

St. Luke's, Thunder Bay Celebrates 125th anniversary



A PLACE OF WORSHIP, SERVICE AND FAITH: For 125 years, St. Luke's, Thunder Bay has been a sacred space where a community of Christians has met for worship and been a home to families and individuals. Families continue to gather for weddings, baptisms, teas, showers, dinners and other events.

By Caroline Kostyniuk

This fall, St. Luke's, Thunder Bay is celebrating 125 years of faithful mission and service. This church is a community of Christians who have met for worship at the buildings at the corner of Cameron and McKenzie streets for generations. The property was donated to the Diocese of Algoma by the Canadian Pacific Railway. St. Luke's acknowledges the deeper roots of this land as part of the tra-

ditional Fort William First Nation territory.

Construction began in September 17, 1890 and included a cornerstone from a building at the Fort William trading post, circa 1732. The adjoining hall was built in 1914. Both buildings have undergone renovations, upgrades and changes, and even survived a fire or two!

Most importantly, the buildings have been 'home' to families and

individuals, as a place to worship, serve and grow in faith. They have witnessed years of singing, laughter, tears, prosperous and tough times, prayer and community. Reminders include the wall plaques with names of many who fought in both great wars, some who did not come home. In addition, the sun dances through stained glass windows-each donated in memory of loved ones.

St. Luke's continues to wor-

ship and provide Sunday School. Families also gather for weddings, funerals and baptisms, as well as social events like teas, showers, dinners, and Christmas pageants. While the world is very different from the 1890's, St. Luke's continues to be faithful and active in their neighbourhood. The church offers a safe green space in a densely populated area where people can meet, play and enjoy

See Church – p. 4

Inside Algoma



Canon Muriel Hornby celebrates 30 years as priest

On Sunday, September 20, 2015, family and friends gathered at St. John the Divine, North Bay in celebration of Rev. Canon Muriel Hornby's 30th anniversary ordination to the priesthood.

See p. 5



Ride for Refuge held in Bracebridge

On Saturday, October 3, 2015, three riders and nine walkers from All Saints', Huntsville took part in Ride for Refuge which took place in Bracebridge.

See p. 6

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Tuesday, December 1.**

Send items to:

Mail or courier:

P.O. Box 221

1148 Hwy 141

Rosseau P0C 1J0

E-mail:

anglican@muskoka.com

A reflection on a summer experience

By the Ven. Anne Germond

Editor's note: In the following, Ven. Anne Germond writes of her experience this past summer in Rome as a participant in a course on Christian leaders in the Church.

This summer I had the immense pleasure and privilege of spending a week in Rome with

other Anglicans from all around the Anglican Communion: New Zealand, Sri Lanka, South Africa, Nigeria, Canada, USA, and Pakistan to name a few. We'd signed up for the "Christian Leaders in the Church" course which was organised by the Anglican Centre in Rome and its Director Rt. Rev. Sir David Moxon.

Our home for the week was the Domus Internationalis a magnificent residence for local clergy in the heart of downtown Rome. It had a rooftop courtyard with a stunning view of the city, and housed several chapels. The dining room had frescoes on the walls and ceiling wanting one to stay much longer and eat than was

necessary. We learned that Pope Francis stayed at The Domus the night before the Papal Conclave and is said to have driven back there the day after he was elected to pay his visa bill!

Each of us on the course had different callings and ministries; some were ordained, others hoped to be one day, and many were lay

people exploring their vocation as a Christian leader in their part of the Communion. As we gathered for our first meeting on a hot, muggy Sunday afternoon in early September, none of us were quite sure what to expect from the course, or from our time together, but our course leaders from New

See Participants – p. 4

Diocese of Algoma Anglican Church Women

DEVOTIONS FOR DECEMBER

I was thrilled when I first heard of the “Lift up Your Hearts” initiative and was immediately transported back half a century in time. For nearly seven years my weekdays were ruled by that phrase. Each morning, at 7:50 a.m., the short devotion “Lift up your hearts” would be announced from my father’s radio and I knew by the end of it I had to leave to catch a bus to school. It lasted just two minutes and the announcement at the end that it was now eight minutes to eight, had me rushing out of the door. For a short while that was all it was; an alarm clock but slowly I would catch the odd word which intrigued me and I began to listen. The words slowly changed my attitude to the morning rush and that two minutes began to provide me with a good foundation for the day. I set out to school with a hearts full of thanks and praise and the knowledge that God was going to be with me, no matter what throughout the day.

A second coincidence occurred not long before Algoma’s “Lift up your Heart” was announced. I found a journal in *Value Village* which I bought. When I got it home it was a ‘gratitude’ journal. Each evening I was meant to record five things I was grateful

for. These did not have to be big things at all but it made a difference once again to my busy start each morning as I read through them again. If God had provided for me yesterday how could He not today. It was with a lighter step that I faced the business of everyday life eagerly looking outward to recognise the ‘tiny’ actions of others as God’s helping hand. Two events merged together with “Lift up Your Hearts”, Algoma style, of celebrating God’s generosity. If you haven’t seen any of the materials provided they are all available on the diocesan web site.

How often do we greet each day with a groan at the thought of what we have to get through? By changing our attitude in a deliberate way to one of gratitude; gratitude to God and to all of his creation we will also be changing our own hearts. We will allow them to soften and become more receptive to the good that is all around us rather than the problems.

“Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: ‘Love your neighbor as yourself. There is no commandment greater than these.” (Mark

12:30-31 *NIV*). If this I how we follow Christ how can we let feelings of doubt, annoyance and irritation and other things cloud our view. Paul thought it so important that he said it twice. “Rejoice in the Lord always. I will say it again: Rejoice! (Phil 4:4). Rejoicing is thanking in the greatest way possible as it includes not just thanks but also the grateful knowledge that we are in God and everything will work together for our good. We need to focus on what and who we have in Christ rather than who and what we are not in the world.

Let us pray:
Father help us to remember that in you we are more than conquerors and that nothing that appears to stand in our way can ever harm us if we focus on you with hearts bursting in gratitude.

Gratitude brings a smile to our faces and love to our hearts so we can shine for you.

As each new day ends help us to focus on good we have seen so we can sleep peacefully and wake afresh with grateful heart. Amen.

Pam Abraham
Diocesan ACW Devotions Chair

Teddy bears gather at Christ Church, Gregory

By Lynn McBride

It has been a tough summer in Muskoka Lakes for first responders. This summer saw an increase in car accidents, boating mishaps and fires. Christ Church, Gregory wanted to do more than just say thank you to medics, firefighters and Ontario Provincial Police. On Sunday, September 27, the congregation hosted a Teddy Bear Picnic for all the other churches in the parish. The price of admission: a teddy bear or donation to the West Muskoka Food Bank.

Why a teddy bear picnic? First responders carry them in fire trucks, ambulances and patrol cars to share with children at the scene of the accident or fire. This gives them something solid to hold in their arms helping them in these times of trauma. This also gives responders something tangible to share with the victims.

Being a small church, members did not know what to expect with this inaugural picnic. The response was overwhelming with more than

75 teddy bears donated for sharing. In addition, over \$700.00 was raised for the West Muskoka Food Bank. The Christian family of Christ Church was eager to open their hearts and wallets for others in the community experiencing need. If church members were unable to attend they made sure to leave their bear or a donation.

It was a day of sunshine and love. The service, led by Canon Bob Elkin, offered all a challenge to live the faith and reach out to the refugee population by involving area communities and fellow churches. When it was observed at what had been given by few to help many by this one congregation reaching out within the parish, it exemplified what could be accomplished by widening the circle. To all in attendance it was a great day and everyone left looking for ways to move forward in the quest to reach beyond this particular community and country to those living in the most need.



THANKFUL CONGREGATION: On Sunday, October 11, 2015, parishioners of St. Mary’s, Nipigon gathered for a photo as part of their participation in the diocesan “Lift Up Your Hearts” initiative.

St. Mary’s, Nipigon takes part in diocesan“ Lift Up Your Hearts” initiative

By Kathleen Aiken

Parishioners of St. Mary’s, Nipigon joined other congregations taking part in the diocesan “Lift Up Your Hearts” initiative. When parishioners arrived at the church door on Thanksgiving Sunday they wrote notes of thankfulness on many coloured leaves cut from foam, and tied them to the Linden tree in front of the church. Members of the Bible Study group also highlighted thankfulness during the month of October. They

composed psalms in the style of Psalm 30, and personal stories of joy and thanksgiving, and read them for the congregation. This inspired others to remember their own stories and to lift thankful hearts to God.

You have turned my mourning into dancing; you have taken off my sackcloth and clothed me with joy, so that my soul may praise you and not be silent. O Lord my God, I will give thanks to you forever. Psalm 30:11-12



DINNER IS SERVED: On Saturday, October 20, 2015, St. George’s, Thunder Bay held their third annual Fish Fry. The event was convened by Janet Creighton with the assistance of many hard working hands. Fish, fries, beans, dinner rolls, coleslaw and hot dogs were on the menu with ice cream for desert. Eighty people and \$1000 raised as people “lifted up their hearts” in thankfulness for all of God’s blessings.

EDITORIAL

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

Letter from the Bishop

A bishop's ulterior motives

Dear friends in the fellowship of the Sursum Corda,

I am writing this at the conclusion of our six-week gratitude initiative, 'Lift Up Your Hearts'. The creative group that put together our outstanding resources has scheduled a debriefing session so that we can critically evaluate the experience, but the reports we have so far received from across the diocese are very positive and indicate that we are a thankful church, with a growing appreciation for the evidence of God's extravagant grace in our lives. Let us continue to exercise our capacity for gratitude as we discover God's blessing around us and within, and look for opportunities to declare that God is good.

However, I expect it will not come as a surprise to you to be told that Anglicans can be a suspicious lot. While nobody has been so bold as to suggest this to me personally, I know that some are thinking that this initiative has been a ruse. They think it probable that all this focus on what God has given us has been designed to soften us up so that we can talk about what really matters: money. Did I not express interest in my last letter in seeing 'how our focus on God's profligate goodness might have shifted our perspective on all that we possess'? Is the next bishop's programme going to involve stewardship, you may wonder?

I need to say first of all that I am not ashamed to discuss money. Although this means that I have to talk about my stipend, among other things, I regard it as my responsibility as your bishop to tell you that giving is good for you, good for the Church, and, so long as the Church is doing its job, good for the world. And, of course, it is customary to be reminded that stewardship takes in much more than money. It involves all that God has given us, and one could just as easily talk about the stewardship of time and talents as the stewardship of money. Indeed, many stewardship programmes are designed to de-emphasize money, in an effort to provide a healthier and more holistic understanding of stewardship.

But I want to fess up. In the end, I did want us to think about stewardship, and I feel led to disclose that it has been my prayer that the 'Lift Up Your Hearts' initiative would draw us into an examination of how we use God's generous gifts. But there is one gift which God has given us that is more valuable than

our time, talents or treasure. In fact, it is a gift without which stewardship means nothing in the Church, since all these things, time, talent and treasure, are meant to further it and serve it. This gift is so fundamental to the Church's being and purpose, that the Church which has ignored it or lost it, has ceased to be the Church of Jesus Christ.



What is this gift, over which we are to be wise and proper stewards? It is the gospel of Jesus Christ. St. Paul writes that 'God has approved us as fit to be entrusted with the gospel' (1 Thessalonians 2.4), so 'let your conduct be worthy of the gospel of Christ' (Philippians 1.27).

In our baptismal promises we agreed to 'proclaim by word and example the good news of God in Christ'. We are thus called and commissioned as gospel stewards, whose sole aim is to spread good news in the world as liberally as God casts his love and grace upon us. Of course, broadcasting the gospel means going out into the world. 'Go,' Jesus said, 'Go to all nations and make them my disciples' (Matthew 28.19). The Latin Mass appropriately ended with the words, *Ite missa est*. Roughly translated, it means 'Get out!' Anglicans are perhaps a bit more sophisticated, but the meaning is the same when we say at the end of our service, 'Let us go forth in peace, in the name of the Lord. Amen.' Charles Colson, in his book *Who Speaks for God?*, wrote: 'Our challenge is to get out of our cozy pews and take the gospel to those outside. Jesus didn't set up counseling hours in the Temple; he went into the homes of the most notorious sinners, to the places where the lame, the beggars, the needy could be found'.

You see, the gospel is 'good news' to everyone in need, both within and without our walls. The story of Jesus' life and death brings both confidence and hope: that our brokenness can be mended, that reconciliation will overcome estrangement, that God's reputation as good, loving and righteous will emerge from the argument, confusion and hostility of our day

as the one, sure luminous truth that can be trusted.

And if we are not convinced of this, if we don't live out of the conviction that the gospel really is 'good news', then no contribution to the Church of time, talent or money will be of any use; for the Church, which was formed by the gospel must live for the gospel. As Dr. Willem Visser't Hooft, the first general secretary of the World Council of Churches, wrote in 1949: 'The Church which would call the world to order is suddenly called to order itself. The question which it would throw into the world: "Do you know that you belong to Christ?" comes back as an echo. The Church discovers that it cannot truly evangelize, that its message is unconvincing unless it lets itself be transformed and renewed, unless it becomes what it believes it is.'

My friends, our Church will discover untapped resources when we become what we believe we are. This is why, rather than introduce a fund-raising campaign, I want to encourage our parishes to go deeper into discipleship. Dr. Jay Koyle will be in touch soon with details about a Lenten programme called, 'Becoming the Story We Tell: Renewing our engagement with Christ crucified and risen' (you can find resources at www.anglican.ca/primate/tfc/becoming/).

In the meantime, as we prepare to enter into Advent and Christmas, seasons of expectation and generosity, let us continue to lift up our hearts to the Lord, from whom comes the world's greatest Gift.

+Stephen Algoma

Stephen Andrews
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.

ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma
The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor Jane Mesich, Treasurer

Produced Monthly by Peter Simmons
Send articles for publication to:
P.O. Box 221, 1148 Hwy 141, Rosseau POC 1J0
Phone (705) 732-4608 Fax (705) 732-4608
E-mail: anglican@muskoka.com

Please send subscription renewals and changes of address to:
The Algoma Anglican, Anglican Journal,
Circulation Department
80 Hayden Street, Toronto, Ontario M4Y 3G2

Postmaster: Please send all returns and changes of address to:
The Algoma Anglican, Anglican Journal,
Circulation Department,
80 Hayden Street, Toronto, Ontario M4Y 3G2

Synod Address
P.O. Box 1168, Sault Ste. Marie, Ontario P6A 5N7

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

Participants worshipped, ate and prayed together

Continued from Front

Zealand John Hornblow and his wife Jenny were the most excellent leaders.

It turned out to be way, way better than any one of us could have asked or imagined; way, way better in fact than the course outline described it. What the course leaders can't and don't factor in as they prepare a course like this are the unknown factors, the relationships that form between members of the group over the course of the week, and the way in which these of experiences transform a person's heart.

I was delighted to meet the wife of the Archbishop of South Africa, Mrs. Lungi Makgoba who was one of the participants. We have children of a similar age and although we raised them a continent apart, as mums we knew the same joys and struggles that any parent experiences. I also befriended a young primary school teacher, and a hospital Chaplain from New Zealand. The young teacher had started a house church in her apartment so that the young adults could enjoy fellowship together. The Bishop of Nigeria and I had some good conversations about women in ministry and I learned from Rev. Nesa that having a four point charge is pretty commonplace in Sri Lanka. I came home with tea from one of the plantations in his parish.

And so it was, that as we prayed together, worshipped together, ate our meals together, shared our own very personal leadership experiences, and walked the cobbled streets of Rome and beyond, that we grew in the faith. In that one week we became a microcosm of a faith community. Every day took us on some new adventure of learning and deepening our understanding of some of the people, ancient and modern we'd come to Rome to study as 'cases', and of ourselves as Christian leaders.

One day we found ourselves in the Gesu Centre and Church. This was where St. Ignatius of Loyola spent 14 years of his life. We spent time there in the chapel where he prayed and saw his old writing desk, as tiny as one of those old schoolroom desks, where he wrote over 7000 letters.

Another day found us waiting expectantly in the grounds of St. Peter's Square, along with 60,000 other people for the arrival of Pope Francis, our modern day 'case study'. There was a festive atmosphere in the crowd and Pope Francis has rock star status. When his Jeep appeared on the grounds of St. Peter's Square the sound of cheers was mind blowing. He took plenty of time to greet individuals in the crowd and even exchanged his 'zucchetto', the little white hat he wears, for a moment with the baseball cap of one of the excited kids in the crowd.

Pope Francis is a humble man of God and spoke to us about the importance of family. His speech

was translated into five languages so that those present could understand it. How we cheered when he got up from his chair and walked down to where the three Bishops in our group were standing, greeting them warmly and shaking their hands.

Another day found us at the site where it is thought St. Paul was held under house arrest while he was in Rome. That apartment is still being excavated; and another to the Abbey of Three Fountains where it is believed he was martyred. Later that day we paid a visit to St. Paul Outside the Walls where he is buried.

Every day there was an opportunity to try a different flavour of gelato; lemon is my favourite. Then another cup of foamy cappuccino; and the delicious tastes of Roman cuisine. I chuckled when a tray of Prosecco, sparkling wine, and bowls of peanuts were presented to us after Sunday mass, imagining what the Ascension church board would think of that as a new idea for our monthly coffee time!

On Thursday we piled into a bus and headed up to the hill town of Assisi, where Francis and Clare spent so much of their lives. The bus driver kept referring to us as 'Pellegrinos', Pilgrims. That is how it felt as we walked the four kilometres and up 800 ft. into the Hermitage where Francis and his little band of brothers retreated, and attended vespers at the church in San Damiano where Francis first heard God calling him to go and rebuild God's church.

There were times when we were quite overwhelmed with all that we were seeing and learning and experiencing. This place we'd come to was so full and rich; the people we were learning about such heavy weights in the church. Their lives lived so intentionally and so fully for Christ.

Saturday morning arrived, and we headed to the Appian Way and the Catacombs. Nothing and no one could ever have prepared us for the experience of entering the burial place of seven Popes and thousands and thousands of early Christians, 500,000 in all. Ordinary people like you and I, men and women; young and old, who, like all the well known 'cases' we'd been studying, had heard the voice of Christ calling them by name, had heeded that call and followed him.

Many of those people had been martyred as they entered Rome on the Appian Way, and refused to deny their faith. We only visited one level of the Catacombs, and were told that if we walked through them that there were 21 kilometres of graves on five or six levels. There are still over 300 kilometers that remain unexcavated. Although there are no longer any human remains in the catacombs there were still plenty of symbols, drawn about the shelf where a person was buried, that told us that the



COURSE PARTICIPANTS: Pictured are those who attended a course on “Christian Leaders in the Church” held this past summer in Rome. They are standing in the court yard of the Domus Internationalis, their home during their time in Rome, moments before making their way to St. Peter’s Square for the General audience with Pope Francis.

person buried in the grave was a Christian.

The images recalled stories from the Old and New Testaments, as if to present the examples of salvation from the past to the new converts. Jonah in the belly of the big fish, where he remained for three days, evoking Christ's resurrection, was frequently depicted. There were also representations of Noah who escaped the flood, Daniel who stayed unharmed in the lion's den. To indicate Christ a fish was depicted, to signify the peace of heaven a dove, and to express firmness of faith an anchor was drawn. Our little group fell silent as we contemplated the enormity of it all; such public declarations of faith in such a dangerous time. We realised what it meant for those buried there to have declared out loud, “Jesus is Lord” “Jesus is my Lord”.

Through the stories of those we had gone to Rome to study and learn about, we came to know and love them all. If that had been all we had gone for, it would have been worthwhile. Yet, we had gone on this course because we wanted to grow as leaders in the church. A great deal of our time was spent reflecting on ourselves as leaders, the gifts we had been given, and the challenges we experienced as leaders.

Throughout the week we shared stories of the joys and struggles of leadership, and focussed on The Five Practices of Exemplary Leadership described by James M. Kouzes and Barry Z. Posner in their book, *Christian Reflections On The Leadership Challenge*. What we discovered through these practices

is that Jesus and each of the leaders we'd come to study had followed these practices. We learned that they've stood the test of time; that they are available to anyone in any organisation, community, congregation and situation. This gave us all hope on the course because it meant that in our own context we did not need to wait for someone to come riding in on a white horse to save us, but that if we followed these five simple practices, that there was all the potential in the world to make a difference in a challenging situation.

So, what are The Five Practices of Exemplary Leadership that have inspired Christian leaders in the past and continue to inspire them today?

1. Leaders Model the Way: Exemplary leaders find their voice by clarifying their personal values, and then set the example by aligning their personal actions with their set values. They don't just 'talk the talk', rather they 'walk the talk'.

2. Leaders Inspire a Shared Vision: Exemplary leaders enlist others in a common vision. A vision is never a single vision but invites others to be part of it. Leaders listen with their ears and also with their eyes and hearts.

3. Leaders Challenge the Process: Exemplary leaders search for opportunities by seeking innovative ways to change grow and improve. Exemplary leaders work on themselves before they work on others, and they work on themselves MORE than they work on others. If something isn't working leaders are not afraid to try something different and learn from mistakes of the past.

4. Leaders Enable Others to Act: Exemplary leaders build trust with other members of the congregation, community or group. They send the message that 'we're all in this together'. Leaders create a climate in which people are involved and feel that what they are doing is important. Leaders are willing to 'give away power' to others to enable them to act.

5. Leaders Encourage the Heart: Exemplary leaders find ways to express their appreciation to members of their organisation. They love to tell stories of the achievements of others and always remember to say 'thank you'. Leaders enable members of the community to know and care about each other.

These Five Practices: Model, Inspire, Challenge, Enable and Encourage are the ways that leaders of the past and present have enabled others to want to get extraordinary things done. If you think about Jesus' ministry you will be able to see that he used each one of these five practices. Posner writes, “They are the practices leaders use to transform values into actions, visions into realities, obstacles into innovations, separateness into solidarity, and risks into rewards.” (*Christian Reflections On The Leadership Challenge*, p. 37)

I learned a lot about myself in Rome, and what I need to do in order to become more and more an exemplary leader in the church today. I also learned that everyone is a leader in one way or another. That means you who is reading these words. Take the Leadership Challenge, as I did, and be amazed at what you learn about yourself.

Church is welcoming and outward looking

Continued from Front

the flower beds bordering the church yard. A raised vegetable garden has also been initiated to be shared with any in need. Most Sundays, the parish hall door sports a bright yellow “welcome” sign to join members for coffee

and goodies after worship. Once a month, parishioners help at Grace Place to serve a hot meal, warm welcome and scrumptious cookies. St. Luke's also provides generous support for Camp Gitchigomee and the Mission to Seafarers.

God willing, St. Luke's will con-

tinue its ministry and mission in the years ahead. Key to this that members keep their eyes on Jesus, remember the belovedness, and the parish motto that “we are a welcoming community, living and serving in grace, to the glory of the Father, Son, and Holy Spirit.”

The strength of a parish in the United Arab Emirates

By the Rev. Richard White

It is the third Friday night in September, 2015. I am being driven out of Sharjah to one of the Labour Camps by one of the two associate priests from St. Martin's, Daniel. He is ordained through the Church of Pakistan. My other associate, Arulraj was ordained in India. These faithful men work and minister in multi-languages to men from the Indian subcontinent. This is an often unseen, but vital ministry carried out by the Anglican Church in the United Arab Emirates.

There are over half a million migrant labourers working in the UAE and these are housed in the Labour Camps. These men and women are on three to five year contracts with the companies they work for. The various corporations, businesses, and government services have built a virtual city of three or four storey concrete dormitory buildings, filled with six bed apartments. Each floor has a common kitchen area and common washroom facility. These are very, very sparse accommodations to the point of being bleak. Stray cats wander litter-filled grey and dimly lit hallways.

The camps are gender segregated. Dirt roads and path ways wind between the buildings where we are driving, and hundreds of men are sitting or standing around, going for evening walks, or making their way to the markets the government had provided; shops stay open until 11 at night.

The Chaplaincy council of the Church, the equivalent to a deanery council in Algoma, has rented two small halls, one each in two of these camps. Friday is, of course, the mandated holy day in Muslim countries, and so on Friday evenings the two deacons from my church with a couple of other volunteers, put on a church service in the camps. (During the week, my associate priest colleagues pastor there). I have been the featured speaker at three services.

Imagine a room about half the size of your church hall. There are Christian posters plastered on the walls in a variety of languages. Many are hand-made. Thirty to forty men sit on stackable chairs, some are committed Christians, others are curious on-lookers. It is multi-cultural. The Nigerians are easy to spot. The Indians, Pakistanis, Sri Lankans all look alike to an outsider! An appointed multi-lingual leader starts with half an hour of acapala singing, and oh my, do they get into it. The Nigerians

especially clap, sway, add harmonies and lift the roof off, praising Jesus in English or Ibo. Scriptures are read; you can hear a pin drop. Then I'm called on.

I get up and preach. My multi-lingual Pakistani colleague, Daniel, translates for me. That man is amazing. English is his fourth language, I think! The text is from Mark. Daniel beams; he loves Mark's Gospel. The situation is Jesus saving the fishermen in the storm. The preaching is largely off the cuff. I talk about me coming from a land of lakes, and how we love the water, about the Sea of Galilee and its notorious storms. The bridge to the saving work of Jesus is a natural. There are "Amen's!" and "Hallelujahs!" and laughter galore. After about 40 minutes we had a prayer time and light refreshments.

Two men walk up to Daniel and I. They are from north India. They are Hindus. They want to know how to become Christians. Daniel has an intense talk with them. Daniel's family background is Hindu also. The two men are so sincere. This evening he leads them through a basic prayer, giving them a chance to ask forgiveness and receive Christ. The Africans gather around as we pray for the two men to receive in the infilling of the Holy Spirit. The two are beaming! A mature Indian believer takes them off in the corner to talk. He lives at the Labour Camp. He will mentor them. Daniel will do follow-up. He and I will baptize them before I leave the UAE.

On Saturday I was at a very different event. My church, St Martin's, has a large music team of about fifteen musicians and singers, all very good. They had asked me to run a workshop on worship and music. We discuss biblical worship and I tie in the origins of liturgy, and where Anglican liturgy came from, tracing it back to its Jewish roots. The air conditioned, beautifully appointed church hall its sophisticated sound system and Power Point projector make its feel familiar and comfortable to me. Later in the week, in a similar hall, we will hold a Bible study on Matthew's Gospel. A lovely lunch is served after each.

What a contrast to the work Daniel and Arulraj are doing in the Labour Camps an hour's drive from St Martin's. Such is the work of the Anglican Church here in the UAE. Such is the ministry of God to these faithful and the spiritually hungry.

Rev. Canon Muriel Hornby celebrates 30th anniversary of ordination to the priesthood



CELEBRATING 30 YEARS: On Sunday, September 20, 2015, family and friends gathered at St. John the Divine, North Bay for a service in celebration of the 30th anniversary of the ordination to the priesthood of Rev. Canon Muriel Hornby. Pictured on steps are Rev. Glenn Miller, Rev. Heather Manuel and Rev. Roberta Wilson-Garrett. From left are, Rev. Joan Locke, Ven. Marie Loewen, Rev. Canon Muriel Hornby, Ven. Linda White, Ven. Dawn Henderson and Rev. Peter Armstrong.

By the Rev. Roberta Wilson-Garret

On Sunday, September 20, 2015 friends and family gathered at St. John the Divine, North Bay to celebrate the 30th anniversary of the ordination to the priesthood of Rev. Canon Muriel Hornby. Canon Hornby was ordained a deacon in Thessalon on November 17, 1984, St. Hilda's Day, and on September 21, 1985, she was priested at St. John's North Bay. It seemed fitting to return to St. John's for the anniversary. Ven. Linda White was pleased to organise a service of celebration followed by a time of fellowship where Canon Hornby shared the stories of her early years and trials and tribulations of being an ordained female priest.

Canon Muriel Hornby's call to ordination came after a rewarding teaching career. She was quite familiar with the call. Both her husband and her father were priests before her. Her own call however came at a time when women's ordination was new to the Anglican Church. Being only the second woman in the Diocese of Algoma to be ordained following the ordination of Rev. Susan De Gruchy, was not without its challenges.

Her faithful ministry saw her through countless changes in the Church and she continues to be outspoken on what she sees as both life giving and detrimental to the Anglican Communion and to all those who proclaim the gospel. She was and continues to be a

"trailblazer" for the many women who have followed the call. At the age of 93, she is honorary assistant at the Church of The Redeemer in Thessalon where she still enjoys preaching and celebrating the Eucharist, from time to time and seldom misses a clericus where she enjoys time with colleagues.

Those who know her know that, Canon Hornby is a passionate reader and can often be found with her *Kindle* in hand. She enjoys partaking in all of her family events and recently returned from a holiday in England with her granddaughter. She seems to be daring the rest of us to keep up with her in lifestyle and in faith.



NEW FRIENDS: Ven. Anne Germond, right is pictured Mrs. Lungi Makoba and Bishop Babatunde Ogunbamo of Nigeria. They were in St. Peter's Square in Rome following the Papal audience. Archdeacon Germond was in Rome this past summer attending a course on "Christian Leaders in the Church".

The Monday Women's Bible Study at Church of the Epiphany has been meeting for nearly two decades! We have studied many books and subjects in this time. Some of the members have donated their books to form a bit of a lending library for other groups who might want to use them in the future. Quantities vary. A full list of these books, and the quantity of each, is available by e-mailing Barbara Bolton at boltonrb@persona.ca or by calling her at 705.674.1691.

I get antsy in the winter

By the Rev. Canon Bob Elkin

If life were an *Aesop's Fable*, I think I'd be the grasshopper in *The Grasshopper and the Ant*. The grasshopper spends the warm days of summer dancing around and having a great time while the ant slogs out the summer months putting away supplies and working like a dog to make sure he's all ready for that rainy day that everybody warns you is coming. When summer ends and the cold and snow arrive, the ant sits with his brother and sister ants down in the ant hill eating the dead bugs they've stored up for the winter and getting ready to do it again next year while the grasshopper is left quite literally out in the cold. Life isn't too great for the grasshopper I'll admit but he's got his memories to keep him warm and hey, he sure had some good times! The ant's memories are of lugging things ten times his body weight back to his house and faces the prospect of sweating bullets again next summer doing it once more! Well he can have it! I'd rather

have the good times! Most people don't regret what they did in life, they regret what they didn't do and I don't want too many regrets in my life. Having declared my manifesto, though here I sit in November staring six winter months in the face. Being a grasshopper means that my pleasures revolve around sun, warmth, balmy breezes, sandy beaches and the like. I camp, I hike, I ride motorcycles, I canoe and kayak and do all kinds of things which get difficult in February. I've tried doing winter stuff but it just doesn't ring the bell for me. I've never seen a jogger smile and winter stuff is like that for me. It takes forever to get ready to go do it and entails so many clothes that if you ever fell down you'd need three people to haul you back up. After ten minutes on snow shoes I'm just concentrating on trying to keep my heart from exploding. Cross country skiing bores me and downhill scares me half to death. Snow machines

stink and cost a fortune and ice fishing has all the pleasures of spending the afternoon in your freezer. As you may have gathered, I find winter a bit limiting. As with most grasshoppers I believe that it is better to curse

Letter from Bob

the darkness than light a candle so putting my education to use, (English degree a million years ago), I started using a highbrow quote to justify my ennui, (English degree a million years ago; if you've got it flaunt it!) and took great pleasure in thundering: "Now is the winter of our discontent!" I thought that had a nice ring to it and even though things didn't turn out so well for the original guy quoted, Richard III, according to Shakespeare, the guy they dug out of the parking lot in England a few years back, I liked it. Then some busybody who obviously paid more attention in English

class than I did, pointed out I was butchering the quote because what it really said was: "Now is the winter of our discontent made glorious summer by this son of York". It turned the meaning right around for now winter is made glorious summer by this pesky son of York! Well there isn't any winter into glorious summer where I live. A rose by any other name is still a frozen rose around here. There's still six months of misery ahead! So, what to do, what to do? Well the books tell you to keep active and I'm trying that. I have a dog and he has to go out several times a day whenever I'm engrossed in something interesting and he happens to notice so I've taken to going on long walks with him. I'm having some problems as he has managed to train several neighbours into providing him with snacks which we have to avoid and he has fought with the dog down the road which means we can't walk past their house or it will start a war. Then when I bring him home he has to be tow-

eled off and get his feet cleaned because he's always a mess no matter where we've been but it helps to pass the time. Great: it is only the beginning of November and I'm writing Country and Western lyrics already! I was also advised that challenging yourself to do something in a different way is good for your mental health so I'm training myself to hold beverage bottles in my left hand instead of my right. By the end of the winter I should be able to manage without the hard hat and safety glasses and that ought to wow the gang around the old camp fire next summer. You're never too old to learn! So I'll get through the winter! It may be long, it may be cold but I've had some good times and I've got my memories to keep me warm! Now is the winter of our discontent but this too will pass and summer will come again. Still, I can't help wondering what the ants are having for supper tonight.

Huntsville parishioners participate in Ride for Refuge



RIDE FOR REFUGE: On Saturday, October 3, 2015, 12 members of All Saints', Huntsville participated in Ride for Refuge held in Bracebridge. Pictured from left are Shawn Payne, Bette Roberts, Taiya Martin-Smith, Alexis Martin-Smith, Craig Roberts, Dorothy Johnstone, Ven. Dawn Henderson, Darla McMeeken, Shirley Spiers, Tina Chatillon, Emily Roberts and Joy Stott-Gervais. Ride for Refuge raises funds for the displaced, vulnerable and exploited.



WALKING FOR AN IMPORTANT CAUSE: Pictured from left are Shirley Spiers, Joy Stott-Gervais, Bette Roberts, Ven. Dawn Henderson, Taiya Martin-Smith and Alexis Martin-Smith. This group walked five kilometres in the Ride for Refuge held in Bracebridge on Saturday, October 3, 2015.

By Bette Roberts
On Saturday, October 3, 2015, three riders and nine walkers from All Saints' Anglican Church, Huntsville joined in the family friendly fundraising, Ride for Refuge which took place in Bracebridge. The Ride for Refuge has been an annual event in Canada and the United States since 2004, raising funds for the displaced, vulnerable and exploited. In October 2014, Craig Roberts, his wife Tina Chatillon and good friend Shawn Payne participated in the Ride for Refuge and raised funds for a Breakfast Program for another church in Bracebridge. Mr. Roberts questioned why would they not get their own church involved and raise funds for All Saints'. A presentation was made to The Parish Advisory Committee, and soon after the Outreach Program of All Saints' became an approved charity as their fundraising funds would be used to support current outreach programs and meet newly identified needs of the vulnerable in our community. The Starfish Family program supplies monthly food hampers, helps with winter wood and hydro bills and in general responds to disadvantaged families on an individual basis. The variety of children's needs range from diapers to winter boots, school supplies, school snacks and other necessities. It is their hope

that these efforts will assist families in becoming self sufficient. Thus on Saturday October 3, a cold and blustery day in Muskoka, three riders, Craig Roberts, Tina Chatillon and Shawn Payne rode 50 kilometres while nine walkers walked five kilometres to raise funds for All Saints'. The nine walkers included Ven. Dawn Henderson, Outreach Chair Dorothy Johnstone, Church school leader Shirley Spiers, Youth group leader Joy Stott, Altar Guild leader Darla McMeeken and three of our youth, Alexis and Taiya Martin-Smith and Emily Roberts. Bette Roberts got us organised, made the event happen and participated on a rented scooter. A "support van" driven by Rod Roberts. By 9:00 a.m. all had received Ride for Refuge T-shirts and lanyards, had been offered tea, coffee or hot chocolate and a variety of muffins. When everyone returned to the designated starting place at Muskoka Falls Public School, all were rewarded with a hearty meal of salad, chili, rolls and dessert and beverages. It was heart-warming to have the comradeship during the walk, with time to catch up on news and to just enjoy the day. Not to mention the vigor and energy displayed by the three youth. Book time on your calendar for next year's ride/walk on October 1, 2016.

The deadline for the
January edition of the
Algoma Anglican is
Tuesday, December 1

Canadian Lutheran and Anglican youth will gather in Charlottetown in 2016

Have you heard about CLAY? The Canadian Lutheran Anglican Youth (CLAY) Gathering is the Anglican Church's national youth gathering for young adults ages 14–19 in 2016 (born between 1997 and 2002). Our next Gathering takes place in Charlottetown, Prince Edward Island, August 17 – 21, and all Anglican congregations are invited!

CLAY was created in 2010 as an expression of joint ministry between the Evangelical Lutheran Church in Canada and the Anglican Church of Canada. CLAY builds on the traditions of the Canadian Lutheran Youth Gatherings to create a youth-centred program that empowers young people and builds Christian leadership. At CLAY we'll encounter scripture in meaningful ways, experience ancient and modern ways of wor-

ship, learn together in special interest forums, enjoy fantastic social events, explore Charlottetown, make connections with youth from all over Canada and celebrate our life together.

We will be experiencing CLAY through the theme of "Not For Sale," with a focus on three areas: salvation not for sale, human beings not for sale, and creation not for sale. After CLAY, we will share what we experienced and learned with others in our home communities. At the very heart of it, we are children of God, and we want to affirm and respond to God's grace and faithfulness in ways that are intentional, practical and meaningful.

Youth can attend the Gathering as part of a registered home team. This is a group of young people from a congregation, parish, dio-

cese or other organization, led by a Primary Home Team Leader (PHTL). Along with the PHTL, a home team includes youth and may include additional Home Team Leaders (HTL) and/or Leaders in Training (LIT) that their community sends along with them. For each adult (over 21) added to a Home Team, eight youth can attend.

Online registration opens February 1, 2016. Early-bird registration closes March 31, 2016, and the final deadline for registration is June 30, 2016. All registration and fee information can be found on our website, www.claygathering.ca. You can also like us on Facebook (Canadian Lutheran Anglican Youth Gathering), or follow us on Twitter (@claygathering). We're looking forward to seeing you in Charlottetown!

Lessons about the Priesthood from the United Arab Emirates

By the Rev. Richard White

What role should the parish priest play in the parish family? For the members of my congregation at St Martin's, Sharjah, UAE, there was a very clear answer to that question. This was clearly demonstrated at a Bible study I led in early October.

One morning, after church, Mary asked me to come to their house on a Wednesday evening to lead a family Bible study, followed by a late Indian-styled supper. Most of St. Martin's members come from India. Home Bible studies were fairly common in this parish. The "family" Mary referred to was really their extended family. When I arrived about twenty were there, including children and teens. Several sat on the floor. Except for the smallest children, all had Bibles. The very fact that I had been invited to do that is one piece of the identity puzzle that describes the priest's role at St. Martin's. This is the church, remember, that complained because my first sermon was too short, and telling me that they expected a teaching from then on. Clergy are to be teachers, Biblically grounded teachers.

We took a break at one point. My glass of mango juice was mysteriously refilled. A couple came up to me; I wouldn't forget to pray for the family before I left, would I? I assured them I wouldn't, and I didn't. Every family I have visited here has told me their personal needs, and asked me to pray for them. The prayers were expected to include a blessing on the children. I have been asked to bless homes, and even the first new car of a young couple. After one service a husband asked me to pray for his sleeplessness. A young father stopped me in the parking lot to talk about a personal issue, he became choked up, and asked me to pray. This is another piece of the identity puzzle. We clergy are intercessors. We are to actively intercede for the members of our family, and invoke God's blessing on them.


The break was over. The Bible study resumed. We were having a lively discussion over a verse from 2 Corinthians 5, when it happened. Everything stopped. Everyone stood. I felt confused, and then I saw her. Grandmother had entered. She was hugged. She was kissed. One of the young men gave up his seat on a couch for her. Another brought out a small chair that she could rest her legs on and a glass of water. Brimming with gratitude

to all, she asked me to continue. As I did, this saintly elder contributed her insights. It wasn't until then, that I realised that I had been cast in yet another role. There was another piece to the identity puzzle. Clergy are treated as elders, and are expected to be available as such.

Until that Bible study, I hadn't understood why young people asked to carry my satchel to the car or opened doors for me, or why families always offered me the front seat of their cars, or why someone always came up to me at "lemonade time" after the service to refill my glass. I sometimes protested feeling embarrassed by such attention. But such acts of kindness outlined another piece of the identity puzzle; clergy are elders in their culture, and this carries responsibilities.

Before the Bible study was even over, one of the mothers asked to see me in the coming week. She was leaving her job and wanted guidance and prayer she said, quite openly. Routinely parishioners came for guidance. A woman wanted to know what to tell her sister about a problem she was struggling with. A man spoke to me after a church service asking how he could pray more effectively. Another was having problems with a colleague at work. A man was distraught when he realized he had made a major decision that affected many people, without praying first. What could he do after the fact? The head of the Sunday school also came, talked about her team of seven or eight teachers and asked for a workshop. It's not that such requests don't happen back in Algoma, of course they do, it's just the frequency and intensity of such requests was much higher at St. Martin's. The culture these wonderful parishioners come from sees clergy as the senior elders of the church. Clergy are sought out routinely for wisdom and insight.

Biblical teachers, intercessors, dispensers of grace, and elders, these, and several other pieces of the puzzle connect to present a single picture. It is the portrait of a shepherd. The role of the parish priest is to be the shepherd. This explains why I was always addressed as "Pastor." This explains why my efforts at being informally Canadian and to be called "Richard" were met with polite, yet resistant smiles. Pastor Richard, I will always be, even to my closest friends, in the parish of St. Martin's, Sharjah.



SAT. DEC. 5 2015 2 PM
ST. LUKE'S CATHEDRAL
160 BROCK ST.
SAULT STE. MARIE ON

The Toys in the Attic
present
Unto Us a Boy is Born
Guest Musician Laura Strum
With the Members & Leaders of
St. Luke's Junior, Girls' and Boys' Auxiliaries
A Presentation for All Ages
Reception to Follow with Nativity Set Display

Free Will Offering

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.

St. Paul, Bloor Street hosts Provincial Synod

By Stuart Mann

Archbishop Colin Johnson has been re-elected Metropolitan, or senior bishop, of the Ecclesiastical Province of Ontario.

Archbishop Johnson, who is the bishop of the dioceses of Toronto and Moosonee, was re-elected for a second six-year term at Provincial Synod, held at St. Paul, Bloor Street on Oct. 14-16.

The theme of Provincial Synod was “Re-imagining Church in the Public Square” and a number of speakers reflected on that, including Premier Kathleen Wynne. She praised the Anglican Church for creating “communities of belonging” and advocating for the poor and marginalized.

“You don’t just witness the harsh realities of marginalized peoples, whose struggles are often ignored – you take on their struggles as though they are your own,” she said. “You help them find a voice. You help them find support, and that tightens the bonds among all of us. You help them find a roof over their heads and ensure there is food on their plates, and you provide access to economic opportunities so they can build a future for themselves and their families.”

Other speakers included Hugh Segal, the former Conservative senator and current master of Massey College, Archbishop Fred Hiltz and Dr. William Cavanaugh, a professor of theology at DePaul University in Chicago. Several dioceses showed videos about how

they were reimagining church in the public square.

Archbishop Johnson says Provincial Synod’s work over the next three years will focus on three main areas: theological education and vocations, advocacy with the provincial government, and developing cooperation between the seven dioceses that make up the ecclesiastical province (Algoma, Huron, Moosonee, Niagara, Ottawa, Ontario and Toronto.)

“In terms of advocacy, we’ll continue to work in the areas of poverty and homelessness,” he says. “We are big providers of services to those who are poor. We’re significant stakeholders in the conversation, so we’ll bring our expertise to the table with the government.”

Other areas of advocacy and conversation with the government will include increased funding for palliative care, a response to the issue of physician-assisted death, and school curriculum that accurately reflects the First Nations experience, particularly in regards to the residential schools.

The ecclesiastical province has worked with the government on a number of issues over the years, particularly ones that affect churches. This includes laws and regulations that govern heritage buildings, cemeteries, water use, land registration and funeral services. Much of the work is done with ecumenical partners. “It means that Anglicans, Roman Catholics and United Church members in the



PROVINCIAL SYNOD: The House of Bishops gathered for the installation of the Metropolitan of the Ecclesiastical Province of Ontario, of the Prolocutor of the Ontario Provincial Synod and the Provincial Chancellor at the Church of St. Simon the Apostle in Toronto on October 15, 2015. Photo courtesy of Michael Hudson, Diocese of Toronto.

whole province can go together to the government on a particular issue and represent a large chunk of the electorate,” says Archbishop Johnson.

More than half of all Anglicans in Canada live in the ecclesiastical province, which falls almost entirely

within the geographic boundaries of the civil province. “We’re in very good shape,” says Archbishop Johnson. “The seven dioceses that comprise the Ecclesiastical Province of Ontario are all strong. In a sense, it’s the engine of the Canadian church.”

We all come from many cultures and traditions

By Charlotte Haldenby

Back in the 1970s we had a Grade nine History course on Canada’s multi-cultural heritage. It is gone now, but maybe we need it even more. One of the first tasks I assigned my students was to trace their family history at least to their grandparents, even more if they could, with everyone’s birthplace, just to see how many cultures were included in our collective background. Every year we discovered some First Nations heritage, and more French Canadian heritage than anyone expected, lots of English and Celtic, and sometimes even more Italian, with North and Eastern Europeans as well. In our class Canada’s history was our history.

Almost every year, there were some students who wondered what to put down in their “family” tree, as they’d been adopted or were part of a second family; their genetic family or their lived-with family. I explained the purpose of the exercise was just to see how many cultures were represented in our one class. They could do whichever family they felt most a part of or both.

In a way this is like the Bibli-

Looking at the World

cal situation of Jesus’ early life. Mary knew early on that this baby was very special. She had a visit by an angel. But who could she tell? And who would believe her, a small town girl betrothed to a carpenter? Even her parents might have a tough time believing this. And what would Joseph think? They were betrothed, and he knew he wasn’t the father. Marriages were arranged but the wedding was just the final ceremonial step. The betrothal was, as it still is in many middle Eastern cultures, the binding legal moment. If he found out, he could just walk out on her, and her family would be totally disgraced. If they got mad at her too, they might throw her out, or send her off to some distant relative to stay forever. She could lose everything because of this baby.

How much of our joyful Christmas story is dependent on Joseph. He was strong in who he

was, knowing what could happen in this situation, caring for this girl. Because of his own visit from an angel, He was willing to stand by her, and be this baby’s earthly father Can you imagine the hesitancy of both Mary and Joseph to tell each other of their own angel’s visit, or did that even happen? As I write on Hallowe’en, the day before our stores go Christmas crazy, already receiving Christmas

“In a way this is like the Biblical situation of Jesus’ early life.”

cards from charities that often don’t acknowledge the reason for the season, how much do we appreciate the courage and strength of both these people for this awesome task?

Look at that genealogy in Matthew, chapter 1. Joseph came from a long line of people called by God to be strong and live up to God’s high expectations. He came through, knowing he would

be the earthly father for this wonderful baby born for a mission that would change mankind. First off, with Herod on their case, heading off for Egypt, (Yes! Jesus was a refugee!) making sure they all survived. Then back home all that everyday stuff of a roof over their head, food on the table, clothes to wear, and going to the synagogue, and learning a trade, and when the other children came along making sure that all felt they were treasured, and we hope, having some time to toss a ball, or run a few races and laugh over dinner too. Life was to be normal, but Joseph was always aware that this boy was unique, and would grow up to be something beyond imagination.

In Canada we now come from every corner of the world, with so many cultures and traditions. Those family trees would show the strength of so many ancestors, some who have lived here forever, living so close to the land it was like family, and newcomers, some who learned the land and some who built new ways of life. They’re still coming,

all showing their children in so many ways the strength of families, of people who care about you and want the best for you.

As we look at Joseph, that man in the background of the pictures of the Holy Family, let us try to make sure that all children in the world can know they are loved and secure and that someone cares. The Primate’s Fund is just beginning a maternal, newborn and child health program for families in Africa, with that purpose. When we look at war-torn countries, can we bind together with other churches and support refugee families coming to our communities to find peace and quiet, and survival? PWRDF also has a refugee program. And already in our communities, right down to our neighbourhood, can each of us be one of those strong people like Joseph in the background to be the parent, grandparent, aunt, uncle, neighbour, teacher, that old “Block Parent” type of person, who will stand by every child in the grand adventure of growing up? God has entrusted these beautiful miracles to us, and he commissions us to be their strong support all the way. Amen.