



A JOYFUL CELEBRATION: On Sunday, December 17, 2017 Bishop Anne Germond joined parishioners at Holy Trinity, Sault Ste. Marie for a service of Rededication of the present church constructed in 1960. It was one of a number of events held throughout 2017 in celebration of the 100th anniversary of the parish. Cutting the cake in celebration of the anniversary are members of the descendants of the founding families. Pictured from left are Judy Gaunt, Marie Eggesfield, Doralynn Meakin, Bishop Anne Germond and Jim Dukes.

Parish of Holy Trinity, Sault Ste. Marie celebrates 100th anniversary

By Marie Eggesfield

The first church service in the parish of Holy Trinity, Sault Ste. Marie was held in the little white church at Huckson's Corners in Tarentorus Township on December 9, 1917, at 3:15 p.m. with 40 in attendance. In October of that year, a dedicated group of Parishioners under contractor Frank Raimsey, began this building project. Families involved were Figures, Taylor, Eagle, A.H. Huckson, Lou Meredith and Charlie Willoughby.

The service was conducted by Rev. Owen R. Jull, with C. Willoughby and Tom Askew as Wardens. It was reported in the *Algoma Missionary News* that "a large congregation was present, in spite of the severe wintery weather. The church is not completely furnished yet, and will not be formally open until it is." The church was formally opened and dedicated on Trinity Sunday, May 26, 1918, by Archbishop Thornloe, third Bishop of Algoma. This means that the

church was debt free, as only then can it be dedicated.

Three events marked the celebrations for this 100 year milestone, the first being a well attended dinner at the Delta Hotel. Geoff Meakin, who married into the Savela Pioneer family, was the Master of Ceremonies and kept the parishioners in stitches. Special guest was Rev. Canon Nigel Shaw and his wife Janet, from London, Ontario. Rev. Shaw was a former Curate at Holy Trinity while study-

ing for the Priesthood. Other Holy Trinity clergy present included the Rev'd Canon Bob Elkin and his wife Connie, and Ven. Bill Staden and his wife Doreen. Clergy from Sault Ste. Marie who were in attendance included Rev. Clare Miller, present incumbent, Canon Earl Burke and his wife Karen, Lay Canon Henry Gaines and his wife Bev, Ven. Hugh Hamilton and his wife Anna, Susan Montague Koyle and her husband Rev. Dr. Jay

See Church – p. 7

Inside Algoma

Set people on fire with the Spirit of God

In his April *Table Talk*, Rev. Dr. Jay Koyle suggests how to enhance the liturgy in celebration of the Feast of Pentecost which this year falls on the long weekend in May.

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Growing in understanding of the Episcopate

This past February, Bishop Anne Germond along with 33 other bishops from 17 province from the Anglican Communion gathered at Canterbury Cathedral for "Baby Bishop School."

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Get on with the mission of the Church

In his April letter, Rev. Canon Bob Elkin writes of the importance of living out the mission of the church and the need to let it not only walk, but fly.

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Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Monday, April 2.**

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North Bay churches work to reach their goal

By Johanna Kristolaitis

Editor's note: In the following Johanna Kristolaitis, Deanery Facilitator for Temiskaming, writes of a number of fundraisers undertaken by the children's ministry initiatives in North Bay to raise money for various projects

What began as a small project to promote thankfulness has

blossomed into a collaborative, multi-project fundraising goal to give globally. Currently, churches in the North Bay area are turning their children's ministry initiatives into fundraisers with all monies being put towards the "H2Oh!" bore well project found in the Primate's World Relief and Development Fund (PWRDF)

World of Gifts program. Future fundraisers are sure to add to this initial effort, since it will take time to reach the \$2000 goal.

The idea began during the 2017 Thanksgiving season. Ven. Linda White (a.k.a. Reverend Linda) asked the children at St. John the Divine Anglican Church in North Bay to take on a Thanksgiving

project, as a way to help us remember to be thankful for what we have and mindful of others' needs. The Sunday School participants were asked to choose a gift from the PWRDF World of Gifts catalogue, which had come as an insert with the Anglican papers, and to come up with ideas to raise money for that gift.

Whether due to differing opinions as to the best gift or simply a high goal-setting mind set, the group of children and youth chose six projects instead of one. Some gifts were agricultural, others were to improve medical care, and the \$215 for all six seemed feasible. The money was raised

See "Please Donate" – p. 5

Set hearts aflame this May long weekend

By the Rev. Dr. Jay Koyle

We certainly are experiencing some interesting calendar alignments this year: Valentine's Day and Ash Wednesday sharing the same date, The First Sunday of Easter landing on April Fool's Day. Before long, another not-to-be-missed Christian Festival, The Day of Pentecost, will come along. It will be nestled nicely in the midst of the May long weekend.

In one sense, that might seem a shame. After all, long weekends, especially if the weather promises to be favourable, are times when many hop in the car for a bit of a getaway. In May, those with camps or cottages, nomenclature dependent largely on your particular locale in the Diocese, seize the opportunity to open up the place, making ready for summer-long enjoyment. So it may seem pointless to make a fuss over Pentecost this year. With the possible exception of Muskoka, our naves are likely to be very sparsely populated anyway.

Yet, Pentecost is a Principal Feast of the church year and worth observing no matter what. Besides, I'd dare say its coinciding with the long weekend also presents opportunities, not just setbacks.

This wonderful close to the great fifty-day Season of Easter emphasizes the bestowal of the Holy Spirit and that Spirit's gifts in baptism. It highlights the baptismal fellowship in the Spirit, a communion transcending divisions. It celebrates the universal witness to the good news prompted by the Spirit. Therefore, it is an ideal time to celebrate baptism.

If there are no candidates, it is an opportunity to once again renew our own baptismal vows. In this case, after the renewal of vows, the Presider and other liturgical leaders may liberally sprinkle water over the congregation. Another possibility is to invite people to approach the font so they can run their hands through its waters and trace the sign of the cross on their foreheads or across their bodies. Taizé's

'Veni Sancte Spiritus' is an accessible and popular chant that would provide a gentle accompaniment to this movement. Either way, make sure there is an encounter between worshipers and water!

Instead of the renewal of vows, the Gathering of the Community might include a sprinkling rite. If you haven't noticed already, a form for this is linked on the home page of our Diocesan website under the "Becoming the Story We Tell" banner. The 'Veni Sancte Spiritus' might serve as the entrance song. It would be followed by the Easter Greeting and Thanksgiving for Baptism. Before the Collect of the



Day, the sprinkling of the congregation might accompany the singing of 'Glory to God' or an exuberant Pentecost hymn.

Your proclamation on Pentecost can echo that of Acts 2 and its roll call of nations from all places and times. If you have people in your congregation who speak languages other than English, have one or two of the readings proclaimed in those tongues. You may want to have each bidding of the Prayers of the People voiced in different languages, too. A final vivid connection to baptism might be to end the

Easter season much as it began during the Easter Vigil. At the Vigil, the Paschal Candle was lit and its flame provided light to tapers in the hands of participants, as it did for the candles of the newly baptized.

So to mirror that action, as each person is returning to their place after sharing Communion, or at some point before the closing hymn in places unable to celebrate the Eucharist, they can be handed a taper lit from the Paschal Candle. If your space allows, on this occasion you may want to reverse the flow of the Communion procession, having people go up the side aisles to receive and then returning to their seats down the central aisle with flames flickering, a sight sure to leave an impression.

As the final act of the rite, extinguish the Paschal Candle and then, for the last hymn, choose something repetitive like *We are Marching in the Light of God* so everyone can process out of the worship space with lit candles, book-free and heads up, a wonderful representation of the Spirit-filled church sent forth into the world bearing the light of Christ.

Following worship, have a barbecue or "Lemonade on the Lawn," and invite the neighbours to join in. Make sure there are banners and uplifting music playing. Draw a crowd like our ancestors in faith did on the first Christian Pentecost!

Perhaps plan to host some sort of Pentecost arts festival that weekend. Speak to local artists, schools, cultural groups, and so on, inviting them to share their creative work, visual arts, music, poetry. Celebrate the diversity within our society and how each culture can be a place in which the gospel finds expression.

Too often we shortchange our great days because of conflicts with society's calendar. This year, let's engage fully in our festivals, praying that our joyful devotion will ignite the hearts and imaginations of those who encounter Christians on fire with the Spirit of God!

Book review of the month

By Charlotte Haldenby

My inter-church book club which includes Anglican, members of the United Church and Roman Catholics choose books in June. Everyone brings in their favorite five, giving a "blurb-y" booktalk on each. Members then decide which are the ones everyone likes, then a majority likes. Finally maybe one which is totally awesome to only one member but she says "You really have to read this book!"

When our friend brought us *The Wonder of the World: A Journey from Modern Science to the Mind of God* by Roy Abraham Varghese, as that final book, we said "Okay, sort of". After all, the blurbs on the back were by two Nobel Prize winners, a NASA scientist, and someone who is "the world's best known atheist." Once we actually had the book in our hands and started to read, "Oh, no! It's heavy duty physics!" and not even any diagrams. I haven't had physics since it was compulsory in Grade 11, and that was so long ago.

How many of us actually understood the physics on Big Bang Theory, back at the beginning, when Sheldon, on *The Big Bang Theory*, would write out an equation that filled his whole easel and Leonard would suggest changes on the fifth line.

The first section of this book is serious physics: space, time, and motion; the microverse; and yes, Big Bang. A lot has been discovered since some of us were back in high school. It is so amazing to know in such detail how things work. The second block gets us into the big questions of why things work, and how did it come to be that way. There's another dimension beyond the material world. How have the sages of the world figured it out? Where do philosophy and religion come in? Here there are a lot of quotations by big names to get you thinking. How did it all start? What set up all those laws that keep it going?

The biggest part of the book is the guru/geek dialogues. You know the basics; now let's put it into conversation. The geek is like serious Sheldon: "Physics answers all questions, and if we don't know it yet,

we're going to try by experiment and observation and we'll get there." The guru, is the philosopher/holy man: "Yes, it's good to expand our knowledge of how the world operates materially but let's go beyond, to the Why? And for some, the Who? Where did that first mass come from? Why did it explode in Big Bang? Who made those laws that seem to work everywhere in the universe?"

Presented as conversation, or sometimes a stage debate, because both geek and guru can be long-winded, these discussions exercise your mind to see both sides: "Well, I say", and "But what about". Now we've done the prep of Section One we can really get into this dialogue and figure out our own answers to the ultimate questions we want to ask! And don't skip the Appendix: "A hundred wonders of the world".

Our feelings after our discussion: "A hard slog!" "So much to take in when we're not used to thinking that way!" "Hey, I'm glad we did it!" "Now we've discussed it, I think I'll go back and try again!"

At this time when science is becoming such a major force in school curricula and in the job market, this is a good way to learn what's new in that world, and then go on to the ultimate questions. Have you heard of STEM: science, technology, engineering and math?

And, by the way, when I was talking with a friend from my other book club, about what we were reading lately, she said, "I need this book for my grandson. He's so tied up in his physics he doesn't see the rest of the picture."

The author, Roy Abraham Varghese, has written or edited several books on the relationship of science and religion, such as *Cosmos*, *Bios*, *Theos* and is often a panelist at world conferences on these issues of science and religion.

Varghese, Roy Abraham. *The Wonder of the World: A Journey from Modern Science to the Mind of God*. Fountain Hills, Arizona: TYR Publishing, 2003. 459p.

St. Luke's Cathedral Churchmouse Players
Present

The Faery Queen's Heart

Starring
Olivia Young as The Faery Queen
Chelsey Tyrrel as The Crow

The Trolls
Maddie Bickell
Luna Chornyj
Taber Young

The Royal Family
Liam McShane
as King Lahdidah
Nevan Young
as the Prince
Angelina Barber
as the Princess

The Gaffles
Bev Barber
Cathy Courtney

The Faeries
Alexa Bickell
Caroline Dukes
Paige Eklund
Katie Potttekkat

Music
Laura Strum

SUNDAY APRIL 22 2018 1:00 ~ 2:00 PM

A Faery Tale for All Ages

160 BROCK STREET SAULT STE. MARIE ON
Freewill Donation
Directed by the Usual Suspects
Poster artwork from pottery design created by Cathy Courtney

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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.

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EDITORIAL

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Letter from the Bishop

On being a bishop: for those in the early years of episcopal ministry

Otherwise known as: Baby Bishop School at Canterbury Cathedral.

Thank you, dear people of Algoma for sponsoring me to attend 'Baby Bishop School', a ten day course at Canterbury Cathedral this February. There were 33 new bishops from 17 provinces of the Anglican Communion in attendance, including three from Canada. There were three women in the group. Countries represented on the course included Canada, New Zealand, Australia, Malaysia, Bangladesh, Burundi, Kenya, Congo, Ghana, Tanzania, South Sudan, South Africa, Papua New Guinea, and Brazil.

The idea behind the course is for new bishops to grow in their understanding of what it means to be a bishop in the church of God, and to experience the diversity of the worldwide Anglican Communion. This was certainly the case as we explored topics such as the "Bishop as focus of unity", "Episcopacy in the ecumenical context", "The bishop and liturgy", "The bishop in mission", "Canon Law in the Anglican Communion", and "Being a bishop in the diocese."

It was a transformative experience and we quickly discovered that in the midst of great differences with respect to culture, social and economic situations, and theology, we remain one as the Body of Christ. The golden thread that wound its way through the days of meeting was the theme of unity. We spent several hours each day in intentional prayer and Bible study, and while the discussions sometimes got heated around challenging issues, we committed to being ambassadors for the mission of the church which has been hurt and compromised by disunity.

We also discovered that there are some similarities in our dioceses with respect to a focus on discipleship and youth ministry, and how we are dealing with social justice issues such as poverty, addiction and mental illness, the plight and care of refugees, and the rights of indigenous people. We are so fortunate in Canada we do not face daily persecution or war and that there is an abundance of water and good harvests for all to share.

It was in casual conversations over meals or on a bus trip that we deepened our understanding of one another. My new bishop friends include Bishop Eduardo from the busy city of Rio de Janeiro, whose ministry often takes him to the 'favelas' or slums where the poorest of the poor live. Not owning a vehicle, he often leaves home around 4 a.m. to take public transportation to the parish he is visiting.

Bishop Joseph works in one of the new dioceses in South Sudan. He and his fellow bishops receive no stipend for their ministry and his home, unlike the stately Bishophurst, is a traditional African hut with a thatched roof. The civil war has resulted in over two million South Sudanese leaving their homeland, and there is no end to the strife. He asked us to pray for his country and for a peaceful resolution to the crisis.

Bishop Charles is from the Diocese of the Highveld just outside Johannesburg. He and I knew each other from an outreach ministry the Ascension was involved with several years ago. At that time we were both parish priests never expecting to find ourselves together at a course for new bishops one day in the future. Women are not ordained in the Province in Malaysia, Bishop Don's home, but there is clearly space in his heart for women in ministry. Bishop Robert from Nambale, Kenya, who has already been a bishop for three years, was quick to connect his wife Phylis and me on WhatsApp so that she could have a conversation with a woman bishop, oh the wonders of technology and social media. Bishop Ellie from Wellington in New Zealand shares her home with a small group of Anglicans so



that they can model what Christian community looks like.

Besides meeting wonderful bishops from around the Communion it was being immersed in the daily life and rhythm of Canterbury Cathedral that made a huge impact on me. The Cathedral is two hours east of London in Kent, and we stayed in a Lodge within its precincts. Imagine looking out of your window and seeing the magnificent spire of the Cathedral just a few feet away.

Canterbury is the Mother Church of the worldwide Anglican Communion and was founded in 597 when Pope Gregory the Great sent a monk, Augustine, to England as a missionary. Augustine established his seat, or 'Cathedra', and monastery in Canterbury and became England's first Archbishop. Augustine's monks lived under the Rule of Benedict which teaches monks two chief duties, obedience to the Abbot and the work of prayer. Daily prayer has been offered at Canterbury Cathedral since Augustine arrived in Canterbury and we joined in as members of that intentional praying community as we prayed the daily offices and attended Holy Eucharist. So steeped in prayer is life in Canterbury Cathedral that hourly prayers are said by the Cathedral Chaplain with tourists and pilgrims invited to join in.

The Dean of Canterbury Cathedral, Very. Rev. Robert Willis, is a gentle and holy man of God who spoke of Canterbury as being 'our home' even though our homes were thousands of kilometres away. The motto of Canterbury Cathedral is, "To Show People Jesus," and we witnessed this over and over through the gift of hospitality and love of Christ that this caring Christian community showed us.

We were most fortunate to meet the Archbishop of Canterbury, Justin Welby, and his wife Caroline. We were invited to their London home, Lambeth Palace for afternoon tea in his living room and an audience with him. The Archbishop spoke about the importance of praying communities and invited us to be part of "Thy Kingdom Come". (<https://bpdt.wordpress.com/2017/11/15/thy-kingdom-come-2018>) It is a commitment to daily prayer for ten days between Ascension Day, May 10th and Pentecost Sunday, May 20th. During this time we pray that God's kingdom will come on earth as it is in heaven. The Archbishop of Canterbury writes: "When we pray for the coming of the Kingdom we are praying for the difference Jesus makes. In the days between Ascension Day and Pentecost we pray each year for a fresh outpouring of the Holy Spirit throughout the Church. We do this, so that, filled with the life-giving Spirit, we are enabled to proclaim and bear witness to the Good News of Jesus Christ. So that families, friends, neighbours and colleagues discover and experience for themselves the difference Jesus makes." Will you join me in Thy Kingdom Come in 2018? Resources are freely available on the website Thy Kingdom Come.

As I reflect on this experience with my fellow bishops and the time set apart for learning and intentional prayer, I am convicted that it is in times like these that we gain new perspectives and a renewed energy for the work we've been given to do. The time away was a precious gift from God and I give thanks for new friends, old places of worship, and new ways to share the love of God in Algoma and beyond.

+Anne

Anne Germond
Bishop of Algoma

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.

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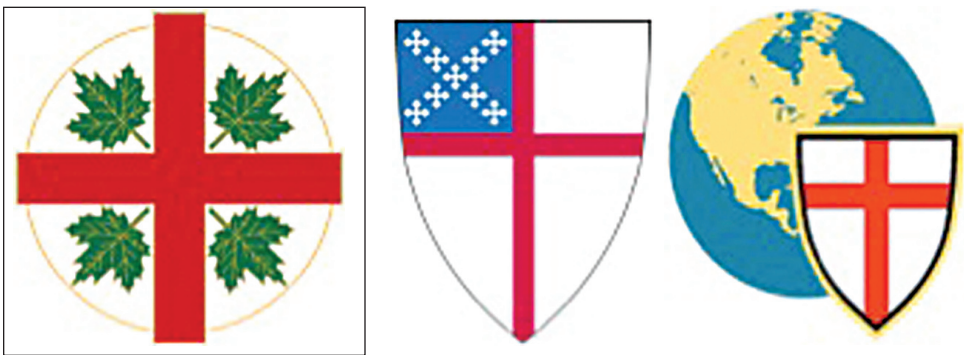


BISHOPS GATHER AT CANTERBURY: A group of 33 recently appointed bishops spent the week of February 4, 2018 at Canterbury Cathedral in England. Bishop Anne Germond was among them. The bishops are pictured with The Most Reverend and Right Honourable Justin Welby, Archbishop of Canterbury, situated in the centre of the photo.



HISTORIC SITE: Pictured is the memorial erected at the site of Thomas Becket's murder in Canterbury Cathedral. He was killed in 1170.

Anglican or Episcopalian? The labels of our faith



By the Rev. Richard White

“What’s in a name?” asks Juliet in *Romeo and Juliet*. We might ask something similar. What’s the difference between what we call “Anglican” and what our American cousins call “Episcopal?” Isn’t it a bit of “overshoes” versus “galoshes?” Don’t they identify the same thing?

The word “Anglican” can be traced back to the medieval Latin phrase *Ecclesia Anglicana*, meaning “the Church of England.” It shows up in papal correspondence to identify the Catholic Church in England, much as the phrase *Ecclesia Gallicana* identifies the Church in France. In English documentation the phrase appeared in the *Magna Carta* (1215) which asserted that “the Church of England shall be free [quod Anglicana Ecclesia libera sit],” and again in the First Act of Supremacy (1534) that unshackled the Church of England from papal authority and the Church of Rome.

In Canada the first regular services of the *Ecclesia Anglicana* were held in the early 1700s in Annapolis Royal, Nova Scotia. The Diocese of Lower and Upper Canada was established in 1793 and by the late 19th century “Anglican” parishes were planted from sea to sea to sea. In 1955 the name, The Anglican Church of Canada became official. In the United States people in the Church of England began to identify themselves as “Episcopalian” during the American Revolution (1775-1783). Their story is a dramatic one.

The dominant Church in the thirteen American Colonies before the War was the Church of England. As tensions began to percolate between the American Colonies and the Crown, association with the Church of England became problematic. There were two root causes for this: first, the *Book of Common Prayer*, and second the vows clergy were required to take. The *Book of Common Prayer* included prayers for the King, George III. The Thirty-Nine Articles of the Church of England contained in the *Book of Common Prayer* affirmed the King’s authority over his “realm” and “dominion” and said his subjects could be commanded to “wear arms” in his defence. The vow a clergyman took at his ordination was a problem because there was an oath of allegiance to the King. Clergy were also under the episcopal authority of the Bishop of London. There were no on-site Colonial bishops.

Divisions within the clergy ranks were inevitable. Clergy in the more southern Colonies tended to support the Revolutionary cause, while those to the north tended to support

the King and they paid for their misplaced loyalties. As the patriotic forces moved north, churches were burnt, libraries destroyed, organs broken to pieces, and clergy dragged out of their churches and driven into exile. Still, the loyalist clergy were resilient. In Upper Marlboro , Maryland, Rev. Jonathan Boucher took two loaded pistols into the pulpit and threatened anyone who might prevent him from praying for the King, saying “As long as I live (I will) proclaim God save the King!” In King’s Chapel, Boston Rev. Henry Caner closed and locked the church, and fled to Nova Scotia with some of his parishioners taking the altar silver with him. The church was taken over by patriots and turned into a Unitarian meeting hall, which it still is today. In Trinity Church, New York, Rev. Charles Inglis defiantly prayed



for the King with George Washington and his men in the congregation. The church was surrounded by the colonial militia. After the War, Inglis left for England with his family. In 1787 he was consecrated “Bishop of Nova Scotia and its dependencies.” He settled in Halifax to become our first resident Anglican bishop.

Once the Revolutionary War was over the number of Anglicans in the States had shrunk from four million to around ten thousand, but the faithful were loathe to let go of their Church. Rebranding it as anything other than “English” was prudent. Some members had begun calling themselves “Episcopalian,” a word that described their style of church government, much as the words “Congregationalist,” and

“Presbyterian” described theirs. However it was hard to be Episcopalian without a resident bishop. The clergy in Connecticut elected one of their own as bishop, Rev. Samuel Seabury. But English law prohibited his consecration in England. A solution to their identity problem came from an unlikely source.

The Episcopal Church of Scotland extended a helping hand. In 1784, Seabury was consecrated in Aberdeen, Scotland. He would return to America and ordain a number of clergy using the Scottish Episcopal rite. The label “Episcopal” gained in popularity. A convention in 1785 chose the name, The Protestant Episcopal Church. The *Book of Common Prayer* was revised a few years later. Today it is common to call it The Episcopal Church (TEC).

As a footnote: The labels “Episcopal” and “Anglican” took on new interpretations in the 21st century. When the Episcopal Church (TEC) began to embrace a more liberal attitude towards sexual identity and holy matrimony, some clergy and laity left the Episcopal fold. They reclaimed the name “Anglican” and formed a more conservative and traditional alternative to the Episcopal Church called the Anglican Church in North America (ACNA). Although still new, the ACNA has been recognised as a province in the global Anglican Communion and is in full communion with the majority of member Churches in the Communion.

There are churches in Canada now who belong to the ACNA. Calling themselves the Anglican Network in Canada (ANiC), these churches offer a conservative biblical and theological option for those uncomfortable in the increasingly liberal Anglican Church of Canada. Unlike our American cousins who talk about “Episcopal versus Anglican,” labels aren’t as important to Canadians. Showing a truly Canadian spirit, whether one worships in the Anglican Church of Canada or in the Anglican Church of North America, ANiC, here in Canada we just call ourselves “Anglican.”

“Episcopal” or “Anglican?” What’s in a name? It has something to do with loyalties, but foundationally each expression of the Anglican Faith in North America traces its origins to the Church of England. Those common origins are symbolized with the red cross incorporated into each Church’s logo, the Cross of St. George, found on the heraldic flag of England.

“Please Donate” days held in support of various initiatives

Continued from Front

before Advent even began, mostly through the inaugural PD Day, “Please Donate” play date in November and contributions from members of the congregation at St. John’s.

This inspired the decision to continue the “Please Donate” PD Days and to use St. John’s long-standing kids’ holiday parties as fundraisers. A second “Please Donate” play date in February raised \$80 for the Akany Famonjena orphanage and the Akany Tafita centre in Madagascar while the annual Valentine’s party became the “Moving Hearts” fundraiser: a Dance and Games Night for all ages. Sights were set high as the gift of “H2Oh!” became the focus for Moving Hearts: the bore well comes with a price tag \$14,000, the first \$2000 being through PWRDF and another \$12 000 from Global Affairs Canada. Other local churches, both Anglican and other denominations, were invited to help with the event, even if simply through promotion. In the end, nearly \$350 was raised, a great start yet a long way from \$2000.

A third “Please Donate” PD Day event took place at St Brice’s Anglican Church on Friday March 9, 2018 which is the beginning of March break for children and youth in this area. Those attend-

ing can create art, engage in drama activities, play a variety of games, enjoy time outside, including build snow sculptures, weather permitting, have snacks and lunch together, watch Veggie Tales, and join in a devotional talk. Details for another event on the next PD Day on Monday April 16, 2018 are still in the works. Also, St John’s church will host their annual Easter party for kids on Saturday, March 24, 2018 and will ask for donations for this project through that event. More details of these and future children’s events can be found on Tangr and Facebook or by emailing childlightenment@gmail.com.

Furthermore, work is underway to expand the undertaking of this \$2000 goal to other Deanery of Temiskaming churches. As each church community has different strengths and interests, a wide variety of projects are possible, suited to the communities in each area. This is in addition to the many outreach initiatives already underway by individual parishes and by members of various Deanery organisations such as the ACW. Any fundraising effort, big or small, is greatly appreciated by those who initiated this goal. It takes many drops to fill a bucket, but they have no doubt that the water will surely flow in time.



SNACK TIME: On Friday, February 2, 2018, children gathered at St. John’s, North Bay for a “Please Donate” day event held to raise funds for a bore well found in the PWRDF Gifts program. They made gingerbread houses in a Valentine’s theme. Pictured are a number of the children eating the a piece, or two of the gingerbread.



30 YEARS AND COUNTING: On Sunday, February 25, 2018 Rev. Canon Ed Swayze and his family joined with parishioners from St. Stephen the Martyr, Thunder Bay, where Canon Swayze is the incumbent, in celebration of his 30th anniversary to ordained ministry. Pictured with Canon Swayze are, from left Erin McCrea, Sarah Smart, John Swayze, Canon and Diane Swayze and Evan Smart.

Companions on an ancient path

Since the 6th century, St. Benedict’s Rule has guided individuals and communities to live prayerful lives of loving service. Today many Christians are seeking fresh ways to express ancient truths. The Sisters of St. John the Divine, an Anglican order based in Toronto, is planting new seeds of community life and mission, renewing the monastic life both in the church and for the church.

Companions on an Ancient Path, an initiative of the Sisters of St. John the Divine begun in 2016, invites women of any denomination, age 21 and up, to spend a year in spiritual formation, learning to pray, serve others and study while living alongside the Sisters in intentional community.

Those who become Companions will access “a unique expression of new monasticism within a traditional community that speaks to the next generation of Christians in North America in an innovative way, and is critical for the life of the ‘Ancient Future Church’ we are called to renew,” says Sr. Con-

nie Gefvert, SSJD.

The 2018-2019 cohort begins in September. A woman interested in exploring the Companions’ program may request a Program Description, application and further information from the Companions’ Coordinator, Sister Constance Joanna, by e-mailing cj@ssjd.ca or phoning 416.226.2201, ext. 316. Applications will be considered anytime before June 15.

The Sisterhood of Saint John the Divine is a contemporary expression of religious life within the Anglican Church of Canada, founded in 1884. The SSJD is a prayer and gospel-centered monastic community bound together by the call to live out the baptismal covenant through the vows of poverty, chastity, and obedience.

For more information about being a Companion, visit <http://ssjd-companions.org/> and our social media sites:

Facebook:	SSJDCanada
Twitter:	SSJDCanada
Youtube:	SSJDCanada
Flickr:	SSJD

Celebrations at St. Stephen’s, Thunder Bay

By Betty Whatley

Parishioners at St. Stephen the Martyr Anglican Church in Thunder Bay all were also excited to launch celebrations to commemorate the 90th anniversary. On Sunday, December 31, 2017 A large 90th anniversary banner was hung in the nave of the church. Parishioners also took part in a community sleigh ride and returned to St. Stephen’s for beef on a bun, games and fellowship to begin our year’s activities.

It is a proud and joyful time for St. Stephen’ and it is the parishioners desire to augment our celebrations by including memories from those that have contributed to make St. Stephen’s the successful and welcoming parish it is to-day. To achieve this, previous parish clergy and members are invited to send “special moments” from St. Stephen’s which may include marriages, baptisms, church dedications, hilarious or unusual

incidents or simply times of good fellowship and fun.

As members continue the 90th anniversary journey, always aware of Christ’s love in the parish, it is a time to reflect on milestones accomplished and on those who have helped to achieve the goals of the parish. To this end, anyone with memoirs and pictures are invited to send them. Please identify individuals in photographs where possible. These can be sent to the attention of the Anniversary Committee, St. Stephen the Martyr Anglican Church, 494 Leslie Ave., Thunder Bay, ON. P7A1Y8. Contributions will be very much appreciated!

Other activities for the year are in the planning process culminating in a 90th anniversary Dinner and Celebration on Friday, December 7, 2018 at Current River Community Centre. All from near and far are welcome and encouraged to attend so please save the

date on your calendar. Please check our website at ststephenanglican.com or follow us on Facebook at <https://www.facebook.com/ststephentbay> for the most up to date news.

Anniversary celebrations got off to a good start on Sunday, February 25, 2018 a group of hardy parishioners made their way through 15 centimeters of newly fallen snow to gather and celebrate Rev. Canon Ed Swayze’s 30th Anniversary of his ordination to the priesthood. The service was a joyful one and Canon Swayze shared some of his personal reflections on his journey as a priest. Afterwards, the congregation gathered for food and fellowship in true Anglican tradition. Many parishioners reflected on how they were blessed by Canon Swayze’s ministry and how much they valued their church family. 2018 is certainly a year for celebration!

Get a move on

By the Rev. Canon Bob Elkin

With Easter approaching I was thinking of writing about weird Saints. I did a bit of reading about the likes of St. Brigid who took the beer from one barrel and made it stretch to quench the thirst of parishioners and clergy from eighteen different churches that were obviously not Anglican. There is also St. Gummarus who was the patron saint of separated spouses, childless couples and hernia sufferers. Also St. Bibiana the patron saint of people with hangovers but it seemed inappropriate for the Easter season because so many of these people were venerated and honoured by the church for their martyrdom. Sometimes I do have a sense of what is right or at least sometimes I do have some sense, so I played with the idea to see where it would take me and here is where it went.

Twenty years ago I was a parish priest on an island in the West Indies. Those were the days! While I was there the parish organised a week long mission, brought in a speaker, put together a mission hymn book, held nightly mission services and had thousands attend and get right excited about it over the course of the week. When the mission was over they decided that it had been such a success that they invited themselves to another island nearby, chartered a ferry boat and steamed over there to do a condensed version of the mission which was also very successful. I remember when we pulled into the harbor there was no room to dock, so the captain tied up to a ship already berthed. Everyone swarmed over the rails and eventually onto the wharf. It was like *Pirates of the Caribbean* and like that we came, we saw and we conquered. It was awesome!

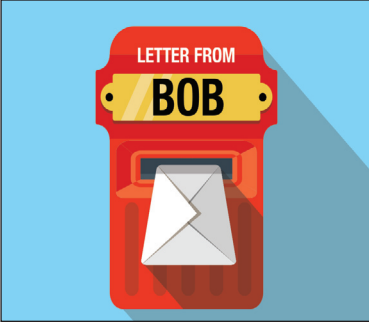
I remember the church needing new windows, a new floor and the roof fixed. Two offerings were taken every Sunday and people gave in support and took letters abroad when they travelled to ask those churches to help. They did everything they could think of to raise what was needed. They got it too and all of that new construction and repair work was done and paid for also while I was there.

I remember lots of services and not just on Sunday either. Saint's days, Patronal Festivals, daily Advent and Lenten services, confirmations, the list goes on and on. I've seen passing the peace take forty minutes as people milled around joyfully and sang and celebrated. I remember the town square being filled with people on Palm Sunday as the Anglican and the Roman Catholic clergy and people came together to bless the palms, give them out, sing together and then parade off to our respective churches to celebrate the day. As I said, those were the

days!

At this point my musings took a turn that I wasn't that comfortable with. Back then I led from the front and I couldn't help but think "Elkin, what happened to you?" Then I took it a step further. "Canadian Church, Algoma Diocese, what happened to you?" When did we become so safety conscious? When did we decide that what we were about wasn't worth all that time and energy? What made us believe that it couldn't be done? What made us cut back, certain that we needed all we had for ourselves and couldn't afford the mission of the church anymore?

I see that in myself, but I see it in the church too. I see it every time a service stops because only a few attend that early service



but now those few don't attend at all. Where is the gain? I see it when outreach is cut and new missions don't happen because of budget constraints. Where is our faith and where is our sweat equity? I see it when we don't try the new because we're tired and we did something like it before and it didn't work. I see it every time a visit doesn't happen, a helping hand isn't extended or a cheque isn't written. Sure, things change. Every dog has his day and sometimes it is the right time to close a church and move on with something new but my fear is that we are just doing the closing and the moving on when something new isn't happening.

A mission speaker once preached that his audience needed to wake the church up and 'Let her walk!' and someone in the back started to shout "let her walk, let her walk!" Encouraged by the response he continued "And when she walks we need to do more and let her run" and the voice from the back started chanting "Let her run, let her run." Really encouraged by that response the speaker cried out "And when she runs we need to really work hard and let her fly" and the from the back came "Let her fly, let her fly!" Then the speaker concluded: "To make the church fly we'll need to work harder, do more and give more!" There was a moments silence before the voice from the back concluded: "Let her walk!" We've let the church walk far enough my brothers and sisters. It's time to let her fly!



HONOURED FOR YEARS OF FAITHFUL MINISTRY: Following the 10:30 a.m. service on Sunday, January 28, 2018, Bishop Anne Germond and members of St. Luke's Cathedral, Sault Ste. Marie made a surprise presentation to Dean James McShane in celebration of his seventh year of ministry as dean of the Diocese of Algoma. The gift was three framed and matted photographs of the Apostles' Creed on the right side, St. Luke's Cathedral on the left side and a celebration card on the top left. Pictured from left are Bob MacDougall, People's Warden, Cheryl Linklater Halverson, Rector's Warden, Penny Tyrell, Deputy Warden, Dean McShane and Bishop Germond.



GOD GIVEN TALENT: Nancy Houghton, a parishioner at Trinity-All Saints, Bala has created works of art on the pages of her Bible as a way to journal about her faith and illustrate her love of God. The words and butterfly were inspired by Romans chapter twelve, verse two: "Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God what is good and acceptable and perfect."

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.

The age of Elizabeth begins

THANK YOU: A community Smudging Ceremony was held on the afternoon of Sunday, February 11, 2018 at Jenkins Funeral Home in Thunder Bay. At the ceremony, Fr. Gordon Holroyd, rector of St. George's and interim rector of St. Michael's was presented with a beautiful handmade stole. The stole, made and presented made by Tiffany Byers and other talented hands, was given to Fr. Holroyd for his many years of dedicated service to the Indigenous People of Thunder Bay.

● The deadline for the May edition of the *Algoma Anglican* is Monday, April 2, 2018 ●



WELCOME TO ORRVILLE: On Sunday, February 18, 2018 Bishop Anne Germond preached at and presided at a service of Holy Eucharist at St. Thomas, Orrville. Pictured at a reception following the service, with Bishop Germond are a number of members of S.T.A.Y., St. Thomas All Youth. Back row are Marina Hess, Samantha Girard, Emma Stahls, Ian Smith and Bishop Germond. In front are Rev. Peter Simmons and Chase Stahls. St. Thomas is one of four churches in the Parish of St. Stephen.



PREACHING THE WORD: On Sunday, February 18, 2018, Rt. Rev. Anne Germond joined the people of St. Thomas, Ullswater/Bent River for a service of Holy Eucharist. Bishop Germond preached and presided at the service. Congregants had an opportunity to speak with the Bishop at a reception following the service. St. Thomas is one of four churches in the Parish of St. Stephen.

ACW ANNUAL DIOCESAN BOARD REGISTRATION

MAY 29TH - MAY 31ST, 2018

NAME: _____

ADDRESS: _____

CITY: _____ POSTAL CODE: _____

TELEPHONE: (____) _____

EMAIL: _____

ACW DIOCESAN POSITION: _____

DEANERY: _____

REGISTRAR:

Barb McDougall
14 Andrea Dr.
Bracebridge, ON P1L 1C5
705 644-0078
bmdougall@cogeco.ca

I will attend the Board meeting on Tuesday, May 29th at 10:30 to 3:00 Yes ____ No ____

For Meals:

Dietary restrictions: _____ Note: if you have multiple
Sensitivities please enclose a separate sheet listing of what you can eat.

REGISTRATION:

Registration fee is paid by ACW Diocesan Board and includes Tuesday board lunch.
Transportation costs and expenses for meals while travelling are reimbursed according to ACW policy
and must be submitted on the travel form to ACW Diocesan Treasurer at the conference.
Email registration is accepted.

ACCOMODATIONS:

You must make your own reservations directly with the **Quality Inn** or another hotel of your
choice. **Quality Inn**, 300 Ecclestone Dr. Bracebridge: **Toll free: 1-800-461-4474**
Room rate \$99.00 plus tax; booking code: Anglican Church Women's Annual # 3032168
30 rooms are held until April 27, 2018. Some rooms are on the second floor and the hotel has
no elevator so book early if you need a ground floor room.



2018 ALGOMA ACW ANNUAL

HOSTED BY MUSKOKA DEANERY

INFORMATION SHEET FOR 2018 ACW ANNUAL

THEME: SMILE – Genesis 33 10B “How wonderful it is to see your smile! It is like
seeing the face of God.”

LOCATION/ACCOMMODATIONS:

Quality Inn, 300 Ecclestone Dr. Bracebridge: **Toll free: 1-800-461-4474**
Room rate \$99.00 plus tax; booking code: Anglican Church Women's Annual # 3032168
30 rooms are held until April 27, 2018. Some rooms are on the second floor and the hotel has
no elevator so book early if you need a ground floor room.

St. Thomas' Anglican Church/Browning Hall 4 Mary Street, Bracebridge

REGISTRATION: Tues. May 29th from 3:00 – 5:45 pm – Quality Inn
Wed. May 30th from 7:45 – 8:30 am – St. Thomas' Church

MEALS: Buffet lunches on Wednesday and Thursday at St. Thomas' Church
Plated, sit down dinner for the Wednesday evening banquet at Quality Inn

OPENING SERVICE: Tuesday, May 29th at 7:00 pm at St. Thomas' Anglican Church (4 Mary St.)
celebrated by Bishop Anne. Light refreshments following the service.

REGISTRATIONS MUST BE RECEIVED BY MAY 7th (MAIL NO LATER THAN APRIL
23rd) Late fee of \$10.00

PLEASE MAKE CHEQUES PAYABLE TO: DEANERY OF MUSKOKA ACW