



PROVIDING WHOLESOME MEALS: On Wednesday, December 6, 2017, Rev. Dr. GailMarie Henderson, pictured on the right, presented a cheque in the amount of \$1113.00 and a number of crock pots to Susan Nairn, a volunteer at the West Muskoka Food Bank. The funds will help support the food bank in preparing wholesome freezer meals for food bank clients to take home and place in a crock pot for a warm and healthy meal.

Parish of Muskoka Lakes supports local food bank

By Corbett Smith

In the early days of 2017, some of the parishioners of the Parish of Muskoka Lakes heard of a group of local individuals that connect with the West Muskoka Food Bank and prepare wholesome freezer meals in a certified kitchen for the food bank clients. These meals are prepared from scratch using fresh vegetables and meats, packaged and then frozen. The meals are then taken home by the food bank

clients, added to a crock pot and a few hours later, they enjoy a hardy meal.

So the parishioners thought this would be a good cause to pay forward and they did! Every Thursday evening throughout July and August at St. Mark's, Milford Bay, a parish BBQ was held for all in the communities to come and enjoy some great food and fellowship. When weather was good, a circle of lawn chairs was set up outside

for all to meet, greet and chat. Ever notice how food just tastes that little bit better in the great outdoors! When the sun wasn't shining, everyone would move into Elsie's Place, the former rectory, to carry on with the great food and fellowship.

In 2017, St. James, Port Carling held two concerts in support of the Crock Pot Campaign. The first, held on Sunday, July 4, 2017, featured the Olde Tyme Gospel Band

from Bracebridge. This band has played yearly at St. James for some time now and has always supplied an evening of toe tappin' gospel tunes with a few good laughs thrown in there too!

On Sunday, November 26, 2017, St. James hosted a second Festive Christmas concert titled "Harmony of Hope", with all the proceeds once again being forwarded to the Crock Pot Campaign. This concert

See Concert – p. 2

Information and stories to be gathered

By the Rev. Beth Hewson

The Lean-to in the Woods.....

When Jim first came to the church asking for a grocery gift

card, he was living in the woods in his make shift lean-to. He described his situation in practical and poignant terms.

"I'm hoping to get a home tomorrow as I got my paper work and stuff. I am so desperate. I just need to find something to eat. In my lean-to I have a mini solar panel box and a heater. When I

get there I put the heater on and take a 20 minute walk and when I return it is warm. It is 'living in style homelessly'. I keep praying every night that everything works out. I have too much pride to walk around and try to bum off people. I'd rather be productive and play music for it, or shovel snow or anything. I am just really hungry.

It's not the hunger too much that is hard: it's more the loneliness."

Jim's paperwork finally cleared. He now has a roof over his head and he is no longer one of the "35,000 Canadians finding themselves homeless on any given night." www.anglican.ca/news/national-housing-day-2017

In early fall 2017, the Bishop

asked the Diocesan Social Justice and Action Committee to collect information on how Anglicans are addressing the challenges of homelessness and to gather stories of people who have been or still are homeless. The stories give pause to think and to pray. There is no age discrimination for

See Homelessness – p. 6

Inside Algoma



St. Luke's Cathedral Players present 150 gala

On Saturday, October 21, 2017, the St. Luke's Cathedral Players, Sault Ste. Marie presented a multi-faceted performance in celebration of Canada's 150th.

See p. 5



Lake of Bays Parish prepares Christmas hampers

A partnership between Lake of Bays Parish and a local radio station resulted in 18 households receiving a food hamper this past Christmas.

See p. 7

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Thursday, February 1.**

Send items to:

Mail or courier:

P.O. Box 221

1148 Hwy 141

Rosseau P0C 1J0

E-mail:

anglican@muskoka.com

Homeless....no more

One degree of separation

By the Rev. Dr. Jay Koyle
Diocesan Congregational
Development Officer

People who claim the *Greeting of Peace* disturbs their worship worry me. They above all need their worship disrupted. I am equally concerned by folks who treat *the Peace* like a foreshadowing of the coffee hour, running around to chitchat with their favourite friends as if it is liturgical intermission.

Those at both of these extremes miss the deep significance of this simple, but profound ritual action.

It is no accident that *the Peace* serves as both the seal of our intercessions and the gateway to sharing at the Table. The gesture puts flesh on the intimate connections implicit in our prayers for the world and our breaking of the one bread.

There is a play called *Six Degrees of Separation*, by John Guare. The playwright's title phrase describes the phenomenon of a shrinking world where any random two people can discover a link through a chain of six acquaintances. For example, you may have never met Boris in Moscow. But you know George, who knows Sharon, who knows Alex, who knows Bjorn, who knows Olga, who knows Boris.

It is a hauntingly compelling concept, the idea that no more than six "links" are needed to connect you to anyone else on the planet.

But did you know the Liturgy presumes a more fascinating notion? It is the perception Jesus reveals in the Gospels. We could call it "*One Degree of Separation*," the understanding that every Christian is linked to anyone else on Earth by no more than one other person.

You know and love Jesus, and Jesus knows and loves the rambunctious boy, the woman struggling to raise her family on a part-time income, the lonely man dying in a hospital bed, the girl rendered an orphan thanks to war.

The Greeting of Peace marks this connection. Indeed, it is a reminder of something even more profound!

Preacher Fred Craddock used to speak of his stint with a Vacation

Bible School class years ago. The theme that summer was rooted in nature, the beauty of creation. So Craddock sent the children out to the fields and forest. "Find something that reminds you of God," he told them. "Then bring it back for show and tell."

One brought back a rock. "God is strong," she explained. Another displayed a flower because, after all, God is beautiful. One picked a handful of berries. "God feeds and cares for us," she said.

All made their presentations until one remained, the class troublemaker. He was standing off



in the corner, holding the hand of his three-year old sister. Craddock figured the boy was having to baby-sit. "Come on over," he said. "Do you have anything?"

"Yes," came the response, with uncharacteristic shyness.

"Well," Craddock pressed, "what did you bring?"

The boy answered, "My sister." Craddock admits he had forgotten the truth that boy perceived. Sometimes I do too. How about you?

I am glad Anglicans know how to revere their Prayer Books, whatever the vintage, their Bible, and the consecrated bread and wine upon the Table. But do you realise that sitting right next to you, there in the pew, is the image of God, the face of Jesus Christ?

We are created in God's image, and in Christ Jesus we are re-created in God's image.

Next time you reach out a hand and say "peace" to your neighbour across the aisle, do so with warmth and honour; reverence the presence of Christ. Before long you may see his face wherever you go!



NEW CONFIRMANDS: On Sunday, November 12, 2017, Bishop Anne Germond gathered with members of Christ Church, Sault Ste. Marie for a service of Confirmation. Pictured, from left, front row, are Liam Reed, Raymond Naccarato, Cheyanna Coutts, Grace McCormack and Charlotte Misner. In the back row are pictured, Wendy Bonenfant, Bishop Germond and Rev. Richard Reed.



A TIME OF PRAYER, LEARNING AND REFLECTION: On Saturday, December 2, 2017 at St. Mark's, Rosslyn, Lay Readers from Thunder Bay-North Shore came together for an Advent reflection and to share experiences and insights. Pictured in the back row, from left are Janet Baillie, Don Stewart, Will Wilson and Ann Camber. In the front row, from left are Artie Stephenson, Irene Wyrozub, Patricia Mark, Deb Everest, Gail Briggs, and Jodi Graham. The day concluded with a service of Holy Eucharist.

Concert raised funds and entertained

Continued from Front
was made up of a variety of performers, all donating their time in support of this worthwhile cause.

The concert started with the barbershop quartet Two Four Time from Huntsville, followed by vocalist and key board player Frank Berg, also from Huntsville. After the intermission was the Ardeleana Chamber Music Group from Parry Sound. This group was followed by the choir of the Church of the Redeemer, Rosseau. The grand finale had all in attendance singing Christmas carols, backed up by the

vocals of the Redeemer choir and the musicians from the chamber music group.

On Wednesday, December 6, 2017, Rev. Dr. GailMarie Henderson, incumbent of the Parish of Muskoka Lakes, presented a cheque in the amount of \$1,113.00 and crock pots to West Muskoka Food Bank volunteer Susan Nairn. In the words of a parishioner "somewhere at sometime in the near future, a nourishing meal will be placed on the table of hungry people, all because each of you believed we could do it."

The deadline for the March edition of the
Algoma Anglican is Thursday, February 1, 2018

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 Rt. Rev. Anne Germond, Bishop
Peter Simmons, Editor

Letter from the Bishop

Important decisions to be made

Happy New Year Algoma!

I want to begin by thanking you for the cards, e-mails and messages of goodwill that the Synod Office staff and I received from you during Advent and over Christmastime. We enjoyed reading them and set them up on the filing cabinets where they brought colour to the office in more ways than one.

Thank you also for the tremendous response to my appeal for congregations to hold fundraising events for CLAY. We hope to send as many youth as possible to the CLAY Conference which will be held in Thunder Bay this August. I have been most touched by the generosity of some of our smallest congregations who have pledged as much as \$1000 for this cause as well the notes accompanying your donations saying how pleased you were to have this opportunity to support the diocesan youth. As of January 3rd we have received donations of \$10,760.00 for CLAY. Thank you so much! With the funds we have set aside from the Diocesan budget we should be able to send 30-40 youth to this exciting gathering.

We will be sending in the names of interested youth to the CLAY organizers very soon and hope that you are encouraging the young people in your congregation to attend. Youth ages 14 – 19 may go as participants. We are also in need of leaders in training who are in the 20-24 age range and adult group leaders over 25 years of age. Youth will be divided into 'home teams' with 8 youth in each team. Home teams have one leader in training and one primary leader so they will be well cared for while they are away from home. The CLAY dates are August 15th – 19th 2018.

By the time this copy of the *Algoma Anglican* arrives in your mailbox in late January, I will be getting ready to fly to Canterbury to attend the Conference for Bishops in the Early Years of Episcopal Ministry, also known as 'Baby Bishop School'. It is going to be an intense ten days of prayer, study and worship with other bishops in the Anglican Communion who are also new to this role. Our pre-conference 'homework' is to send photos of ourselves in our ministries across the diocese. I have many great photos to share and I am already imagining the rich variety of episcopal ministry across the Communion which I will see firsthand in Canterbury. We've also been asked to bring a gift to Canterbury representing our ministry, which will be exchanged with another bishop at the end of the conference. I've decided to take a pair of moccasins remembering my motto for 2017 to be a messenger of good news. The final day of the conference is February 11th, the first anniversary of my consecration. What a great place to celebrate it. Know that you will be in my heart and in my prayers while I am away, giving thanks for our lives together in Christ.

Heading to Canterbury has me thinking about the richness and variety of ministries in the church and how God calls forth gifted leaders for a particular ministry.

Paul writes this: "The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers to equip the saints for the work of ministry, for the building up of the body of Christ until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the

measure of the full stature of Christ." (Eph. 4:11-13)

Across the diocese congregations are preparing for Annual Vestry Meetings and the election or appointment of church wardens and other office holders. Like the ministries Paul names, these are in place so that the kingdom of God here on earth may grow and flourish. The church of today looks different from how it looked even 20 or 30 years ago and needs mature, faithful Christians as their leaders. Individuals whose lives are rooted in prayer and who want to share in the 'Gathering work of Christ that that His newness of life overflows into our hearts, homes, churches and community.'" (Algoma's Mission Statement)

I would like you to take some time before your annual meeting to discuss the qualities that you as a congregation consider to be important in a church warden. Ask yourselves why you chose those particular qualities. Think and pray about members of your congregation who have those qualities and whether this is the right time to invite them to let their name stand for election as a warden. Promise to support them in their new role if they are elected, and encourage them to attend any Diocesan or Deanery training days. Pray for your leaders every day.

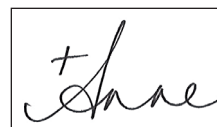
If you are considering letting your name stand for election know that being a warden comes with great responsibilities, but also great opportunities to learn more about the inner workings of a church. Like the first apostles and almost every one else who undertakes a new role in the church, you don't have to know everything about being a warden, and with the guidance and support from clergy and others you will grow into the role and in time become an effective leader. Prayerfully consider the gifts of ministry you have been given and whether this is the time for you to offer yourself for this role. Consult with those who have held the position of warden to find out about duties, responsibilities and expectations.

Clergy and congregations responding to an informal questionnaire in some Episcopal churches, Consortium of Endowed Episcopal Parishes in 2009, named the following traits as being important to them in their church wardens. I'm certain you can add other qualities of your own.

A church warden is someone who: Loves God; Is a recognized leader in the parish; Supports the parish vision for ministry; Collaborates in decision making; Has been caught at prayer; Is a regular church attendee; Generous in every way; Good sense of humour; Likes having fun; Honest; Accountable; Takes initiative; Committed to working in partnership with other leaders; A 'non anxious' presence; An exemplary Christian; Well organised; Available to rector and parishioners.

May our wardens also be God's chosen ones, who are holy and beloved, clothed with compassion, kindness, humility, meekness, and patience. Above all...may they be clothed with love, which binds everything together in perfect harmony. (Paraphrase of Colossians 3: 12, 14 – Bishop's motto for 2018)

I look forward to receiving the parish returns with details of your elected parish officials. You remain in my prayers as you prepare for these important meetings.



Anne Germond
Bishop of Algoma

Algoma Anglican E-mail Address

To reach the Algoma Anglican by E-mail,
send your material to us at: anglican@muskoka.com

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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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Send articles for publication to:
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Phone (705) 732-4608 Fax (705) 732-4608
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Synod Address
P.O. Box 1168, Sault Ste. Marie, Ontario P6A 5N7

How marriage got redefined...almost



By the Rev. Richard White

They didn't keep minutes or record the heretical opinions of its members, but for the "Little Germany" group, the White Horse Tavern in Cambridge was their watering hole. It was the mid 16th century. England's future Protestant leaders were college students. Men like William Tyndale, Miles Coverdale, Nicholas Ridley, Hugh Latimer, Thomas Bilney and the future archbishop of Canterbury, Thomas Cranmer.

They argued, they drank, they debated Church doctrine. Decades later some of them would write our first *Prayer Book*, create new liturgies, change the number of sacraments from seven to two, and define a uniquely Anglican understanding of Holy Matrimony. Above all, the "Little Germany" group got their name from perusing the writings of German reformer, Martin Luther, their contemporary.

And they watched in amazement as Luther ploughed a path that led him from being a faithful son of the Roman Catholic Church to being its leading critic. It began on October 31, 1517 when this fiery, middle-aged theologian in the monk's habit, walked up to the Castle Church in Wittenberg, Germany and tacked a piece of paper to its front door. Known as his 95 Thesis, it listed a string of Church-sanctioned and unbiblical practices that disgusted him; paying to have one's sins absolved, paying to spring people out of Purgatory, and paying an indulgence tax so the pope could rebuild his lavish home.

After that there was no shortage of reading material from Germany. Luther was unstoppable in his critique of the Church. Over three years he churned out over twenty-five tracts critical of the Church. It was his *Babylonian Captivity of the Church* that riveted them. It attacked the Church's doctrine of transubstantiation, and challenged the viability of the sacred list of Seven Sacraments too.

This may have been too much for the more conservative members of "Little Germany," like Thomas Cranmer. The Church had held firm to a belief in the Seven Sacraments for centuries. The Seven were: baptism; confirmation; Holy Communion, penance, extreme unction, ordination and Holy matrimony. The same list Roman Catholics and Anglo-Catholics use today. However Luther insisted that to be a sacrament Christ needed to command us to do it, plus there needed to be a designated sign for that sacrament. Christ had not commanded us to become priests, to marry, or to receive extreme unction so they couldn't possibly qualify as sacraments. Luther was a stickler on Church doctrines having unquestionable biblical support. In his writings he talked about the principle of *sola scriptura*.

Sola scriptura taught that Scripture, not the pope, was the ultimate, and highest authority for settling questions of Christian theology or conduct. *Sola scriptura* showed that salvation came only through faith in Jesus Christ. *Sola scriptura* showed us that sacraments were created by Christ, and only Christ. On that basis Luther insisted that only two of the seven qualified as sacraments, baptism and Holy Communion, and he cited the biblical texts to support that.

Over time the members of the "Little Germany" group latched onto Luther's position and tweaked it. Even after becoming Archbishop of Canterbury in 1533, Thomas



Cranmer continued to struggle. Whatever he truly believed, the instability of Henry VIII made tampering with the list of seven risky, and his list of sacraments seemed to change yearly.

In 1536 a committee, under Henry's guidance, drew up a list of Ten Articles and baptism, penance and Holy Communion were the only sacraments listed. But the next year, 1537, Cranmer and a team of bishops penned *The Institution of a Christian Man* and all seven were listed. The next year, in 1538, Cranmer arranged a meeting of three English and three German Lutheran theologians, drew up a new list of Thirteen Articles of the Anglican Faith which again limited the sacraments to baptism, penance and Holy Communion. The shortened list was short-lived. In 1539, the Six Articles were published which reaffirmed the list of seven sacraments. And obviously with Church tradition saying one thing and Europe's strongest reformer, Martin Luther, saying something else there was great confusion concerning Holy Matrimony. A resolution was coming.

Henry VIII died in 1547. Cranmer's Lutheran friends would have heard his sigh of relief. Young Edward VI

became one of the most Protestant monarchs England ever had and Cranmer pushed forward a breathtaking list of Church reforms that ignited both defiance from the bishops and riots in the streets. Cranmer followed the example of his "Little Germany" days and sought input from old friends, bishops, and Lutheran scholars abroad.

The fruit of their labour was the Forty-Two Articles of Religion, (1552), the predecessor of today's Thirty-Nine Articles (1571). The article on the Sacraments sounded very Lutheran: There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

As for Holy Matrimony, it might not have been "sacrament" any longer, but Cranmer and the English reformers made one thing plain; it was holy and had God's blessing. They did that by adding an introduction to the *Book of Common Prayer* wedding service that hadn't been there before.

The introduction was to be read by the priest. In it, the priest explained that holy matrimony was monogamous and heterosexual, joining together "this man and this woman." It reaffirmed the biblical picture of marriage as beginning in Genesis and said it signified the mystical union between "Christ and his Church" as expressed by Paul in Ephesians 5. It talked about Christ's presence at the wedding feast in Cana the place where his first miracle was performed to show that holy matrimony had Christ's blessing. And it repeated the Catholic teaching that holy matrimony had three purposes: the procreation of children, remedying fornication, and providing "mutual society, help, and comfort" in "prosperity and adversity" for husband and wife.

Only after hearing that God had created holy matrimony and receiving a dose of thoroughly biblical instruction did the liturgy allow the couple to exchange vows, the act and sign that had sealed holy matrimony when it had been a sacrament.

Cranmer and his team of writers had struck a middle way. They followed Luther's reformed position by deleting holy matrimony from the list of sacraments. Yet they skillfully restated the Catholic position on holy matrimony by reaffirming God's blessing on this sacred rite. In one sense holy matrimony had been redefined, in another, it hadn't changed at all. A form of this centuries-old introduction exists in both our *Book of Common Prayer* and the *Book of Alternative Services* wedding services today.

Canada Briefs: February 2018

By Tali Folkins

In Ontario, two Anglican-Lutheran church mergers

Two joint Anglican-Lutheran congregations were formed this fall with the mergers of Anglican and Lutheran churches in Orillia and Guelph, Ont.

The amalgamation of St. David's Anglican Church and Holy Cross Lutheran Church, both in Orillia, was officially confirmed this September with the signing of an agreement by all parties, including the Anglican diocese of Toronto and the Evangelical Lutheran Church in Canada. The two congregations had been worshipping together at St. David's, without a formal agreement between these parties, since 2008. They will continue worshipping in the same building, now known as St. Da-

vid's Anglican Lutheran Church.

One of the key figures behind the merger was St. David's parishioner Bob Donald. It was the wish of Donald, who had been diagnosed with terminal cancer, to see the signed document before he died. On November 13, he was presented both with the agreement and a letter of commendation from diocesan bishop of Toronto Archbishop Colin Johnson and Peter Fenty, area bishop of York-Simcoe, recognizing his service to the church. Donald died one week later, on November 21.

Meanwhile, in Guelph, the first official worship service of All Saints Lutheran Anglican Church—the result of a merger between St. Paul's Evangelical Lutheran Church and the Anglican Church of St. David and St.

Patrick—was held September 24. The two churches had been holding talks on increasing their collaboration since November 2013. In spring 2015, they voted to enter a two-year partnership agreement, by a vote on a permanent merger agreement in April 2017. The two congregations will worship together in the former Lutheran church building.

The full communion agreement between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada allows collaboration in a number of ways, including celebrating the Eucharist together and sharing liturgies and clergy.

The Anglican, Niagara Anglican Anglican geriatrician voices concerns about medically assisted dying

An Anglican authority on aging says he's concerned federal legislation on medically assisted dying will see some people "die against their will."

Speaking at a banquet held by the diocese of Edmonton November 15, Kenneth Rockwood, a professor of geriatric medicine at Dalhousie University and a staff physician at the Queen Elizabeth II Health Sciences Centre in Halifax, said he was concerned the law might lead to bad decisions being made about a patient's life or death, given what he said was a current trend toward "the dominance of the subspecialists." The risk, he said, is that decisions could be made based on a focus by highly specialized medical experts on only one factor in a person's life, to the exclusion of others.

"People are frail as a consequence of multiple interacting medical and social problems," said Rockwood, who also serves on the bishop of Nova Scotia and Prince Edward Island's committee on medically assisted death. "What is happening, and what is a real challenge for healthcare and Canadians, is that people are presenting as ill when it's not clear which problem should be given the most consideration."

"Under the new legislation," he said, "people are likely to die against their will when they present with a problem and are treated by a subspecialist group which makes decisions outside the context of everything else that's wrong with that person...I am certain this is a risk for us."

See Three-way – p. 5



CLEANING UP: On Saturday, October 21, 2017, the St. Luke Players from the cathedral in Sault Ste. Marie presented a gala performance in celebration of Canada's 150th. Pictured are the Broom Dancers who performed the "Harvest Moon" dance. Pictured from left are Olivia Young, Chelsey Tyrrel, Katie Pottekatt, Liam McShane, Olivia Connell and Paige Eklund.

Gala in Sault St. Marie was a great success

By Erin Herden

Editor's note: In the following Erin Herden writes of a gala performed by the St. Luke's Players on Saturday, October 21, 2017 in celebration of Canada's 150th.

TOP TEN THINGS ABOUT THE GALA presented by St. Luke's Players aka St. Luke's Junior, Girls', Boys' Auxiliaries

GUEST ARTISTS

Kathleen Radke, Soprano; Michael Connell, Vocal, Piano, Guitar; Stephen Mallinger, Conductor, Piano

St. Luke's Cathedral Choir

Soprano: Dene Clarke, Karen Nisbet, Helen Pereira, Laura Strum

Alto: Emily Noble, Jennifer Loo, Jane Walker

Tenor: Helen-Mary Carter, David Frech

Bass: Gary Avery, David Gould, Bob Nisbet, Andrew Traficante

Laura Strum, Violin; Bruce Douville, Piano

Story-tellers Ken Hernden, Jennifer Reid, Dean McShane, Penny Tyrrel

Guest Author Michael John DiSanto

Town Crier: Mary Rossiter

Master of Ceremonies The Very Reverend James McShane

PLAYERS

Angelina Barber, Bev Barber, Luna Chornyj, Olivia Connell, Carys Hernden, James McShane, Jasmine Morton, Chelsey Tyrrel, Nevan Young, Olivia Young, Taber Young

PUPPETEERS

Team Leaders: Paige Eklund, Katie Pottekkat; Puppeteers: Olivia Connell, Liam McShane, Catherine Mesich, Dylan Reid, Joseph Reid

CREW

Stage Management: Bev Barber, Cathy Courtney; Script, Production: Erin Hernden; Costumes: Penny Tyrrel

Direction: Bev Barber, Cathy Courtney, Paige Eklund, Erin Hernden, Katie Pottekkat, Penny Tyrrel

TOP TEN

10. The Log Driver's Waltz sung

by the Choir and Kate, accompanied by Stephen.

9. Joe's spontaneous dancing as he gave flowers to his Mom. His Mom's (Jennifer) thoughtful and lilting narration throughout the show.

8. The Mystery Guest, Jasper the Bear, representing Alberta, presenting flowers and curtsying to Queen Victoria.

7. Chelsey as Queen Victoria reading her greeting. Mary Rossiter bringing everyone to attention, as Town Crier, while inviting them to rise for the Queen. Oyez! Oyez! Indeed.

6. The entire Seven Ages of Mutt cast and their stellar performance, favourite Mutt? Can't choose. Dean McShane and Bev, as Father and Mother nattering at each other. Classic! Mother's speech when Father accidentally called her "Woman". Priceless. Ken's moving narration as the Older Farley and his inspiring narration throughout the entire Gala performance. The battle between Mutt 2 (Luna) and Angelina the kitty, a draw. Farley (Carys) bidding a sad, loving farewell to Mutt # 7 (Olivia C); Mutt # 6 (Chelsey) saving Zeke's (Olivia Y) life. And Young Zeke (Taber) negotiating with Mother for five cents so she can buy Puppy Mutt (Angelina).

5. Erin freezing, then trying to fix things back stage during a technical glitch, her daughter (that would be Soprano Kathleen Radke aka Kate), snapping to attention and barking in a whisper "Leave it Mom. Ken, (that would be Kate's brother). Read. Now!"

4. The tunes Laura and Bruce played when Mutt #3 (Taber) was in the tub and when Mutt # 4 (Nevan) brought in a rat. Their music during Anne and Mutt. All their music, warm and uplifting.

3. Those charming broom dancers as Michael sang and played Harvest Moon on the guitar. Liam's tip of his cowboy hat. Those brooms becoming their partners during a beautiful rendition of Red River Valley performed by Stephen, Cathedral Choir and Kate.

2. All the music by featured performers for *It's A Wonderful World* and *Imagine*, thank you Michael; for Mozart, thank you Stephen; and Eternal Father and of course En Roulant with those dancing voyageurs, our two Olivias, thank you Choir; for all your songs including the Princess of the Stars aria; Vera Lynn Medley and Hallelujah, thank you Kate. The poetry and story-telling by Jasmine, Penny, Mr. Dean, Ken, Jennifer and guest Michael John DiSanto reading the poems of George Whalley.

1. The Puppeteer crew: your story telling with recording by James Warner-Smith and live narration by Mr. Dean took us to a different realm. Catherine as Killora and the Chief's daughter; Olivia C. as the Loon, the Crow and the Husky; Joe as The Musher, and the Chief's grandson; Liam as Sam McGee, stretching and making us laugh as he got toasty in his crem-a-torium; and Dylan with too many roles to mention, including the fire in Sam's toasty world. Our talented puppeteering coaches Katie and Paige who, with patience and dedication, directed their small team in moving, humorous and memorable story-telling.

The Anne cast, voices off stage, principal story-teller Penny; Jasmine as Marilla; Mr. Dean as Matthew; the sparkling onstage performances of Carys as Anne, Olivia Y. as Diana and Chelsey as Minnie-May.

This is a very courageous group of children and young people, fourteen in total; the youngest and smallest group we have taken to a large stage. They had a fearless crew: Cathy, Bev, Katie, Paige who directed, choreographed, inspired; made them laugh, brought them treats and movies. This little troupe lifted our spirits and filled our hearts with joy with three stories, two dramas and four dances, bringing history alive. And finally thank heavens for our talented Penny, who turns what we have on hand into yet more costume gems, favourite? A skunk into a husky. Simply put: WE DID IT!

Three-way partnership brings churches together

Continued from p. 4

Rockwood said he was not opposed to medically assisted dying for all patients, however.

"When they've anticipated medical assistance in dying for several years, and you've spoken with them about it several times, and you see that they're at the point when they're asking for it as a statement consistent with the way you've always known them; that they've identified a point of intolerable suffering to which death is actually preferable, then I no longer find that controversial," he said.

The Messenger

In Saint John, N.B., an ecumenical food truck for hungry kids

A three-way partnership between the Anglican and United Churches and the Salvation Army is bringing food and winter clothing to hungry and cold children on the streets of Saint John, N.B.

Since September, the Westside Anglican Mission, which already runs a café for the city's hungry, has been partnering with Saint John's Carleton Kirk United Church and the local Salvation Army to hand out sandwiches from a Salvation Army disaster response truck. Every Wednesday evening, volunteers spend an hour and a half giving sandwiches, home-made cookies and hotdogs to hungry people in some of the city's poorest neighbourhoods. About 90% of the people who come for food are children, says volunteer Jeff Edison.

Many of those who come, says volunteer Judy Mae Gallant, are not dressed for the weather, and she and other volunteers give away winter hats and mittens, and take requests for coats, all donated by the Salvation Army.

The idea for the ecumenical food truck arose last winter, says the Rev. Rob Salloum, pastor of the Westside Anglican Mission, when his wife proposed handing out sandwiches as a way of reaching out to the community. Then, in June, he noticed the Salvation Army truck, and the idea of using it was born.

The weekly food program costs about \$70 per week, which is donated by members of the Westside Anglican Mission and Carleton Kirk United Church. The Salvation Army allows them to use the truck for free.

With almost a third of its children living in poverty, Saint John was recently named as having the highest child-poverty rate among major Canadian cities.

The New Brunswick Anglican

Diocese of Quebec moves toward balanced budget

After years of struggling with high deficits, the diocese of Quebec is looking at a "near-balanced budget" for 2018 as a result of a number of cost-cutting measures, Bishop Bruce Myers says.

This October, the diocese's ex-

ecutive council passed a budget for next year with a projected deficit of \$10,000, Myers said—an expression of the diocese's current resolve to live within its means after years in which deficits could reach as high as \$300,000.

The diocese was able to project such a small deficit by taking a number of measures, including delaying the date of the next diocesan synod from next year to 2019. There will also be less money available to support mission and ministry projects throughout the diocese.

The diocese is also slashing the membership of its synods, partly as a cost-saving measure. At its last meeting, in 2015, the synod voted to reduce the size of future synods by roughly one-half.

"Our financial challenges as a church remain significant, but achieving budgetary equilibrium is an important step in addressing those challenges," Myers said. "Living within our means is a necessary aspect of good stewardship. In doing so we also help enhance our longer-term sustainability, so that we can continue to try and be the church God is calling us to be for years more to come."

The Gazette

The Rev. Donald Grayston remembered for 'playful, wise energy'

The Rev. Donald Grayston, an Anglican priest and educator who died October 23, was remembered at a public funeral service at Christ Church Cathedral, Vancouver, November 15.

Grayston, who taught religious studies at Simon Fraser University from 1989 to 2004, also served for some time as director of the university's Institute for the Humanities. He was also co-founder and first director of the Pacific Jubilee Program, which offers ecumenical and interfaith spiritual formation, until 2011.

Grayston was remembered at the service for, among other things, his compassionate nature and his abundant love for life.

"Don had this generous, playful, wise energy," recollected homilist the Rev. Martin Elfert, rector of Grace Memorial Episcopal Church in Portland, Ore. "And he had a wide smile to match it...a smile that suggested he was drinking in the beauty of the world."

Grayston grew up in Vancouver and was ordained to the priesthood in 1964. He served at a number of British Columbia parishes over the next five decades. He also often attended United Church of Canada services, dividing his time between the two churches in his last few years.

Grayston died of complications related to pulmonary fibrosis, which he had been diagnosed with in 2000.

Topic

Consider yourself one of the family

By the Rev. Canon Bob Elkin

I'm part of a sponsorship group for a family from South Sudan and when they first arrived I was able to sit in with them on the orientation class arranged by the government to familiarise them to Canada and Canadian ways. It touched briefly on Canadian geography, Canadian customs and the people of Canada before getting down to the nuts and bolts of how to catch a bus, how to find a job and how to pay your taxes. Get them while they're new and fresh seems to be the government's motto.

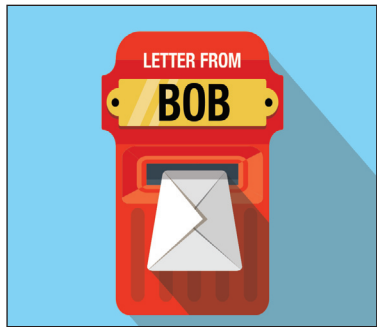
Canadians were described in glowing terms as I would expect of a script written by a publicly elected official but then one small caveat was inserted which dealt with, of all things, pets! "To Canadians their pets are members of their families" extolled the announcer on the voice over to the slide show. "Do not throw stones, kick or shoot any dog you might see on the street." That's good advice! I'd get a little owley if someone threw stones at, kicked or shot my dog and I'll bet the dog wouldn't like it either. He's funny that way.

A few days later we were in the grocery store with the family when we entered an aisle loaded with a huge variety of boxes and bags which all had a picture of a dog on the front. "Canadians eat dogs?" we were asked cautiously. We assured them with a laugh that we didn't. "That's dog food," we told them. "It's food that you buy for your dog to eat." Then the laughter went the other way. The family looked at each other and broke into wide grins. "Canadians buy food for their dogs!" they said to each other and then they cracked up. Things finally settled down, dad wiped his eyes and head-shakingly said his language's equivalent of "I guess we're not in Kansas anymore!" and we moved on to the next aisle. It gave me something to think about.

I guess Canadians are different from much of the world when it comes to our pets. My dog is indeed a member of my family and he's well aware of it too! If I'm eating anything he shows up to demand his share. Although we have no children left at home we drive a huge Dodge Caravan so that the dog will be comfortable in the back. We make up special little food treats which contain his hip medicine which is the only way we've learned to fool him into taking it. With the cat it is even worse.

I have to feed the beast bits of food twenty times a day because if

you feed him only one or two big meals he gobbles it all down and then throws it all back up. I have to nuke his cat food for 8 seconds to heat it up because he doesn't like it cold. I have the weirdest dreams at night of being trapped in mine cave ins and things only to wake up and find I'm having trouble breathing because a seventeen pound cat is sound asleep on my chest. Then I'm careful not to disturb him too much as I crawl out from underneath him and try to catch my breath. If reincarna-



tion turns out to exist I'm coming back as a cat but a Canadian cat. It's like the old tea commercials: "Only in Canada? Pity!"

When we lived in other cultures we found that there were dogs and cats living there too but they had jobs to do and were mainly there to do those jobs. Dogs protected livestock or guarded the property or looked out for the family and they had a place in the community in direct proportion to how they did those jobs. Cats kept down the mice and rats and kept other animals from entering the property and causing trouble. I knew a cat in Pikangikum who could dismantle a Husky in about five seconds and the Huskies knew it too and stayed a long way away from that house.

These animals were pretty self sufficient and aside from odd food scraps they might receive they scrounged almost all of their food for themselves. Most people didn't form strong bonds with their animals because that wasn't what the dog or cat was for. It wasn't a pet, it was a worker, kept around to get results. We aren't chummy with the cows and pigs in our lives for the same reason but it's different with dogs and cats.

That's good news for my guys. My dog couldn't hunt down a pork chop to save his life and our cat could never eat a cold mouse on a foggy morning. They're Canadians and members of the family and I think the world of them as do most of us who have dogs and cats. And that's a good thing for every Canadian, no matter how new, to know.



WITHOUT A HOME: This scene is all too familiar in many communities in Canada, Ontario and the Diocese of Algoma. Research into homelessness has shown the immense need for affordable housing. (Photo: Damkier/Shutterstock).

Homelessness impacts many, regardless of age

Continued from Front

homelessness. People who are homeless or are threatened with the loss of their residence are of all ages, youth through seniors.

Couch surfing and just surviving....

Ben is a high school student who lives sometimes with his blended family. When he is at home, there is lots of hostility. He really feels no love and actual animosity from his step father. Though his relationship with his mother is good, he decided to move out, because "his family does better without me." He works full time at a low paying job, attends school and "couch surfed" until he found a place. When school is on he eats at the local teen lunch program at the nearby church and enjoys the free meal and friendship."

Senior.....Nearly Homeless

In a small rural community, Dorothy, a senior was nearly homeless in the blink of an eye. She was downsizing, sold her home, anticipating moving into her new residence, a condo, that was being built by a large development firm. To her surprise and relief her home sold quickly and the time line for occupancy in the condo looked like it was on track. Then due to unforeseen and unfortunate circumstances, six months after moving out of her home, the condo was not ready. Dorothy has been and continues to live with a parishioner who is a friend. In this rural town the sense of community is strong, people look after each other and homelessness can be hidden.

Across the Diocese, many churches operate soup kitchens and, or food banks. The free meals and food banks help stretch the participants' income allowing

them to pay part of their rent and other bills. A mother who works at a minimum wage job and cares for her disabled adult son quietly said: "My husband and I are the classic example of the 'working poor'. If opportunities like this weekly hot meal were not available, we could not cover all our bills."

In the Committee's preliminary research, it was found St. John the Divine, North Bay and Holy Trinity, Sault Ste. Marie, operate affordable housing units. They have formal agreements with the local housing, mental health and, or disabled social service agencies to screen tenants. Working collaboratively, the agencies and churches provide oversight and necessary services to the tenants.

What became evident from the research was that there was not enough affordable housing. A co-authored joint statement by the Evangelical Lutheran Church in Canada and the Anglican Church of Canada for National Housing Day November 22, 2017, www.anglican.ca/news/national-housing-day-2017, noted that "235,000 Canadians experience periods of homelessness every year" and that "Indigenous people are disproportionately represented among the homeless populations." Thunder Bay has created an Interfaith Social Assistance Reform Coalition to address needs of the marginalised that includes the Indigenous people.

Diocesan churches contribute financially to PWRDF, Habitat for Humanity, support refugee families and in individual cases help cover the rent for those in need. Some churches operate thrift stores that provide low cost good quality clothing and other small housing

supplies.

Advocacy and partnerships are effective, powerful and useful tools to address issues of the marginalised. In the Diocese of Algoma, there are examples of churches partnering with social service agencies, including but not limited to the Elks Club, Rotary, YMCA and ecumenical coalitions to share information and resources. As one strong voice for those in need, the impact is strong and noticeable when advocating for funding for adequate affordable housing and services.

Members of Provincial Council, the representative body of Anglicans, that meets biannually between Provincial Synods, has designated the 4th Sunday of Easter Good Shepherd Sunday, April 22 as Homelessness Sunday across the province. Liturgical resources, prayers, hymns and bulletins will be available for the churches to use and incorporate into their worship and faith study groups.

Bishop Anne Germond sits on a committee focused on homelessness. For those running in the 2018 Provincial election, the Committee will deliver a package on the critical need for affordable housing and services for the many people who are homeless in our province.

There is plenty of good news of how the Diocese of Algoma is addressing homelessness. Over the next number of months take this opportunity to share in the *Algoma Anglican* how your faith group has made a difference with the challenge of homelessness in your community. Share your thoughts, insights and stories as everyone moves forward to create effective solutions for homelessness.

The deadline for the March edition of the *Algoma Anglican* is Thursday, February 1, 2018



COMING TOGETHER TO HELP OTHERS: Lake of Bays Parish Winter Pantry Coordinator Susan Pond, pictured in the red coat, welcomed a number of helpers from Hunter's Bay Radio in Huntsville to town. The radio station donated turkeys and helped to assemble the Christmas hampers for distribution to local families.

Winter Pantry in Baysville provides Christmas hampers

By the Rev. Heather Manual

Lake of Bays Anglican Parish, in cooperation with local churches, businesses, and charities, runs a 'winter pantry' to provide food support to local families during the winter months. Food insecurity is a large problem in Muskoka due to the seasonal nature of employment. The Winter Pantry in St. Ambrose, Baysville is supporting 18 households through the generous donations of our seasonal and

year-round community members.

This year, a local radio station helped with the Christmas hampers by donating the turkeys and helping to assemble the hampers. Our Winter Pantry is complimented with a 'community table' ministry in which our parish gathers with local businesses and charities to host free community dinners in Baysville and Dorset. Our Christmas dinners feature a gift table where adults and kids can choose

free gifts to wrap and put under the tree. This year, both dinners served more than 100 people.

The Winter Pantry and dinners are overseen by a Committee of church and community representatives, chaired by parish Deacon Rev. Margaret Morrison. The main fundraiser is the Baysville Antique Boat and Car Show in August. Everyone is always amazed at the generosity of the people in the community!

Book selection of the month

By the Rev. Dr. G. Henderson

The Christ Of Every Road: A Study in Pentecost
By E. Stanley Jones

Published by McClelland and Stewart, Toronto. 1930.

You can find this text used on abebooks.com for \$9.65, but look around for a better deal.

When I was working on my dissertation, three professors, whom I greatly respect, suggested I read the hefty, three-volume, trilogy of Professor Douglas Hall, from McGill: *Thinking the Faith: Christian Theology in a North American Context*, *Professing the Faith: Christian Theology in a North American Context*, and *Confessing the Faith: Christian Theology in a North American Context*. Read them I did, and the one insight that stood out for me was Hall's call for a more vigorous grasp of the work of the Holy Spirit as we move into an increasingly secular society. Professor Hall's discernment of the church's need resonated strongly with me. Time passed. Professor Hall's insight was put on the back burner until E. Stanley Jones' text: *The Christ of Every Road: A Study in Pentecost* fell off the book shelf at St. Mark's Milford Bay.

I had no idea who E. Stanley Jones was at the time, but I was captivated that the book had been written eighty-seven years before I picked up. I decided to read Jones' Study of Pentecost as though he was teaching Professor Hall all he needed to know about the work of the Holy Spirit. I sure did not find Jones' teaching lacking. I have a habit of reading with a pen in my hand, and marking points I want to keep track of. *A Study of Pentecost* has been underlined from top to bottom, an excellent primer I'd say on the Third Person of the Trinity. In some ways, it is an easy read, a mere 271 pages, organised into twenty-five chapters. But its call to "lose one's life to find it" will challenge Christendom congrega-

tions, and church leadership that are unfamiliar with the uncompromising, personal nature of this ancient biblical way.

E. Stanley Jones was a missionary evangelist and theologian in India, a Methodist, a man nominated for the Nobel Peace Prize for his reconciliation work in Asia, Africa and between Japan and the United States. He was also known for his new approach to mission, efforts to contextualize Christianity for India became known as indigenization. E. Stanley Jones is considered the "Father of Modern Mission." In 1963 he received the Gandhi Peace Award; he considered Gandhi a close friend.

I did not grow up with exposure to the evangelical, nor missionary side of the Anglican church, I suppose my upbringing was best described as broad-church. Over the years, I have run into the evangelical zeal, and found it off putting, but I have quite enjoyed and trusted being in the tutelage of E. Stanley Jones and before him, John Stott, a leader of the worldwide evangelical movement, and missiologist Bishop Leslie Newbigin, all evangelical missionaries and professors.

I know the post Christian culture brings unique challenges to all our congregations and leaders, but it seems to me if we read and gather the wisdom of those missionaries who also faced challenges, and allow their witness of the Spirit's work to encourage us to discern first hand the Holy Spirit's work in our midst, we may find we have some Holy Nudges to follow. God is the same yesterday, today and forever; it is we that must learn anew and so change, and an excellent place to start is with E. Stanley's Jones': *The Christ of Every Road: A Study in Pentecost*.

If you have read a book or article of interest, please send the details to Rev. Peter Simmons at The Algoma Anglican.



READY TO GO: Christmas hampers, assembled by the Winter Pantry of Lake of Bays Parish and Hunter's Bay Radio are ready for delivery to 18 local families to help make Christmas joyful and happy.

Queen Mary: the return to Rome

By the Rev. Peter Simmons

With the death of Edward VI in 1553 Henry's eldest daughter Mary, ascended the throne. Many in England had tired of reformist attitudes and actions. It is said as Mary entered the city of London, she was greeted with shouts of joy, many looking forward to a return to the past, a return to the age of her father.

At 37, much of Mary's life had been filled with sadness and bitterness. In 1536 Parliament had declared her illegitimate. She had lived much of her life cloistered clinging to the memory of her mother, Catherine of Aragon, and deeply devoted to the Church of Rome. Her intentions were to turn the clock back: back to Rome, to the true faith. She was determined to undo all of the reforms of her father and especially those of her brother.

Within months of taking the crown, she had directed Parliament to repeal all of the legislation, relating to the church, to that of the second half of the reign of Henry. While she would assume, she detested the title "Supreme Head of the Church". Reformist bishops were removed and pre-Edwardian bishops restored. Stephen Gardiner, Bishop of Winchester, a conservative by nature, who had spent much time in prison during Edward's reign, became Lord Chancellor. Under his leadership many clergy who had married were removed. Reformers such as Peter Martyr sought refuge on the continent. Many items removed from churches during reform were restored. These included vestments, stone altars and altar cloths. The people of England did not object to Mary's conservatism, however they were displeased with changes she made because of these views.

On January 12, 1554 a marriage

treaty was signed between Mary and Prince Philip of Spain, the son of her cousin Emperor Charles V. This was a fateful decision. Few favoured any relationship with Spain. There was a fear the marriage would drag England into the affairs of Spain and allow for increased Spanish influence

Anglicanism

in England, however Mary was determined and she married Philip on July 25, 1554. Given his firm Roman Catholic convictions, the realm now moved toward reconciliation to Rome.

The primary objections to a return to Rome were financial. Property which had once belonged to the Church, was now in the hands of laity. Would these properties be returned? To help settle this and pave the way for reconciliation, Rome sent Cardinal Reginald Pole to England as Papal Legate. He arrived on November 24, 1554.

At one time Pole had held a place of favour with Henry, but had a falling out over Henry policies. He had written a book examining the unity of the Church, seen by Henry as an insult. In response Henry had Pole's mother and brother executed. Parliament's revival of the heresy laws and the annulment of all church related legislation since 1528 moved England ever closer to Rome. With the passage of legislation protecting the ownership of property once owned by the Church, much of which was now owned by members of Parliament and other laity, the schism with Rome ended on November 30, 1554.

Next? Persecution and death.

More to come.

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



ONE HUNDRED YEARS AND COUNTING: On Saturday, December 2, 2017, a banquet was held in celebration of the 100th anniversary of Holy Trinity, Sault Ste. Marie. Pictured from left are, Rev. Canon Bob Elkin, past incumbent, Ven. Bill Stadnyk, past incumbent, Rev. Claire Miller, present incumbent, Rev. Dr. Jay Koyle, Rev. Canon Earl Burke, Bishop Nigel Shaw, past assistant curate, Rev. Brad Mittleholyz, ecumenical guest from Zion Lutheran, Sault Ste. Marie, and Ven. Hugh Hamilton, past interim incumbent. On Sunday, December 3, 2017, Bishop Anne Germond joined the congregation to celebrate the rededication of the building.



BEHIND THE MASKS: On Saturday, October 21, 2017, the St. Luke Players from the cathedral in Sault Ste. Marie presented a gala performance in celebration of Canada's 150th. Pictured the Loon's Neck Puppeteers with puppets created by Catherine Muirhead for the performance. From left are, Liam McShane, Joseph Reid, Olivia Connell and Dylan Reid.



WELCOME TO CANADA AND BISHOPHURST: Bishop Anne Germond welcomes, the new family to Canada who are being sponsored by people from St. Joseph's Island. They were invited to the New Years Day Levee by Rev. Canon Bob Elkin and his wife Connie. Pictured from left are, Bishop Germond, Nidal who is nine, Ahmed who is six, Shama and Mohamed, Asad who is four, Connie Elkin and Rev. Canon Bob Elkin.



BEGINNING THE NEW YEAR WITH A BANG: Bishop Anne Germond prepares to light the canon at the New Years Levee held at Bishophurst, Sault Ste. Marie on Monday, January 1, 2018. The canon sat on the bow of the bishop's yacht, the "Evangeline". The boat allowed Bishop Sullivan, the second bishop of the diocese, ready access to various settlements along Georgian Bay. The canon would be fired to signal his arrival in the harbour.



BRINGING CHRISTMAS CHEER: Rev. Canon Ed. Swayze, Chaplain, Mission to Seafarers, Port of Thunder Bay, prepares to deliver gifts to those who were aboard a grain ship this past December.