fifteen to nineteen. In this passage, Jesus asks Simon Peter three times: “Simon son of John, do you love me?”. Peter, having expressed his deep love for Jesus, is told to ‘Feed my lambs’, ‘Tend my sheep’ and ‘Feed my sheep’. The preacher was the brother-in-law of Bishop Anne Germond, Rt. Rev. Brian Germond, retired Bishop of the Diocese of Johannesburg, South Africa.

In his sermon, Bishop Brian Germond stated: “Jesus gives Peter the keys of the kingdom of heaven and calls him to be the Good Shepherd. Jesus says to him, “I am the Good Shepherd, but now you must go and feed my sheep, and care for them and nurture them. Make me visible in everything you are and everything you do. Go and do everything you have seen me doing.

When the disciples think they are going fishing, God says, “Oh no you aren’t, at least not in the way you think you are going fishing.” Over and over and over again, God breaks into our world and calls Peter and Anne and you and me to know him and to make him known in the world. But it is only out of encounter that we can know God. We must make prayer a priority in our lives....recognition comes with spending time in the presence of God.”

After a period of silence for reflection, Ven. Anne Germond was presented to the Archbishop and the congregation by Rt. Rev. Dr. Stephen Andrews, Rt. Rev. Tom Corston, Ven. Deborah Kraft, Rev. Dr. Robert Derrenbacher, Mrs. Fawna Andrews and Ms. Caitlin Germond. Archbishop Johnson then directed Garth O’Neill to read the Diocesan Certificate of Election. The Co-Registrar of the Ecclesiastical Province of Ontario, Susan DeGruchy, read the Provincial Certificate of Election and Concurrence. Ven. Anne Germond declared her belief in the “holy scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation” and promised “to conform to the doctrine, discipline and worship of the Anglican Church of Canada”. The Bishop-Elect made a pledge of obedience to the “Metropolitan of Ontario and his successors”. The congregation professed their will to have Anne ordained as

Bishop and their desire to uphold her in this office. This was followed by the Examination.

The Examination consists of a series of questions which were asked by a number of Bishops from all parts of the Canadian Church. Bishop-Elect Germond accepted her call as Bishop and stated her intention to fulfill the trust placed in her with obedience to Christ. The Bishop-Elect declared her intention to remain faithful in prayer, and in the study of holy scripture, as to have the mind of Christ. In the power of the Spirit, Anne Germond stated her intent to boldly proclaim and interpret the Gospel of Christ to enlighten the minds and to stir up the conscience of the people. She promised, “as a chief priest and pastor to encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God’s grace, pray for them without ceasing, and celebrate with them the sacraments of our redemption”.

Archdeacon Germond promised to “guard the faith, unity, and discipline of the Church” and to “share with her fellow bishops in the government of the whole Church, to sustain her fellow presbyters and take counsel with them and to guide and strengthen the deacons and all others who minister in the Church”. For the sake of Christ, Anne Germond declared her intent to “be merciful to all, show compassion to the poor and strangers, and defend those who have no helper”. Archbishop Johnson then asked the Bishop-Elect to lead those present in the saying of the Nicene Creed.

The Consecration of Anne Germond began with The Litany sung and led by Rev. Dr. Jay Koyle. With all we who able to kneel, the hymn *Come, Holy Ghost, Our Souls Inspire*, was sung. Bishop-Elect Germond, knelt before the Archbishop, with the other Bishops who were in attendance standing over her. Archbishop Johnson stretched out his hands toward Anne Germond and began the Prayer of Consecration. Central to this prayer are the words: “Send down your Holy Spirit upon your servant Anne, whom we consecrate in your name to the office and work of a bishop in the Church”. The hymn *Come Down, O Love Divine* was sung during the vesting of the new Bishop.

As Bishop Germond was being vested according to the Order of Bishops, her husband Dr. Colin Germond and her son Richard Germond presented her with a chausible, and episcopal ring and a pectoral cross. Other symbols of the episcopal office were presented by Helen Rankine and Rt. Rev. Rod Andrews. Bishop Anne Germond was then installed as the Bishop of the Diocese of Algoma by the Dean of the cathedral Very Rev. James McShane. This was followed by the administering of the Oath to incoming Diocesan Chancellor Garth O’Neill. Mr. O’Neill replaces Micahel Bennett who retired from the office.

Bishop Anne Germond was presented with a number of gifts. Darell Boissoneau presented a gift on behalf of the Shingwauk Education Trust. The diocese is one of four partners in this Trust. The Trust has oversight of the land and assets of the former Shingwauk Residential School which looks to further the education of Indigenous culture and post-secondary education. Steve Gjos and Kim Powley presented Bishop Germond with a gift on behalf of the Métis Nation of Ontario. This is a symbol of the developing relationship between the Métis Nation and the Diocese of Algoma.

The gifts were presented and an offering received during the singing of the hymn *Praise the One Who Breaks*. During Communion, the music of Taizé was sung including *Bless the Lord My Soul, Come and Fill our hearts with Your Love, Live in Charity and Steadfast Love and Nothing Can Trouble*. The post Communion anthem *Christ Has No Body But Yours* by David Ogden, was sung by St. Luke’s Cathedral Choir and the Deanery of Sudbury/Manitoulin Choir. The Prayer after Communion was followed by the singing of *Lord, Dismiss Us with Your Blessing*, and an Episcopal Blessing by Bishop Germond and the Recessional Hymn *You Call Us, Lord, to Be*.

Following the service a reception was held at The Grand Gardens in Sault Ste. Marie to which everyone was invited. The day was a moving demonstration of the Spirit of God at work in Algoma as the diocese moves forward with it’s collective mission in His name.



**JOYOUS FAMILY:** Rt. Rev. Anne Germond is pictured, from left, with husband Dr. Colin Germond, son Richard Germond and daughter Caitlin Germond following her ordination to the Sacred Order of Bishops on Saturday, February 11, 2017 in St. Luke’s Cathedral, Sault Ste. Marie. (Photo by Holly Drew)

## Henry Gaines to be installed as a canon at diocesan Synod

By The Rev. Canon Bob Elkin

*Editor’s note: In the following Canon Elkin gives an overview of the life of faith and service of Mr. Henry Gaines. Mr. Gaines will be installed as a Canon in St. Luke’s Cathedral, Sault Ste. Marie at the opening service at the upcoming Synod in May*

Brother Lawrence, a 17th century Lay Member of a monastery in France has always attracted me. He worked in the kitchen, cleaning vegetables and washing pots and served God through his service to others which he did with great reverence and humility. I feel our diocese has its own Brother Lawrence in Henry Gaines, the Lay Pastor of St. Mark’s Heyden and he attracts me too.

Henry Gaines a life-long Anglican. As the youngest child he often accompanied his mother to St. Luke’s Cathedral, Sault Ste. Marie where she did cleaning for Dean Craig. He made the natural transition to Sunday School, Boy’s League, Teen Choir and all the things the church offered to a young boy back then. Henry’s mother died when he was eleven so the church family, his Christian family sort of “adopted” him and gave themselves over to his upbringing. He was included in all the church events, the Women’s Group altered his choir robe as he grew, he had many a meal at parish family homes as they loved him and kept him close as a son of the parish.

He had ability but didn’t like school and left it to take on two careers: Algoma Steel and eventually a new family business, the Party Palace. He’d always felt drawn to work in the church but considered his lack of higher education a drawback which could not be overcome. Eventually he migrated from St. Luke’s to Holy Trinity and it was there that he got

involved under the leadership of Ven. Bill Stadnyk with an outreach ministry to Heyden. With Archdeacon Stadnyk’s encouragement and enthusiasm, and a strong sense of call from God, Henry eventually became Lay Minister at St. Mark’s Heyden. He speaks with awe and humility of the opportunity God gave him at St. Mark’s.

St. Mark’s under Henry’s leadership exercises a ministry of presence in Heyden. It doesn’t drag you in but rather opens its doors, extends a welcome to all and quietly loves you if you come and it isn’t just people from Heyden that come. It’s buildings and acreage and beautiful natural location have attracted Early Ministry Conferences, youth events and church related meetings and the hospitality of its leaders and parishioners keeps bringing them back. Henry leads from the pulpit but he also leads from the handle of a mop, or a sinkful of dishes or the laying of plates on the table strengthened by wife Beverly beside him with the rest of the parishioners pitching in too. His skill, his devotion to God and his humility shine into the world from that little corner of Heyden.

When I heard Henry was to be made a Canon I was tremendously pleased and I wrote Diocesan Office to ask if it was unusual that a Lay Pastor become a Canon. This is the answer I received: “It is not usual that lay people are made canons. Our diocese has fifteen canons at the present time and only one is a lay person. In the Anglican Church and the Anglican Communion the honour of being made a lay canon does occur and is bestowed upon individuals who have made a remarkable contribution in the life of the church. Henry is one such individual.”

I couldn’t agree more!



# Now is this winter's discontent

By The Rev. Canon Elkin

Give my wife a book, feed her coffee and the occasional beer, sit her in a comfortable chair and she's set for the winter, happy and enjoying life. Not me! By March I'm fed up, read out and bored, bored, bored with winter and itching for change. I want the sun to shine and the temperature to rise. I want to be outside not inside. I want the rivers to be open for canoeing, the highway to be beckoning for motorcycling, the world to be ready for adventure and in March it isn't and I'm fed up. I want a change!

I suffer every way but silently so I began to work on Connie to get me out of my rut. "Want to go for a hike?" "Ah, no thanks." "Want to walk the dog with me?" "Not right now thanks." "Want to go cross-country skiing for the afternoon?" That one did it. "For heaven's sake will you leave me alone and find something to do!" I sighed pitifully and stared glumly out the window and like I knew she would, Connie shook her head, put down her book and attempted to move me along so she could get back to her story in peace and quiet. "Bob" she said, "I read that the stuff you had fun doing when you were younger will still probably bring you enjoyment. What did you like to do when you were a teenager, for example? What made you happy then?" I gave it a moment's thought and then recalled: "Well I used to enjoy going to dances and trying to pick up girls. That made me happy." She gave me 'the look', adding: "I don't want you that happy! What else did you like to do?" I pondered that one some more and then remembered chess. I liked to play chess! "That's great Bob" she said, picking up her book and finding her place. "Go find someone to play chess with." There I was cured in three minutes flat! The woman's a miracle worker! I went to find someone who played chess.

There's an old confirmed bachelor who lives around the corner who plays chess. So I went to his house and we settled in for a game. I like going to his house as it's a manly man's kind of place. Dogs asleep on the couch, guns and swords and knives stacked up on every flat surface, cold beer in the back porch and you never have to take your boots off because they keep your socks from sticking to the floor. A very comfortable place.

We hunched over the chess board and I soon remembered why I'd given up chess: I suck at it! In a short while he'd pulled off the Russian gambit or some

such thing and had me on the ropes. The next game I accidentally put him into check-mate and we stopped there and just concentrated on the beer. It was an enjoyable afternoon. Fearing for my liver though I figured I should find other things to occupy my time also and you can imagine my delight and ready acceptance when Connie and I were invited to join a book-club that meets monthly to discuss the latest publications of interest.

This club had formed from the congregation of a local United Church and I was a bit surprised to find I was the only man there when we attended that first meet-

## Letter from Bob

ing. "We hope you don't mind being in a room full of women" they said apologetically. So I tried to put them at ease saying: "Not at all! Why I have fantasies about just such situations." I'm not sure that it reassured them as they all moved down to the other end of the table, but we got right into the book which was called *Nomad* by Ayaan Hirsi Ali an Islamic woman who "denounces Islam with a ferocity that this reviewer finds strident" according to a review on the internet. It affected me the same way and I was glad when we got off that book and on to the next the following month, Gretta Vosper's *With or Without God*.

Vosper is an ordained United Church minister who has declared herself to be an atheist and has just had a go round with United Church officials about whether an ordained minister and an atheist are mutually exclusive positions. This book was not exactly a bundle of laughs either, but when I mentioned this to my wife I got short shrift followed up with the challenge that I come up with a book to read that would explore new and cutting edge thought and practices and be an enjoyable read. My suggestion of *Fifty Shades of Gray* received a counter suggestion of *Fifty Shades of Black and Blue* which I was informed was the condition I was going to be in if I mentioned *Fifty Shades of Gray* to the book club! The next book chosen was Orwell's *1984* which should be an easy read as we can see it unfolding in real life just over the border. It's obviously time to get back to more chess and beer! And so the winter passes and to finish with a famous quote: "Like sands though an hourglass, these are the days of our lives."

# Diocesan priest travels to Rome and Assisi



**HISTORIC STRUCTURE:** Pictured is the Roman Colosseum located in the centre of the city of Rome. It is constructed of concrete and sand and is the largest amphitheatre ever built.

By The Rev. Beth Hewson

*Editor's note: Rev. Beth Hewson recently travelled to Rome and the ancient town of Assisi in Italy. The following article chronicles her experience*

Here we were standing in the apartment where St. Paul probably had spent his last two years under house arrest with his friend Luke. At the entrance was a solid altar flanked by a low relief stone image of Paul, Peter and Luke. Close by was a tall pillar and etched in Latin was: "The Word of God is not chained". Susan Robineau and I quietly looked at each other, overcome by the magnitude of witnessing, the words of Acts 28 unfolding before us.

We climbed a staircase and entered a large room that easily held between twenty to thirty people. Here Paul and the Jewish leaders probably debated the validity of Jesus's teachings and Paul's innocence or guilt. The house apartment looked out onto the broad street, Via Lata. It was the parade route to the city center. We could imagine Paul during his long imprisonment writing at his rough table and looking up through the barred windows, where he could watch the gladiators and Roman soldiers march down the street to receive their victory laurels. We began to appreciate Paul's references to athletic races and crowns. From his comfortable place, albeit a prison, he writes to Timothy: "I have fought the good fight, I have finished the race, I have kept the faith. 8 Now there is in store for me the crown of righteousness, which the Lord... will award to me on that day..." (2 Timothy 4:7-8)

It had been a few months before that while washing dishes, at the Open Arms Cafe at St. John the Divine, North Bay, that Susan Susan Robineau and I decided to take a course on "The Francis Effect Then and Now" at the Anglican Center of Rome in November 2016. As we dried the plates, we planned our trip. We would bookend the course with touring the sites.

We saw many sites. The Colosseum, a precursor to modern day sports stadiums would host 100 days of gladiator combat contests and wild animal fights. The Vatican Museums, the Sistine Chapel and St. Peter's Basilica left us speechless. The Vatican guide pointed out highlights that gave us insight to the grandeur and beauty of the many masterpieces. In the country, outside of Rome, we walked on the large stones of the Appian Way and wondered how donkeys, carts and pilgrims traversed the bumpy road, bringing their goods to sell in the city. Under the verdant rich green fields alongside the Way were the underground Christian catacombs. We walked up and down the Spanish steps, threw our coins into the Trevi Fountain, marvelled at the Pantheon and ate just the best pasta ever!

The Anglican Centre of Rome was our anchor. In a historic visit in 1966, Archbishop of Canterbury Michael Ramsey met with Pope Paul VI to establish

the Center as a house of prayer, study and hospitality to foster ecumenical relations between Anglicans and Roman Catholics. It was here that our course was based. We discussed and debated how and why Pope Francis shapes the world; what we can learn from St. Francis and how we can integrate the learnings and truths into our lives?

In Rome for the first part of the course we heard from many thoughtful and learned Jesuit brothers and the Georgian ambassador to the Holy See. We had an audience with the Pope, along with thousands of others! Before coming to the podium near where we sat, the Pope travelled through the crowd of 60,000 standing tall in a white jeep with his security detail running alongside. When we could not see the Pope we only had to watch the wave of joyous singing, clapping and shouting to know where he was. The Pope's homily on patience was eloquently delivered in eight languages by selected Cardinals.

After three busy days of intellectual and stimulating talks, tours of Christian sites and spirit-filled worship with the local Anglicans, we headed to Assisi. Catching a train in Rome was an experience. The gate for our train changed location seemly on a whim! Our group of nine would quickly change direction and in a single file, weave snake like through the crowds of unruffled Italians to our newest gate.

Assisi was the place for us to settle and catch our breath. We learned about St. Francis at a more contemplatively and quiet pace. We visited the sites: where he was born, where he is buried, the statues of his parents and the San Damiano church. It is at this church that Francis prayed before the cross and received his commission from God: "Rebuild My church". It is this cross that is on Bishop Anne Germond's chasuble and mitre. The thirty three figures and a rooster on the cross tell the story of the passion of Christ. Assisi gave us time for meditative worship and reflection.

For months after Susan Robineau and I returned, we would process the trip. Pictures would bring back memories of the friends we met, the things we learned, and the places we visited. We learned parts of the historical journey of Christianity and how knowing history creates a richer biblical story. There was much churning and stirring of the Holy Spirit. We had a new appreciation for the profound phrase "to know and understand the mystery of God" in us! We learned from Francis that leading with our hearts, that is God's heart, keeps us connected in our messy and complicated lives to each other and to God.

Take a look at the Anglican Center of Rome's web site, ([www.anglicancentreinrome.org/](http://www.anglicancentreinrome.org/)) and consider taking a course. You will be surprised at how the Spirit moves and leads you deeper into the mystery of our faith.

### Contact

## The Algoma Anglican

at our E-mail address:

[anglican@muskoka.com](mailto:anglican@muskoka.com)



ACW ANNUAL REGISTRATION – May 30th – June 1st, 2017

Name: \_\_\_\_\_  
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 City: \_\_\_\_\_ Postal Code: \_\_\_\_\_  
 Telephone: (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_  
 Email: \_\_\_\_\_  
 Church: \_\_\_\_\_ Deanery: \_\_\_\_\_

Registrar:  
 Mary Lee Stennett  
 115 Turner Drive  
 North Bay, ON, P1A 4H5  
 705-498-6549  
[jamlsnb@cogeco.ca](mailto:jamlsnb@cogeco.ca)

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ACW  
**50**  
 years



Canada  
**150**  
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**OPENING SERVICE: Tuesday, May 30<sup>th</sup> at 7:00pm at St. Brice's** (1225 Cassells St) celebrated by our Bishop. Light refreshments following the service. Parking is limited – please carpool.



# François and Suleiman entered into an alliance

*Continued from p. 3*

Then in 1536 François dared to do the unthinkable. He made an alliance with Christendom's enemy, Suleiman, and the Franco-Ottoman alliance was born. The Franco-Ottoman alliance would stand as one of the longest alliances in Europe's history.

From Suleiman's point of view, such an alliance was strategically vital. With France as his ally and access to French ports it would be only a matter of time before Ottoman troops were marching through the streets of Europe's greatest cities. This all seemed like a gift from God. Suleiman was a devout Muslim, and as such he loathed Roman Catholic Europe. The Catholics were "kafaar," the derisive term for infidels, unbelievers, and idolaters. His Faith taught him that Catholics worshipped images, burned incense to statues of Mary as though she was a god, and bowed to a Jesus on a Cross. The Qur'an clearly said that Jesus, a Prophet of God, had not been crucified. François' might not have been a solid Protestant, but his conflicts with the Pope and with the Catholic Charles made him an ideal ally. The 1536 alliance was perfect for both.

By that time Suleiman held much of Eastern Europe in his grip and his navy was badgering Mediterranean shipping. With access to French ports, he was able to execute a decisive naval victory in the Aegean in September 1538 against a Catholic alliance headed by Pope Paul III. Suleiman won numerous Venetian islands and ports in the Aegean, Ionian and Adriatic Seas and 300,000 ducats in gold. Europe's Catholics were shaken.

Then came 1543. In August combined French and Ottoman navies successfully attacked the Mediterranean port city of Nice, territory held by Charles. As the year drew to a close, François' invited 30,000 Ottoman troops and sailors

to winter in port of Toulon, a neighbouring port. The citizens of Toulon were ordered to leave the city, turning it into a Turkish port town. The Toulon Cathedral was refurbished as a mosque and the Muslim call to prayer was heard five times a day. Christian slaves were bought and sold. This strategic foothold meant the Turks could raid the Spanish and Italian coastlines. Plus, it could be a landing site into central Europe for Ottoman troops.

The German reformer Martin Luther declared "the Turk is the rod of God's anger against the apostate church," which might have seemed true. Henry had broken with Rome by then, but siding with Catholic Charles was a better option than siding with a Muslim Suleiman. In 1543 the two decided to launch a crusade to oust him from Europe.

Henry VIII's goal was to raise 10,000 pounds through voluntary offerings to fund an army. On July 19, 1543, Archbishop Cranmer sent a letter to all diocesan bishops to implement the king's policy. Every Sunday and holy day clergy were to preach about the danger of a full-out Muslim invasion of Europe and the need to collect funds to resist it. The church wardens' job was to collect and count the money. Cranmer's deadline was the end of September.

The collections of 1543 were the first time in England that money was raised for a Christian crusade form over 200 years. The people didn't respond well. Clergy were told to try again. Wardens were instructed to hand over monies directly to the sheriffs of their counties. The deadline was moved to the end of the year. Less than 2,000 of the needed 10,000 pounds was raised.

The crusade never occurred. And why? There were both insufficient funds and insufficient hunger for financing a war with an uncertain outcome. By then, an ailing Henry was solidifying his reign over Wales, and negotiating his

way to becoming the first English Monarch to rule as King of Ireland. His forces were busy elsewhere. For his part, Charles was caught up in battles against the Protestant princes of central Europe every bit as much as Muslims invaders. His enemies were too numerous. Besides, he was looking westward and had sanctioned the exploration and conquest of a new territory – South and Central America.

At the same time, the war machine of Suleiman seemed to be slowing down. Bad weather hampered them. Although his war drums had echoed across Hungary on the march towards Vienna, his troops couldn't take it. He needed Vienna in order to open a path to the north. It remained an elusive dream to the end of Suleiman's life.

François died March 31, 1547, but the Franco-Ottoman alliance lived on well into the 19th century. The alliance might have been the first step towards establishing any form of Protestant-Muslim dialogue. In the 16th century and following, Protestants were given access to trade and commerce in the Middle East, and new cultural and scientific exchanges began as well. Protestants of all stripes were given the right to reside and worship in the Ottoman Empire.

England of course would go through its own Reformation, and became one of the most Protestant nations in Europe. To this day, the Church of England is universally respected across the Middle East, and is identified as "Protestant." The respect Protestant Christians are shown might never have come about had it not been for a long-standing alliance forged by two of England's old enemies in 1536, France and the Ottoman Empire, and had Henry and Charles not failed to launch a crusade aimed at driving Islam from Europe's shores.

*Anglicanism will return in the May edition*



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Registrar:  
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Buffet lunches on Wednesday and Thursday  
 Plated, sit-down dinner for the Wednesday evening banquet

**OPENING SERVICE: Tuesday, May 30<sup>th</sup> at 7:00pm at St. Brice's** (1225 Cassells St) celebrated by our Bishop. Light refreshments following the service. Parking is limited – please carpool.



# François and Suleiman entered into an alliance

*Continued from p. 3*

Then in 1536 François dared to do the unthinkable. He made an alliance with Christendom's enemy, Suleiman, and the Franco-Ottoman alliance was born. The Franco-Ottoman alliance would stand as one of the longest alliances in Europe's history.

From Suleiman's point of view, such an alliance was strategically vital. With France as his ally and access to French ports it would be only a matter of time before Ottoman troops were marching through the streets of Europe's greatest cities. This all seemed like a gift from God. Suleiman was a devout Muslim, and as such he loathed Roman Catholic Europe. The Catholics were "kafaar," the derisive term for infidels, unbelievers, and idolaters. His Faith taught him that Catholics worshipped images, burned incense to statues of Mary as though she was a god, and bowed to a Jesus on a Cross. The Qur'an clearly said that Jesus, a Prophet of God, had not been crucified. François' might not have been a solid Protestant, but his conflicts with the Pope and with the Catholic Charles made him an ideal ally. The 1536 alliance was perfect for both.

By that time Suleiman held much of Eastern Europe in his grip and his navy was badgering Mediterranean shipping. With access to French ports, he was able to execute a decisive naval victory in the Aegean in September 1538 against a Catholic alliance headed by Pope Paul III. Suleiman won numerous Venetian islands and ports in the Aegean, Ionian and Adriatic Seas and 300,000 ducats in gold. Europe's Catholics were shaken.

Then came 1543. In August combined French and Ottoman navies successfully attacked the Mediterranean port city of Nice, territory held by Charles. As the year drew to a close, François' invited 30,000 Ottoman troops and sailors

to winter in port of Toulon, a neighbouring port. The citizens of Toulon were ordered to leave the city, turning it into a Turkish port town. The Toulon Cathedral was refurbished as a mosque and the Muslim call to prayer was heard five times a day. Christian slaves were bought and sold. This strategic foothold meant the Turks could raid the Spanish and Italian coastlines. Plus, it could be a landing site into central Europe for Ottoman troops.

The German reformer Martin Luther declared "the Turk is the rod of God's anger against the apostate church," which might have seemed true. Henry had broken with Rome by then, but siding with Catholic Charles was a better option than siding with a Muslim Suleiman. In 1543 the two decided to launch a crusade to oust him from Europe.

Henry VIII's goal was to raise 10,000 pounds through voluntary offerings to fund an army. On July 19, 1543, Archbishop Cranmer sent a letter to all diocesan bishops to implement the king's policy. Every Sunday and holy day clergy were to preach about the danger of a full-out Muslim invasion of Europe and the need to collect funds to resist it. The church wardens' job was to collect and count the money. Cranmer's deadline was the end of September.

The collections of 1543 were the first time in England that money was raised for a Christian crusade form over 200 years. The people didn't respond well. Clergy were told to try again. Wardens were instructed to hand over monies directly to the sheriffs of their counties. The deadline was moved to the end of the year. Less than 2,000 of the needed 10,000 pounds was raised.

The crusade never occurred. And why? There were both insufficient funds and insufficient hunger for financing a war with an uncertain outcome. By then, an ailing Henry was solidifying his reign over Wales, and negotiating his

way to becoming the first English Monarch to rule as King of Ireland. His forces were busy elsewhere. For his part, Charles was caught up in battles against the Protestant princes of central Europe every bit as much as Muslims invaders. His enemies were too numerous. Besides, he was looking westward and had sanctioned the exploration and conquest of a new territory – South and Central America.

At the same time, the war machine of Suleiman seemed to be slowing down. Bad weather hampered them. Although his war drums had echoed across Hungary on the march towards Vienna, his troops couldn't take it. He needed Vienna in order to open a path to the north. It remained an elusive dream to the end of Suleiman's life.

François died March 31, 1547, but the Franco-Ottoman alliance lived on well into the 19th century. The alliance might have been the first step towards establishing any form of Protestant-Muslim dialogue. In the 16th century and following, Protestants were given access to trade and commerce in the Middle East, and new cultural and scientific exchanges began as well. Protestants of all stripes were given the right to reside and worship in the Ottoman Empire.

England of course would go through its own Reformation, and became one of the most Protestant nations in Europe. To this day, the Church of England is universally respected across the Middle East, and is identified as "Protestant." The respect Protestant Christians are shown might never have come about had it not been for a long-standing alliance forged by two of England's old enemies in 1536, France and the Ottoman Empire, and had Henry and Charles not failed to launch a crusade aimed at driving Islam from Europe's shores.

*Anglicanism will return in the May edition*



# St. Paul's, Wawa hosts special dinner

By Beverly Boyd

St. Paul's, Wawa held their Apple Pie Appreciation Dinner on the evening of February 16, 2017. The dinner is a show of appreciation to all of the women who assist the parishioners of St. Paul's in the making of the pies in spite of the fact that many of them are members of the Baptist, Roman Catholic and United Churches in Wawa. The ladies at St. Paul's hold a special dinner, turkey, ham, and all the fixings, and invite the ladies who have helped out to come out and have a delicious dinner with plenty of fellowship and perhaps a glass of wine. It is St. Paul's turn to show appreciation for all of the work they do to support the church in mission.

This past year approximately 400 pies were made. That means there was a lot of peeling, slicing, spice and sugar mixing, dough making and rolling, and filling of pies going on. The smell of apples and cinnamon permeates the church basement and wafts up the stairs to the church proper throughout the month of October. It would be impossible for the members of St. Paul's to do all of this on their own. Parishioners rely on the friendship

and hard work of many friends from around the community.

Each table setting had a pink or purple tulip and a small card with various bible sayings concerning love: "Love one another as I have loved you" or something similar. The dinner began with a short grace and ended with the Anglican Church women serenading guests with *Sister, Let Me be Your Servant* at which time each of the guests were given a 'thank you' card describing some of the hard work each of them had done. The grand finale was the reading of *I Wish for You* . . .

Tonight I wish for you a day of ordinary miracles, a fresh pot of coffee you didn't make yourself . . . An unexpected phone call from an old friend . . . Green stoplights on your way to work (Wawa does not have stoplights) . . . The fastest line at the grocery store . . . A good sing-along song on the radio . . . Your keys found right where you left them . . . Share this with people you will never forget . . . I just did.

It's not what you gather, but what you scatter that tells what kind of life you have lived. Amen.



**IN APPRECIATION:** Pictured are the ladies of St. Paul's, Wawa who prepared a dinner for all who helped in the making of approximately 400 pies. In the front row are Luanne Buckell, Beverly Boyd, Mitch Hatfield, Barbara Laing, Patricia LaLonde, Betty Valois, Pat Lavoie and Brenda Babcock. In the back row are Ann Carruthers, Ann Owen, Gail Smith, Kathy Leclair, Sharon Boucher, Gizzy Torkos, Barbara Thorne, and Nancy Donald.



**RENOVATIONS UNDERWAY:** The construction of a new entrance for All Saints', Huntsville is moving along. There will also be space for an accessible washroom and a meeting and gathering area. The above photo was taken on Saturday, February 11, 2017.

Contact

## The Algoma Anglican

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# Making good decisions to preserve God's creation

By Charlotte Haldenby

Last week, the third full week in February, the Syrian refugee lady I am tutoring in English was SO happy! She could come out of the house, baby in arms, without a coat, and see me off. The sidewalk was clear; the road was clear. "Spring?" And I had to say, "No, not yet. This is just to let us know it's coming". This week, we're going to work on telling time and I've found a great children's book she can share with her kindergarten daughter, with a dial and hands that you can move.

How will I explain about Daylight Savings Time and "Spring ahead and Fall back". I am disturbed by just getting used to sunlight when I wake up and then it's back to dark. I'm not the only human who feels that, and just imagine the poor animals, pets in houses or animals on farms trying to adjust to getting fed at the "wrong" time. Then there are the seniors at my nearby retirement home, asking, "How do I get this new watch to change the time?" Do we really save enough power by Daylight Savings Time to keep on with this? Don't say we have to mesh with American time, because the same question applies there too.

## Looking at the World

This month I totally prepare "my" book for my women's book club, and as you read this, the other members will be just starting to read. "Oh, no! She's picked another novel based on an issue! And we may have people taking sides again!" The book is by T. Coraghessan Boyle who often does take up an issue. But he is SO good at getting us inside characters on both sides, who also have real lives with parents, partners, and children. He makes you THINK and FEEL alongside them. This time, how appropriate for Earth Day, my book is *When the Killing's Done*. It sounds like a serial killer on the loose, right?

It's really about the issue of animal rights. Set on the Channel Islands in California, it concerns the wildlife of the National Parks there. There are birds and animals who have lived there forever, and also the rats, invading from shipwrecks in the Channel over the past hundred years. They are eating the eggs from the ground-

nesting birds, who are now near extinction. With that issue, what would you do?

You'd probably be right there with Alma, whose grandmother Beverley, was once stranded there when her husband's boat he rebuilt after returning from WWII and was wrecked in the Channel. Alma's with the National Parks Authority. She wants to get rid of the rats so the birds can thrive.

*"They are eating the eggs from the ground nesting birds, who are near extinction."*

There are groups who will say all life is sacred, even the rats' and nature must be allowed to take its course, even if it means the birds die out. The leader of this group is Dave, a man with enough money from his business that he doesn't have to work any more. Just as he has taken in rescue dogs, this is his cause, and he's great at getting people to rally round and protest. When Alma makes her reasoned statements to the press about why the rats must die, he's there to heckle and get

attention for his cause. She has biology students on fieldwork with her, but he has students with him in his demonstrations too. Both Alma and Dave are concerned about animals and their survival just as the real Nature Conservancy and PETA are, but who will win out in this battle for the small island of Anacapa?

That fight's only the first third of the book. Wait till you see what happens on the neighbouring island of Santa Cruz, where feral pigs are loose. When you see one calm person and one on the rant, it might be easy to pick whom you'll support. And hopefully you, and

my fellow book club members, will start thinking about the big issues and what you can do for our own environment. Maybe we'll start thinking about the First Nations idea of saving the world for seven generations to come. Let's go back to Genesis and try to figure out where Adam fit as ruler of the world, or temporary supervisor, or the steward caring for his Master's whole creation.

You can tell we're going to have a good discussion. Over the year since we set the schedule

I've been picking up short articles on endangered species and I have enough so everyone can have one to read aloud. But I think I'll also bring in a short story from Felix Leclerc's French Canadian classic *Allegro*, where plants and animals discuss their views of the purpose of life. These quiet stories give us another way of seeing the big picture, even as a pigeon roosting in the church steeple, listening to the bells.

Yes, it's Earth Day this month. Will we be "green, growing things", my sister Esther's phrase brought home from elementary school? Will we be like my Syrian lady, wanting to get a garden growing? Will we be reading all the labels in the products we put on our gardens and lawns to make sure all life is safe? Will we delight in the squirrels as they run and jump from tree to tree to tree, and oh! such gymnastics! Or will we just see them as pests, like those raccoons in my book who tore up Dave's freshly sodded lawn? And could we plan to visit a Canadian National Park sometime this summer? It's free for our 150th anniversary.

The Earth is the Lord's, and may he help us make the best decisions. Amen.