



**ENTHUSIASTIC GROUP:** Pictured are the delegates from the Diocese of Algoma who were in attendance at the Synod of the Ecclesiastical Province of Ontario held from Friday, October 9 to Monday, October 12, 2018. From left are Ven. Roberta Wilson-Garret, Most Rev. Anne Germond, Mrs. Chantel Rozon, Rev. Beth Hewson, Ven Marie Loewen, Mr. Red Trowsdale, Mr. Jakob Devries, Ms. Ann Chamber and Rev. Dr. Derek Neal.

## Algoma delegates attend Provincial Synod in Ottawa

By the Rev. Beth Hewson

"I was surprised by the energy I witnessed at Provincial Synod. There was a true sense of community and leaders working together for the good and their love of our Church. It gave me a sense of renewed faith as I witnessed the impact that each Diocese has on their communities." Chantel Rozon, lay representative Church of the Ascension, Sudbury.

"Attending Provincial Synod was a blessing and a joy. It was an opportunity to worship and network with people from across the province, and to discuss and define our priorities in living out our baptismal calling as Anglicans. Ann Chambers Lay Representative St. Paul's, Thunder Bay.

The Synod of the Ecclesiastical Province of Ontario was held in Ottawa from Friday, October 9 to Monday, October 12. It was a busy affair. The synod meets every three years with representation of lay and clergy from each of the seven dioceses in the Ecclesiastical Province of Ontario. From this Diocese Chantel Rozon, Anne Chambers and Laughlin "Red" Trowsdale were the lay representatives. The clergy representatives were Ven. Marie Loewen, Ven. Roberta Wilson-Garrett, Rev. Dr. Derek Neal and Rev. Beth Hewson. "A Hopeful Church in Changing Times" was the theme for the Synod.

As Archdeacon Roberta Wilson-Garrett noted: "The theme was certainly appropriate.

"Hope" was palpable in everything that took place. There was clearly hope in the "Mission moments" given by each diocese. Diocesan reflections showed how in creative ways they responded through their missional outreach in their communities and the wider church."

The Synod is a working group that selects three priorities to focus on between synod meetings. The priorities were: homelessness, elder-care and theological education with a focus on two of the "calls to action." Committees reported what they had accomplished in the past three years. One attendee describes the Committee work as the "quiet behind the scenes" work with the hope and intent of keeping politicians informed of

See Homelessness – p. 2

### Inside Algoma



#### Deanery youth event held in Sault Ste. Marie

From Friday, October 26 to Sunday, October 28, 2018 the Algoma Deanery welcomed Sheilagh McGlynn, Animator for Youth Ministries in The Anglican Church of Canada.

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#### Bala learns about Canadian Lutheran Anglican Youth

On Sunday, October 21, 2018, congregants of Trinity-All Saints' Bala heard from Matthew LaCroix about his time at the gathering of CLAY held this past summer in Thunder Bay.

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#### Next deadline

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

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## Conference examines addiction and faith

*Gathering brings together diverse group*

By Rev. Dr. Derek Neal

Editor's note: In the following, Rev. Dr. Derek Neal writes of a conference he attended on addic-

tions held in Minneapolis, Minnesota from Friday, September 28 to Saturday, September 29, 2018

Since the fall of 2017, a committee of which I am one member has been working on a response to a motion passed at the 2017 Algoma Diocesan Synod regarding ministry to persons living with or recovering from drug and alcohol

addictions. In the early summer of 2018, another committee member learned of a new conference to be held in Minneapolis in September 2018: the Addiction and Faith Conference. Realising the possible relevance of this conference to this work, we obtained approval and support from the Synod Office for one member of the com-

mittee to attend. I was the chosen representative. It was a new and remarkable learning experience.

The conference was organised by the Fellowship of Recovering Lutheran Clergy, and this was important. People who are themselves in recovery from addiction had put the conference together and were prominently involved

in it. Attendees included many clergy, as well as lay people who work in recovery, whether as a career or as volunteers. Representatives of major recovery centres were present, as this is a significant presence in the health care field in Minnesota. There were also some people who attended

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# Homelessness, eldercare among important issues dicussed

*Continued from Front*  
these important topics and the changes that need to occur.

The Homelessness committee, chaired by Ven. Kathryn Otley from Ottawa, produced a “user friendly” power point that includes ways for congregations to get involved. This past year, Good Shepherd Sunday, April 22, was coupled with the theme of homelessness. Worship materials are available on the Diocesan web page.

The Eldercare committee chaired by Donna Cansfield, a form Liberal member of Provincial Parliament, identified numerous challenges with this complex topic. Some issues were: the need for increased support for people who want to remain in their homes and better choices when that is not possible; the need to update staffing patterns in nursing homes to adequately address the needs of elders who being admitted now are frail, older and have multiple medical issues; the increased role of churches to address the spiritual and social interaction needs of elders who experience loneliness and isolation.

The Ontario Provincial Commission on Theological Education,

OPCOTE, chaired by Rt. Rev. John Chapman, Bishop of the Diocese of Ottawa, made recommendations for theological institutions or programs to report on how they will address the Truth and Reconciliation Commission’s calls to action numbers 59 and 60. The four theological institutions are: Trinity College and Wycliffe College, Toronto, St. Paul’s University, Ottawa and Huron College, London.

Worship and Bible Study reflections were the anchors that delegates used to discern where God was guiding us. Rt. Rev. William Grant Cliff, Bishop of Brandon who led dynamic and instructive reflections, captivated the audience as he unfolded the scripture with an eclectic blend of Pentecostal and Anglican insights with a few Monty Pylon twists. Archdeacon Roberta Wilson-Garrett commented that Bishop Bill: “was quick witted but to the point. He left us with special nuggets of wisdom to ponder, such as “ the gospel is always astonishing, if you’re not astonished you’re not reading it right” and “the gospel is never fair and we are not to wrestle it into fairness.” It was certainly food for

thought as we read and preach.”

The highlight for the Diocese of Algoma delegates as Ann Chambers eloquently writes:

The highlight of the synod was the election of our beloved Bishop Anne Germond as Metropolitan. At this synod, one could sense the direction of the Spirit and the hand of God in the election of Archbishop Anne. For such a time as this, she has been selected to shepherd our province with grace, love and humility and the many obvious pastoral gifts that helped the delegates assembled to choose her as our leader for the years ahead.”

One of the final acts of the Synod was to elect two Diocesan representatives to be part of the Provincial Synod for the next three years. Rev. Dr. Derek Neal and Ms. Chantal Rozon secured the honors as our representatives. Listen for their voices over the next three years to hear what priorities the Synod will select. As Archdeacon Roberta Wilson-Garrett notes: “we are a “faithful, committed and hopeful” people who live out our baptismal vows in the ministries we do for our God.”

# December book review

**By Charlotte Haldenby**  
As autumn too quickly becomes winter, many of us are facing old age either in our own selves, or as witnesses or caregivers of family and friends.

The first selection of our religious book club this year was *Fly While You Still Have Wings: And Other Lessons My Resilient Mother Taught Me*, by Joyce Rupp. Mrs. Rupp was a full-time farmer’s wife in Iowa, shown here in photographs as well, from her own childhood to her last years. So much of her life reminds me of my country grandmother, also a farmer’s wife in Sylvan Valley, just east of Sault Ste. Marie. She had full responsibility for cooking, cleaning, children, until they were able to do chores, the vegetable garden, the chickens, and picking wild berries and herbs in their seasons. Never an idle moment, keeping children and grandchildren busy too, learning how to do things right. And yes, always there for others in emergency with food or clothes or sheets, or “Please stay with us until things get repaired.” But then came that slowing down of old age. How can she keep things running? In Mrs. Rupp’s case her husband’s death came before hers. Now alone, kids off in their own lives. What to do?

As some of you may know, you never get just “the story” from Joyce Rupp. Every chapter begins with a poem of her own, a thoughtful quotation, and at the back excellent questions for discussion to bring it all together to examine your own life and attitudes.

Another book, *All Things Consolated*, by Canadian author Elizabeth Hay, is again a personal story of family: of bringing her parents

from their own independent family home in London, Ontario to a seniors’ apartment in Ottawa; being in daily contact after a long time “away”; of her father’s death, and her mother continuing on. She remembers all the way back to her own childhood, and growing up with her father a history teacher, then school principal and her mother, again responsible for everything on the home front but always wanting to be an artist. Her father was the source of discipline, balanced by her mother’s peacekeeping and humour.

In between my reading of these two books I visited two friends in Ottawa. For one them, her father back in New Liskeard, had died last year and her mother was definitely missing him. After 75 years of checking daily schedules together and saying, “Did you see this in the newspaper?” it’s hard to break such habits when that partner is just not there. My other friend is witnessing her husband’s slow deterioration from cancer. His mind is still strong, but it’s hard for them both to realise he just can’t do everything, the way it used to be.

When I was reading Elizabeth Hay’s book, in our few quiet down times of my visit , and saying “Hey, listen to this, just like my mom!” to my first friend, she said “That is so like my mom too!”, so I finished quickly and left the book with her. I received an email recently that said: “This book is so good! It’s helpful to know that other people have gone through this, and what they did. I am not alone in feeling this way.”

Two good books to help you face your own aging. Or in the learning mode of being a caregiver to those who are.



**GOOD TO SEE YOU:** On Sunday October 28, Anglican bishops from across Canada ‘flooded’ Churches on Prince Edward Island to celebrate the Eucharist and to preach in every community. The bishops were attending their biannual House of Bishops meeting in Charlottetown. Archbishop Germond spent the morning at Christ Church Cherry Valley where Rev. Dr. Wayne Short serves as the incumbent. Rev. Dr. Short was formerly the incumbent of St. John’s in North Bay.

# EDITORIAL

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

## Letter from the Bishop

### Advent time

Dear friends in Christ,  
Dear friends,  
I opened my electronic calendar for October 31st and three words popped up: "Order Christmas Tree." Later that day I received a follow up e-mail from Liz reminding me of this, and I chuckled as I remembered how difficult it had been last year to get a tree tall enough for the high ceiling dining room in Bishophurst a week or two before Christmas. This took me away from the secular feast day of Halloween to the sacred season of Advent, which is just around the corner.



On the first Sunday in Advent you will find your church sanctuary decked out in blue, the colour of hope and expectancy. Advent time will be marked by four weeks of preparations for the coming of our Lord, God-with-us, Jesus. The story of his coming will be told this year through that marvellous storyteller, Luke. Each week he will introduce us to characters like Zechariah and Elizabeth, John the Baptist and Emperor Augustus. As we mark Advent time in our worship we will gather around the wreath and light candles symbolizing hope, joy, peace and love. Then, in a darkened church on Christmas Eve we will light the Christ candle signifying His light coming into the world overcoming the darkness.

For some people this is a most wonderful time in the year, filled with holiday cheer, while for others it is a long and lonely season as they remember happier times or the good old days. And what about the reality of the time in which we find ourselves?

It's been a tragic and difficult year with terrible acts of hatred and violence happening way too often. We've seen natural disasters wipe out entire towns and villages in an instant, and a kind of sin that brings down the other for the sake of a particular belief. It's dark and foreboding out there and far removed from Advent's flickering candles of hope, joy, peace, faith and love.

The Church finds itself right in the middle of this tension, for even as we lift our eyes with hope and expectancy for the coming of our Lord we know that we are not there yet; that all around us are signs that things are getting worse, not better. Within our churches we see signs of shrinkage as attendance and membership declines in attendance, concerns around budgets and giving, and division around issues of the day that have caused some to leave and others to throw up their hands in despair.

Jesus knows our fear and names the terrible signs of the time to come in Luke 21.25-28 which he says will be filled with confusion and where people will 'faint from fear and foreboding'. He could be writing about our time as he describes nations going to war against other nations, people dying of starvation in famines, and earthquakes and other natural disasters wrecking havoc. What is the antidote to despair? A word from a friend.

This fall a group of delegates from Algoma travelled to Ottawa for the Provin-

cial Synod meeting. The theme of Synod was, "A Hopeful Church in Changing Times. The guest speaker, Rt. Rev. Bill Cliff spoke of hope through the eyes of the Old Testament prophets as they offered words of encouragement to the Hebrew people in exile.

This Advent season Jeremiah has a word of Hope for us. "The days are surely coming, says the Lord...when I will cause a righteous branch to spring up... and He shall execute righteousness in the land." (Jeremiah 33: 14-16) All is not lost...something new is going to happen in a new king who will rule differently from the old corrupt kings. I imagine those words gave a sense of promise to the exiles.

The same is true of the Gospel words to those who are literally at the end of their rope and have nothing left to lose and everything to gain. For them these harsh words are a gift, God's grace. As they look up to the heavens they know they will be saved. Things might be tough now but the time of deliverance is at hand. Jesus is coming and his kingdom will be marked by peace and joy, love and grace.

In Greek there are two words for 'time' – Chronos time and Kairos time. Chronos time is clock ticking time; it is highly regulated and we find our lives ruled by it. Calendars, daytimers, watches, days, minutes and hours are all part of chronos time. Kairos time is the exact opposite of chronos time, it's 'God's time' and can't be measured. We don't know when this new time will be, but as Christians we are called to live hopefully and expectantly, especially in Advent, trusting that God is in charge of the world God loves so much.

Like Jeremiah we are called to speak prophetically through the brokenness of our world to God's new time. Advent time is full of the present, but not yet, of God's kingdom. Advent speaks to the tension between our reality and God's vision for the future. Advent helps us get a sense of what it is like to be secure in what that time will be like, but still to have to wait for it. Advent time enables us to see where God is already at work in the world in a time when it seems that sin and evil have the upper hand. Advent time gives us a glimpse of the in-breaking of God's kingdom here on earth, as it already is in heaven.

As you prepare for Christ's coming my prayer is that Love will always be present with you, in the best of times, but also, and especially in the worst of times. We believe that God-Is-With-Us through all times. May this be true for you this Advent and Christmas.

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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- 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.

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# Archbishop reflects on recent Provincial Synod

**By the Most Rev. Anne Germond**

Algoma delegates attend Diocese of Ontario Synod: “Rooted in Faith – Growing in Spirit”

A new friendship across diocesan borders was forged this November as the delegates for General Synod 2019 from our diocese attended the Synod of the Diocese of Ontario. In similar fashion we will welcome a group from the Diocese of Ontario when our Synod meets next May in Sault Ste. Marie. The idea for this came about at a House of Bishops meeting, when Bishop Michael Oulton and myself heard that the dioceses of Huron and Brandon had done something similar to hear about differences and similarities in our ways of doing things, and how we think about issues affecting the life of the church today.

Algoma’s delegation consisted of myself, Archdea-

con Deborah Kraft, the Rev. Aidan Armstrong, Mr. Gilles Tessier and Mr. Hugh Mackenzie. Logan Raymond, our Youth delegate was unable to attend.

We travelled to Kingston on November 1st and Synod began that evening with the opening Eucharist at St. George’s Cathedral on the Feast of All Saints. The clergy and lay readers vested for the occasion and a number of new canons were installed. Bishop Michael delivered a stirring Charge to Synod based on a passage from Paul’s letter to the Ephesians where Paul encourages the church to remain firmly rooted in their faith in Jesus Christ. Bishop Michael urged the diocese to look beyond the steps of their cathedral church and to take the Litany of Reconciliation from them into the streets to make a difference in the lives of people who are inhabiting them. One of the new

## Speaker’s robust theology of sin and redemption embraced

*Continued from Front*

out of interest or as part of their own healing process. It was a diverse and very engaged group of about 250 participants; the great majority were from Lutheran churches and I was, to my knowledge, the only Anglican, but other denominations were also represented.

The atmosphere was supportive and buoyant, while the sensitivity of the subject was undeniable; no official photographs were taken and we were requested to be mindful about using any photographs that we took ourselves, to protect the privacy of those whose presence at such a conference might have negative consequences for their work or relationship lives. Yet the open acknowledgement of people’s own experience with addiction meant there was, rightly, no awkwardness or embarrassment about it within this gathering.

Pastor Ed Treat welcomed the group at the opening of the conference, and after he shared the numbers of attendees from different states, I was surprised to hear him ask for me by name. I was then publicly thanked for making it an international conference. I was the only participant from outside the United States. That made me a minor celebrity for a couple of days.

A wide variety of speakers provided different perspectives. The Sheriff of Hennepin County, Rick Stanek, described the statistical dimension of the impact of addiction on police work in the Minneapolis area, which has experienced 742 opioid-related deaths since 2013, three times the homicide rate. However, most of the addresses explored the intersection between addiction and faith that had inspired the name of the conference.

The best-known speaker was the Rev Dr Nadia Bolz-Weber, Lutheran pastor and public theologian. In her direct, unpretentious and uncompromising style, Dr Bolz-Weber gave two keynote addresses. She knows what she is talking about, since she has herself been in recovery since 1992. She considered the way that the famous Twelve Steps are built on the basic Christian admission of powerlessness before sin which runs against

the dominant North American ethic of self-mastery and success: as she put it, “just try harder,” which implies that failures such as addictions are our own fault, is something Jesus never said. The classic Lutheran emphasis on grace rather than works righteousness was at the forefront of her presentations. She did not shrink from talking about sin as the fundamental flaw, a power that keeps us in bondage; it is not depressing, she insisted, to say we are not able to free ourselves of it. Recovery from addiction provides an exact template of the Christian journey. Indeed, while Dr Bolz-Weber was the most strikingly scriptural of the speakers, a robust theology of sin and redemption was wholeheartedly embraced by many of those at the conference, whether in discussion at sessions or in casual conversation, in a way that has grown somewhat unfamiliar to Canadian Anglicans.

At the same time, those who work in recovery often have to navigate a less clear language of spirituality that lacks the theological specificity of Christian belief. While I understood the reasons for this, I could only admire those who are able productively to use it. An important insight from Eyglo Bjarnadottir and Zoe Hall, in a session on Spiritual Awakening, was that the addict experiences a disconnection from self and eventually also from the idea that there could be something greater than themselves. Recovery involves coming back into relationship, so that the spirituality that guides holistic addiction treatment is an “open, transcendent and relational reality.” The spiritual awakening is usually very gradual and not spectacular, and entails a personality change sufficient to bring about recovery.

Finally, two very engaging and detailed presentations on the connections between science, faith and addiction featured the psychiatrist Dr Omar Manejwala, who lectures frequently on this subject to different audiences. He gave us a general grounding in the changing emphasis of research on addiction, research which once ignored or discounted the spiritual dimen-

sion and is coming to take it more seriously as a factor. We are still far from understanding the exact relationship between physiological and psychological dimensions of addiction.

It is impossible here to convey the breadth of material in these addresses, which was somewhat dizzying. To isolate only one strand, Dr Manejwala’s second talk was titled “A Pill Alone Cannot Solve the Opioid Epidemic;” his point was that recovery cannot be effected by medication which does not address the psychological and spiritual brokenness underlying addiction. The problems of the American health insurance system came in for some criticism here, and I was interested to hear the 2017 Canadian guidelines for opioid prescription, of which I was, admittedly, previously unaware, held up as examples of good thinking.

Amid all the listening and talking were opportunities for spiritual direction and therapeutic practices such as massage and yoga, as well as worship, which was in a mostly Lutheran mode. At the closing Eucharist, Pastor Ed Treat took as his sermon text what is usually known as the parable of the prodigal son, a reminder of the total compass of God’s grace. St Paul’s famous statement that God’s power is made perfect in weakness found in 2 Corinthians 12.9, also framed the conference and was revisited by more than one speaker.

I have no personal experience of addiction, and it was humbling to find myself in this setting where my perspective was in the minority. The insights of the conference definitely have informed the theological rationale for addictions ministry that I am writing as my contribution to the Algoma diocesan committee’s work. A statement by Dr Bolz-Weber continues to echo with me: “If lives are being transformed in the church basement where the AA group meets, but not in the sanctuary upstairs where the worship happens, what does that say about the church?” Addiction and recovery are experiences in which the works of God are made manifest.

canons has been appointed to facilitate this within Ontario Diocese. Bishop Michael spoke about the proposed change to the Marriage Canon and gave thanks for the way in which members of the diocese had engaged in discussions leading up to Synod. The whole of the following day would be devoted to this topic and he urged the diocese to listen well and to keep walking together, which is what the word ‘synod’ means.

On Friday morning Algoma’s delegates found themselves at the table of honour in Synod, right in front of the main table. We listened to three speakers presenting their views on the issue of same sex marriage and had the opportunity to ask questions. The first two presenters, Dr. Glen Taylor from Wycliffe College, Dr. Sylvia Keesmaat who teaches at both Wycliffe and Trinity College, gave differing perspectives on same sex marriage, both from a biblical point of view, and Dr. Chris Brittain (Dean at Trinity) from the wider view point of the Anglican Communion which he considers to be at the crossroads.

During his presentation Dr. Brittain noted that throughout history Anglicans have always held diverse views on any number of topics, but what has changed in our conversations around same sex marriage is the degree to which we disagree and our interpretation of scripture. He also cited the impact of globalization through international travel and migration, and the use of the internet, which intensifies conflict at an alarming rate as people blog and argue their differences out very personally on Facebook. Dr. Brittain is of the opinion that the issues the church is facing around same sex marriage is actually only the presenting symbol of a variety of causes of division in the church. The others are outdated church structures, post colonialism, secularism, globalization and religious competition. In his view, homosexuality is the symbol of these other issues. We were given plenty to think about and chew on, and had the opportunity to discuss amongst ourselves what we had heard and why it resonated with us. By the end of the day a sum-

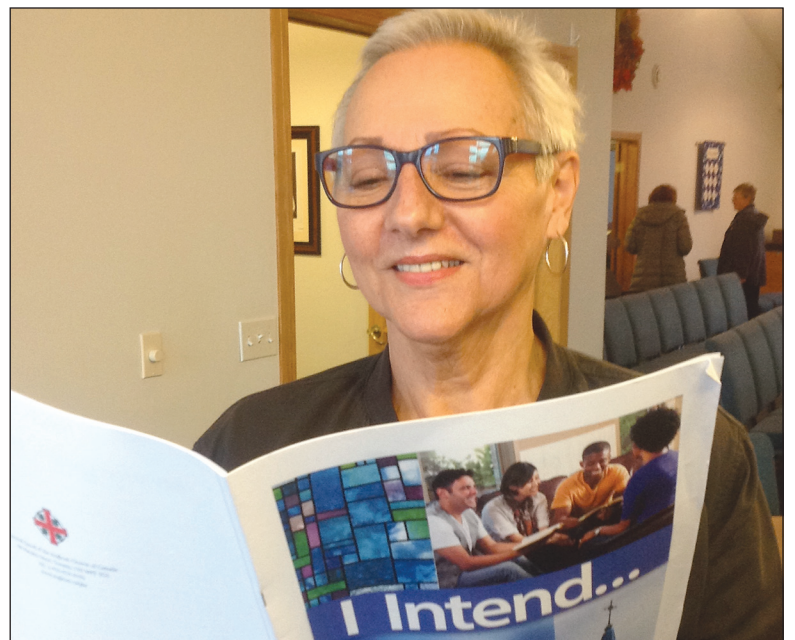
mary revealed what each bishop hopes to hear – that in spite of deep differences when it comes to same sex marriage, that we continue to walk together as the people of God in the church.

Saturday was devoted to the business of the Diocese of Ontario’s Synod. This year they undertook a complete overhaul of their Canons and Constitution and we followed the lively debate on whether all deacons should go to Synod and how many delegates from each vestry should attend. The budget was presented in the afternoon and then the Bishop’s Charge Committee gave their response to Bishop Michael’s Charge. A call went out from this group to take a stand against human trafficking and to help those who are caught in its grasp.

Every Synod the Diocese of Ontario invites an ecumenical partner to sit in on the Synod’s proceedings and make a presentation at the close of Synod on her observations. This year they invited a Catholic nun to share her views and insights.

Over meals and during times of fellowship Algoma’s delegation made new friends and discovered that there are so many connections between our two dioceses. Our group thought a lot about our own synod coming up next May and what we hope to see as we in Algoma ‘walk together’ as one body in Christ. The Primate, Archbishop Fred Hiltz will be joining us and we hope to invite speakers who will provide rich and deep food for thoughtful conversations between delegates. As a group we decided that regardless of any personal views on marriage, that the overarching theme for Algoma’s synod needs to be that there is a place for everyone in Algoma.

I am personally grateful to the delegates who attended the Diocese of Ontario’s Synod in November, and Provincial Synod in Ottawa in October. Their contribution was well received and Algoma is very well served by these delegates who gave their time to serve the wider church. Let us continue to pray for our church and the Diocese of Ontario as they remain rooted in faith and grow in the Spirit.



**FAITHFUL GIVING:** On Sunday, October 22, 2018, St. Mary’s, Nipigon held a Stewardship workshop facilitated by The Rev. Dr. Jay Koyle, Congregational Development Officer of the Diocese. Pictured is Sandy Atwill examining the workbook for *I Intend*, a six-week program fostering generous and faithful living that can be personalized for congregations. Links to both resources are available at [www.anglican.ca/gifts/resources/](http://www.anglican.ca/gifts/resources/)



# Advent is a time to ponder, pray and reflect

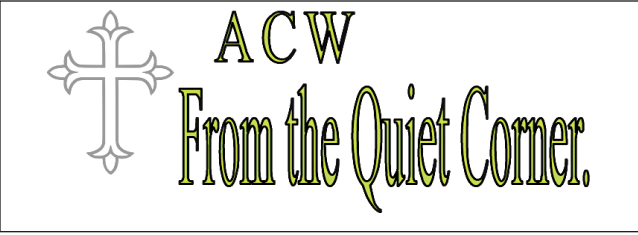
By Susan Goodwin  
ACW Devotional Secretary

Welcome, come and rest awhile and take some time to reflect. Read the word of God and allow it to fill your being, let it say to you what God wants you to hear.

Luke 1.35,38: “therefore the child to be born will be holy; he will be called the Son of God. Then Mary said ‘Here am I, the servant of the Lord;”

**Some thoughts for Advent:** In Luke’s account of the Gospel story he tells how Mary, as yet a virgin came to be with child. I doubt that any of us would accept this piece of news as gracefully as Mary did, as humbly as she did, after all she stood to lose everything! However it was what the angel told Mary next that set me thinking, ‘he will be called the Son of God.’ Did Mary fully grasp the miracle that she was a part of, could she? Probably not, at least not fully until toward the end.

Now Jesus grew up to be a strong healthy and God-fearing man, a teacher, miracle worker and a healer. Some would say a good man others, a prophet, still others would say as Peter did, ‘You are the Messiah, the Son of God.’ But I wonder, how do we answer the question of who Jesus



is for ourselves and what do we tell others. It is easy to repeat what we have been taught but it is also good for us to be honest with ourselves occasionally and ask, who do I

believe Jesus is?

Soon we will be celebrating the entrance of God into His world with a master plan to reconcile the lost into His loving embrace. This is the babe we call ‘the Son of God’, Jesus, and so he asks of us now, who do you say that I am?

To think about and discuss:

- The angel came to Mary, imagine what it must have been like for her, perhaps write a poem or paint a picture of what you envisage.

- Who is Jesus for you? A friend, a brother, a Saviour, something else or perhaps all of these.

- How can you tell others about the Son of God?

**A Prayer for Advent**

Eternal God, as Mary waited for the birth of your Son. So we wait for His coming in glory; bring us through the birth pangs of this present age to see with her our great salvation in Jesus Christ our Lord. Amen

# An invaluable education experience in Thunder Bay

By Irene Wyrozub

*Editor’s note: In the following, Irene Wyrozub writes her Internship placement at the Mission to Seafarers in Thunder Bay in the spring of 2018*

Wow! What an experience at the Mission to Seafarers!

A good education opens up many possibilities, experiences and friendships which can lead you down a path towards your chosen career. Along the way, life may hand you an amazing experience. That is what is happening to me! Currently, I am enrolled in the Bachelor of Theology Programme by Distance Education through Thorneloe University. This past spring, I decided to register for a Placement Course, here in Thunder Bay. But where? In a church or in a nursing home? Decisions.

After a short conversation with, Rev. Canon Ed Swayze, the Chaplain of the Mission to Seafarers, followed by the approval of the Mission to Seafarers Board of Directors, and then with the exchange of emails with my Distance Education Coordinator, David Macdonald, I found myself with an Internship Placement as the newest member of the Mission to Seafarers Volunteer team. Now what?

Up to this moment, I knew little of what the Mission to Seafarers actually did to help the Seafarers, who work on the vessels anchored outside our breakwall of our Port. I knew, however, that the Mission to Seafarers provides the Seafarers with respite from their vessels. Volunteers drive the Seafarers either into town or to the Mission Centre, located at Keefer Terminal. At the Centre, they enjoy free WiFi with a cup of coffee and homemade cookies. There is also a room filled with warm clothes, magazines and books, which are available to the Seafarers at no charge. In order to continue providing these services, each spring the Mission to Seafarers holds a Meat Sale and Fundraising Dinner, which is added to the generous public donations.

What I found was so much more. Over the past few months, I have been introduced and educated to each department of the Mission to Seafarers. These will allow me to substitute in for any absent volunteer, as well as following my own prescribed schedule.

One such department I have experienced, is that of a driver. This involves, picking up Seafarers and driving them to their destination, such as the bank, grocery store, and or the Mission Centre, and returning the sailors to their vessel, putting gas into the 10 seat van, and keeping it clean. This means that I had to learn the city’s geography and its history, so that I could answer the visiting

Seafarers’ questions. There are interesting surprises when driving the Mission to Seafarers van. For example, I was asked to go to a ship to pick up Seafarers who needed to go grocery shopping. I thought that they might want something different in the way of food for a change. Or possibly, they may want food unique to this area, such as Persian. Nevertheless, I picked up the Seafarers and dropped them off at a store.

A few hours later, when I arrived to pick them up, I was totally blown away! Four Seafarers had bought enough groceries for every crew member, 19 people, for 16 days! There was hardly room for the Seafarers. They laughed with me and smiled when I told them that they had to put their seatbelts on, even if their feet could not touch the floor of the van. How precious this moment was. Then I tried to park as close to the ship’s gangway as was possible, because they had to carry their groceries up and onto their vessel.

Another department which I experienced, is that of Watch Keeper. There are two parts to this department. One part consists of jobs such as hoisting the flag, filling in the daily log, maintaining and reconciling the cash boxes, and selling souvenirs and SIM cards so that the Seafarers can call home. There is washing dishes and tidying the clothing/book room. The other part, I find far more interesting. I welcome the Seafarers, offering them coffee, cookies, and conversation. At times, the Seafarers will request to use the computer so that they can catch up on life back home. The best part of all, is when the Seafarers enters the clothing/book room and exits with a big smile because they have found treasures in the form of warm hats, mitts, sweaters or even a coat. The delight on their faces when I respond with, there is no charge when they ask how much, is just priceless. There is no question how valuable the Mission to Seafarers is.

There are other departments, such as the Board of Directors. I attend their monthly meetings, as a guest. There is the Office department, where I am slowly being trained to organise the volunteers, look after the mail and petty cash, make sure there is coffee for the visitors, and track the ships on Lake Superior. Our Chaplain, Rev Canon Ed Swayze officiates at a monthly Service of Holy Communion. He is also available to the Seafarers and volunteers, if need be. Our Chaplain is able to get in touch with other faith groups as needed.

There is one special department of the Mission to Seafarers that I find thrilling. This is where the Chaplain and or the Ship Visitor visits the ships. When I visit a ship, I get but-

terflies of excitement as I climb the gangway or brow, up onto this huge vessel, to speak with an Officer or the Captain. These vessels can be intimidating, being a few football fields in length. It is here that I welcome him to our city and country, informing him of what the Mission can provide. At the same time, I can also find out what the Seafarers aboard the ship may need, and how those needs can best be met. One such need recently was a Seafarer whom Canon Swayze and I were talking with, needed a pair of running shoes. When we explained the location of a running shoe store, the smile on the sailor’s face could not be any bigger or brighter. It warmed my heart to be able to see the joy that Canon Swayze and myself brought to the vessel that day.

Every day brings new delights. I can honestly say that there are never two days which are the same. Different ship, different volunteer, different jobs to do. Below is a general outline of the day in the life of the Mission to Seafarers in contact with one shipping vessel.

As an Ocean going vessel, called a Saltie, travels through the waters of Lake Superior, heading towards Thunder Bay, the volunteers at the Mission to Seafarers come alive. Before the Saltie enters our waters outside our break-wall, either the Chaplain or the person-in-charge moves into action, by contacting the Ship’s Agent to obtain important information about the vessel and when best to visit the ship. Once this is established, the Ship Visitor travels to the berth, where the vessel is tied up, walks over to the vessel and heads up the steep stairs and onto the deck. The Visitor signs their guest book and asks to see the Duty Officer. One of the crew members takes the Visitor to the office where the Visitor is introduced to the Captain, as the Duty Officer is busy. They exchange greetings. The Ship Visitor reaches into the bag which he has brought and takes out the Seafarers’ *Guide To Thunder Bay* pamphlet along with their business card. The Captain is given a Thunder Bay Guest book a map of our city and a few magazines. In return, the Captain informs the Ship Visitor the length of time the ship plans to be alongside, the nationality of the crew and when they would like the Mission to Seafarers’ services.

When it has been established that some Seafarers wish to go ashore and the Mission to Seafarers services are needed. Then the Chaplain calls the appropriate on-duty volunteer, advising them that they are needed and inquires if they are available. The driver responds with a yes and is told to pick up the Seafarers at 1730 hours at Superior Elevator. The Chaplain then calls the Watch Keeper

who is scheduled and informs them that they are needed. Again, the Chaplain asks if she is available. With a yes response, then she is asked to open the Centre for 1800 hours.

The driver picks up the Seafarers and they request to be taken to a bank to exchange their currency for ours. The driver takes the Seafarers to the bank and waits for them. From there, some may wish to go to the Centre, while others may wish to go shopping or sightseeing. The driver obliges, dropping off the sailors at the store, before going on to the Centre.

Once at the Mission to Seafarers Centre, the seafarers sign the guest book. One seafarer requests to use the computer while the other is happy to use the free WiFi. Laughter fills the Centre as one seafarer enjoys talking to his son while drinking a cup of coffee. Another seafarer is in the clothing/book room hunting for treasures. He finds a book with pictures and asks if he could keep it. “Of course!”, is the reply from the Watch Keeper. By 2130, the seafarers who were shopping are ready for a pick-up. The sailors at the Centre are also ready to go back to their ship. The driver heads to the store and together, everyone loads up the van with their precious cargo of a weeks worth of food. While the driver is transporting the seafarers, the Watch Keeper takes down the Mission’s flag, reconciles the petty cash and closes up the Mission to Seafarers Centre, leaving it ready for another day. A wonderful evening was had by all.

There is one more experience which I am looking forward to, before my time is up at the Mission to Seafarers. This is their Christmas Gift Bag Event. Parishes within the Anglican Communion and the greater community donate items such as, knitted hats, neck-warmers, socks, mitts, wrapped candies, hand-held games, tooth brushes, paste, playing cards, toiletries, and disposable razors. These items are welcomed in order to fill Christmas gift bags. The Chaplain, Canon Ed Swayze and I will deliver these Christmas Gift Bags to the Seafarers on the Vessels who enter our waters during December.

What a delightful and eye-opening education this has been. I have seen my faith in action. We are all God’s children and we all deserve respect, compassion and love. I found this to be a prime element, at the Mission to Seafarers. Thanks to everyone who has helped me in my fall Theology Internship Placement Course. My faith journey continues.

## Algoma Anglican E-mail Address

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## Letters to the Editor & Submissions Policy

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# J'accuse!

By the Rev. Canon Bob Elkin

As anybody knows who read last month's *Algoma Anglican* our Archbishop Anne Germond and I are locked in a duel over the financial generosity of the people of our diocese. Had the playing field remained level I do not doubt that at the appointed time I would stand above her and pour a huge bucket of ice-water over her head! However, after reflecting on her precarious situation and the almost certain possibility of getting soaked she rushed out and got herself elected Archbishop and Metropolitan of Ontario! I cry "foul!!!" I believe the people of Algoma would have no trouble throwing a bishop under the bus but might possibly hesitate to do so to an archbishop. Time will tell but I'm still not worried, yet.

Besides pricking the conscience of the people of our diocese Archbishop Anne's election opens up new avenues of funding to her. It could be that the other bishops will be reluctant to see one of their own go under the bucket, particularly one who just got elected Archbishop and Metropolitan and might cough up some dough. So I send out an appeal to all my friends and supporters, both of you to show your support of my cause in taking the low ball bid for money raised and do what I can always count on you to do by sending nothing! With friends like that...!

As an aside to this story, I've been asked how I know about dueling. It just goes to show the value of an education. I've got a B.A. in English and if I had a hundred of them I could wallpaper the bathroom! Not worth a pfennig in the job market but boy do I know weird stuff! Anybody know why Queen Victoria loved Tennyson and appointed him Poet Laureate? I know! Anybody know where Frank Baum got the name Oz for his book *The Wizard of Oz*? I know! Anybody know how to hold a duel? I know that too and I even know enough to leave out some of the funny bits because they are likely to cause trouble. We should have seconds for the duel but other than me and the Bishop I couldn't find anybody crazy enough to get involved in the affair. I should have chal-

lenged her by throwing a glove in her face but having no desire to spend the rest of my ministry preaching to the seals on Herschel Island I decided to skip that part too. My momma didn't raise no fools! Idiots maybe but not fools.

I know enough to keep Archbishop Germond honest too! She tried to pull rank on me but I didn't let her get away with it! "If I win I'll use a great big pail that holds a ton of ice-water to pour over you but if you win you only get to pour a little sand pail over



me" she tried to tell me. No, no, no, no, no! It doesn't work that way. What's good for the goose is good for the gander. We'll use the green pail with the daisies on it that was in the photos in last month's *Algoma Anglican*.

Just in case you're thinking of it I don't want to hear that you're planning to go under the bucket wearing only shorts and a T-shirt either. If you want to play that game then if I lose I'll show up wearing nothing but a speedo and there's an image that you're going to have trouble getting out of your mind! A full suit of clothes is required although they can be old clothes. No point getting a nice purple shirt all wet.

It so happens that I'm in Holland at the end of November but I don't want accusations flying that I've run off to avoid a dunking. To quote Arnold Schwarzenegger: "Ah'll be bach!". We'll settle this in mid December, outside of Synod office. If it's cold or if it's snowing: tough! There won't be any alternate rain dates so bring a towel to work that day! I finish with another quote from Arnie because it's such fun to quote him and I like to show off my English degree: "Hasta la vista baby!"



**LEARNING BY DOING:** Irene Wyrozub is currently enrolled in the Bachelor of Theology programme by distance education through Thorneloe University. This past spring she register for a placement course at the Mission to Seafarers in Thunder Bay. Ms. Wyrozub is pictured with the Mission van.



**SMILES OF LAUGHTER:** From Monday, October 26 to Wednesday, October 28, 2018, the Deanery of Algoma welcomed Sheilagh McGlynn, Animator fro The Anglican Church of Canada for an event held at Holy Trinity, Sault Ste. Marie. From left, Ms. McGlynn is pictured sharing a laugh with Catherine Mesich, Algoma Deanery Rep on the Diocesan Youth Ministry Committee, and Johanna Kristolaitis, Deanery Facilitator for Temiskaming.

## Deanery of Algoma welcomes national Youth Animator

By the Rev. Dr. Jay Koyle

The Algoma Deanery played host to Sheilagh McGlynn, Animator for Youth Ministries in The Anglican Church of Canada.

The Friday, October 26 to Sunday, 28 event, held at Holy Trinity Church and the Trinity Centre, Sault Ste. Marie, was designed to introduce fresh insights and practices for vital youth ministry in the church, particularly as follow up to "Threads," the 2018 Canadian Lutheran Anglican Youth conference (CLAY) held this past August in Thunder Bay.

The weekend was rooted in a spirit of reflection and prayer. After a short session of informal discussion with Ms McGlynn on Friday evening, participants joined in a time of contemplative song and prayer called *Be Still and Know*, part of the "Holden Prayer Around the Cross" resource published by Augsburg Fortress.

Attendees reconvened on Saturday morning for a session highlighting that "our stories matter, and it matters how we tell them." A review of CLAY's emphasis on the power of story, the importance of each of our stories, and their valued place within the tapestry of God's story in Christ led into a "Faith Mapping" exercise. The activity allowed each person to draw images, sketch pictures, or scribe words that expressed some of the key faith-shaping moments of their

life.

After participants had opportunity to present their maps to the group, Ms. McGlynn described how this exercise might be used effectively in various settings, particularly those involving youth. Organiser of the event, Algoma Deanery's Associate for Congregational Vitality, Susan Montague Koyle, described the exercise as "a very enlightening and emotional experience." She noted the potential this exercise has to tap into feelings and insights we might never have been able to recognise or articulate before.

In the afternoon, attention turned to trends in youth ministry today. Noting how society tends to substitute anything for relationship, Sheilagh McGlynn maintained that "Christianity is the practice of relationship," adding that "Churches should be experts in relationships." Working with young people, she said, is building these relationships so they can catch the lifestyle that is life in Christ.

It became abundantly clear over the course of the presentation about trends that transformation is essential not only in the lives of young people, but in all of us. Ms. McGlynn described the difference between congregations that operate out of anxiety and those that operate primarily out of confident love, particularly when it comes to youth. She noted the need to over-

come the typical anxiety that characterizes relationships with youth and youth ministry.

"Youth Ministry needs to be done in community," she said. "It needs to respond to your context and be responsive to the needs of people. Youth Ministry," she concluded, "is on the cutting edge of the church because it allows for innovation, creativity, and spiritual growth."

The final focus of the afternoon turned attention outward by focusing on "Welcome Home," the current Anglican and Lutheran National Youth Project focused around issues of homelessness and affordable housing.

The initiative, launched at CLAY, runs from 2018 to 2020, and aims to inspire youth to launch or take part in ventures in their local communities. A lively and creative brainstorming session led to a commitment to gather again to shape and begin acting upon some of the ideas generated.

On Sunday morning, Ms. McGlynn worshiped with the people of St. James' Church, Goulais River, making a brief presentation to the congregation at the close of the Liturgy, and fielding questions in conversations at the luncheon in Stadnyk Hall following the service.



**IMPORTANT GATHERING:** The Ontario House of Bishops met in Ottawa from Friday, October 9 to Monday, October 12, 2018. At this gathering Archbishop Anne Germond was elected Metropolitan of the Ecclesiastical Province on Ontario.



# A story of a painting through a child’s eyes

By Drew Boa

When Tally stepped through the front door, she gasped with excitement. It was time to explore her family’s new house. She dropped her suitcase and sprinted into the maze of empty rooms and hallways. Move-in day was always fun; there were no lamps to knock over or breakables to bump into yet. Tally laughed as her socks slid along the hardwood floors. Upstairs and downstairs she ran, until she felt thoroughly exhausted and delightfully lost. “This house is much bigger than our old one,” she thought. “If I just keep going, eventually I’ll find my way back to the front door.”

Immediately, Tally heard her name being called. She hollered a reply: “Mom? Dad?” The call came again, “Tally.” But it wasn’t muffled or distant, like a yell from downstairs. This voice sounded clear and close.

Tally had just rounded a corner into a larger open area. It was completely bare, except for a blue painting hanging from the wall. “How odd,” she thought, “Whoever used to live here must have left it behind.” She walked closer, and froze with fright. The painting was moving.

The dark blue background swirled like a stormy sea. The five figures who filled the frame stayed still, silent as waves splashed softly around them. Yet the situation seemed unstable and full of tension. Tally felt as if she had walked into the middle of an intense conversation.

The man on the left had his arms around a young child. Tally recognised him from Sunday school; it was Jesus! She had heard many stories about Jesus, but never thought of him as more than a nice man who lived a long time ago. He seemed more serious than she would have guessed, perhaps due to the presence of the other people in the painting. Jesus looked at her and spoke: “Tally.” It was the same voice as before. “Who do you say that I am?”

Immediately, the stern man on the right erupted in anger: “Don’t listen to his lies! This man is nothing but trouble. He brings demons into our community, he violates our values, and now he’s corrupting others to do the same. He has no respect for God’s law and he’s dangerous. How can we trust a man who surrounds himself with drug dealers, porn stars, and IRS agents? Look, I’m warning you: stay away from him, or you’ll end up just like the rest of them.”

Immediately, the pensive man beside him interjected: “You haven’t given him a fair chance.

Didn’t you hear his answer to my question? “Love the Lord your God with all your heart, mind, and strength, and love your neighbor as yourself.” That’s what our law was designed for. He’s not destroying our way of life; he’s restoring it back to the way it was supposed to be. In the midst of all our teach-

ing and preaching, we’ve missed the point. But you Pharisees can’t handle him. You’re too intimidated by his power and popularity.”

Immediately, the Pharisee sneered, “And what about you, Scribe? Since when have you decided to defend the criminal?” The Scribe furrowed his brow and hesitated. He locked eyes with Jesus, but gave no answer. Delighted by his silence, the Pharisee provoked him all the more. “You know what happens if you side with him. So tell us, are you one of his followers, too?”

Immediately, the woman replied: “I am. He saved my life. My bleeding was so bad that even the best doctors in the country couldn’t cure me. I gave them everything I had, and they left me broke. Even worse, I was unclean. I couldn’t worship at the temple, I couldn’t work, and I couldn’t touch anyone, not even my family. But I heard Jesus could heal people, so I tried to touch him. I thought I would make him unclean, but he made me clean! First he took away my sickness. Then he took away my shame. He called me daughter! So yes, I’m his follower. But that’s not all: according to what he said, I am his child.”

“His child?” Tally thought. “How could an older woman be the child of a younger man? That doesn’t make any sense.” Maybe Jesus had somehow adopted the woman. Still, it seemed like he already had a child to take care of: the little girl in his arms. Tally noticed the same adoring expression in the gaze of the girl and the woman: trust, love, and total dependence.

Immediately, Jesus turned to the Pharisee. “Let the children come to me,” he said, “and don’t get in the way, because I’m giving my kingdom to them. In fact, the only way into my kingdom is to receive me like a child. I’m not a cruel master looking for more slaves. I’m a shepherd for the lost. I’m a doctor for the sick. And I’m not here to be served. I’m here to save.” Then he turned toward Tally again. “But you, who do you say that I am?”

Tally felt frozen as all eyes focused on her. There was complete silence apart from lightly lapping water in the background of the painting. Leaning in to get a closer look, Tally noticed the dark abyss below the frowning Pharisee and the dead branches above his head. She saw the Scribe’s unsettled expression and the spiritual battle within his soul. Would he stay tethered to the tree, or abandon his anxiety and ambition to join Jesus and the others?

Tally wondered at the woman. Shimmering shafts of light radiated from the place where her fingers had touched the cloak, bringing life back into her body. The woman smiled, obviously overjoyed by Jesus. By becoming like a child, she had become his child.

The light on the woman’s fingers led Tally toward a greater

See Jesus – p.8



“BUT WHO DO YOU SAY THAT I AM”: The painting pictured above the creative undertaking of Yvonne Boa. In the fall of 2016, Ms. Boa audited a course on the Gospel of Mark and expressed what she learned in this work. In the painting is found Jesus, the scribe, the pharisee, the woman healed of her hemorrhaging and the child filled with joy and trusting love.

## Expressing the learning process through creativity

By Yvonne Veenendaal Boa

*Editor’s note: In the following Yvonne Boa writes of her painting which expresses what she learned from a course she took on the Gospel of Mark in the Fall of 2016.*

In Fall 2016, I audited “The Book of Mark” with Dr. Jon Huntzinger at The King’s University. This painting expresses what I learned.

### The Backdrop

The Book of Mark opens with God breaking 400 years of silence by sending John the Baptist, who prepares the way for the Lord by stirring people to repent and be baptized. The background of the painting represents the waters of repentance.

As your eyes move around the canvas, you detect a dialogue between Jesus and each character.

### Jesus

Notice the brightest corner of the painting above Jesus’ head, and the dove-like form descending on him. This represents Jesus’ baptism by John: the Father’s anointing Jesus with the Holy Spirit, declaring love and pleasure in His Son. Jesus then proclaims, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.” (Mark 1:15) God’s Son has come to earth, to humanity, to restore a relationship of covenantal love which His people had abandoned.

### The Scribe

Follow the gaze of Jesus as he locks eyes with a pensive scribe. What is the scribe observing? He has seen Jesus reproving the Sadducees and asks him a question:

“Which of the commandments is the most important of all?” Jesus answers, “Hear O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. And the second is this: You shall love your neighbor as yourself.” (Mark 12:29-31) The scribe recognizes truth in Jesus’ focus on love rather than rituals. Jesus tells him, “You are not far from the kingdom of God.” The scribe is challenged to reconsider his relationship with God and the people he leads.

### The Pharisee

Farthest from Jesus, find the Pharisee. What does he see Jesus doing? Breaking the Sabbath, casting out demons, forgiving sins, blaspheming and claiming to be the Son of God. Jesus is his enemy; after all, the Pharisee believes he is doing the true service of God. Never mind that he violates the Sabbath himself as he makes his plan to destroy Jesus. This reveals the condition of his heart, symbolized by the dead tree with dead roots, the only black paint used on the painting. When at last he captures Jesus, he asks him, “Are you the Christ, the Son of the Blessed?” Jesus’s final reply to him is: “I am, and you will see the Son of Man seated at the right hand of Power, and coming on the clouds of heaven.” (Mark 14: 61b-62)

### The Woman

Look into the eyes of the woman touching Jesus. What is she looking for? She has heard of his heal-

ing power and determines to touch even just his robe. When she does, her bleeding immediately dries up and Jesus feels power leave him. The high contrast in her hand highlights her transformation from unclean to clean; from death to life. As she backs away, believing she has made him unclean, Jesus calls out, “Who touched me?” He knew she was healed, but he knew she still needed to know the Father’s love and forgiveness for her. So when she reveals herself and confesses, He says to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.” (Mark 5:34) In this one blessing, she receives adoption, salvation, redemption and eternal life!

### The Child

Consider the child, wrapped in the arms of Jesus. What is the child responding to? Looking into the face and heart of Jesus, the child sees a loving and caring God. Approaching God as a child, with unleashed joy and trusting love, allows us to enter into the depth and intimacy of a divine relationship with God. “Let the children come to me; do not hinder them, for to such belongs the kingdom of God.” (Mark 10:14)

The joy in the eyes of the child leads us to once again look at the face of Jesus. His open mouth seems to be forming a question. You can almost hear him asking, “But who do you say I am?” (Mark 8:29)

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# Jesus said, “Little girl, it’s time to get up”

*Continued from p. 7*  
brightness breaking in through the top-left corner of the painting, accompanied by a dove-like shape resting above Jesus’ head. Then a new voice thundered: “This is my beloved Son, in whom I am well-pleased.” Jesus kept looking at Tally, eager and expectant, still waiting for an answer to his question. “Well, you’re not the person I thought you were,” she said, almost without thinking. “You are who you say you are. You’re the savior.” At that moment, something changed in the painting. Tally noticed that the little girl in Jesus’ arms seemed different than before. Immediately, Tally realized the little girl’s face was her own. Somehow, the painting had incorporated her into the story and placed her squarely in the strong

embrace of Jesus. At first, this man had asked her who he was; now he was showing her who she was: his beloved daughter, in whom he was well-pleased. A thought occurred to her: “If Jesus is who he says he is, then I must be who he says I am.” Immediately, she heard a voice calling up to her from downstairs, muffled and distant: “Tally!” She knew it was her mother. Tally looked at Jesus one last time. “Talitha kum,” he said, “Little girl, it’s time to get up.” Tally turned and ran down the hall in the direction of her mother’s voice, skipping and sliding on the hardwood floors. Mark 8:29 “And he asked them, ‘But who do you say that I am?’ Peter answered him, ‘You are the Christ’.”



**A FAITH FILLED Event:** On Sunday, October 21, 2018, Matthew LaCroix spoke to the congregation, answering questions about his experience at the Canadian Lutheran Anglican Youth (CLAY) gathering held in Thunder Bay this past summer. Mr. LaCroix is pictured with Ms. Glad Bryce.



**PREPARING FOR WORSHIP:** Archbishop Anne Germond is pictured with Rt. Rev. Mary Irwin-Gibson, Bishop of Montreal. They spent the morning of Sunday, October 28, 2018 at Christ Church Cherry Valley during the biannual House of Bishops meeting in Charlottetown.

## Members of Trinity-All Saints’, Bala learn about CLAY

**By Glad Bryce**  
During the sermon time of the Sunday morning service of October 21, the congregation of Trinity-All Saints’, Bala was treated to hearing about Matthew Lecroix’s experience of attending the CLAY conference in the summer in Thunder Bay. It was a question and answer format with Glad Bryce asking the questions and Matthew responding. The congregation learned that CLAY stood for Canadian Lutheran and Anglican Youth and that there were more Lutherans in attendance than Anglicans. The theme of the Conference took the form of “Threads.” This theme webbed its way throughout the activities, work sessions, speaker lectures, and story time group discussions. Members of the congregation were encouraged to ask their questions and during this time Mr. Lacroix responded with truth and honesty about his learnings during the conference. It was evident that the adult leaders, who became pastors, who shared their faith journeys brought new understanding of God’s power

in shaping lives. With one pastor sharing his recovery from drug abuse, another Indigenous person whose grandparent attended a residential school, another with a lesbian struggle and one with a disability, were sobering and moving examples of how God worked in their lives. This depth of understanding was then shared in smaller work groups. Matthew Lacroix was also asked about the Blanket exercise and all of those present were treated to a verbal description of how it was used to help the entire camp understand our present treatment of Indigenous people. When asked what was the best part of the camp, he replied without hesitation it was ‘the people’, definitely ‘the people’. He said how rare it was for him to be in the company of so many people his age whose belief system was similar to his and that everyone could talk about God in such a free and open way. When asked if he would attend another similar event Mr. Lacroix replied “yes, without question”, most definitely Yes.



**BUILDING ECUMENICAL RELATIONSHIPS:** Rev. Brad Mittleholtz and members of Zion Lutheran Church Sault Ste. Marie, joined with Rev. Rosalie Goos, pictured on left, Lay Incumbent Susan Montague Koyle, and the Parish of St. Joseph and St. George at Holy Trinity, Jocelyn, on Sunday, October 21. Zion makes an excursion each fall to build ecumenical relations and emphasize stewardship of Creation. This year's occasion proved to be an uplifting time of worship, eating, and conversation.

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