

Passage of motion helps parishes financially

Archdeacon reflects on Jubilee motion passed at Synod

By the Ven. Linda White

I thought it would be a squeaker. I was wrong. And I was glad! The Jubilee Motion passed with a

comfortable margin at this fall's Diocesan Synod in Sault Ste Marie, even though it needed a two-third's majority to pass. The Jubilee Motion allows any parish that has arrears to the Diocese from before January 1, 2009, to pay those arrears down without having to pay the extra apportionment on those funds, as long

as the payment amounts to a minimum of 25% of the amount owed. The motion is in effect for one year from the date of passage, which means it will expire on October 22, 2010. An amendment to the motion was made at Synod that "each parish for which the exemption is made shall provide to the Executive Committee an

explanation for the arrears and the steps that will be taken to prevent future arrears." Clearly the desire of Synod was both to encourage parishes with arrears to make an extra effort to retire those arrears in the next year and to reflect on how to stay healthy in the future.

The reason for this is clear. As congregations know who have

struggled under a load of debt, their ability to do the work of ministry and mission can be seriously hampered by worries about money. Too often their major focus is fund raising, and their major concern fear of closure. With the adoption of a Diocesan Strategic Plan, the hope is that all parishes

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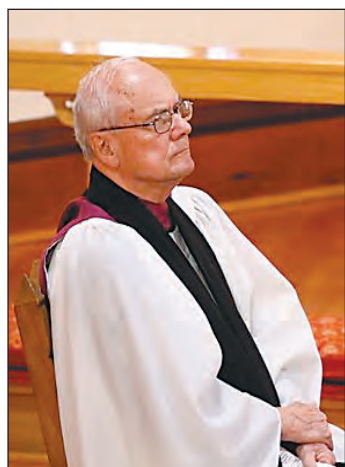
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Inside Algoma



Special Evensong at All Saints', Huntsville

Rev. Canon Dr. George Sutherland officiated at the service held on November 1st.

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Flurry of activities at St. Peter's, Callander

From knitting to lunches to dinners, the people of St. Peter's have been joyfully busy.

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Next deadline

The deadline for the next issue of *The Algoma Anglican* is Friday, January 15.

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Diocesan archives find a new home in Sault Ste. Marie

By Fred Neal

The Archival Records of the Diocese of Algoma and its parishes are now housed at the Arthur E. Wishart Library of Algoma University, Sault Ste. Marie. In one of the interesting, informative plenary sessions at the October 2009 meeting of Diocesan Synod, Wishart Library Director Ken Hernden outlined the process by which the Diocese's archival holdings were transferred from the Archives at Laurentian University, Sudbury, and placed on deposit in the Algoma University facility. The Deposit Agreement had been negotiated between the diocese and the University during March and April of 2009. The packing and moving of 82 boxes of archival records took place in the middle of May.

At the Synod Session, Hernden, assisted by Robin Isard, also from the Wishart Library and Archives, used a power-point presentation to outline the process of doing the inventory and then arranging and cataloguing the diocesan collection according to Canadian Archival Descriptive standards. Photographs of the archival boxes and of representative files were used to illustrate the ease of locating par-

ticular items among the some 1900 identified records. A search may be initiated by internet at <http://archives.algomau.ca> or by visiting the Archives at the Arthur E. Wishart Library.

One of the Archives displays at Synod featured items from the Bishop Frank F. Nock fonds. And in the Diocesan Heritage Center at Bishophurst several artifacts were on display as well as photographs of churches and festivals. Charlotte Haldenby looks after the Heritage Centre.

Retrieving specific information about the functions and activities of the church depends on how we care for our historical records. Fred Neal, the Diocesan Archivist, has the responsibility for locating and retrieving such records. He urges each parish to collect, sort and identify items that deal with the administrative, legal, financial, and historical needs of the church. In particular, minutes of parish annual meetings, annual financial statements, vestry books and registers of baptisms, marriages, burials and confirmations, architectural drawings, parish and Sunday School rolls, information

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PRESERVING HISTORY: Ken Hernden, Director of the Wishart Library located at Algoma University, gives an overview of the process of cataloguing the archival documents recently moved from Sudbury to the library in Sault Ste. Marie. Mr. Hernden also provided the process through which a list of the documents can be researched online.

Early ministry information session held at 44th Synod

By Peter Simmons

A person begins to feel a sense of vocation to ordained ministry. The individual may resist this feeling for many years, or immediately begin the journey toward this privileged life. Discernment of the vocation commences in the home parish, leading, if the call is true, to postulancy in the diocese. Some form of theological education and training follows. Upon completion of studies, the candidate for ordination awaits the call from the bishop.

Ordained to the diaconate, the new cleric begins their ministry. This may take the form of being responsible for a parish, or ministering under the tutelage of an experienced priest. Regardless of the path upon which the new cleric begins to journey, the first few years offer many challenges.

One of the information sessions at the 44th Synod of the Diocese of Algoma was offered especially for clergy in the first four years of ordained ministry. Those in early ministry were given the

opportunity to spend time with Bishop Andrews. During this time attendees were able to express views regarding the usefulness of Early Ministry and Clergy Conferences, and to give voice to individual needs and concerns.

Participants in this information session discussed the need for conferences at the diocesan level, with the suggestion such gatherings may also be useful at the deanery level. This is especially important given the geographic

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St. Francis visits St. Paul's, Thunder Bay

By David Nock

"Roll over Beethoven and tell Tschaikowsky the news" runs an old and treasured rock and roll song (Chuck Berry). At St. Paul's in Thunder Bay even St. Paul himself might have to step aside to St. Francis of Assisi in the month of October as the beloved Italian saint showed up not once but twice!

First it was in the beginning of October for the annual pet blessing inspired by St. Francis. A packed church was ready to roll with both pets, pooches, people, not to mention cats and special donkey and sheep guests from Gammondale. We were all uplifted by the presence of our newly consecrated Bishop Andrews.

We thought it was the Bishop's job to state "Let there be light." Instead the entire church was plunged into darkness just as the service was to begin: a power outage of several hours duration! Just long enough to cancel the entire service normally.

However Bishop Andrews and Rev. Deborah Kraft were not to be deterred by the powers of darkness! Soon candles were provided for one and all: it was akin to the miracle of the loaves and fishes in that enough was provided for every need. Many of the two-footed in the congregation felt that going dark had been a cunning plan by the clergy to enhance the ambience instead of an act of God or, perhaps, the Devil! At any rate, the pet blessing was like no other, and deo volens (God willing) we will not see its like again, no matter how delightful the ambience. And oh yes, there were a few "deposits" down the centre aisle, left by our donkey and sheep visitors to show their appreciation!

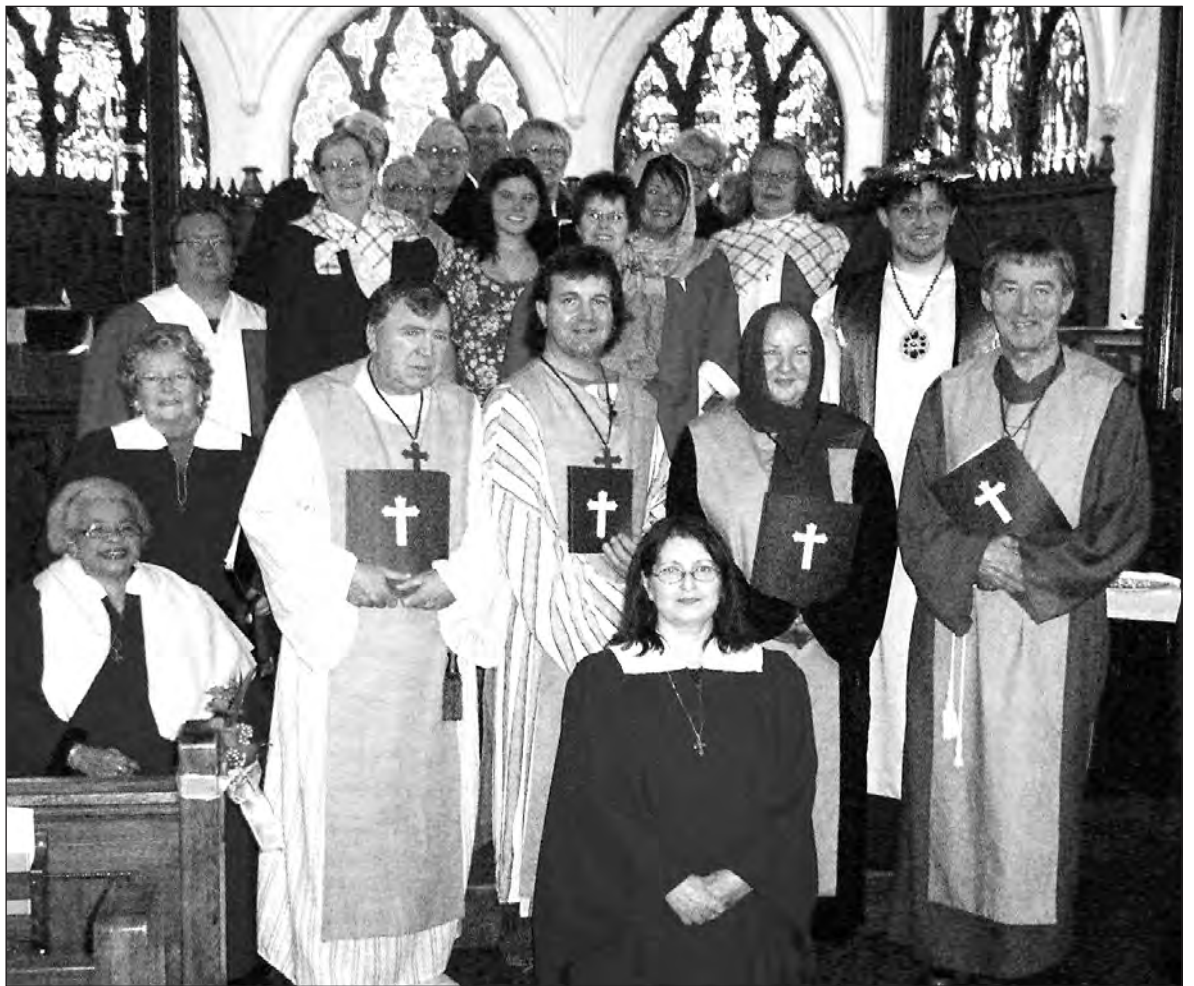
Then St. Francis strode again later in the month with a Chancel drama celebrating the life of the beloved saint. Perhaps everyone knows his story, how he came from a wealthy family in thirteenth-cen-

tury Italy who set great store for their son to advance their wealth and power; how he turned away from all that to a life of complete poverty, service to God and imitation of Jesus by his good works for the poor, deprived and suffering (such as lepers), the animals, beasts, and birds, and to nature itself. His life has been well told in the Franco Zeffirelli movie *Brother Sun, Sister Moon*.

St. Paul's had this wonderful story come alive in both dialogue and song with the characters of St. Francis, his father, his associates Brothers Leo and Bernard and Sister Clare, not to overlook a narrator and members of crowds hurling their invective comments, or later, their admiration.

Don Harris Jr. (known for his involvement in the Fort William Male Choir) played the saint. Daniel Klein, an experienced character actor, played his father Pietro. Jouni Kraft and Murray Angus took on the roles of the religious brothers. Pat Cupp performed the role of Sister Clare. Healey Gardiner was an effective and youthful narrator, and members of St. Paul's Choir acted as members of the crowd. Music Director Jason Scriver provided both music and inspiration. Mary Nock was the producer. Her activities in musical and dramatic productions in both religious and secular settings go back over forty years, inspired by the contributions of her mother in a similar vein, Edith Morrow.

Actually St. Francis has provided so much spiritual nourishment and inspiration in this month of October that all at St. Paul's will be happy to tell everyone the news, re-emphasized by Francis, of God's creation: "and indeed, it was very good." Gen. 1:31 Further parishioners will be telling all of Jesus' personal and demonstrated love for all the members of that creation, whether human or animal.



DRAMATIC PERFORMANCE: Members of the cast and choir join the narrator, Healey Gardiner, and the director for a group photo following the play based on the life of St. Francis presented at St. Paul's, Thunder Bay.



YOUTHFUL CAST MEMBERS: St. Francis, played by Don Harris, is pictured with members of the Sunday school who undertook the role of birds during the recent performance on the life of St. Francis held St. Paul's, Thunder Bay.



HELPING THOSE IN NEED: Members of St. Paul's, Haileybury, prepared 32 Christmas shoe boxes for the annual Samaritan's purse appeal. The boxes were delivered to the First Temiskaming Congregational Church in New Liskeard on November 19, 2009. Pictured above are Bridget Franks who delivered the boxes and Bill Glassford and Betty Gray from First Temiskaming Congregational Church. Each gift box includes a monetary donation to help with transportation costs to a needy Third World country. Photo by Bob Franks.

EDITORIAL

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Letter from the Bishop

The work of the gospel is to the Glory of God

Dear Friends,

John Stott, one of the Anglican Church's most eminent authors and statesmen, once wrote, 'If the gospel is the "good news" it claims to be, and if it has been entrusted to us, we incur guilt if we do not pass it on.' I confess that this is a quotation that haunts me every time discussion in the diocese turns to the matter of whether or not we have too many Anglican churches and the economic advisability of consolidation. A hard question we all have to ask ourselves (and here I include the so-called 'successful' parishes) is how faithful we have been as stewards of the Christian story; a story that sheds the light of truth and love in the midst of human darkness and suffering.

What is at the root of our silence, I wonder? Even the shyest among us will usually have some opinion to contribute to a discussion on the weather, while the more gregarious can positively bore us with details of the latest trip to the dentist. But let the matter of religion be mentioned and conversation dries up like a hose with a kink in it. Why is this? Is it, in part, that we lack an incentive? Incentive, of course, is an important part of most of what we do in life. Employers dangle the promise of bonuses and promotions before their employees, while parents are wont to expand on the lucrative rewards awaiting the child who behaves well or performs exceptionally in school. Perhaps we have never stopped to think about the incentives for



being more open and engaging with people about spiritual matters.

What should impel us as Christians to be active in witness? John Stott explores three important incentives: obedience; love of neighbour; and the glory of God. Obedience comes as a response to a command, and Jesus gave a clear command to his followers at the end of his earthly ministry: 'Go, make disciples' (Mt. 28.19). Our churches can be hives of activity, but how much of our energies actually support the nurturing of discipleship? If we were to live in obedience to our Lord's charge we would be intentional about relating everything we do in our parish to Christ's mission of disciple-making.

But of course there is such a thing as blind obedience; obedience rendered mechanically and without sensitivity. So we have another incentive (also given in the form of a command): 'Love your neighbour as yourself.' Jesus means by this that we should seek to serve our neighbour's highest good. For the most part we do this quite automatically when our neighbour lacks food, clothing or shelter, or when he or she is in distress. But like us, our neighbour has needs which go beyond the physical and psychological. Jesus affirmed that 'one does not live by bread alone' (Mt. 4.4). Human beings have spiritual as well as physical hungers and we can not claim to love our neighbour truly if we fail to introduce our neighbour to 'the true bread from heaven' (Jn. 6.32).

Obedience and compassion are strong incentives, but perhaps the overriding impetus for doing the work of the gospel has to be the glory of God. The season of Epiphany is all about the glory of God. Our readings from the Gospels describe how, in the birth, baptism, the miracles and

preaching of Jesus, the glory of God was being revealed to the world. What ought to lie at the heart of our own worship and witness is the belief that God is truly great and that those who come to know him through Jesus Christ will discover life in its abundance.

Is this a fundamental conviction for you? Indeed, have you ever stopped to consider that the very fact that your parish exists, that you attend church for worship, and that you know anything at all about the Christian faith, is because somebody, somewhere, at some point in history, through blind obedience, through his or her love of a neighbour in need, and through his or her certainty about God's glory, shared the gospel with another person?

We are understandably concerned about 'the state of the Anglican Church' these days. It is a lot harder and more unfashionable to be a Christian today than it was forty years ago. But it is God's way to dispel darkness with light and replace hearts of stone with hearts of flesh. If we would but be willing partners in the ministry of the gospel (motivated by our desire to be obedient, compassionate and honouring of God's glory), I think our perspective on our situation, and our destiny, would be transformed.

With every good wish for a glory-filled Epiphany,

Stephen Andrews
Bishop of Algoma

"Muscular Christianity" in the 19th century

By the Rev. Richard White

What do Harry Potter, the modern Olympics movement, and the Anglican Church have in common? They owe at least part of their inspiration to a 19th century phenomenon: Muscular Christianity. Muscular Christianity can be defined as "a Christian commitment to health and manliness." Some would say its origins can be seen in St. Paul's admonition to the Corinthians and to Timothy, telling them to subject themselves to "strict training," and to "fight the good fight" for Christ. Social historians see its origins in the Anglican Church, and the effects have yet to disappear.

In the 1850s England was obsessed with health and athletics. Two Anglican authors and speakers created a popular picture of Christian manhood that struck a chord with men and boys of all classes. The heroes of their novels were said to exhibit a "muscular" Faith. The authors were the Reverend Charles Kingsley (1819-1875) a Cambridge professor and chaplain to Queen Victoria, and Thomas Hughes (1822-1896), a rugby player and influential educator. Each believed a Christian's duty was to struggle against the flesh, battle evil and right injustices. Each became a leader in the fledgling Christian Socialist movement, a response to the poverty, injustice and illiteracy of Britain's industrial centres.

Kingsley's seminal work was *Westward Ho!* (1855). Set during the era of the 16th century Spanish attack on England, his young hero, a resolute Protestant, fights against the evil Catholic Spanish. His hero was victorious, twinning his impossible physical struggles with the determination to be a good Protestant Anglican. Whether writing fiction, or speaking for the cause, Kingsley's message to men was plain: Godliness is compatible with manliness. He cited Jesus as the ideal role model. In an 1855 letter to England's soldiers, "Brave Words for Brave Soldiers," Kingsley told them to follow Christ who endured hunger, weariness, nakedness, desolation and the pangs of death. He wrote "Jesus Christ is not only the Prince of Peace. He is the Prince of War too. He is the Lord of Hosts, the God of armies; and whosoever fights in a just war... is fighting on Christ's side, and Christ is fighting on his..."

Hughes most famous book was *Tom Brown's Schooldays* (1857). It was set at Rugby School for boys where the sport of rugby was birthed. His hero is Tom Brown who arrives unprepared for what would face him. He fights it out on the rugby field, confronts bullies, defends the underdog and endures an impossible academic curriculum. As he soldiers on, he models honesty and purity, and always says his evening prayers. Tom Brown became the poster-boy for the

Muscular Christian movement, inspiring successive generations of boys to see life as a battle. Hughes insisted that "a man's body is given him to be trained and brought into subjection, and then used for the protection of the weak, the advancement of all righteous causes, and the subduing of the earth which God has given to the children of men."

The impact of the images Kingsley and Hughes painted, left an indelible mark on the Church of England, and Christian institutions across the western world. After 1857 schools began to model their curriculum on the fictional world of Tom Brown. The Anglican Boys' Brigade, the YMCA, the Scouting Movement all claim inspiration from the writings of Kingsley and Hughes. A number of books about private schools duplicated the world of Tom Brown. The Harry Potter books replicate a variation on Hugh's hero. Like Tom Brown, Harry Potter has been thrust into a private school, Hogwarts. Like Tom, Harry is valiant and honest. He too confronts bullies, defends the underdog, fights injustice and of course competes in an athletic competition: an aerial form of rugby.

The ideals of Muscular Christianity are behind the modern Olympic movement as well. Frenchman, Baron Pierre de Coubertin (1863-1937), the force behind the resurrection of the Olympics, was

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Diocese of Algoma Anglican Church Women

DEVOTIONS FOR JANUARY

As we begin a new year, here are a few thoughts on a new year and a new beginning.

In 1908, Minnie Louise Haskins, an American lecturer at the London School of Economics, wrote a piece that became a favourite of Queen Elizabeth, the Queen Mother. She told it to her husband, King George VI, who used it in his Christmas address in 1939, prior to World War II. It reads as follows: "I said to the man who stood at the gate of the year, give me a light that I might tread safely into the unknown." He replied, "Go into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way." So I went forth and finding the hand of God trod gladly into the night. He led me towards the hills and the breaking of day in the lone east. So heart be still! What need our human heart to know if God hath comprehension. For all the dizzy strife of things both high and low, God hideth His intention."

After the King's death, the Queen had it engraved on a plaque at St. George's Chapel, Windsor, where they are both interred. It was also used at her funeral service on Tuesday, April 9, 2002. The door of a new year opens to us a year of new beginning, new goals, opportunities, challenges, privileges and lessons for spiritual growth. The secret of experiencing personal peace and fulfilment this coming year is knowing that God will accompany us throughout it. He will open to us all the resources of Heaven, for all our needs.

God will be with us not only at the beginning but at the end of each day. As we face difficulties, problems and

heartaches we may feel overwhelmed. Often at such times we turn to human resources before we turn to God. He wants us to go to Him first, knowing that He has the answer. God is able to meet every need in His perfect timing. It is just as easy for Him to meet the impossible needs as the simple ones. He who began the year with us, will accompany us day by day to the end of it. "The eyes of the Lord thy God are always upon it (the land and its people) from the beginning of the year, even unto the end of the year." Deut 11:12.

A fellow statesman once asked Nelson Mandela how he managed not to be angry after spending decades in captivity. He confessed that walking from his cell he had almost been consumed by anger, but he knew that if he took the anger with him beyond the gates of his prison, those who had treated him badly would still have a hold on him. "I wanted to be free", he said, "so I let it go. It was an astonishing moment in my life, it changed me."

Each new year we anticipate the future, but ask yourself, as the old one slips away, is there anything, a grudge, an argument, a misunderstanding that you can let go of? Then step into the year ahead as Mr. Mandela stepped out into the sunshine. Free! We allow ourselves to get cluttered up with so many things, half finished tasks, good intentions that never materialize, relationships with others that could be improved. Isn't it good to know that each day we can have a new beginning, particularly when we stand at the beginning of a new year.

Benjamin Franklin once said, "Be at war with your vic-

es, at peace with your neighbours and let every new year find you a better man or woman." At this time of year, we realize more than at any other time in our lives, that we can never go back in time. We can look back and remember, but we cannot retrace a single moment of the year that is past. We need not, however, remain chained to our old memories because we can move ahead focused on God. God's faithful care will extend to every day of the new year. We can count on that promise! God holds the future in His hands, with grace sufficient day by day. Through good or ill, He gently leads, if we but let Him have His way. The "what" of our future is determined by the "who" of eternity.

O, immortal Lord God, who inhabitest eternity and has brought your servants to the beginning of another year, pardon, we humbly beseech thee, our transgressions in the past. Bless us this new year and graciously abide with us all the days of our life, through Jesus Christ our Lord. Amen.

Bibliography

The Friendship Book, by Francis Gay
He is Real, by Millie Stam
Our Daily Bread
The Book of Common Prayer
Minnie Louise Haskins

By Ingrid Koropeski, Diocesan Devotions Secretary

High ideals of a healthy lifestyle

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a fan of the Hughes novels and made a trip to Rugby. He wrote, "The important thing in life is not the triumph but the struggle, the essential thing is not to have conquered but to have fought well," which is classical Muscular Christian philosophy. Eric Liddell, gold medal Olympian in the 1924 Paris Olympics, personified the ideals of Muscular Christianity too when he reportedly said, "When I run I feel God's pleasure." He died in China as a Christian missionary in a Japanese internment camp.

The 19th and early 20th century missionary movement also owes much to the Muscular movement. David Livingstone (1813-1873), medical missionary to Africa, and Wilfred Grenfell (1865-1940), medical missionary to Labrador and northern Newfoundland were followers of the Muscular ideology. They exemplified it by fighting

harsh natural conditions, upholding justice, caring for the weak and neglected.

While largely being a spent force, a form of Muscular Christianity lives on. American professional sports have adopted the link between athleticism and faith through groups such as Athletes in Action. The Roman Catholic Church has adopted its ideals in the athletic programs of its American colleges, such as Notre Dame. The literature of the Christian men's movement draws from it, as do such pro-family groups as Promise Keepers.

At its worst, Muscular Christianity bordered on triumphalism, jingoism, and paternalism. At its best it encouraged men to a healthy vision of Christian manhood, embracing the high ideals of honour, loyalty, and a healthy lifestyle. And the Anglican Church was in on the ground floor.



FAREWELL: The Rev. Patrick McManus, his wife Renee Bouffard-McManus and sons Felix and William recently said goodbye to the people of the parish of Almaguin/Emsdale parish. Rev. McManus is the new incumbent of St. Matthew's, Sault Ste. Marie.

Active autumn at St. Peter's, Callander

By Jill Dennis

After a seemingly short summer, the congregation of St. Peter's, Callander, welcomed the autumn season with a flurry of activities.

The Outreach Committee resumed the monthly Kids' Movie Nights in September, followed by a special Halloween movie night with pumpkin decorating and activities for all. Despite the rainy evening, more than twenty children from the parish and community shared the evening together, enjoying hotdogs and snacks, served up by members of the committee.

The newly established Knitters' Club began weekly sessions in Woodward Hall, welcoming all levels of knitters, from beginners

to those with advanced skills. Rev. Joan Cavanaugh-Clark discussed her initiative in knitting prayer shawls. Other members are working on individual projects from angels to afghans.

Monday mornings begin with Morning Prayer, followed by "Monday Morning Muffins" which offers a time of fellowship and coffee to any parish members and those from the community who may wish to join in morning worship, or just to stop by for a bit of conversation.

St. Peter's ACW resumed their monthly Soup and Sandwich lunches, reaching out into the community to offer their long-anticipated nutritious lunches. This monthly gathering hosts a very

loyal clientele, and is well-regarded throughout the community.

The Outreach Committee, led by the culinary talents of Sharon Oliver and Debbie Pyatt, held a very successful Chinese Menu dinner in October. The response was very positive as Woodward Hall was filled with two seatings!

A very special evening was organized on November 1 for Rev. Dalt Woodward. Father Woodward celebrated his 50 years of ministry in the Parish of Powassan. The present incumbent, Rev. Cavanaugh-Clark, was the celebrant at a service of Holy Eucharist assisted by Father Woodward and Bob Loy, who was commissioned as a Lay Reader by Rev. Woodward 47 years ago.



BUSY OUTREACH COMMITTEE: The culinary talents of chef Sharon Oliver (centre) and Debbie Pyatt were utilized at a Chinese menu dinner held in October at St. Peter's, Callander. This was one of many activities organized by this active group.

Deference Deferred

By the Rev. Bob Elkin

I had a medical recently ("everyone your age should have very regular checkups!") and after she put the rubber gloves back in the freezer where she keeps them my doctor handed me a form titled: *International Prostate Symptom Score*. "They call this an IPSS form" she said. "You might find it interesting." After a moment she added: "I think they accidentally got the first two letter reversed but when I alerted them to this nobody e-mailed me back." I nodded sagely and eyed her attentively until it suddenly dawned on me that she was putting me on. My doctor was joking with me which didn't fit in to my image of "DOCTOR" at all! Doctors don't say stuff like that! Doctors say things like: "It sounds like a distortion of the thromboidal ellipse" or "This won't hurt a bit" or "Nurse, bring me those rubber gloves out of the freezer". They don't joke with you! Except mine does and I love the woman. Another stereotype bites the dust!

It's not the first one. Years ago I took a course at St. Peter's Roman Catholic Seminary in London and was paired up on a project with a woman about my own age named Margaret. She was a friendly, personable lady and it wasn't long before my easy going way with words (ie: "stupid mouth") kicked in and I would greet her each class with: "Margaret you've got to start drinking a better brand of scotch" or "Well if you didn't spend all weekend in sleazy motels we'd do better on this project!" Then one day one of the other students addressed her by her title: Sister Margaret. A nun! I immediately fell apart. You don't talk to nuns about scotch or sleazy motels! I started "Praising the Lord" a lot and took to asking if she wanted to pray over our class project. She finally had enough, pinned me against the wall and threatened to beat the International Prostate Symptom Score out of me if I didn't start acting normal. Nuns are tough boy! I went back to accusing her of nefarious things and we got along fine for the rest of the class. Did well on the project too.

Another rigid image I held disintegrated at the border crossing between the two Saults a few years back. Crossing the border always reduces me to jelly. What if somebody has hidden fifty pounds of drugs in my spare tire? What if my identity has been stolen and my alias is wanted by Homeland Security? (Wait until he tries to get money out of my bank account. They'll be looking for him too!) What if they find out that I don't want to know what Tiger Woods has been up too? I could get fifty years and I usually approach the border as if I expected to get exactly that. This time though I had to go. A parishioner was in hospital over there and I needed to visit. The officer eyed me sceptically. "Purpose of visit?" he barked. "Visiting a parishioner in hospital" I stammered back. "What's his name?" came the instant response and I knew I was done. I'd never been asked that before and a new question means they are suspicious: everyone knows that. I waited for the baying of the hounds. I looked up expectantly to see the SWAT team. I said the parishioner's name. "Hey I forgot he was in hospital" said the guard. "Tell him the boys in the Baptist church are praying for him too!" And he raised the barricade and waved me through. Border guards have friends and they go to church and they care! I revamped my opinions once again.

I shouldn't be too surprised to realize that I place expectations on people in certain positions. I have often seen it in the way others relate to me when I'm in full priestly regalia. A man in a dark suit and a black clergy shirt is not going to get the bum's rush out of the hospital when visiting hours are over. If three standing passengers find one empty bus seat the guy in the clergy shirt is going to get it. A man in a clergy shirt will always get a smile from the clerk when he buys a two-four at the beer store. I found it almost refreshing recently when I jumped the line, presented my clergy clad self to the clerk and announced my business. "You've come to the right place Father!" he responded "And the line forms on the left!" Yep, I was almost refreshed!

Preservation of records important

Continued from Front

about church organizations, and church histories are records that contain insights into the roles of clergy and lay persons. As a

general principle, these types of records should be retained in the parish for a period of seven years for reference purposes, then sent to the Diocesan Archivist for deposit in the Archives.

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Need for clergy conferences expressed by participants

Continued from Front

size of the diocese. Because clergy come from various denominational backgrounds, one participant expressed appreciation for the opportunity clergy conferences offer for ongoing exposure to Anglican thinking and tradition.

Reference was made to the numerous issues the Church faces today and the need for a form in which to explore and discuss these concerns. One young cleric raised an issue which at the time was very close to home. As demographics and society change, the closure of churches is now a reality in some parishes. The camaraderie, support and friendships fostered at clerical conferences helped this priest to

address church closures pastorally with love and sensitivity.

Bishop Andrews voiced the opportunity clergy conferences, especially the Early Ministry conference, offer for guidance and direction. This is so in many areas of ministry, none more so than in the ongoing administration of a parish. The Bishop also stressed the need for a place and time for clergy to be able to share experiences in ministry. Dr. Andrews emphasized the importance of and need for time in prayer at such gatherings. Further discussion followed regarding the need and importance of self care. All too often this facet of clerical life goes by the wayside.

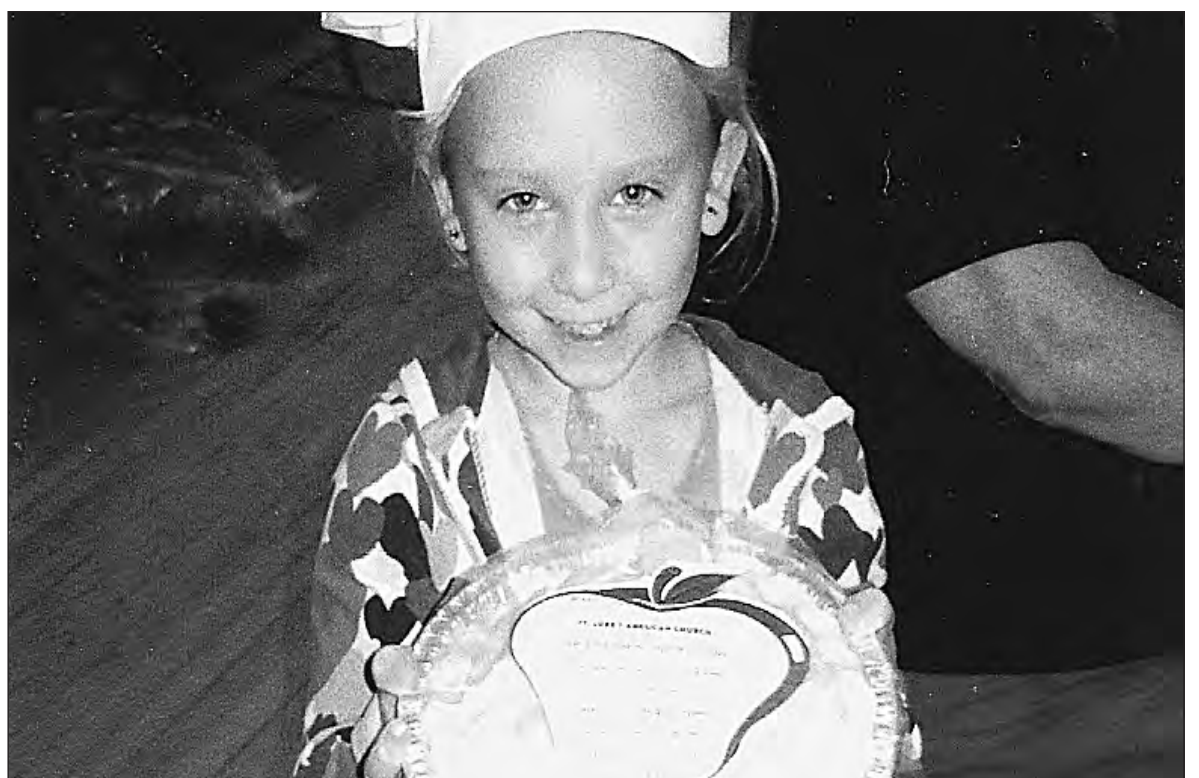
Rev. Barbara Graham, Deacon Associate at St. Thomas', Brace-

bridge noted the special guidance a cleric in her position requires. Mrs. Graham is a vocational deacon. This type, or form of ordained ministry is not a transitional to the priesthood. Ongoing support is most necessary as this cleric provides pastoral care and support to members of the parish in which the individual serves.

Participants also discussed the need for innovative ideas, strategies and approaches to be utilized in ministry. This means continuing education must be of prime importance for clergy regardless of years in ministry. Those present also agreed on the need for ongoing clergy development in the area of stewardship and liturgy.



REFLECTING ON MINISTRY: Bishop Andrews spends some time with clergy who have been serving in ministry for less than four years at a information session held during the 44th Synod of the Diocese of Algoma.



A YOUNG CHEF: Shannon McLeod, age seven, rolled dough, cut out cooking instructions and bagged pies at the fifth annual Pie Day at St. Luke's, Thunder Bay.

Algoma Cycle of Prayer

Sunday, January 3 - 2nd Sunday after Christmas
Church of the Epiphany, Sudbury
The Ven. Thomas Corston
The Rev. Canon Michael Hankinson (Hon.)
The Rev. Lyn Fisher (Hon.)

St. Thomas', French River
The Ven. Thomas Corston
Mr. Robert Lewis, Pastoral Worker

Sunday, January 10 - 1st Sunday after Epiphany
The Baptism of the Lord
St. John the Evangelist, Thunder Bay
The Rev. Mary Lucas

Sunday, January 17 - 2nd Sunday after Epiphany
(Week of Prayer for Christian Unity Begins)
St. John the Evangelist, Sault Ste. Marie
The Rev. Mal Binks, Interim Priest-in-Charge
Ecumenism throughout Algoma

Sunday, January 24 - 3rd Sunday after Epiphany
(Week of Prayer for Christian Unity Ends)
St. Mary's, Powassan
St. John's, Chisholm
St. Alban's, Restoule
St. Peter's, Callander
The Rev. Joan Cavanaugh-Clark
The Rev. Dalton Woodward (Hon.)

Sunday, January 31 - 4th Sunday after Epiphany
St. Thomas', Thunder Bay
The Ven. Andrew Hoskin



PRIEST HONOURED: The Rev. Muriel Hornby celebrated the 25th anniversary of her ordination at a service on November 15, 2009 at the Church of the Redeemer in Thessalon. Mrs. Hornby spent time at St. John's, North Bay before becoming Priest-in-charge of Massey for five years. After retiring, Rev. Hornby was an honorary assistant on St. Joseph Island and at St. Luke's Cathedral in Sault Ste. Marie. She is presently at All Saints', Erin in the diocese of Niagara.



From the Anchorhold



By Sister Mary Cartwright

Another New Year for our tired old world - a month into the Church's New Year! A fresh start - I hope we will make the most of it. It is also the feast of the Naming of Jesus - the name that gives meaning to all of our lives. Then comes Epiphany, "the Manifestation of Christ to the Gentiles", when we remember the Magi and their gifts - "Nations shall come to thy Light and Kings to the brightness of thy rising... they shall bring gifts of frankincense and myrrh." It is also the twenty-second anniversary of my life profession, a reminder to me and to us all, of the wonderful light that has shone on us - and still does. Next we jump to the Baptism of Christ, when He humbles Himself to be baptized by his cousin John, taking our sins upon Himself, a beginning of the road to the Cross - and the Resurrection. Here is one place we see the Trinity in action - God calls His beloved Son. Jesus rises from the waters and the Holy Spirit descends as a dove. God says, "This is my beloved Son in whom I am well pleased." It is all about love. May we all become more loving of everyone and bring His hope to a world in despair. We remember that it was like this in the days of the saints too. We remember Bishops Hillary and Laud; Chyrstostom, the Golden Tongued; Thomas Aquinas; Timothy and Titus, Apostolic Men; the Confession of Peter; and the Conversion of St. Paul.

I hope you have written a rule of life for yourself for the New Year - added to from last year as we grow in Christ. We all need to make more room and time for God - me too! If we are too busy to pray and meditate, we are **much** too busy!

*I said to the man who stood
at the gate of the years
Give me light, that I may tread
safely into the unknown.
As he replied:
Go out onto the darkness and put
your hand into the hand of God.
That shall be to you better than light
and safer than the known way.*



NEW HONOURARY ASSOCIATE: The Rev. Dr. Robert Derrenbacker was installed in his new position at the service on Sunday, December 6, 2009 at the Church of the Ascension, Sudbury. Dr. Derrenbacker is pictured with his wife Cindy and daughter Chloe and son Jack. Mr. Derrenbacker is President and Provost of Thornleloe University in Sudbury.

Parishes will be better able to do ministry

Continued from Front

will be able to fully engage in the new initiatives toward growth that are coming.

The possibility was real that other parishes might want to help congregations caught in debt to move toward fiscal health. So, the suggestion was made in an article in a fall issue of the Algoma Anglican, that if the motion passed, other congregations in the Diocese be given the opportunity to assist parishes in arrears by making a contribution to their efforts.

The way this will work is that our diocesan Treasurer, Jane Mesich,

will be contacting eligible congregations and asking that the required information be submitted in time for the March Executive meeting. After that, any congregation wishing to assist a sister congregation can call the diocesan office and the list of eligible parishes will be forwarded to them. Congregations will be encouraged to be in touch directly with any congregation they wish to assist.

In the meantime, it's been great to hear that some parishes are already thinking of ways to help others. In one parish parishioners have decided to bring a loonie

each week to be put into a special bank provided for the purpose. Although those congregations are not the largest in the Diocese, they expect to have several hundred dollars to help a congregation in debt. It looks like another congregation plans to have a line item in their 2010 budget and another may designate some of their mission and outreach dollars to this project.

At the beginning of 2009 there was a total of just over \$160,000 in arrears to the Diocese: to the Archbishop Wright Building Fund; to clergy stipends and apportionment. While it may be pie-in-the-sky to

hope that all congregations can be in the black by this time next year, we have a wonderful opportunity to demonstrate what it means to be the family of God here in Algoma by praying for and offering practical assistance to those among us who need the encouragement and help. As Paul wrote in his letter to the Galatians 6:9-10: "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers."

Special day at All Saints', Huntsville

By Hugh MacKenzie

Sunday, November 1st, was a very special day for All Saints' Church Huntsville, as the church celebrated their Patronal Festival. On all Saints' Eve, festivities got off with a bang as the youth of the parish enjoyed fun, games and goodies!

On November 1st, more than 300 people attended three joyful services celebrating the Lord and the Parish. The day began with a Choral Eucharist at 8:30, the formal celebration of the Patronal Festival. Participants were greeted by the Rector, the Ven. Dawn Henderson. The Rt. Rev. Dr. Stephen Andrews celebrated the Eucharist and delivered a stirring sermon suitable for the occasion.

Bishop Andrews also participated in a Family Service at 10:30 which was conducted by Archdeacon Henderson in a manner that held the rapt attention of all those present, both young and older,

throughout the proceedings!

The day of celebration continued with a Sung Evensong officiated by the Rev. Canon Dr. George Sutherland, a former long time and well loved Rector of All Saints' Church. Bishop Andrews preached and Archdeacon Henderson and Father Don Clarke also participated in the service. It was a beautiful and fitting conclusion to this very special day in the life of All Saints.

Receptions were held after each service and it was wonderful to see so many regular parishioners along with those not seen for some time and of course new faces!

The Holy Spirit was clearly with everyone present on All Saints' Day and all pray for His continued presence and support as All Saints moves ahead in parish life, dedicated to the joyful and unselfish service of Jesus Christ.



CELEBRATION OF PATRONAL FESTIVAL: The Rt. Rev. Dr. Stephen Andrews presides at a service of Holy Eucharist held at All Saints', Huntsville on Sunday, November 1, 2009.



READY TO GREET WORSHIPPERS: The Ven. Dawn Henderson, archdeacon of the deanery of Muskoka and rector of All Saints', Huntsville, the Rt. Rev. Dr. Stephen Andrew, Bishop of Algoma, Rev. Howard Hawes, Rev. Canon Dr. George Sutherland, retired rector of All Saints' and Rev. Don Clark, Honourary Assistant at All Saints, Huntsville were all participants at service of Evensong held on Sunday, November 1, 2009 at 4:00 p.m.



OFFICIANT AT SPECIAL EVENSONG: The Rev. Canon Dr. George Sutherland listens to the sermon given by Bishop Andrews during the service of Evensong at All Saints', Huntsville, on Sunday November 1, 2009.

Around Algoma

Edna Dixon passes away

Mrs. Edna Dixon, widow of Rev. Canon Donald Dixon, died on November 1, 2009 at the age of 88. The Dixon's served in Espanola, St. Joseph's Island and Little Current. A service celebrating Mrs. Dixon's life was held on November 4, 2009 at Holy Trinity, Jocelyn. Rev. Rosalie Goos officiated.

New baby arrives!

Lincoln Manuel has a new baby brother. Heather and Joe Manuel welcomed Lukas on November 13, 2009. The young man weighed in at a healthy 8 lbs. 1 oz. Congratulations to Lincoln, Heather and Joe.

Rev. Stephen Blackmore moving

The Rev. Stephen Blackmore announced his resignation from Holy Trinity, Sault Ste. Marie. Rev. Blackmore, and his wife Allison, are moving to Southern Ontario to be closer to his father who is convalescing from a serious automobile accident. Mr. Blackmore will also be continuing his academic studies. His final Sunday was January 10.

Jane Best wins in competition

Jane Best, an Anglican musician, was a winner in an acapella hymn competition at Pepperdine University in California. Ms. Best won for her hymn *Walk in the Newness of Life*. She has written several songs based on Bishop's mottoes, and sung at various diocesan events. Her most recent song, *God's Work in Us*, was well received at the recent Synod in October.

Audrey Gaines passes away

The death has been announced of the Audrey Gaines on Sunday, November 29, 2009. Ms. Gaines was the daughter of Henry and Beverly Gaines. Mr. Gaines has been the Lay Pastor of St. Mark's, Heyden for the past 12 years. A service celebrating Ms. Gaines life was held on Thursday, December 3, 2009 at St. Luke's Cathedral.

Anniversary celebrated

Bishop Edward Marsh celebrated the 50th anniversary of his ordination to the diaconate on December 13, 2009 at St. Brice's, North Bay.

Making submissions for publication in the Algoma Anglican?

- 1) Articles: If you're sending articles, we prefer to receive digital files. Our first choice is to receive attachments in Microsoft Word. Our second choice is for material to be pasted into the body of the E-mail message. Do not send WordPerfect attachments. We do not use WordPerfect in our production department.
- 2) Photos: If you're using a 35 MM camera, we prefer to receive

negatives and we'll do the scanning in our production department. However, we can use prints, if negatives are not available. If you're using a digital camera, we prefer to receive as large a file as possible. Most digital cameras produce files at 72 dpi and up to 24 inches or larger in width. Please save the file as jpeg and do not reduce the size.

E-Mail address: anglican@muskoka.com



PIE NUMBER ONE: Taking Jesus' words "Feed My Sheep" to heart, Jim Sutton, Patricia Mark and Sally McBain reveal the first of 318 pies baked by the people of St. Luke's, Thunder Bay on October 11, 2009. Over 50 volunteers peeled apples, measured spices, and rolled dough into these delicious treats.



ORGANIST HONOURED: Nancy Wallace, organist at St. Luke's, Thunder Bay received her Master of Theology degree in October of 2009. Bishop Andrews joined, from (l) to (r) incumbent Rev. Judy Cooper, Ms. Wallace, Warden Joy Liggins and Warden Barry McBain in the presentation of a leather bound *Book of Alternative Services* to Ms. Wallace. It should be noted that Nancy Wallace is also a full-time school teacher who studied over a 12 year period to earn this degree. The service was followed by a beef on a bun luncheon prepared by the ACW.

Algoma Anglican E-mail Address

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The name and the face are both important

By Charlotte Haldenby

There are two professions where knowing people's names and getting them to the right faces are very important.

When our new rector at St. Matthew's says on his first Sunday that he is sure he'll know all our names by next week, we all chuckle with him, but by the time you read this he will have been here for a month and he'll have seen the bunch of us maybe four times, complicated by the people who come home for Christmas, and we'll expect he does know our names and faces. We've got to remember there's only one of him and three of his family and maybe on a good day 150 of us.

Teachers are also expected to learn names and faces quickly. But at least we're allowed to make seating plans, and kids do sit in the same place every day, except when you have identical twins trying to trip you up! By the end of the first week you'd better have it right. You've seen them five times. Yeah! They have four teachers each semester and you may have close to 90 students. But hey, how are you going to really teach them if you don't know their name already.

And it carries on after school, too. Even if the guy was small for his age in Grade nine, you're expected to recognize him 10, sometimes 20 years later when he is the guy putting new tires on your car and says "It's all right, Miss. I grew up. And I'm not a little brat any more, either! These are good tires!" You do hope so!

Looking at the World

Or when you go to get measured for orthotics a really long time later, and the specialist says "You taught me in Grade nine, and you sent me to the office the very first week!" And when she tells her staff and me why I sent her to the office, she says "That's exactly the way you looked at me then!" She is grown up and may even have grown up children by now, and of course her last name may be different! But it's still important that you remember her name!

My mother, age 89, is still going through my father's files, all the way back to his first parish in Emsdale. Who was who, who lived where, who worked where, who married whom, who their children were, and probably who came visiting, so next Christmas he might remember the names. He probably did little updates as necessary, but there was no way he carried these files with him everywhere, and yet wouldn't his parishioners expect him to know them even when they were in the grocery store or watching their kids play ball in the park, in their T-shirts and shorts! You're our minister, you should know us!

For, when we are the parishioners or the students don't we sometimes feel we own these sig-

nificant people in our lives. When I was teaching the gifted students in Sault Ste. Marie high schools, and rotated through five schools every week, one of my students at Bawating had designed the new Braves logo, and there were sweatshirts on sale, so of course I bought one. And wore it to buy groceries on Saturday at the IGA. And was taken to task by the cashier, who wasn't even one of my students, because didn't I teach at her school, Sir James Dunn? Then how could I wear a Bawating sweatshirt? Now so many years later, with declining enrolments, these two schools are

"Our names are important. We need to have people know who we are!"

being forced to amalgamate next September. With the fierce loyalties of teenagers, this is going to be hard, even with a new name for the school!

I am amazed, therefore, to look over a recent gift to the Diocesan Heritage Centre, among Bishop Nock's five boxes, and find two thick binders of over 300 cards and letters and telegrams he received during the interim between his election as bishop and his consecration, 35 years ago, sometimes just signed with first names. And copies of all of his replies to them. These are not form letters.

No, each one of them is a personal reply, often with some line or paragraph specially identifying the sender. And not all are typed by secretaries either.

Yes there are letters from theology students, like Tom Corston, and heads of Anglican colleges, like George Ignatieff of Trinity College on consecutive pages. But there are childhood friends, former parishioners from when he was a curate so long ago, people from around the world, who just heard through the Anglican or family grapevines, people of all faiths and occupations in the Sault, many with notes on how

he has helped them with medical and spiritual crises or has supported their causes over their years. And the replies are conversational. First the thank you for your kind thoughts, then a bit of reminiscence and, or recognition of who you

are, and then a request for your prayers on his special day! Would we send cards or letters today? Would people reply in tangible form? What are we losing with e-mail?

My mother used to write letters every Sunday afternoon to my grandparents, summing up the week, and now is working them into a book. She has readers from her friends who were in Dawson City at the time, and the young women at the museum in Dawson, grandchildren of the people in the stories. But she worries about the names and the identi-

ties. When we left Little Current in 1954, aboriginal people were called "Indians"; a week later in Dawson, aboriginal people were called "natives"; and one of her readers in Dawson, wants that word changed to the proper name of the First Nation, which was never used in Dawson at the time.

And then there are the individuals: can you call the town snoop by her real name? Do you identify the man, living on his veteran's pay, who had to come to my dad to pick up his money in driblets and drabs for fear he'd drink it all? It does sound funny to say just "a woman" or "a man" but the remembered events of fifty years ago may still hurt the grandchildren.

Our names are important. We need to have people know who we are! When your seating plan shows four different spellings of Cathy, you'd better get the right Kathi's paper to the right Cathie, or you're in trouble with Kathy.

At St. John's Back to Basics program where two wonderful women give after school snacks and activities, computers, games, crafts, and homework help, from 3:30 to 5:30 each school day to "inner city" kids from the school across the road, there's a kid, Krystofer. Yes, people will remember his name, but will it just be "I know there's something weird about the spelling" or will they see the real little boy!

Please be careful with all our names! It's important! It's who we are!