

Strategic plan moves ahead

By Craig Hurst

The Diocesan Strategic Plan was a central theme running throughout the recent 45th session of the Synod of the Diocese of Algoma. Following the Bishop's Charge, and a summary report from the Strategic Plan Implementation Team, plenary sessions, workshops and worship supported the seven strategic objectives of the Strategic Plan. The Strategic Plan was initially brought forward by the Bishop and Executive Committee and presented to Synod in October 2009. At that time, the Strategic Plan Implementation Team was initiated to monitor and encourage the successful fulfilment of the Plan's objectives. To that end, the Team has been meeting on a regular basis and reporting to Executive Committee and Deanery Councils. The Implementation Team was introduced to Synod:

- Craig Hurst (Chair) / Temiskaming Deanery
 - Ven. Dawn Henderson / Muskoka Deanery
 - Dr. Celia Ross / Algoma Deanery
 - Dr. Mary Richardson / Thunder Bay Deanery
 - Dr. David Buley / Sudbury/Manitoulin Deanery
- Bishop Stephen and Rev. Dr. Jay Koyle also regularly attend Implementation Team meetings.

As a result of our November 2010 meeting with the Executive Committee, three new committees were formed to facilitate implementation of objectives and strategies for:

- Strategic Objective 4: Dynamic Communication
- Strategic Objective 6: Effective Social Action Through Mission
- Strategic Objective 7: Inspiring Anglican Worship

Rev. Dr. Jay Koyle was retained as Congregational Development Officer (Strategic Objective: 1) and has travelled extensively across the Diocese during his first year working with parishes on visioning as well as developing a structure for establishing benchmarks and Deanery Assessment Teams. Dr. Koyle recently held a training weekend with Program Associates who will be working with Deanery Assessment Teams to assist parishes assess the vision, vitality and viability within their own congregations in light of benchmarks.

Dr. Koyle also introduced the



MIGHT I BORROW THIS?: Seven year old Claire Baetz, the daughter of Rev. Kelly and Paul Baetz, may have aspirations to the episcopate as she appears to cherish the episcopal staff. The photo was taken following the closing Eucharist of the 45th session of diocesan Synod held from May 4 to May 7, 2011 in Sault Ste. Marie.

assessment process for congregations for members of Synod. In his presentation, he introduced two benchmarks and discussed their accompanying assessment strategies. The benchmarks will be available on line this summer and training workshops for Deanery Assessment Teams will commence in September. Five parishes will be chosen to initiate the assessment process and provide a process review before proceeding with im-

plementation across the Diocese.

The Diocese has begun a resource relationship with the Wycliffe College Institute of Evangelism to further the strategies of Strategic Objective 2, Authentic Evangelism. John Bowen, Director of the Institute, provided a workshop outlining the challenges of evangelism and will be working within our deaneries. The "Back to Church Sunday" program is one of the programs included within the

Evangelism Objective. Michael Harvey, leader of the program in England, provided a stirring and entertaining plenary session Thursday morning.

Concerning our Children and Youth Ministry, Strategic Objective: 3, Diocesan Youth Consultant, Heather Manuel, shared the new Diocesan Pastoral Plan and structure for Child and Youth Ministry. Rev. Manuel also shared the

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Inside Algoma



Dean Small and wife Brenda honoured

Dean Nelson Small and wife Brenda were honoured at a celebration brunch held on April 10, 2011 in Sault Ste. Marie. Dean Small has entered retirement and completed his ministry at the Cathedral.

See p. 4



Canon Henry Morrow celebrates 95th birthday

People came from far and wide on April 16, 2011 to celebrate with Canon Henry Morrow on the occasion of his 95th birthday.

See p. 16

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Monday, August 8.**

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Authentic evangelism a focus of Synod

Michael Harvey tells how to "Unlock the Growth"

By Peter Simmons

The Diocese of Algoma is looking to the future: a future with many challenges, and yet im-

mense hope. Grounding the vision of the future is the Diocesan Strategic Plan which was endorsed by Synod 2009. The second of seven objectives in the plan, objectives viewed as priorities in the diocese, is Authentic Evangelism.

A number of strategies have been articulated (defined) to achieve this objective. A key

strategy is to develop and train Evangelism Teams within each of the five deaneries in Algoma. In conjunction, Bishop Andrews has been in conversation with the Wycliffe Institute of Evangelism in Toronto in order to establish a resource partnership with the Institute. Emphasis has also been placed on the promotion of

a homegrown version of an invitational movement begun in the United Kingdom called "Back to Church Sunday." On Thursday May 5, in a plenary session of Synod, Mr. Michael Harvey, a founding team member of this movement, gave an overview of his seminar "Unlocking The Growth." The seminar outlining

the facets of "Back to Church Sunday."

Mr. Harvey, speaking with humour and exuberance, noted that in 2009 over 100,000 people accepted invitations to church through this initiative, the thrust of which is to bring people back into relationship with God. He

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Diocese of Algoma Anglican Church Women

DEVOTIONS FOR JUNE

This month we celebrate Pentecost, the day the Spirit descended and empowered the Apostles as Jesus had said would happen. Acts 1: 4-5 reads: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptised with water but in a few days you will be baptised with the Holy Spirit.”

In Jewish and the early Christian faith, synagogues and churches, and worshippers, had to face east towards Jerusalem. In the Old Testament, Daniel knelt and prayed three times a day, facing Jerusalem. Jesus, however, told the Samaritan woman that location, Jerusalem, was unimportant in worship. We no longer face Jerusalem when we pray. God does not dwell in an earthly structure. Some churches still, however, face east even to this day.

In the clamour of today’s world, we need to find a place of quietness to hear the still small voice of the Spirit for guidance in our lives. We are often overwhelmed by the cares, worries and worldliness around us. We need to pause and breathe in His life giving Spirit and consciously dwell on Him. If we’re not careful, the pressures of life can overwhelm us, but at those times, it is precisely when we should call on and rely on Him.

In the evening, instead of worrying all night, let’s commit all the clutter and details of our day to Him and leave it with Him! Does the Spirit of God help and guide us in the pressures and choices of each day? As we explain our dilemmas and pour out our needs to God, we may not hear a clear answer immediately, but if our relationship is one of love and willing acceptance, we can know His pres-

ence in our decisions. He does guide us in subtle ways, an idea, a nagging to do something for someone, something in a Bible reading jumps out at us or confirmation during prayers with a fellow Christian etc.

The Holy Spirit, our prompter, will show us hidden dangers of temptation. He will give us help but will not overwhelm our freedom. He has, after all, given us an intellect to use. As we look back on our lives, we can see the Lord in our circumstances even in which we might have wanted something that we didn’t get. Everything, in hind sight, had turned out for our good in the end. As it says in Scripture. We can see that God was indeed with us at every step and that God had “planned ahead” and ordered the details of our lives for the best.

God does not ask that we figure out the reasons for each change in our direction, or look at apparent obstacles with frustration; rather, He wants us to accept the circumstances that He permits in our lives, and respond in obedience and trust even when they appear confusing and contradictory. Blocks in our way send us back to the Holy Spirit for help in facing circumstances which require new strategies. Romans 8:28 reads as follows: “Moreover, we know that to those who love God, who are called according to His plan, everything that happens fits into a pattern for good.” God does not promise that only good things will happen to us. He does promise to guide us through and around circumstances, moving always toward the fulfilment of His will for us. We can be confident that the end result will show a pattern for our good. Obedience to the Spirit at every point

ensures fulfilment of that promise.

We are cells in Christ’s Body. It is the role of Christ, our Head, to direct the other parts of the Body and coordinate the actions of each of us cells for the good of the whole. What He asks of each of us, is our love, our loyalty, our commitment to follow the messages of His Spirit in whatever form they come in a way that builds up the whole Body.

The Hymn Book # 486

Oh Holy Spirit, the young, the old inspire
With wisdom from above,
And give us hearts and tongues of fire,
To pray, to praise, to love. Amen.

A note from the Diocesan Devotions Secretary

After seven years, this is my final Devotions article to the Algoma Anglican. I would like to thank everyone who encouraged me, who read them and perhaps found them inspiring. I have enjoyed writing them and learned a great deal in my reading and research. It has been a wonderful blessing for me! I wish to thank Rev. Peter Simmons, the Editor, for his patience when I sent it in late, and Deb, my dear friend, who typed and sent them for me. I wish my successor many blessings as she continues this ministry.

Yours in Christ,
Ingrid Koropeski

Bibliography:
In His Image, by Dr. Paul Brand and Philip Yancey

Easter is not over

Easter is over and it seems to leave a hole. The excitement of the expectation of Jesus rising from the dead, the Great Easter Vigil and Easter Sunday services, are past and we are back to our regular routine. But are we? Have we forgotten the reality of Easter and what it means?

The writings of Richard Dawkins and John Shelby Spong leave us wondering not only about the resurrection but also the very existence of God. For some reason these writers and others seem to want to restrict the power of God, if God exists, to that of a second rate magician.

I believe we need to stand for what we believe and start to once again give God the power that is God’s. God created all things. Whether it was in six days or by the process of the big bang does not really matter. It only matters that God created and, if God created all things, then God also created the laws of nature.

John Spong tries to explain that if it was a bodily resurrection, then Jesus, traveling at the speed of light, would be today somewhere just outside our solar system. It appears Bishop Spong cannot give God the power do things outside of his own under-

Thoughts from Grahame

standing. It seems that sometimes our ego gets in the way and we deny what we cannot explain.

Richard Dawkins cannot accept the premise that there is a God at all. The resurrection plays no part in his beliefs as a fundamentalist atheist but as Shakespeare would say, “he doth protest too much”. Proving his point seems to mean more than finding the truth.

We have to wonder where all this leaves us as we ask the questions: Did Jesus truly

rise from the dead? Is the promise of everlasting life real or just a myth that we want to believe?

To answer these questions, I believe we need to go back to the beginning. It seems we have two choices: either God created or creation was a hiccup in the fabric of time and has no intentional meaning.

I choose to believe that God created and, if this is the case, it follows that there was a reason for creation. The Bible tells us God created in love and that God wants only the best for us. We, however, chose to ignore the golden rule to love each other, so God sent his only son to help us understand that life is a gift for all and everlasting life is a promise. The only way we could possibly understand this was for Jesus to rise from the dead. God suspended the laws of nature and Jesus walked out of the tomb.

As I think more and more of our relationship to God, I cannot escape the logic that

God wants us, as he wanted the disciples, to fulfill the mission that Jesus started and help all people to come to the realisation that there is more to life than what society offers, and that everlasting life is a reality not a idle speculation. Jesus breathed on the disciples and Jesus has breathed on us. As we go forward to Pentecost let us remember the promise of Jesus “I go to prepare a place for you? And if I go and prepare a place for you I will come again and I will take you to myself so that where I am there you may be also.”

Jesus walked out of the tomb and in doing so showed us the way. Easter is not over and never will be, Easter is with us each and every day because the love of God will never leave us. It is only us that sometimes forget and go our way.

As always it is only my opinion

St. James’, Lockerby hosts special guests

By Neil Simmie

On Monday, April 18, 2011, 45 parishioners of St. James’, Lockerby sat down to a delicious international meal prepared by the participants of a Teen Mission Team led by David and Stephanie Spindler. The team of 11 young people from Indonesia and Korea had traveled since August 2010 to a variety of communities in Saskatchewan, Alberta and Manitoba. They have ministered in churches, schools including public, private, and post-secondary, correctional facilities, shopping malls, nursing homes and senior living centers both in assisted and independent living situations. Members use music, testimonies and preaching to share

the Gospel.

While in the Nickel Capital they performed at local schools, the Walford Retirement Home, Cecil Facer Institution and the Elgin Street Mission. They also presented their message at both Services Sunday morning. As a thank you for sponsoring their stay in Sudbury, Pastor Harvey and his flock were treated to a banquet of eastern cuisine including kimchi, pedagogi, and fried noodles. Reluctantly the host families said their good-byes the next morning as the team set out for Harrow, Ontario. From there they continued their journey into the United States and will return to their own families in July.



MISSION TEAM SHARES THE GOOD NEWS: A team of 11 young people from Indonesia and Korea visited St. James’, Lockerby on Monday, April 18, 2011. Members of the group use music, testimonies and preaching to share the message of the Gospel.

EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
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Letter from the Bishop

In Praise of the King James Bible

Dear Friends,

I wonder how many of us have used the following phrases: 'There's no rest for the wicked'; 'I just made it by the skin of my teeth'; 'She's got a holier-than-thou attitude'; or 'He is a law unto himself'. If you recognise these expressions, you have the King James Bible to thank. And this would be a good time to express your gratitude, for this year marks the 400th anniversary of its publication.

The King James Bible was not the first bible to be translated into English. More than eighty years earlier William Tyndale had produced a translation that sought to make Holy Scripture accessible to 'the boy that driveth the plough'. Though many would point to the majestic language of the KJV as its most notable feature, the reason it was so popular was its simplicity of expression. Where Shakespeare ransacked the dictionary, the KJV employs a bare 8000 words. It became God's teaching in homely English for every farm hand. And soldier. And poet. And novelist. And US president. And the occasional pop star (from the Byrds to Paul Simon to Bono). Despite the evolution of the English language over the past four centuries, many of its cadent phrases still resonate with potency. Am I alone in thinking that Eugene Peterson's modern translation of Matthew 6.11 in The Message, 'Keep us alive with three square meals', is hardly an improvement on 'Give us this day our daily bread'?

But the King James Bible is not just a literary masterpiece. It is also a remarkable testimony to the power of 'God's Word written' to bring Christians together. Let me give a potted version of the story of its origin.

Elizabeth I died in 1603 and was succeeded by James VI of Scotland. In the aftermath of the split with Roman Catholicism, Elizabeth had managed to broker peace in the Church of England, but she could not satisfy the Roman or Puritan extremists on either side. The Puritans wanted to get rid of bishops, among other things, and thought that James's Scottish Presbyterian roots would make him sympathetic to their cause. They took up a petition, signed by several hundred, begging him to do away with 'a common burden of human rites and ceremonies'. So in 1604 James called a conference at Hampton Court

to discuss the matter.

As to the substance of their pro-Scottish petition, James was not amused. He replied that if the Puritans came to power, 'I know what would become of my supremacy. No bishop, no king. When I mean to live under a presbytery, I will go into Scotland again, but while I am in England, I will have bishops to govern the Church.' However, the result of the Conference was not a stalemate. The Oxford Puritan scholar, John Reynolds, 'moved his Majestie, that there might be a newe translation of the Bible, because those which were allowed in the raignes of Henrie the eight, and Edward the sixt, were corrupt and not aunswerable to the truth of the Originall.' Now James was not a fan of the then-popular Genevan Bible of 1560. He called this bible 'the worst', finding its anti-monarchist and anti-clerical notes to be 'very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits'. So he selected some 47 scholarly translators and set them to the task of fulfilling the terms of Reynolds's motion.

How he chose them is not known, but different ecclesiastical parties were represented. They were divided into six companies: two met at Oxford; two at Cambridge; and two in London. Work began in 1607. When the revision had been completed, it was reviewed by a commission of twelve, and a preface was added. It is a noble statement of the aims of the translators in the context of the Reformation view of the Bible. Their object, they declared, was not to make a new translation, but to make an old one better. True, some Puritans were suspicious of it as it was too easy on bishops, but it won its way slowly, and then on its merits of scholarship and literary form.

Of course the translation is not without its defects. The translators were almost too conscientious in their

adherence to the traditional Hebrew text, and in certain passages wrote what they must have known to be nonsense. They were over-particular in rendering Hebrew idioms at the expense of ordinary English style, and the use of 'thees' and 'thous' was archaic even then. But their translation preserved a note of gravity and solemnity that was fitting for the public reading of the Word of God.

What can we do to celebrate this spiritual and cultural landmark? The most appropriate thing would be to read it, aloud, and in public. In the lead up to Easter this year, London's Globe Theatre had twenty actors recite the 66 books in their entirety. It took 69 hours. Your reading could be as short as the Sunday lessons (with a printed modern translation to accompany them, if you wish). You could also undertake to learn some of its quotations by heart; in fact, because of its dignity you may find it easier to memorise than some modern translations. And you will discover fewer words more challenging or comforting. 'The LORD is my shepherd; I shall not want.'

Over the course of the year, I hope we might all grow in our appreciation of the King James Bible and, through it, of Scripture itself. For as we assemble to 'hear, read, mark, learn, and inwardly digest' God's holy Word we will find both our souls and our Church enlarged, in spite of our divisions.

Here endeth the lesson,



+ Stephen Andrews

Stephen Andrews
Bishop of Algoma

Caravaggio would paint a very different inclusive picture today says letter to the editor

The magnificent painting by Caravaggio on the cover of May's Algoma Anglican is a visual statement of culture and change. The Gospel according to Luke tells of the confusion and doubt of men as the women disciples related the news of the risen Christ. This is followed by the anonymous "two of them" walking to Emmaus. One is later identified as a

man "Cleopas." Cultural protocol of the day would have included the name of two men or would have been silent if a woman was the second journeyer. Caravaggio, consistent with exclusionary male-controlled culture of his day, chooses to depict them as both men. Given Caravaggio's bent for realism and pushing against social barriers, I suspect he would paint

a very different inclusive picture today. Nevertheless, he would incorporate all of the symbolism and hope of the event as noted by Bishop Andrews in his commentary on the painting and the journey.

Respectfully submitted,
Dale Sparkes
Thunder Bay, On

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A royal peculiar

By the Rev. Richard White

It was a royal wedding in peculiar place. When William and Kate exchanged vows last April 29th they did so in Westminster Abbey, a "Royal peculiar."

In today's usage, we call something "peculiar" if it is unusual or odd. Prior to the 17th century, however, the word "peculiar" meant "property," from the Latin word *peculiaris* for "property," or *pecus* for "cattle" or "flock." Churches and chapels established by past kings and queens are called "Royal peculiars."

A "Royal peculiar" is overseen by the monarch, who also has jurisdiction over the clergy appointed to serve there and who are outside of the authority of the diocesan bishop. There are several Royal peculiars. Among them are the chapels in the Tower of London, in Windsor Castle, and in the Queen's residence in Edinburgh, the Palace of Holyrood. Until World War II there was also a royal chapel in Buckingham Palace, but that got destroyed in a German bombing raid in 1940. The most famous Royal peculiar however is Westminster Abbey which has not always been under Royal oversight.

Westminster Abbey is more correctly called the Collegiate Church of St. Peter, and was founded by a prince who made a religious vow while in exile. Edward the Confessor was one of the last of the Anglo-Saxon kings of England. When he was still a prince, his family fled to Normandy from England which was falling increasingly under Danish rule. And there, perhaps gazing across the English Channel, he made a vow that if he ever returned to England, he would make a pilgrimage to St. Peter's in Rome. In time he did return and was crowned King of England on April 3, 1043; however by that time England was politically and militarily fragile, and his presence on home soil was necessary. A pilgrimage to Rome was unrealistic. But a vow is a vow, and so beginning in 1045,

he built England's very own St. Peter's upstream from the City of London in Westminster. It was built on the grounds of a Benedictine monastery, and became commonly known as Westminster Abbey. Edward died on January 5, 1066 and was buried near the High Altar, the first of many royals and other dignitaries to be buried in the Abbey.

Over time successive kings and queens have renovated and enlarged their abbey. Then in 1222, under Henry III, the Abbey's jurisdiction changed in that he bowed to papal demands and turned the jurisdiction over to the

History Byte

Pope. Thus, it became a Papal peculiar. It remained so for over three hundred years. In 1533 its jurisdiction was taken back by the Crown under Henry VIII, a year before he formally broke with the Church of Rome. It has remained a Royal peculiar since then under the oversight of the current Sovereign, today of course being Her Majesty Queen Elizabeth. Its day to day life is governed by the Cathedral Dean and his or her staff of clergy, known as a "chapter." The Dean and Chapter are required to continue the monastic tradition of daily worship.

No pope has visited the Abbey until September 17, 2010. On that historic day the divisions of the past melted temporarily as Pope Benedict XVI attended a Service of Evening Prayer at the Abbey. The Pope, the current Archbishop of Canterbury, and the Cathedral Dean, stood at the shrine and tomb of the Edward the Confessor. Edward's Abbey had gone from being the Royal peculiar he had established, to being a Papal peculiar the Papacy demanded, only to be taken back again by Henry VIII. The prayer the Pope and Archbishop prayed was for Christian unity.

Celebration brunch honours Dean and Brenda Small

By Diane La Rue

A Celebration Brunch was held in honour of Nelson and Brenda Small on April 10, 2011 at the Moose Lodge in Sault Ste. Marie. The celebration was arranged by Celia Ross, Diane La Rue and Denie Clarke. Pat Tossell created beautiful Rose bowl arrangements for the tables. The event was attended by representatives of all the Anglican churches in Sault Ste. Marie. These included St. Luke's Cathedral, Holy Trinity, St. Matthew's, St. John's and Christ Church and St. Peter's. Those in attendance wanted to wish the Smalls every blessing for the future as they prepare to leave their ministry at the Cathedral. The brunch was fol-

lowed by a singsong, with music chosen by Denie Clarke and led by St. Luke's choir. It ended with a boisterous rendition of a Newfoundland favourite *I's The B'y that Builds the Boat*. The Smalls joined in song and ended up on the dance floor.

Celia Ross then made a presentation of a landscape of Algoma from the assembled group, painted by a member of the choir, Karen Nisbett. Diane La Rue presented several cards from various people and there was also a gift from the young people of St. Luke's. It was a wonderful gathering to say farewell to two people who will be sorely missed.



SYNOD MEMBERS BROUGHT UP TO DATE: Craig Hurst, chair of the Strategic Plan Implementation committee addresses the 45th session of the Synod of the Diocese of Algoma regarding the successful fulfilment of the plan's objectives.

Implementation team chair gives overview of progress

Continued from Front

results of an initial survey requested by the Implementation Team to report on current programs and practices across the Diocese. Christian Harvey, Youth Worker at St. John the Evangelist in Peterborough and Youth Social Justice Coordinator in Trent Durham, presented a very relevant and thought provoking plenary session concerning youth ministry.

David Macdonald and Rev. Peter Simmons of the Communications Committee, provided an overview of the new Diocesan website. They discussed elements of the strategies that are part of Strategic Objective 4, Dynamic Communication. Video conferencing, electronic classrooms and the use of AV media for worship were briefly discussed as areas the committee will be investigating.

Bob Darrenbacker, President and Provost of Thornloe University, led a plenary session on Empowering Clergy and Lay Development, Strategic Objective 5, in the Strategic Plan. Bishop Andrews is in the

process of surveying clergy concerning educational and sabbatical needs. He has also presented an initial draft of a clergy evaluation process to Executive Committee, which is being further refined for introduction later this year.

Our new Social Action Through Mission Committee, chaired by Beth Hewson from Christ Church, North Bay, worked both in a plenary session and workshop with a focus on local mission activities and generated a great deal of current local mission ideas to be shared across the Diocese. Within Strategic Objective 6, Effective Social Action Through Mission, one of the strategies refers to discernment and training workshops for Deacons. Bishop Andrews led a workshop exploring the topic, Do we need more Deacons?

Strategic Objective 7 in the Strategic Plan refers to the issue of worship in our Diocese. Dr. David Buley, Chair of the Worship Committee and Rev. Dr. Jay Koyle, exposed all members of Synod to a variety of accessible music that

can be incorporated into worship as they led the morning worship services. More resources were offered in their workshops. The Worship Committee will continue to develop accessible worship resources for parishes as well as examining the range of aspirations and expectations concerning worship.

The Implementation Team also provided Synod members with a snapshot of the projected 2011 costs associated with the Strategic Plan. The activities supporting the Congregational Development and the new Children and Youth Pastoral Plan strategic objectives represent approximately 75% of anticipated costs. Both areas contain staffing components.

This year's Synod responded to the Strategic Plan objectives and activities to date in a very positive and supportive manner and we look forward to our future initiatives and activities throughout the Diocese.



A FOND FAREWELL: The Very Rev. Nelson Small and wife Brenda were honoured at a celebration brunch held on April 10, 2011 at the Moose Lodge in Sault Ste. Marie. Dean Small and Mrs. Small have completed their ministry at St. Luke's Cathedral.

Church must be invitational

Continued from Front

emphasized and an individual's return to church was an activity of God. God's people once went to church. This was the reality. God has not ceased to speak to people, but continues to do so outside of the four walls of the church. The question must be asked is: why are people not coming?

Mr. Harvey believes that Anglicans have "lost the plot." Church, worship, is about discipleship, and mission. It is about being together and generating a sense of fellowship amongst those who enter sacred space. The Church must re-discover this, especially given the present climate within. He argues that it takes a brave person to walk through the doors of a contemporary church. A return to authentic mission means allowing God to grow the Church and the resistance of our temptation to "lock it down." He cited the example of John Wesley, who 300 years ago, faced the repressive behaviour of Church authorities. This must never be the case in the life of the Church. The Christian life is about invitation and the creation of a welcoming environment. This is what "Back to Church Sunday" is all about.

According to Mr. Harvey, "success" is not measured in the form of an upward directed line on a graph. If one person is going to take the step of inviting another person, senior leaders must lead! In the Diocese of Edmonton in 2010, through this invitational program, attendance increased by 51 percent in most parishes. As noted above,

in 2009, 100,000 people accepted invitations internationally.

Research indicates that 12 to 15 percent will become regular attendees. Statistics show that 80 percent will not accept the invitation, however 20 percent will. That is two out of ten who are invited. Hidden attitudes exist which prevent numbers from being higher. Mr. Harvey suggests that "we have become managers of decline." Church members have become conditioned to expect this decline to continue. Creating an atmosphere that is uninviting certainly does not improve the situation.

There is a reluctance on the part of the faithful to invite others. What is preventing people from inviting others to come to church? What stops one person from asking another to join them for worship? Christians do not invite others for a number of reasons. Michael Harvey articulated these reasons, a few of which, generated chuckles throughout the meeting room. These include:

1. If I have to suffer by going to church, why should my friend be subjected to the same;
2. Those who are doing the inviting worry about being labelled a Christian;
3. If people find out that, through my inviting someone else, that I go to church, they will think that I am weird; and finally;
4. People are simply afraid of rejection.

These fears must be overcome. The Church must be welcoming

and invitational. It is important to remember the words Jesus often used to invite people to experience Him: "Come and see." The time allotted for Mr. Harvey's plenary session came to end, however, a little later in the morning, a few moments were found, allowing him to complete his presentation. He was therefore able to summarize the 12 steps to being an inviting church. They are as follows:

1. Create the vision and invite a friend;
2. Leaders must model by also inviting;
3. Invite one to one;
4. See invitation as a gift of friendship;
5. Use the power of the story;
6. Ask yourself who God, in your life, has been preparing for you to invite;
7. Practice the question of inviting;
8. Pray about it;
9. Make the invitation;
10. Walk, or drive to the church with the person you have invited;
11. Introduce the person to your friends over food/coffee; and finally;
12. Assume they are coming again the following week.

"Back to Church Sunday" is taking place on September 25 this year. More information can be found on the website: www.backtochurch.co.uk/. Word has been received from the Bishop that information can also be found on the Diocese of Toronto website at www.toronto.anglican.ca/.



INVITE A FRIEND: Michael Harvey, a founding team member of the invitational movement, "Back to Church Sunday", urged members of the 45th session of the Synod of the Diocese of Algoma, to not be afraid to invite a friend to church.



NEW WORSHIP GROUP IN STURGEON FALLS: From left, Bill Heathcote, Paul Piquette, Rev. John Stennett, Gerry Potvin and Sylvain Piquette are the members of a new praise and worship group at St. Mary Magdalene in Sturgeon Falls.

New music group at St. Mary Magdalene's, Sturgeon Falls

Carole Anne Friedrich

A project dear to the heart of Sylvain Piquette had its debut performance on Sunday, May 1, 2011. His dream was to create a small Praise and Worship Group at St. Mary Magdalene Church, Sturgeon Falls. He prayed, planned and worked to help bring his dream to reality. Group members include Mr. Piquette, who plays guitar, his brother Paul, a second guitar player, Bill Heathcote keyboard specialist, and Gerry Potvin. To date, the group has led the congregation in songs of praise prior to Sunday Service and the hope is they have many other plans for their diverse talents.

The first Sunday the group was joined by Rev. John Stennett. Members of the congregation enthusiastically sang songs all know and enjoy. It's been quite some time since the church enjoyed

it's very own praise and worship group, so all were grateful for the opportunity.

On Sunday May 8, 2011 the day of the second performance, Rev. Grahame Stap was so enthusiastic about the music that he rushed down the stairs to throw open both entry doors so the "people walking by, on the Road to Emmaus, could hear the praise, find out who was welcoming them and what is done through songs in expression of Joy and Love." He then sat down in a pew to enjoy the praise time, but had to be reminded that the service he was scheduled to lead would soon be starting and he had yet to don his robes! The praise and worship group has been warmly welcomed at St. Mary Magdalene's and all are looking forward to many such opportunities for "expressions of Joy and Love".



THANK YOU: From left, Elizabeth Smyth, Aedan Smyth, Isaac Smyth and Rev. Peter Symth, join Brianna Locke at a dinner held to thank Ms. Locke for all she has done as Parish Youth Worker at St. Michael and All Angels, Thunder Bay. Ms. Locke will be attending Wycliffe College in Toronto in September 2011.

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BISHOP'S CHARGE: 45th Diocese of Algoma Synod

By the Right Rev. Dr. Stephen Andrews

Bishop of Algoma
BISHOP'S CHARGE
to the Forty-Fifth Session of The Synod of the Diocese of Algoma

Almost exactly 150 years ago, the Bishop of Toronto, The Rt. Rev. John Strachan, addressed the Ninth Session of the Synod of the United Church of England & Ireland of the Diocese of Toronto. His remarks contained these words:

It is my intention to proceed towards the close of July or beginning of August to the Sault St. Marie, to establish a permanent Mission at that important station, situated on the narrow strait between the two great Lakes Huron and Superior, and possessing peculiar advantages of great value, by the favour of Government, added to its central and commanding position, it will soon grow into a city, and perhaps in no long time become the seat of the Bishopric of the great Lakes of Canada. (Proceedings of the Ninth Session of the Synod, 1861)

At that synod, the only representative from the region was the Rev. Mr Peter Jacobs, described in the Synod Proceedings as an 'Indian Missionary' from 'Manetoochwahning'. Of Ojibway descent, Mr Jacobs had studied at Trinity College in Toronto before being ordained and placed at St Paul's Church, Manitowaning, in 1859. Sadly, he died in 1864 at the age of 31. But his industry over the five years of his incumbency is evident from the fact that during this space of time he translated the books of Proverbs and Isaiah into the Ojibway tongue. His achievements find their parallels in the work of other early servants of our diocese.

In 1867, six years after his address to the Toronto Synod, Bishop Strachan sent his successor, Bishop Bethune, to this region to conduct confirmations on Manitoulin Island, and in Sault Ste Marie, and Fort William. Six years after that, in 1873, the Algoma region received its first prelate, Frederick Fauquier, as a 'missionary bishop', and the Diocese, without Letters Patent from the Crown, was founded.

Well, I have occupied 'the seat of the Bishopric of the great Lakes of Canada' now for just shy of two years. In my mind's eye, when I imagine those pioneer priests (there were only four when Bishop Fauquier arrived), deacons (there were three) and lay leaders, plying the shores in canoes, traversing trade routes by dog sled, and living rough, I see a spirit and challenge that still characterise this great diocese.

What is this spirit and challenge? The challenge is that, despite technological, educational and social developments, we are again living in an era where the claims of Christ as the answer to the human longings for significance, community and worship are largely unknown. Although our material fortunes are more abundant and secure, we in north-eastern Ontario continue to sustain ourselves primarily from the land's resources, vulnerable as they are to trade embargoes and market forces, all the while acknowledging that this land is not ours to do with as we please. Indeed, in an-



LOOKING TO THE FUTURE: The Right Rev. Dr. Stephen Andrews delivers his charge during the 45th Session of the Synod of the Diocese of Algoma held from May 4 to May 7, 2011 in Sault Ste. Marie.

other common challenge, we continue to aspire to the biblical vision of a multi-national people with our First Nations brothers and sisters, who themselves have the longest-standing claim to the Church's heritage in these parts. At the same time, we also live in a culture where racism and discrimination linger, and we believe that every human being, created in the image of God, possesses a divine dignity that deserves to be protected and respected. And finally, there is the challenge of leadership. Many of our communities lack adequate spiritual care because of the inability to afford full-time ministry, so we continue to feel the pressures of supplying clergy who are godly, learned and able, who are willing to sacrifice career interests to take up part-time or multi-point incumbencies, and who see parish ministry as more than a chaplaincy.

But we are not discouraged by these cultural, environmental and sociological challenges, for the diligent and industrious spirit of our forebears remains with us as well. The nearly unanimous endorsement of our Strategic Plan at our last synod is primary evidence of our resolve and resourcefulness. It is not an efficiency plan, or a design for corporate restructuring. It is an attempt to articulate a fresh vision of what God is calling us to be and do as a 21st century church in our unique context. This synod will be an opportunity for us to learn about and further the aims of the Plan in each of its seven areas. I want to say that, under the direction of the Implementation Team and the Executive, we have made a great start. In my travels, I have heard a number of exciting reports from clergy and parishioners about new insights and initiatives that are generating enthusiasm and hope. We are not assuming a posture of resignation in the wake of a collapsing post-Christian institution. Rather, we are seeking

to listen afresh to the voice of the living God in Scripture, mediated through the riches of our Anglican tradition. We are seeking to embody a grateful and critical sense of the past, a vigorous engagement of the present, with a patient hope for God's future.

How do I see this hopefulness being expressed? Let me touch on a number of areas where I detect evidence of a missionary faith and will.

In many parts of the diocese, an era of collaboration is dawning. One of the legacies of the church of the 1960s was a spirit of competition between neighbouring congregations. In urban centres, niche churches became established. Here there was an evangelical church, there an Anglo Catholic parish. Here one could find social programmes to take in waifs and strays. There was where one would go to rub shoulders with doctors and lawyers. Here was the new congregation, serving the needs of young families in a recently developed subdivision. There was the historic building, serving the needs of the third or fourth generations of families of those who had built that building.

My friends, these days belong to the past. If there is something of merit in the congregational aging and decline of the church over the course of these past forty years, it is that most of the things which once separated parishes and were impediments to their fellowship are now impotent. The threat to our survival has caused us to swallow our pride, and we are beginning to develop a new understanding of our identity as companions in our Christian service and witness. In one community, this means that an after school programme in one church is administered by a party of volunteers drawn from other parishes. In a deanery this can be seen in the close fellowship between members of the clergy, where they

go out of their way to care for one another. In another deanery, it is expressed in the regular planning of educational events for clergy and laity alike. In yet another deanery, it features a summer Sunday where all of the churches join together in a grand public worship service. In yet other regions, thought is being given to new forms of ministry where pastoral teams of clergy and laity coordinate a strategy to minister to a cluster of congregations. I do not myself believe that there is a formula for effective ministry, especially in a diocese like our own, with all of its geographical and cultural diversity. But I do believe that a stronger sense of collegiality among our clergy and parishes will serve to enhance not only the stability of individual congregations, but also our joint Anglican witness in the communities we serve.

One of the major impulses in the establishment of our diocese, as we have said, was the desire to make the love of Christ known among First Nations peoples along the shores of the Great Lakes. Those of us who have been members of this Synod since the early 1990s will know what a troubled and troubling endeavour this has been in the post-Residential School period. Prior to the 2006 Indian Residential Schools Settlement Agreement, the Diocese of Algoma undertook a financial appeal to raise money to contribute to a compensation plan. Anglicans gave generously and with great sincerity. The 2006 government agreement, however, resulted in a refund which we are now using, in part, to support the initiatives of the Strategic Plan. There is now an understandable temptation to want to put the Residential School experience behind us. An apology has been issued, we reason, and a settlement has been reached. It is time to move on.

We cannot do this, however. In the first place, as the former General Secretary of the Anglican Church

of Canada, Archdeacon Jim Boyles once reminded us, 'the work of "apology" is a process, rather than a discrete moment. The Primate's apology in August 1993 was a vitally important action, but the process of apology continues as we continue to hear the stories of those who were harmed by the schools, and work with them to bring healing.' The process of apology and healing is now being pursued by the Truth and Reconciliation Commission of Canada which, among other things, is hosting community story telling events across the country. One such event was held in Thunder Bay last November. I am grateful that non-aboriginal Anglicans from Thunder Bay attended that gathering. I would encourage us to continue to pray for healing and reconciliation, and to take advantages of opportunities to build relationships between our communities. Those in Sault Ste Marie will want to consider attending the Shingwauk Residential Schools Gathering and Conference on July 1-3 at Shingwauk Hall. Secondly, we can seek to be more informed about and supportive of ministry opportunities. I invite your prayers for Henk Willems and Harvey Owl as they minister to the people of Gowan Gilmour Memorial Church in Sagamok, and for David Jack as he undertakes a part-time appointment as Lay Pastor to the community of Garden River. I will also be looking for cooperation from Anglicans in Thunder Bay as we explore the possibility of establishing a chaplaincy to the growing number of First Nations Anglicans in the city. We will be hosting a meeting there in September with Bishop Mark MacDonald, the National Indigenous Anglican Bishop, and Bishop Lydia Mamakwa, area bishop to the Oji-Cree in north-eastern Keewatin Diocese. We will also be participating in the Truth and Reconciliation Commission's project to gather documents relating to the Residential Schools run by the Diocese. We need as well to identify a First Nations church leader who is willing to serve on behalf of our diocese on our national church's Anglican Council of Indigenous Peoples.

Clearly, one of the keys to the church's success in any context is its leadership. I have already alluded to the challenges we face in recruiting clergy to a diocese that has become dependent on the weekly participation in the Eucharist while being unable in some places to afford full-time stipendiary ministry. We are not alone in facing this challenge. In many parts of the Anglican Church in Canada strategies are being employed where leadership is 'raised up' locally, given the equivalent of a one-year seminary training (often by distance), and then is ordained to a part-time or non-stipendiary ministry. While there is an obvious argument in favour of this model, especially in situations where the lack of priestly ministry could mean the end of an Anglican presence in a community, there are some serious liabilities as well.

The first concern is that those who are ordained to the priesthood in the Anglican Church are not ordained to a particular, local

local expression of church. They are consecrated Priests for the whole Church. While they may have a special focus in ministry, they nevertheless are expected to be able to contribute in theologically literate ways in all of the church's councils. Indeed, many of our contemporary issues, from our preoccupation with sexual ethics, to the question of whether or not people who have not been baptised should be offered Holy Communion, to the debates on war, euthanasia, and the environment, are profoundly theological in nature. Moreover, to be effective, church leaders must be students of culture, not so much in order to communicate with my generation, but so that they can relate to emerging generations. Secondly, there is the practical matter of the establishment of a class structure within the clerical ranks. There is anecdotal evidence in some dioceses that clergy distinguish among themselves between those with seminary credentials and those without. And there is broad concern in the Church about whether priests can any longer enjoy the privilege of transferability, or whether each diocese will have to screen clergy on the basis of their education. This concern is of such importance that a new national Task Force on Theological Education has been set up to explore the matter of what sort of standards for theological education we require for those being ordained to the priesthood.

Now, it must be said that for a northern diocese, Algoma has been remarkably prolific in nurturing local vocations to pastoral leadership. This is more evidence of our missionary will and spirit. I regularly have conversations with individuals who are wondering whether God may be calling them to ministry in the church as priests, and it is encouraging that a number of these (perhaps as many as four or five) are already making plans to attend seminary. The decision to under-

take an intensive course of study, which almost always involves relocating to Toronto for a time, is a significant one, and I wish that there was more that we could do as a diocese to provide financial and pastoral support. There are ways that parishes can raise money for theological education that both fall under Canada Revenue guidelines and avoid being subject to apportionment, and I would encourage interested parishes or individuals to speak to our Treasurer, Jane Mesich, about how to do this.

Part of the reason for the interest in pastoral leadership has to do with our fortune in having a robust and capable body of Lay Readers in the diocese. It is not surprising that a number of them should wonder about the possibility of ordination too, and, in particular, about the likelihood of serving the diocese as perpetual deacons. This has been a matter of on-again and off-again electronic discussion among a small diocesan task force set up to deliberate on this question. The group has recently been considering a report produced by the Ontario Provincial Consultation on Theological Education called 'Draft Discussion Paper on Standards for Diaconal Ministry in the Province of Ontario'. It is my hope that we will be able to come to some provincial agreement on both the nature of diaconal ministry and its training prerequisites, for one of the difficult parts of our discussion has been what distinguishes a deacon from a Lay Reader.

In answer to this question, many people would look to the story recounted in Acts 6 where the apostles, in order to be freed up for their ministry of prayer and word, identified 'seven men of honest report, full of the Holy Ghost and wisdom' (v. 3) to undertake a ministry of service that was proving to be a distraction. However, while this passage describes how caring for the needs of widows and serving at tables became the distinct ministry



CAN I HELP?: Charlotte Haldenby takes a moment to chat with Rev. Nancy Ringham about the Primate's World Relief and Development Fund during Synod in Sault Ste. Marie. Ms. Haldenby is an active volunteer with the Primate's Fund.

of a selected few, the truth is that the word 'deacon' is not used of these individuals. In fact, deacons are mentioned only three times in the Bible: Romans 16.1; Philipians 1.1 and 1 Timothy 3, and in none of these passages do we discover what it is deacons actually are or do.

Generally, it is clear that deacons are 'servants' or 'helpers', for this is what the Greek *diakonia* implies. It is further evident in Scripture and other early Christian texts that deacons were meant to assist the bishop. It appears that their ministry even had a sacramental aspect insofar as Ignatius of Antioch calls them 'deacons of the mysteries of Jesus Christ' and not

just 'deacons of meats and drinks' (Trallians 2). But the Bible appears to be more concerned about the qualities of deacons than it is about their job description. And here it is interesting that the credentials required to become a deacon in 1 Timothy 3 are nearly identical to the list of qualifications for bishop. Character, ability and reputation are all primary considerations for the role. The only requirement lacking is an aptitude for teaching. The idea that the diaconate was a preliminary stage in becoming a priest only developed in the fourth century or even later.

So, in thinking of expanding our diaconal ministry in the diocese, it seems to me that we ought to concentrate on ministries of compassion to those in need, and of assistance in the distribution of the Eucharist, and that these ought to be determined on the basis of context. That is to say, we ought to ask where deacons are needed before we ask where they can be found. At the moment, we do not have a discernment process or educational programme in place for those wishing to serve as deacons. I would like to see this develop, perhaps in collaboration with Thorneloe University, in the near future. In any event, we would expect deacons to be set apart chiefly as emblems of service, and to bear the characteristics for leadership identified in the Pastoral Epistles.

In our comments so far, we have considered the themes of collaboration, our relationship with our First Nations brothers and sisters, and pastoral leadership. These all, I contend, are priorities that can be traced back to primary factors in the founding of our diocese. But there is one more feature of northern ecclesiastical ambition, of pioneer spirit, that continues. It is important to remember that at our founding we were a missionary diocese. Where some dioceses came into being at the point at which they could sustain their own leadership, the vision and generosity of benefactors in both southern Ontario and the UK saw the stra-

tegic value in dedicating resources to the establishment of an Anglican presence in these parts. We are now reclaiming this entrepreneurial posture. We remain committed to the support of Anglican ministry in parts of the diocese where specialised forms of ministry are taking place, or where the Anglican Church is the only non-Roman Catholic presence in a community. And we have even been willing to pledge a portion of our financial reserves to the implementation of a strategic plan designed to bring about a deepening of our faith and a broadening of our witness. As I said at the beginning, we are demonstrating our diligent and industrious spirit.

I want to suggest that this spirit now needs to feature more prominently as we face the demands of the future. In particular, I think that the time has come for us to renew our focus on the stewardship of our resources. In the earliest days of my episcopacy, when the finishing touches were being put on the draft Strategic Plan, I was asked for my appraisal of the document. I tendered an observation to the Facilitators that there was no mention of stewardship in the draft. It was explained to me that the diocese had had some difficult experiences with financial campaigns in the past, and that the attempt to identify a strategic goal around fundraising had the potential to become divisive. It is undeniable, however, that we cannot talk about true spiritual growth without examining our attitude towards our possessions. So, in the end, we agreed to include a reference to stewardship in our third value: 'a commitment to maintain and grow healthy churches that care for all people and practise fiscal responsibility'.

Now, in asking that we highlight this value in the next couple of years, I am not suggesting that we launch a major capital campaign. To be sure, there are a number of dioceses that are aggressively pursuing such drives, and the national church has rebooted

See Opportunity – p. 8



A MINSTER WITH YOUTH: Christian Harvey was a presenter at Synod in Sault Ste. Marie in May. Mr. Harvey ministers to youth at St. John the Evangelist in Peterborough. He also spends time with young people in the community.

Opportunity to look outside the borders of Algoma

Continued from p. 7

its Philanthropy Department, now called Resources for Mission Department, as an agent for helping dioceses develop stewardship initiatives. And there is a strong case to be made for assisting people in making informed decisions around estate planning and bequests. But when we have embarked on a path of holistic growth, such as that envisioned by our Strategic Plan, we must come to see that stewardship is but one dimension of a set of mutually interdependent aspects of discipleship.

Let me reflect a bit on the church's first stewardship campaign. I have often been intrigued by the dynamics of St Paul's collection for the poor and famine stricken Christians in Jerusalem. You will remember that on a couple of occasions he sought to gather money from the largely Gentile churches in Galatia, Corinth, Macedonia and Greece, and that he hoped to deliver this collected aid to the founding church in Jerusalem in person (Acts 11; cf. Rom 15; 1 Cor 16 and 2 Cor 8). Now the political situation of the Christian movement at the time involved a considerable amount of antagonism and mistrust between the Jewish Christians in Jerusalem and the Gentile Christians in the provinces. So it is significant that three times in his epistles, Paul uses the terms *koinwni/a* and *diakone/w*, 'sharing' and 'serving', in close conjunction. For him fundraising served a broader purpose than simply alleviating material need. It was a way of promoting the unity or catholicity of the Church. By offering financial help to the needy in Jerusalem, the Gentile congregations were acknowledging their debt of gratitude to the Jerusalem church as the origin of the gospel proclamation. In accepting the assistance from the Gentiles, the Jerusalemites were acknowledging the genuineness of the Gentiles' faith, and their indebtedness to their foreign brothers and sisters.

And so it is that, when we think of 'fiscal responsibility', we are obliged to acknowledge the considerable benefits that we all accrue, both in our giving and in our receiving, benefits of a largely social and spiritual nature. Indeed, there is a remarkable transformation that can happen in the life of a diocese when stewardship takes its proper place among the fruits of the Spirit. For when there is growth in generosity, there is inevitable growth in the other virtues of love, joy, peace, patience, kind-

ness, faithfulness, gentleness, and self-control (Galatians 5.22f).

All this makes me wonder whether we should consider an unconventional stewardship strategy, perhaps launching something more like a 'stewardship uncampaign', an initiative that rather reverses the psychology of traditional fundraising drives. What would a project look like that did not have pledge cards or targets or home visitations by campaign workers? Would a strategy that preferred to talk about 'gifts' rather than 'money' be effective? How would we think differently about stewardship if we imagined what a proper use of our resources would look like in connection with each of our strategic objectives, rather than as a discrete objective of its own? I am not competent to answer these questions, but I am convinced that a measure of our spiritual growth and maturity as a diocese is how generous we are with the gifts God has given us.

As I have said, there is much going on within our borders to inspire us to want to become more deeply involved in the mission God has given us here. But another mark of a healthy church is its concern for mission beyond its boundaries. Just as we are the product of the missionary endeavour of others, it ought to be in our DNA to want to become engaged in the building of the church elsewhere. I believe that a unique opportunity has presented itself to us to become a partner with a newly established diocese in the Province of Tanzania.

Last year, due to rapid growth, the Anglican Church of Tanzania subdivided its northern Diocese of Mara and created the Diocese of Tarime. Tarime is the 26th diocese in the province, and is located east of Lake Victoria, sharing a border with Kenya to the north. Part of Tarime is home to the western side of the Serengeti National Park and includes the famous Ngorongoro Crater. Last April, an overwhelming majority in the church in the region elected The Venerable Dr Mwita Akiri as their first bishop. The subsequent consecration was attended by more than 2000 and included the President of Tanzania. Those of you who attended our last synod will perhaps recognise his name, for he was our guest in an evening during which we engaged in a Listening Process on human sexuality.

When I learned of his election, I contacted Bishop Akiri about the possibility of developing some sort of partnership. Bishop Mwita

responded gratefully, and suggested that a partnership could begin at the diocesan level, and then gradually begin to link parishes. This would give us a greater sense of the church as diocese, and therefore of the broader mission of the Tanzanian church. What he told me of the challenges facing the fledgling diocese is quite extraordinary, involving as it does the need to find and train suitable leadership, the need to reach out to younger generations with the message of the gospel, the need to develop resources to promote and sustain ministry, and the need to become involved in community development projects, particularly where they support AIDS victims and programmes designed to eradicate the practice of female genital mutilation.

Bishop Mwita and I have begun to discuss a memorandum that features a statement about shared values and describes the scope of our relationship. Some of the questions we will need to consider include: What mutual obligations should we enter into? Will there be an exchange of visits, and who would this involve? And what parameters should there be around financial support? We have been clear that any memorandum between us needs to be flexible enough to allow the partnership to grow, and not be understood as that between 'donor' and 'recipient'. It is my prayer that through an engagement with the Diocese of Tarime, we may learn more about ourselves and our part in the global mission of God.

At the risk of ending my charge on a controversial note, let me say something now about how our last synod ended. Many of you will know that I withheld my concurrence from a motion that was passed that would have permitted churches to apply to the Ontario Trillium Foundation (OTF) for grants. Since our last synod, I have had many occasions to discuss this matter with clergy and lay people in the diocese, as well as with the Provincial House of Bishops, and I have tried to convince them of the ethical compromise involved in enacting such a motion. I confess that I have not been very successful, but I stand by my convictions in this matter. In the first place, the church's Provincial Synod has a 1998 Policy on Government Sponsored Organised Gambling that states:

A particularly troubling aspect of this [...] policy] is that it intentionally places charities in a moral

dilemma. It dangles the prospect of large sums of money before these charities: Monies which will enable them to be far more effective in carrying out their good works just at a time when so many of their other sources of funding are shrinking, but at a price. In return for this money, the government and the private operators buy the good name of the charity and use it to raise the operation's credibility in the community and to meet the requirements of the Criminal Code. The cost to the moral integrity of the charities is that they then have the funds to better the part of the community their work is aimed at, while at the same time, knowing that they are making another part of the community worse.

None of the arguments I have heard effectively blunts the force of this statement. Secondly, gambling is a growing addiction problem in the Province of Ontario, with the rates among youth being nearly twice that in the adult population. The Ontario Lottery and Gaming Corporation's (OLG) plan to profit from an online gaming program in early 2012 promises to exacerbate this problem. Finally, although it is true that Trillium Funding is said to be drawn from provincial coffers, the correspondence between what the OLG takes in and what the OTF spends is too close to be regarded as coincidental. So it seems to me that if the Church is to maintain its integrity when issuing a prophetic word to the government concerning the growing problem of gambling addiction and governmental dependence on funds generated from gaming, it must shun the appearance of complicity.

Finally, it falls to me to record a debt of gratitude that has accumulated over the course of the last 18 months. We have already paid credit to some of the earliest ministers who laboured in 'the Bishopric of the great Lakes of Canada'. These labours continue, and I want you to know that I count myself greatly blessed to serve a community of such fine, dedicated and faithful clergy and lay people. This year we have singled out three who are deserving of special merit.

The Rev. Murray Tipping was ordained by Archbishop William Wright and served a curacy at St Luke's Cathedral before establishing the Parish of Christ Church in North Bay in 1957. After extensive chaplaincy work in the military and prisons, he returned to North Bay in 1998 and became Honorary Assistant at the church he had

founded more than forty years earlier. His presence there has been described as 'an inspiring example of a life committed to Christ'.

The Rev. Genny Rollins began to study theology when Dr Frank Peake was the President at Thorneloe University. Undeterred from her conviction that God had called her into pastoral ministry, she got her diploma in Theology, a Bachelor degree from Laurentian, and was ordained in 1989. Her work in the church of All Saints, Coniston, and as the Chaplain at the City of Sudbury Jail, has earned her the respect and affection of a generation of saints and sinners. She was recently recognised for her work of compassion by receiving the Thorneloe Mitre Award.

A long-time parishioner at St. Luke's Cathedral, Dr. David Gould has served the Church in a variety of parish, diocesan and national capacities. His remarkable record of having participated in every General Synod since 1965, except one, has to be an achievement he shares with very few. I first got to know David as a fellow member of the Council of General Synod and the national church's Faith, Worship and Ministry Committee where I was impressed by his knowledge of the Church and his devotion to the aims of the Committee. If David took on a project, you could be sure that it would be done thoroughly, thoughtfully and fairly. A graduate of the Thorneloe School of Theology and holding a Fellowship with the College, he also sits on their Board of Governors. He continues to serve as the Warden of our Lay Readers Association.

The last clutch of those deserving my deepest gratitude are the members of the Synod Office Staff and my ever-patient wife. The Staff have performed an admirable job keeping the church off the shoals, despite my ineptitude at the helm; and my wife has provided a warm domicile both on the road and at Bishophurst.

I conclude this charge by asking you to join me in prayer for this church and its gathering:

GUIDE, we beseech thee, Almighty God, by the light of thy Holy Spirit, the counsels of your people at this time assembled in Synod; that thy Church may dwell in peace, and fulfil all the mind of him who loved it and gave himself for it, thy Son our Saviour Jesus Christ. Amen.

Response the the Bishop's Charge

Bishop Andrews:

Members of Synod, it gives me great pleasure this morning on behalf of the Bishop's Charge committee – Marcia Grawbarger, Jim Schell, Bob Romberg, Dave Stamp, and Peter Simmons to offer our response to the Bishop's charge. It was clear that a tremendous amount of prayer and thought went into its preparation. It encompassed so many aspects of life in Algoma, including our important historical origins as an outreach

mission of the Diocese of Toronto. We cannot ever forget that, as we have big snow shoes to follow in those pioneering missionaries who blazed the trail before us. At the same time, Bishop, you encouraged us to find new ways of hearing what God might be asking of us at this time as we embrace the 'Hope that Is Before Us', and move forward into a future that is often frightening and unknown. We thank you for that.

When Bishop John Strachan

spoke about establishing a permanent Mission north of Toronto about 150 years ago he said that it was in an area that possessed "peculiar advantages of great value." Like yourself we believe this to be true, even today. Who knows what it is exactly that makes it so but nowhere has that been more evident in what we have witnessed at this Synod. Whether it was in our speakers, presenters, worship leaders, the young people who braved the microphones and spoke up,

the cooing of a baby singing, the behind the scenes organizers, and those delegates who shared their stories of what God is doing in their midst right now, we experienced a spirit of real joy.

Despite all the challenges, you mentioned in your charge Bishop, we found that a real sense of hopefulness has permeated these rooms over the last few days. We might not be a Diocese rich in money, but we are wealthy in gifted individuals, who have no difficulty whatso-

ever in giving of themselves.

This is due, in no small part, to your leadership over the last two years. We count ourselves blessed to have you for our Bishop and thank you for the energy and enthusiasm you have shown in every area of Diocesan life. One of the comments that has been made over and over again is what a truly pastoral Bishop you are. You began your episcopacy at a time when we were embarking on a huge new

See Committee – p. 9

Committee highlights Bishop's emphasis on relationships

Continued from p. 8

Strategic Plan, and there were no doubt a few National Church issues to contend with as you learned the ropes about what it meant to be a Bishop in Algoma.

Of course, part of that steep learning curve included figuring out your new wardrobe: which way to put the hat on, and how to do it quickly before the magic wore off. You had to master the art of dressing in layers – not for warmth and comfort of course, like the rest of us, but for Episcopal style. You figured it all out though, the purple always goes first, and then the red and white. You also had to figure out how to do up those frills on your sleeves and what all of that meant theologically. Then there was the issue of the crozier; which was the travelling one and which one had to stay in the Cathedral, and how you were to pack all that gear into that gigantic suitcase on wheels you lug around with you everywhere – I bet Bishop Fauquier didn't have the luxury of anything like that as he clung for dear life onto the back of his dog sled. Not only that, but you had to physically master your way across this vast diocese of ours. I bet the other thing Bishop Fauquier didn't have in his possession was a GPS!

Moving to the Sault was also a big deal for you and your family, Fawna, Clare and Ellen, as you made a new home for them here, but who no doubt missed their friends in Sudbury.

Of course there was also the issue of deciding which room to claim as your study and then navigating your way through the maze of them to your new bedroom in Bishophurst, without getting lost. You did it all Bishop, with Fawna beside you all the way, looking cool, calm and collected. Well done!

Our committee would like to highlight a few aspects of your charge this morning, mostly to do with relationships, a word that seems to have been key at this Synod. And from it we would like to bring three motions to the floor of Synod today.

You spoke about the need for us to “develop a new understanding of our identity as companions in our Christian service and witness” (page 2), and how a stronger sense of collegiality among our clergy and parishes will serve to enhance our parishes and our witness as Anglicans in our communities. We want to encourage everyone in Algoma, to continue fostering good relationships between individuals, parishes, and deaneries. Share ideas and resources with each other, without feeling any sense of threat to your own parish. The more we can share, the greater the likelihood for growth. Care for one another and continue to pray for each other.

The exercise the Social Justice and Mission Committee asked us to do yesterday was a wonderful example of this as we shared ideas about Mission and Outreach with each other. This kind of fellowship is of vital importance as we move forward with the Strategic Plan.

We hear what you are saying about the work of apology in the post-Residential School period being a process rather than a ‘discrete moment’. We have much work to do in fostering good relationships between ourselves and our First Nations brothers and sisters in Christ. Let us continue to pray for those who have been hurt, and find opportunities to listen to their stories, and be in whatever way we can for them a source of healing.

In addition to this, we would like to bring a motion to the floor of Synod asking that Algoma's representative on the Anglican Council of Indigenous Peoples, once we have found one, be invited as an observer to Executive Committee meetings with voice, but without vote. (Point of clarification: If the representative of ACIP on Executive were to have a vote on the Executive Committee it would require a change in the canon and a delay for this to take place).

As we consider relationships within our communities and in our diocese, you have also noted that “the mark of a healthy church is its concern for mission beyond its

boundaries.” We affirm this and believe that the opportunity that has presented itself with Bishop Mwita in the newly established diocese of Tarime in the Province of Tanzania, is one that should not be missed. Although we are not certain at this time, just what this partnership would look like, we recognise the value of companion dioceses relationships. We will be bringing a motion to Synod asking you to formalize this companion relationship with Bishop Mwita.

You brought to our attention some of your concerns around Diaconal ministry, and you have asked us some important questions about deacons in the church. We do not have a discernment process or an educational programme in place at this time for those wishing to serve as deacons in Algoma. We recognise that the jurisdiction for the Diaconate lies solely with the Bishop, but we would like to bring a motion to Synod asking you to make resolving some of these issues a priority in our Diocese.

Finally, we would like to encourage all Synod delegates to take copies of the Bishop's Charge home with them today and to share the contents with your congregations and parishes. There still remains the whole issue of the ‘stewardship uncampaigned’ which someone might like to think more about in the weeks and months that lie ahead.

Now, may the God of hope bless you, Bishop, and us as we leave here today and may we all be “United with God in one bond of truth and peace and faith and love, and may we with one mind and one mouth glorify God; through Jesus Christ our Lord.” (An Anglican Prayer Book: Church of the Province of South Africa, 1989.)

Faithfully submitted on behalf of the Bishop's Charge Committee by:

The Ven. Anne Germond
Incumbent of the Church of the Ascension, Sudbury.
Archdeacon of Sudbury/Manitoulin.



RESPONSE TO THE CHARGE: The Ven. Anne Germond delivers the Response to the Bishop's Charge during Synod held from May 4 to May 7, 2011 in Sault Ste. Marie.

Youth ministry receives much attention at recent Synod

By the Rev. Heather Manuel

As part of our Strategic Plan to increase the involvement of children and youth in our parishes, the Diocesan Youth Ministry Committee conducted a Survey of the Parishes in our Diocese. This survey was commissioned by the Strategic Plan Implementation Team in order to assess the most significant needs in child and youth ministry in our Diocese so that resources could be directed where they were most needed. The survey was conducted at Deanery Council meetings over the fall of 2010 and the results were presented at our Diocesan Synod in May. Forty-six parishes responded. Some of these parishes were multi-point and elected to respond per congregation. The total of respondents was 61 congregations.

AND THE SURVEY SAYS.... CURRENT TRENDS

There are many encouraging trends in child and youth ministry in our Diocese. The survey reveals that our congregations have a tendency toward ‘grouping’ ministries such as Sunday School and Youth Groups.

- 56 percent of congregations reported they have a Weekly Sunday School
- 21 percent of congregations reported they have an Occasional/Seasonal Sunday School
- 41 percent of congregations reported their Sunday School is ‘All Ages’
- 46 percent of congregations have a line in their parish budget for Child/Youth Ministry

- 47 percent of congregations have multiple teachers in their Sunday School
- 56 percent of congregations have a Children's component in worship services
- 54 percent of congregations have special events for children/youth throughout the year
- 46 percent of congregations reported that youth participate in worship service as servers, readers, greeters or choir
- 51 percent of congregations reported that youth assist with children's ministries such as Sunday School and Nursery
- 39 percent of congregations reported they have a Youth Group
- seven percent of congregations reported they have a Sunday School specifically for teens

CURRENT CHALLENGES

The survey results revealed many challenges for the parishes within our Diocese.

- Only 31 percent of congregations reported that youth are regularly present at worship
- Only 15 percent of our congregations reported that youth bring friends to worship
- 49 percent of congregations believe youth have little or no interest in church
- 46 percent of congregations believe youth are too busy with jobs or other activities to come to church
- 54 percent of congregations need encouragement in child and youth ministry
- 62 percent of congregations

See Many – p. 10

Fundraiser raises awareness of church accessibility

By Frances Balodis

Friday, August 5, 2011 will be a non-stop play-a-thon at St. Thomas Anglican Church, Ullswater. All 769 hymns! This fun raiser will enable the church to become accessible to those who are physically challenged. People may pledge money by the hymn or by the half hour! Some people have already paid. “Making a church handicap accessible is important,” one senior supporter wrote.

The first structure of St. Thomas Anglican Church was consecrated on February 28, 1885. It was originally a log church. The façade and interior of St. Thomas has undergone some changes over the last

125 years. Now making the building more accessible, it will undergo some more important changes.

Bonnie Quinn has been the organist of the church for many years. The author, one of the supply organists, is playing the play-a-thon. Mrs. Balodis has been attending St. Thomas church for 62 years as a summer resident. She and her husband, Gunars, are making Muskoka their permanent home in June 2011. Frances will be undertaking this play-a-thon on the Hammond electronic church organ and also on a Roland Digital C-30 Harpsichord/Tracker organ.

Regular Sunday church services are held in St. Thomas year round

at 10:30 a.m.. The incumbent of this church is Rev. Peter Simmons. St. Thomas is one of four churches in the Parish of St. Stephen. Christ Church, Windermere, Church of the Redeemer, Rosseau, and St. Thomas, Orrville are the remaining churches in this parish.

If you wish to come by to sing along with the hymns, or just to cheer on the festivities, drop by on Friday, August 5, 2011. The play-a-thon begins at 9 a.m. with hymn #1! It could take up to 12 hours, so come in any time of the day or evening. Donations will be received until Monday, August 8, 2011. For more info contact Frances Balodis at FBalodis@c-1-u.ca

Sonlight

By the Rev. Bob Elkin

My good lady went out for the day and as the old saying goes “the mice will play” so I dressed comfortably, cracked open a beverage and set about conjuring up something to eat in the kitchen. Showing my English roots and taking advantage of my wife’s absence, I fast fried everything I could lay my hands on at high heat and was just airing out the kitchen and getting ready to re-insert the smoke alarm battery after finishing up the last lip smacking bite when a knock came at the door. I opened it to two well dressed, smiling, clean scrubbed Jehovah’s Witnesses who launched into a one sided conversation about living in the end times.

Usually I identify myself as an Anglican priest at this point and we all go about our business, but realizing that I was in a smoke filled house with a beer in my hand wearing swimming trunks and a ketchup stained wife-beater, I wisely decided that the church didn’t need the notoriety and tried to appear interested and attentive. “Don’t you find the world has fallen into sin and chaos like never before which will surely usher in the final days?” they asked. Well what do you know? A J.W. topic I could warm to! “I admit that a majority Conservative government can get you thinking in that direction” I conceded, “But I consider it more like the time of tribulation mentioned in Revelations myself.”

Recognizing a theological kindred soul they put their Watchtowers back in the briefcase and went on their way and I went back to trying to get the streaks off the kitchen ceiling but I couldn’t help wondering about such a joyless faith. These people have periodically pestered me for years and never have they begun the ordeal by saying something like: “Isn’t it a great day and doesn’t God have a knack for making you glad to be alive?” Nope, it’s always doom and gloom.

Personally I think God is a riot! For years He and I have played The Weather Game for every church picnic we’ve ever had. The rules of the game are simple. You pick a date for your church picnic using any source of assistance you can find. You can watch the weather channel, phone the weather bureau, visit a fortune-teller, cast the buzzard bones, it is totally up to you as long as you come up with a date for the picnic. Then you wait to see what happens. Sometimes God gives you six weeks of rain with the picnic in the middle of it and that’s that: you lose. Some-

times He gives you two weeks of sunshine, a rainy picnic day and then two more weeks of sunshine and again, you lose.

Once in a while though He gives miserable rain for days, a beautiful picnic day and then more rotten rain. Sometimes you just get a month of beautiful weather with the picnic day falling right in the middle. Those ones are winners and really, that’s the game. Is this the year that God is going to let you be the hero and have it all? So far the

Letter from Bob

score is something like 14 to 8 for God but I just know that this year will be my year and that’s what keeps me coming back for more.

I know God has a sense of humour! Just when the world seems to get itself into a jackpot that calls for diplomacy, seriousness and sacrifice, just when we’re getting ready to put our shoulder to the wheel and get on with grim affairs, He raises up a world leader like Berlusconi of Italy who acts like such a buffoon that you can’t help but shake your head and laugh at the foolishness that you see. The last President Bush had the knack for inserting unintentional humour into a situation also and heaven knows we’ve had a few prime ministers who could bring down the house! And that’s the point: heaven knows! And I think it’s intentional.

And then there’s the church! I certainly believe that the church is the Body of Christ but such a Body reveals to me the humanity of the God we follow. A few weeks back we were without a musician to lead us in the singing at service and decided, for the first time, to use our computer’s capability to play music to provide the accompaniment that we needed. We chose well know hymns, told the congregation what would happen and when the time came, pressed the button. The computer music started to play at breakneck speed, we started to sing as loud as possible so we could hear each other and the result was unforgettable! At the end of the verses I declared the machine the winner and we sang the rest of the hymns acapella! Luckily we’re told to make a joyful noise to the Lord and not necessarily a musical one. Personally I think that’s God’s instruction to the church. We’re to make it joyful and He’ll figure out the rest!

Letters to the Editor & Submissions Policy

Letter writers and authors of unsolicited submissions are reminded to include a signature and phone number for verification purposes. Letters will be reviewed and may be edited for length and content. While letters expressing opinion are welcome, all letters and other submissions are subject to approval before publication.



OPPORTUNITIES FOR YOUTH MINISTRY: The Rev. Heather Manuel, Incumbent of Lake of Bays Parish and diocesan Program and Youth Coordinator, tells Synod of the results of a recent survey to determine how active youth are in the church in Algoma. Many opportunities for increased youth involvement exist in the diocese.

Many opportunities exist for youth involvement

Continued from p. 9

need volunteers for child and youth ministry

- 61 percent of congregations report that another local church already has a thriving child or youth ministry
- Multi-point parishes have many challenges specific to the fact that they have to spread their resources over many communities and facilities. One hundred percent of the congregations that reported having ‘no Sunday School’ were from multi-point parishes.

CURRENT OPPORTUNITIES “WE HAVE NO CHILDREN OR YOUTH IN OUR CHURCH”

If your church is in this situation, the Survey reveals three opportunities for your parish to use as Starting Points in developing a child or youth ministry. These three opportunities have one thing in common: they do not expect that children or youth will immediately begin attending the worship service. These opportunities are gateways that will enable your congregation to develop relationships with children and youth. The expectation is that these relationships will eventually lead to children and youth attending the worship service, but it is not the immediate goal.

1. Family-Based Youth Ministry:
 - 64 percent of congregations report that youth attend worship with their families
 - 62 percent of congregations report that the parents and grandparents attend worship

OPPORTUNITY: Your congregation may not have youth present, but their parents and grandparents are present on a regular basis. Begin your ministry with the families, to empower them to minister to the children and youth in their homes. Start a group for parents and grandparents to pray, encourage and study.

2. Community-Based Youth

Ministry

- 69 percent Of congregations report their local library/recreation centre has programs for children and youth
- 69 percent of congregations report that schools are in the local community

OPPORTUNITY: You may not know how to get the youth into your church, but you know where to go to find them. Begin your ministry by volunteering with child and youth programs that are already present in your community. Volunteer with an after-school program. Get to know the children and youth in your community by meeting them on their own turf.

3. Event-Based Youth Ministry
 - 54 percent Youth attend public events sponsored by the church
 - 41 percent Youth serve at parish events such as dinners, fundraisers

OPPORTUNITY: Youth may not be present at worship, but they may be willing to attend an event at your church, or assist with one in exchange for credit on volunteer hours required by their schools. Begin your ministry by hosting events that will appeal to all ages, such as a concert, game night, dinner or fundraiser for a local or international mission. Focus events on community holidays such as Mother’s Day, Father’s Day or Earth Day.

CURRENT OPPORTUNITIES “WE HAVE YOUTH IN OUR CHURCH; WHAT NOW?”

The Youth of our Diocese answered this question at their Youth Synod in 2010. Here are the TOP 10 results from the question ‘How would you like to be involved in your church?’:

1. Help choose music for the worship service
2. Give testimony or facilitate a discussion in place of the sermon
3. Lead parish child/youth ministries

4. Member of Parish Council/Advisory Board
5. Lead a parish drama ministry
6. Lead parish outreach ministries
7. Introduce new instruments into the worship service
8. Participate in the worship service as a reader, greeter, or choir member
9. Arrange parish events (concert number one choice)
10. Introduce new technology into the worship service

If your congregation includes youth, the Survey reveals two opportunities to increase their involvement in parish life:

1. The Worship Service.
 - five of our youth’s TOP 10 wish list involved planning and leading the worship service
 - Only one congregation indicated that youth were involved in planning the worship service
 - Only seven congregations indicated that youth were involved in planning occasional ‘youth/family’ services
 - 39 percent of our congregations indicated they have Weekly All-Ages Worship
 - 15 percent of our congregations indicated they have Occasional All-Ages Worship

OPPORTUNITY: Let youth be part of planning and leading worship services. They will have new ideas about music, sermons and technology. Their ideas will challenge us to encounter God in new ways while growing deeper into the traditions that make Anglicans unique. This balance is possible, but only with input from youth at the highest levels of worship planning.

2. The Church’s Ministries
 - five of our youth’s TOP 10 wish list involved planning and leading parish ministries
 - Only eight congregations indicated that youth were represented on the Parish Council/Advisory

See Resources – p. 11



A BEAUTIFUL SETTING: The La Cloche mountains form a spectacular backdrop for the various camps held at Camp Manitou throughout the summer.

Summer programs at Camp Manitou

By Deb McIntosh

Memories are created at summer camp: timeless memories are made at Camp Manitou Bay of Islands. With a La Cloche Mountain backdrop and a lake view that inspires artists, Camp Manitou is located on the North Shore of Lake Huron in the Bay of Islands. People of all ages have been sharing summer camp experiences here since the 1920's, and if you are looking for a summer camp experience like none other perhaps 2011 is your

year to join us at Camp Manitou. "Smores", canoeing/kayaking, campfires and awesome adventures are waiting for children eight years and up. For more information on our affordable camp programs and how to register visit www.manitoucamps.org or e-mail dmac@isys.ca. Camp Manitou Bay of Islands is an accredited member of the Ontario Camps Association. Hope to see you this summer on the Bay!

Algoma Cycle of Prayer

Sunday, July 24 - 6th Sunday after Pentecost

Lake of Bays Parish
St. Ambrose's, Baysville
St. Mary Magdalene, Dorset
St. John's, Fox Point
St. James', Port Cunnington

The Rev. Heather Manuel
The Rev. Canon John Thompson (Hon.)

Sunday, July 31 - 7th Sunday after Pentecost
Leaders and Delegates of the 26th Annual Youth Synod Meeting at Camp Manitou

Sunday, August 7 - 8th Sunday after Pentecost
St. Peter the Apostle, Elliot Lake
St. James', Massey
Sagamok, Spanish River

The Rev. Henk Willems

Sunday, August 14 - 9th Sunday after Pentecost
St. Mary's, Nipigon

The Rev. Diane Hilpert-McIlroy

Sunday, August 21 - 10th Sunday after Pentecost
Parish of Emsdale/Almaguin

The Rev. Jeffery Hooper, Deacon Incumbent
The Ven. Eric Paterson (Hon.-Emsdale)
The Rev. Dr. Glen Taylor (Hon.-Almaguin)
St. Mark's, Emsdale
Grace Church, South River
St. John's, Eagle Lake
St. George the Martyr, Magnetawan

Sunday, August 28 - 11th Sunday after Pentecost
Christ Church and St. Peter's, Sault Ste. Marie

The Rev. Richard Reed
The Rev. Canon Earl Burke (Hon.)

Resources for youth to be directed to areas of need

Continued from p. 10
Board

• Only three congregations indicated that youth were represented on Parish Committees

OPPORTUNITY: Let youth be part of planning and leading parish ministries. They will have new ideas about outreach, events, and discipleship ministries. Their ideas will challenge us to encounter God in new ways. Their ideas will chal-

lenge us to reach out to the community in new ways. Their ideas and energy can help us grow our church, but only if we give them input into the highest levels of ministry planning.

That's a lot of information, but hopefully your parish found an Opportunity that can become an immediate action point for your ministry. As stated in the beginning of this article, the primary purpose of

the Survey was to identify the areas of need so that we could direct Diocesan resources to the greatest need. There are many Diocesan resources to assist your parish in developing its child and youth ministries. Check out next month's Algoma Anglican for a review of the resources that are available to your parish.



From the Anchorhold



By Sister Mary Cartwright

June again and the last thoughts for the summer. I wish for you all the gifts of rest and joy and all good things of summer, not forgetting God, the giver of all good things. The spread from June to September brings us four major feasts. Ascension, Pentecost, Trinity, and in August, the Transfiguration. We begin with the Ascension. Jesus, having renewed and revitalised his companionship with the disciples, is teaching them things that we are not told of, but doubtless things that they must know and do. He knows that its is time for Him to go home to God. He has been coming and going so that they are always aware of Him even when they don't see Him as they, and we, must. So something clearly different has to occur. He takes them up to a place that is holy to them. He blesses them with great love and a cloud receives Him from their sight. The cloud is that ancient sign of God's presence. He is gone home so that He may be available to all forever. Angels tell the disciples to stop looking up and get back to Jerusalem to pray intensely until the spirit comes, as Jesus has promised.

With this much time we have crowds of saints. Martyrs, Justin, Lawrence, and two, of many, recent ones, Dietrich Bonhoeffer and Maximillian Kolbe. Then we have Bishops, Augustine of Hippo, Aidan of Lindisfarne, religious, Pope Jon Paul XXIII, Boniface, Iraneus, and Jeremy Taylor. We have Thomas Moore, a man for all seasons. We also have apostles Peter, Paul, and Thomas, James, Bartholomew and Mary Magdalene, who the Orthodox refer to as Apostle to the Apostles, because Christ sent her with the Resurrection message. Then there are the Religious, Columba of Iona, Claire of Assisi, and Bernard of Clairvaux, my birthday saint. Last but not least, we remember two days, the birth and death of John the Baptist, the forerunner. His words "He must increase and I must decrease" are models for us all. The greatest feast, after Easter, is Pentecost, the coming of the Holy Spirit to the little band of men and women gathered to pray in the locked upper room. The manifestation of God, comes in fire, wind, and the ability to speak and understand other tongues unknown to them. It changes the timid gathering into brave men who go out into the streets teaching, praising God, healing and beginning the work of the Church. The Spirit is God's gift, who will enable us and stay with us forever. Trinity Sunday marks a neglected, but vital feast, a circle of unending love that holds all things in life.

In August comes the Transfiguration of the Lord. Jesus takes Peter, James and John up the mountain to pray. They fall asleep and wake to see Him glorified, wearing His resurrection body and talking to Moses and Elijah, the law and the prophets, about His coming death. When Peter, terrified, starts to babble about building shelters for each of them, a cloud covers them and God speaks: "This is My beloved Son. Listen to Him." When they recover from that, they see Jesus only, and He takes them back down the mountain into the troubled world towards His death and Resurrection. They have seen Him in glory and remember, as we all shall, if we believe. Think on these things as you travel and see Him reflected in earthly glory; lakes, woods, mountains, streams and oceans. Make time to thank Him, praise him and love Him, wherever you go.

Here is a good lively prayer for travelling called St. Patrick's Breastplate.
I bind unto myself today

*The strong name of the Trinity
By invocation of the same
The Three in One and One in Three
Of whom all nature hath creation
Eternal Father, Spirit, Word
Praise to the God of my salvation
Salvation is of Christ the Lord.*



Recreation of Passover meal emotional

By Wendy Bonenfant

The families of Christ Church, Sault Ste. Marie gathered on Good Friday, April 22, 2011, to share in a recreation of the Passover meal celebrated 2,000 years ago. Palm branches of bristol board welcomed the weary travellers as they arrived in the Church basement. All of the attendees were encouraged to visualize the busy streets of Jerusalem that would have hosted thousands of people. The atmosphere would have been charged with various emotions.

Children and adults sang a dirge as we processed to designated areas of the Passionate Holy Journey. Those in attendance gathered at a large purple covered, cross-shaped table to hear of the Old and New Covenants made known to us in the Holy Scriptures. As people stood in silence, they remembered and shared a meal of broken matzo bread, bitter herbs and grape juice.

Jesus, portrayed by Mark Scornaienchi, knelt in prayer in the Garden of Gethsemane, until soldiers, Jadon Fogg, Sophia and Hannah Riauka, Cheyanna

Coutts, Liam and Ella Reed, Luke and Jacob Scornaienchi and Xavier Hogan, were dispatched to arrest Him, on the stairwell made to resemble the ornate judgement hall of the Roman rulers.

As participants searched for a place to view the crucifixion, they passed by Jesus and cried out with loud voices, “Crucify Him! Crucify Him!” Soldiers erected a large wooden cross and placed a sign upon it that read, “Jesus, King of the Jews”. The congregation was given two red ribboned nails to pound into the cross. One nail represented the forgiveness of sins we have received in knowing Christ as our Lord and Saviour; the other represented someone that we, in turn, need to forgive.

An overhead of the brutally beaten and tortured Lord God hung in plain sight for all to witness, while Eunjung Riauka sang *On a Hill Far Away*. The Spirit of God was truly among his people as He was that day. God’s people, by His Grace, blessed and broken. Thank You Holy Trinity!



SHARING THE MEAL: Participants in the recreation of the Passover meal held on Good Friday, April 22, 2011, gather around the table at Christ Church, Sault Ste. Marie.



THE CROSS: The cross stands firm in Christ Church, Sault Ste. Marie on Good Friday, April 22, 2011. Participants in the days observations had the opportunity to place a nail in the cross.

Time to get out there and be active!

By Charlotte Haldenby

In my first year of teaching my room-mate, always perfectly made up, persuaded me to try eye makeup for a big occasion. By the time my date arrived I was in total pain from an allergic reaction. So when I skimmed the latest issue of Rouge which came with the *Sault Star*, I was only looking to see if there were coupons for my shampoo. I was surprised then to read there in an interview with Taylor Swift that when she was a teenager she looked forward to the new shades of makeup as that’s how she knew the seasons were changing! She must have grown up in a concrete city without even a park.

My favourite place at this time of year, on my first trek to see my grand-nieces, and the rest of my family in Barrie and Mississauga, is going along the Mississaugi River just before Blind River. Every tree in those first greens and the water and sky so blue. That is spring! How much are we detached from the land?

I am reading *The Caribou Hunter*, compiled from interviews a young anthropologist did in the 1960’s with an Innu from Labrador who was at least 80. The missionaries estimated how old he was at their first encounter. Only the last decade had been spent in a wooden house, and he was always reminiscing about his life out on the land.

So often we whites dismiss his traditional life as primitive.

Looking at the World

Even his mode of transportation by dog team in later years was used against his people as shown in last month’s Anglican Journal, where police were ordered to shoot the dogs to get the people settled down and under government control! Imagine! We might say “look at all the advantages of snowmobiles”, except you have to pay for the gas rather than feed the dog with meat scraps, and when you are in emergencies miles from nowhere with no food for yourself, you can’t eat a part of your machine to keep on going! But then if you really were in synch with the land how often would that happen? How detached are we from the real physical world?

Playground equipment is disappearing because there might be a lawsuit. We just can’t have children climbing up the old ACR steam engine at Bellevue Park in the Sault. How many different types of helmets do you need to be safe in what most of us older people regarded as normal play; bicycling, pick-up hockey. And if we need all the safety equipment, this does stop many children from participating because they can’t afford it.

On the other hand, I don’t

want kids to be injured! One of the youth delegates to synod was showing another how to operate her crutches properly. He knew, because he’d broken “lots of bones”! The only serious childhood injury among my three nephews was when David broke his arm getting down from the top bunk! Has life really become that more dangerous? I told the 10 year-old next door that one of my signs of spring was when the sounds of hockey from their backyard rink became the da-dum da-dum of the basketball in the front!

“Teens, instead of texting, get your friends out to hike or play at the soccer field or the skateboard park.”

Do we do anything physical at all? My nephew Stephen builds automobile and aircraft parts. He can leave work with a sense of having completed something, with a definite product to show. My brothers-in-law, one an electrician and one a transport mechanic, had the same type of work and could take pride in what they had created. Their fathers were both excellent woodworkers.

But my other two nephews have jobs that never end. One works in Human Resources and

has had the challenge of reconciling the terms of contracts for workers as his company takes over smaller companies, union and non-union, across the country. He does get to travel, but he also has to take work home on weekends, so people get their proper pay. The other works as a computer engineer with regular hours during the week, and trouble-shooting any time 24/7. Brought up by men who insist on doing everything exactly and beautifully, as you can in physical work, they want to live up to that, but many jobs today just can’t fit that.

Is it any wonder then that one does home improvements with his dad and the other geocaches, to do precise work and get that satisfaction? When my mother was still alive, when they popped in to see her they would talk for half an hour and then flake out on her couch! Isn’t this why many women with housework, that can be the same-old all the time, with no completion, because next week there will be dust there all over again, take up quilting or needlework or knitting?

Isn’t this why many of us are out there in the garden right now? Or fishing? When I visited my grandmother on her farm near Echo Bay as a youngster, I would go down to an old bridge to fish, not that I caught anything, but it

was so good to be there! And if I got to go berry-picking with my grandmother, and snuck a few as I picked, didn’t her blueberry pies taste even better?

This summer let’s get physical! Teens, instead of texting, get your friends out to hike or play at the soccer field or the skateboard park. Isn’t it great to see and hear real people? See how body language adds to the words, the real smiles and frowns! If you have a job, take the opportunity to meet real people and listen.

Parents, get out there and be with your kids! Organized sports are fine, but they are expensive. See where you can go hiking or playing pick-up multi-generational games! Why are these reserved for family reunions? Set aside a little space for a child’s garden, and their amazement!

Grandparents, and great-aunts and uncles, and honouraries, play with full attention to the little guys! Tell them stories and show them the old pictures. One of my history students used to wonder when the world came to be in colour after watching documentaries from WW II. And kids today might not believe there ever was a world before television. But you can encourage all those things we used to do for fun before television, and they might like that! And hey! What kid doesn’t like to have his, or her own cheering section at their games?! God gave us a wonderful world to enjoy. Let us rejoice and be glad in it!

Advances in technology present many opportunities

By David Macdonald

It was with great pleasure that I joined the Rev. Peter Simmons to make a presentation to Synod on May 6, 2011 on behalf of the Diocesan Communications Committee. The committee is made up of Chris Rous, Chair (Algoma Deanery), Rev. Jeffery Hooper (Muskoka), David Macdonald (Sudbury-Manitoulin), Patricia Mark (Thunder Bay), Jeremy Rayment (Algoma) and Rev. Peter Simmons (Muskoka). We have been tasked with overseeing the implementation of five elements of the Diocesan Strategic Plan:

- Develop a new Website for the Diocese which would include Deanery and Parish links.
- Post the Mission Statement, Vision Statement and the 7 Core Values in every congregation in Algoma.
- Establish Video Conferenc-

ing and Electronic "Classrooms" in each Deanery.

- Explore the effective use of AV Media for worship.
- Explore the increased and organized use of radio and television.

We are happy to report that the second strategy has been completed for some time now. Please take a moment to look for the Mission Statement the next time you are in any parish in our diocese.

The new diocesan website has been up and running for several months now. If you haven't had a look yet, please visit <http://www.dioceseofalgoma.com>. The "Find a Church" tool is very useful for travellers in the diocese. Information, including service times and contact info, is included for every parish in the diocese. This especially useful for those parishes that don't currently have websites of their own. The committee com-

mends both Bishop Andrews and Liz Hamel for their work in developing and updating the website. Should you have any questions, comments or suggestions for the website, please contact webmaster@dioceseofalgoma.com.

The committee's next steps are: to conduct a survey of the skills and use of communications technology in each parish of the diocese; explore the possibilities of establishing electronic classrooms; and to enable the use of a wider variety of media, including Twitter, Facebook and diocesan blogs. The diocese is now active on Facebook, Bishop Andrews maintains a blog at <http://stephenalgoma.typepad.com/benedictus-benedicat/> and Rev. Dr. Jay Koyle can be followed on Twitter at <http://twitter.com/algomacdo>, and has plans to begin blogging soon.

In our presentation, we acknowledged that there is often a feeling

that people and parishes are expected to start using new technologies like digital projectors, and to sign up for social networking tools like Facebook and Twitter simply because they're new. We also acknowledged that for many, there are fears around these tools: fears of a loss of privacy, of being overwhelmed, of having to change the way we do things. Our message here is that these tools are just that: tools. If the use of one or more of them makes your core activities as parishes better, then do so. If it doesn't make things better, or makes them worse, then you don't have to use them. What we will do, as a committee, is help you navigate these choices, help you try things out and try them out ourselves. We want the technology to work for you, not the other way around.

We concluded our presentation with a time for sharing on the fol-

lowing questions: What do you understand "communications" to be? What communications strategies are used by your parish? What technologies are used in your parish? What scares you about technology? Do good communications require technology? What resources are needed?

After some discussion, more than a few delegates, including many youth delegates, came forward to share their tables' findings. A number of delegates reinforced that pen, pencil, paper and books are technology: and we do love our books, don't we? One memorable comment was that "the best form of communication exists between the upper lip and the chin." This served as a good reminder that technology should always take a back seat to personal interaction whenever possible.



RECEPTION AT BISHOPHURST: The Rev. GailMarie Henderson and Ms. Sharyn Poole attended a reception held at Bishophurst on Friday, May 6, 2011 during Synod in Sault Ste. Marie.



OPENING SERVICE AT SYNOD: The Rev. Dr. Jay Koyle was the preacher at the service which opened Synod on Wednesday, May 4, 2011.

Gravenhurst church invites people to share a meal

By Helen Flavell

It all began back in 2007. On a return trip from diocesan synod held in Sault Ste. Marie, Rev. Tom Cunningham, incumbent of St. James', Gravenhurst and the author had a conversation regarding an Outreach Dinner idea which the author had and wanted to pursue. It was a concept of providing a healthy, hearty meal to those who couldn't afford it and also invite others to come and share the meal together. Friends Inviting Friends was born. The concept of the dinners was accepted by the Parish Council of St. James and our local Family Services coordinator was also consulted to see what time of the month would be most appropriate.

The local Food Bank provided the ingredients for the first dinner of spaghetti and the idea took flight. Originally the concept of the dinner was to make it free and the first time a dinner was held, the numbers were very low. There were more volunteers than guests. To make it a bit more inviting and to allow people to keep their self esteem, it was agreed that from then on a nominal fee would be charged of two dollars per individual each or five dollars per family. A simple dinner of roast beef or meat loaf, mashed potatoes, vegetables, rolls, tea, coffee or juice and dessert was served. The response was astounding and the attendance increased greatly.

These dinners began in January 2008 and they are held six months of the year, once a month from November to April. The attendance in May and June the first year was very poor so it was decided not to do it from May to October. We have on average 70 to 90 people attend and the camaraderie and friendships which have developed have been exciting to watch. Guests come from all walks of life, from low income, middle income to the more affluent from all of the various churches in town. Thanks to the generosity of many people, this program has now been going for over 3 years.

There are several volunteers who faithfully come every month to do the various jobs associated with the meal ably led by convenor Helen Flavell. Rev Tom Cunningham is very pleased that the dinners have been such a success and up to now organisers have not run out of food. It is like the loaves and fishes: there is always enough food for everyone who comes. Some meals are offered to shut ins and these are delivered HOT to their homes. Delivery people are Bill Flavell and Rev. Tom Cunningham ably assisted from time to time by other willing volunteers.

What a wonderful way to reach people and give them a warm meal as well. There is no charge for this service, but donations are accepted if they are offered. Several projects have been assisted over the years such as the Haiti Disaster

Relief Fund, a local family who lost everything in a fire and our Revitalization Team at St. James. It is great to see the friendships that have evolved from this simple meal idea. No one knew it would reach so many people in such a positive way.

Last Fall when the author (and convenor) was ill, the project continued under the supervision of several parishioners who filled in. The dinner was well attended and the volunteers were there in abundance. Everyone involved has been overwhelmed by the response especially when people stop you on the street and ask when dinners will be starting or when the next one will be held. Everyone who comes or volunteers goes home with a smile on their face, a song in their heart, and a full tummy as well. In 2009, a Christmas Day Dinner was served to over 50 guests and volunteers. The hall was alive with music, laughter and there were small gifts for everyone. So many people said how great it was not to be alone on Christmas Day and this was a wonderful idea, and when's the next dinner? St. James, Gravenhurst will continue to offer this Outreach Program as long as time, health and finances allow the church to do so. With God's help and your prayers this project has been a huge success.



EMPOWERING LAITY AND CLERGY: The Rev. Dr. Robert Derrenbacher, President and Associate Professor at Thorneloe University, Sudbury speaks to members of Synod in Sault Ste. Marie. Dr. Derrenbacher reviewed strategic goal five of the Diocesan Strategic Plan of empowering laity and clergy through life-long learning.

Laity and clergy can be empowered through life-long learning

By the Rev. Dr. Robert Derrenbacher

Eph. 4:11-13: “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 building up 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.” (New Revised Standard Version)

When we look at a Biblical text like the one above, it is clear that God calls each of us to Christian ministry, whether we are laity or ordained. As well, all of us are called to “build up” the Body of Christ by maturing, by “growing in the full stature of Christ” (4:13). I would argue that this includes our intellectual development, each and every one of us. Jesus calls us to love God with our whole beings – with our heart, with our mind, with our strength, and yes, with our minds (cf. Mark 12:28-34). I think part of loving God with our minds includes an important recognition that we are all called, as Christians, to be “life-long learners.”

Life-long learning is not always easy. There are a number of forces that work against this: time, cost, accessibility, easy access to often

distracting facts and information on the Internet. We might also think we are too old and too busy to learn. But as Christians, despite these influences, we are called to engage in life-long learning.

Strategic Goal 5 of our Diocese’s Strategic Plan captures this vocation, calling us as a Diocese to “empower” and “develop” our clergy and laity as life-long learners.

There are a number of ways that this could happen in our Diocese. And I’m pleased to say that Thorneloe University is willing to play a major role in this implementation. The Thorneloe College School of Theology (TCST) continues to offer courses and programs in Theology; virtually all of these courses can be taken at a distance: you don’t need to relocate to Sudbury to complete a course for credit. In addition, virtually all students study part-time: you don’t need to quit your job to formally study theology. And finally, you don’t need previous educational experience to register for one of our programs: they are essentially open to all, regardless of one’s academic background.

Our existing programs include a Bachelor of Theology (B.Th.) degree (90 credits) and a Diploma in Theology (30 credits). In addition,

students may register for individual courses without registering for a particular program.

I am excited to report that this fall, TCST will be rolling out a five-course (15 credits) Certificate for Anglican Lay Leaders (C.A.L.L.). The C.A.L.L. program has been developed in consultation with two bishops, including Bishop Stephen, as well Canon Dr. David Gould, the Diocesan Warden of Lay Readers. Courses, which are a semester in length (i.e., four months), include “Introduction to the Bible,” “Anglican Liturgy,” “Anglicanism,” “Introduction to Christian Theology,” and a parish placement. Courses cost \$260 each, which is a good bargain when you consider theology courses at most Canadian schools range in cost from \$500 to more than \$1,000. This program is designed for Anglicans who would like to begin a more formal program in theological studies, who may feel a call to answer the call to life-long learning.

Further details about this and other programs and events at Thorneloe may be found at our website: www.thorneloe.ca.

We are called to live a life of life-long learning. I’m excited about what God has in store for this Diocese as each of us answer and explore this calling!

Many Common phrases are found in the King James Bible

- Common phrases found in the KJV include:
- A drop in the bucket (Isaiah 40.15)
 - A house divided against itself cannot stand (Matthew 12.25)
 - A man after his own heart (Samuel 13.14 or Acts 13.22)
 - A wolf in sheep’s clothing (Matthew 7.15)
 - An eye for an eye, a tooth for a tooth (Exodus 21.24; Leviticus 24.20; Deuteronomy 19.21; Matthew 5.38)
 - Apple of your eye (Deuteronomy 32.10, Zechariah 2.8)
 - At their wits’ end (Psalms 107.27)
 - Baptism of fire (Matthew 3.11)
 - Bite the dust (adapted from Psalms 72)
 - Broken heart (Psalms 34.18)
 - By the skin of your teeth (Job 19.20)
 - By the sweat of your brow (Genesis 3.19)
 - Can a leopard change its spots? (Jeremiah 13.23)
 - Cast the first stone (John 8.7)
 - Chariots of Fire (2 Kings 6.17)
 - Cross to bear (Luke 14.27)
 - Don’t cast your pearls before swine (Matthew 7.6)
 - Eat drink and be merry (Ecclesiastes 8.15)
 - Fall by the wayside (Matthew 13.4)
 - Fall from grace (Galatians 5.4)
 - Fat of the land (Genesis 45.18)
 - Feet of clay (Daniel 2.31-33)
 - Fight the good fight (1 Timothy 6.12)
 - Fire and brimstone (Genesis 19.24-26)
 - Flesh and blood (Matthew 16.17)
 - Fly in the ointment (adapted from Ecclesiastes 10.1)
 - Forbidden fruit (Genesis 2.9)
 - From strength to strength (Psalms 84.7)
 - Give up the ghost (Mark 15.37)
 - Heart’s desire (Psalms 21.2)
 - He who lives by the sword, dies by the sword (Matthew 26.52)
 - Holier than thou (Isaiah 65.5)
 - How the mighty are fallen (Samuel 1.19)
 - In the twinkling of an eye (1 Corinthians 15.52)
 - It’s better to give than receive (Acts 20.35)
 - Labour of love (Hebrews 6.10)
 - Lamb to the slaughter (Isaiah 53.7)
 - Land of Nod (Genesis 4.16)
 - Law unto themselves (Romans 2.14)
 - Letter of the law (2 Corinthians 3.6)
 - Living off the fat of the land (Genesis 45.18)
 - Love of money is the root of all evil (Timothy 6.10)
 - Manna from heaven (Exodus 16.15)
 - Many are called but few are chosen (Matthew 22.14)
 - My cup runneth over (Psalms 23.5)
 - No rest for the wicked (adapted from Isaiah 57.20)
 - Nothing new under the sun (Ecclesiastes 1.9)
 - O ye of little faith (Luke 12.28)
 - Out of the mouths of babes (Psalms 8.2, Matthew 21.16)
 - Peace offering (Leviticus 3.6)
 - Pride goes before a fall (Proverbs 16.18)
 - Put words in her mouth (2 Samuel 14.3)
 - Put your house in order (2 Kings 20.1)
 - Reap what you sow (adapted from Galatians 6.7)
 - See eye to eye (Isaiah 52.8)
 - Set your teeth on edge (Jeremiah 31.30)
 - Sign of the times (Matthew 16.3)
 - Sour grapes (Jeremiah 31.30)
 - Sweat of your brow (Genesis 3.19)
 - Tender mercies (Psalms 25.6)
 - The blind leading the blind (Matthew 15.14)
 - The ends of the earth (Zechariah 9.10)
 - The root of the matter (Job 19.28)
 - The powers that be (Romans 13.1)
 - The salt of the earth (Matthew 5.13)
 - The spirit is willing but the flesh is weak (Matthew 26.41)
 - The straight and narrow (Matthew 7.13f.)
 - There’s nothing new under the sun (Ecclesiastes 1.9)
 - Two edged sword (Proverbs 5.4)
 - Voice crying in the wilderness (John 1.23)
 - Wages of sin (Romans 6.23)
 - Wash your hands of the matter (Matthew 27.24)
 - White as snow (Daniel 7.9)
 - Woe is me (Job 10.15)
 - Writing is on the wall (Daniel 5. 5f.)

The Cranmer Conference

for young adults aged 19-29
at St. John’s Church, North Bay
August 26-28, 2011

“How Firm a Foundation:
The Bible and the Prayer Book”



Bishop Andrews and Dr. Koyle will be among the Speakers and Leaders at this exciting conference!

For more info and to register online: www.cranmerconference.com

Mary Sherwood ministers in Madagascar

By Pam Handley,

Father Bill Stadnyk, the Chair of Anglican Mission Services Committee (AMSC), has suggested we bring you up to date on the missions that span the oceans; they are Akany Famonjena and Akany Tafita, missions in Madagascar which are supported by Global Teams in the USA and by Anglican Missions Services Committee in Canada.

For many years AMSC met at St. Brice's Church in North Bay with members driving from Ottawa, Sault Ste. Marie and Toronto on a regular basis. The author of this article got to know about this dedicated group of people. One day, around 1996, Rev. Gerry Smith (now in USA) asked the author, as he was flying out the door, to hang around and let a group of people in for a meeting. Well they arrived from all points of the compass and said I could stay for the meeting if interested, I was, and have been on the Board of Directors ever since. A few years ago the intrepid travelers gave up driving to North Bay four times a year and now hold conference calls and receive electronic minutes.

Partially borrowing from a report by another AMSC Director, Din Oosterbann from Sault Ste. Marie, Akany Famonjena began in 1996, four kilometres north west of the capital city of Antananarivo under the auspices of the Anglican Diocese for the area. The Bishop of that Diocese invited AMSC to send a missionary to assist in establishing the orphanage. So after spending ten years in the Solomon Islands Mary Sherwood, originally from North Bay and the organist at The Church of St. John The Divine, took up residence in Madagascar and was the driving force behind the establishment of Akany Famonjena. AMSC oversaw gathering funds from Canadian donors for a rented space and later for its own building in June of 1998. The land encompasses housing, the director's house and space for gardens and sports for the children.

The outreach centre known as Akany Tafita began in 2002 in the capital city of Antananarivo where the Bishop and Outreach Department of the Anglican Diocese asked for help and once again Mary Sherwood stepped up to the plate on behalf of AMSC. Akany Tafita developed over the next few years with the generous financial assistance from Canada and now offers food and basic education to children; to young women programmes which include teaching of domestic and working skills, health care, and counseling; wood-working and other trades are now being offered to young men.

Originally Ms. Sherwood lived in Madagascar most of the year but gradually she has been turning the running of the day to day activities of the two Akany's over to the indigenous people and now returns every year for about three months. Her travel expenses are approved by AMSC for her visits to assist

and advise the Akany's operations. Mary Sherwood is also charged with administering the funds AMSC approves for use in support of local budgeting requirements, which are discussed at quarterly conference call meetings. When at home in Canada, Ms. Sherwood usually spends the fall and late spring months on deputations, visiting the numerous Churches in both Canada and the USA who support the two Missions in Madagascar.

Mary Sherwood recently compiled lists of the Akany Famonjena children. An example is Eddy Ramahatra, who was born in 1986 and is mature, independent, gifted in music, and is entering fifth year of university. He has two younger brothers at the orphanage. Ony Ramananirina born in 1992 is an effective leader, well liked, intelligent, passed baccalaureate, high school and is doing further studies. Tiavana Randrianmanantenasoa was born 2005, loves to help older children with household chores and does homework with them. He is very talkative. These are just three of the 40 children on the current list. Mary reports there are 60 children participating in the day-time programmes at Akany Tafita.

Both Akany's are busy places, feeding and caring for children of all ages, and encouraging them to participate in and supporting them in various educational programmes, to the best of their abilities. Eddy Ramahatra is an example of a boy who has grown up in the orphanage and is now at university, truly a delight to all in Madagascar and in North America.

Education for the children is so important. It is their future and the future of Madagascar. AMSC thanks everyone who has over the years supported Mary's Missions in both the Solomon Islands and Madagascar and prays for continued support for the children of Akany Famongena and Akany Tafita. As Mary Sherwood wrote in her last Newsletter "please know that our Malagasy children still need you. Every month we send to them most of their budget money. We care for them in every way:

- A safe house in which to live
- Healthy food and needed clothing
- Extra daily multiple vitamins (everytime Mary Sherwood returns to Madagascar she packs her cases with vitamins)
- Schooling at every level
- Loving house-parents
- A truck to help them in so many ways."

Mary Sherwood had planned to return to Madagascar last January but has been advised by her doctors to have heart surgery. Your prayers are requested during her recuperation and pray for her fervent wish to return to Madagascar at the end of 2011 comes true.

The children of Madagascar, and Mary, experience God through everyone's love and care. Please pray for them all.



MINISTRY IN MADAGASCAR: Mary Sherwood, centre, is pictured with a number of young people during her ministry in Madagascar.

Priest tells of her experiences in Mexico

By the Rev. GailMarie Henderson

North Muskoka Pioneer Parish once again did what it does best, that is gather'in everybody together. It all began at 10 a.m. Sunday May 1, 2011 at St. John's Anglican, the little church in Ravenscliffe where the whole parish including St. Paul's Grassmere, Christ Church Ilfrcombe, St. Mary's Aspdin, gathered for a celebratory worship. The occasion was a triple celebration. We were saying goodbye to Rev. Gillian Neville-Ball and her husband John who are moving to Nova Scotia. Rev. Neville-Ball was the interim for North Muskoka Pioneer Parish when Rev. Edna Murdy moved on to the Diocese of Moosenee on June 1, 2000. The Rev. GailMarie Henderson, the present incumbent did not arrive till May 1, 2002.

The Sunday was also Rev. Neville-Ball's 18th anniversary of ordination to the Priesthood. Besides

being the celebrant, Rev. Neville-Ball, for her sermon, introduced us to her church in Mexico, La Santa Cruz where she and John winter. Rev. Neville-Ball's sermon served as our introduction to North Muskoka Pioneer Parish's new mission of friendship with La Santa Cruz; a whole new adventurous experience, for a parish that just 14 years ago understood itself as the mission. Now this church has discovered it has a mission. That morning St. John the Baptist was brimming with joy and people. The power point sermon is a relatively new experience, for the little church.

After worship, those in attendance headed over to the Aspdin Community Centre, for an incredible brunch put together under the supervision of Irene Turner of St. Mary's, Aspdin, and Donna Oliver and Sylvia Leeder of St. John's. All the food was donated, so everyone in the parish had a hand in this

delightful, plentiful and scrumptious brunch; in the little church everyone lends a hand one way or the other. For the brunch, we were joined by folks from All Saints' Huntsville, The Parish of Lake of Bays, and St. Thomas' Bracebridge. It never ceases to amaze this writer just how many wonderful things happen when God's people get together in friendship and mission. All would agree it was a real heartfelt send off to launch Reverend Gillian Neville-Ball and John into their new ministry. The brunch raised over \$2000 for La Santa Cruz. The Neville-Balls will be missed, and would be most welcome to return anytime. It took many hands to bring about this great Sunday gathering with every moment to God's glory, celebrating the Spirit moving in and through and among his people, ever building the people of God.

AN OPEN INVITATION TO ALL LAY READERS TO ATTEND

The Diocese of Algoma Lay Readers' Conference
"Change in our Changing World"

hosted by The Deanery of Muskoka Lay Readers' Association
September 30 to October 2, 2011

Meeting Location: Trinity Anglican Church
6 Church Street

Parry Sound, Ontario
Session Leaders:

The Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma
The Rev. Dr. Jay Koyle, Congregational Development Officer, Diocese of Algoma
The Rev. Heather Manuel, Incumbent, Lake of Bays Parish and Youth and Program Consultant for the Diocese of Algoma

For registration and further information contact:

Janet Borneman
Trinity Anglican Church
6 Church Street
Parry Sound, On P2A 1Y3
Ph.: [705] 378-1438

Please no later than September 17, 2011

Canon Henry Morrow celebrates 95th birthday

By Mary Nock

It was a wet, cold and windy day, suitable for the hardiest of arctic ducks. It was also the 95th birthday of Canon Henry Morrow. Despite the weather on April 16, 2011, about 60 people turned out to celebrate this milestone, while others sent their congratulations and regrets for absence. While guests munched on light snacks and drank punch, Canon Morrow cut, and ate!, his birthday cake, made and decorated by longtime family friend, Mary Kidd.

Born in Hamilton, Ontario, "Harry" left school early during the depression era and helped out his family by doing a number of jobs ranging from sanitation to sanatorium worker. Ending up in the British Columbia forestry service after the Second World War II, he worked his way back across the prairies teaching carpentry and other practical arts. He settled in Sault Ste. Marie, where he met his wife Edith, and found that he was being called to the priesthood. After graduating from McGill, he was ordained by Archbishop Wright in 1954 and worked in every deanery in the Diocese of Algoma, with the

exception of Muskoka.

Known for his ideas, creative abilities and humour, Canon Morrow eventually retired in Sault Ste. Marie and is currently an honorary assistant at St. Luke's Cathedral. A gifted artist and photographer, many of his photos were used in the Algoma Anglican over the years. He also was responsible for several beautiful carvings, most notably the Canterbury Cross dedicated to Bishop Frank Nock, and the replica of the Cathedral's Coat of Arms.

In 2005 he lost Edith, his beloved wife of 55 years, in whose name he has established a music scholarship at the Cathedral. Although limited physically, he still remains a member of the Kiwanis Club as well as participating in Cathedral services. He is also a computer user, even having a Facebook account.

The reception was a convivial affair with church, Kiwanis and community all represented by those who attended. And, while the weather outside was frightful, the mood inside was delightful. But before it began to snow, all those attending had to go.



HAPPY BIRTHDAY: Fawna Andrews and Bishop Andrews chat with Canon Henry Morrow at gathering held on April 16, 2011 in celebration of Canon Morrow's 95th birthday.



A NEW PRIEST AND THREE NEW HONOURARY CANONS: From left, Rev. Canon Genny Rollins, Rev. Roberta Wilson-Garrett, and Rev. Canon Murray Tipping, join Rt. Rev. Dr. Stephen Andrews, following the opening service of Synod on May 4, 2011. Canon Rollins and Canon Tipping were installed as Honourary Canons while Rev. Wilson-Garrett was ordained to the Priesthood. Absent from the photo is Dr. David Gould who was installed as an Honourary Lay Canon.



RAISE A TOAST: At the reception at Bishophurst on Friday, May 6, 2011, Bishop Andrews prepares to raise his glass to toast the 50th anniversary of Thorneloe College located in Sudbury. Joining in the celebration are, from left Rev. Canon Henry Morrow and Mrs. Ruth Binks.

Synod opens with a celebration of ordination and the installation of new honourary canons

By Peter Simmons

The Opening Service of the 45th Session of the Synod of the Diocese of Algoma was especially celebratory as Roberta Wilson-Garrett was ordained Priest. Rev. Genny Rollins and Rev. Murray Tipping were installed as Honourary Canons of St. Luke's Cathedral. Dr. David Gould, long time warden of diocesan lay readers, was also installed as an Honourary Lay Canon.

The service began with the strains of *All My Hope on God is Founded*, during which the clergy of the diocese entered the cathedral. Bishop Andrews greeted the community, following which the Word was proclaimed. The Rev. Dr. Jay Koyle, Diocesan Congregational Development Officer, preached an inspiring and moving sermon. Following the saying of the Nicene Creed, Rev. Murray Tipping, Rev. Genny Rollins and Dr. David Gould came forward to be installed as Honourary Canons.

A person installed as an Honourary Canon "are designated as a companion and advisor to the Bishop in partnership with him and with all of God's people." Further, the individual is "to foster and encourage the life, work and mis-

sion of the Diocese, the Cathedral, and the wider Christian family." With this before them, Rev. Tipping, Rev. Rollins and Dr. Gould were installed. The time had now come for Rev. Wilson-Garrett to be ordained Priest in the Church of God.

Standing before the Bishop, with her presenter, Rev. Wilson-Garrett underwent the Examination in a series of questions. This was followed by the Litany for Ordinands, which was sung. The Spirit was invoked in the singing of *Veni Creator Spiritus*. With the clergy of the diocese gathered around, Rev. Wilson-Garrett, kneeling before Bishop Andrews, was consecrated a Priest. The new Priest was given a Bible, a chalice and a paten as signs of authority to preach the word of God and administer the holy sacraments. Those in attendance greeted the new Priest with applause.

Following the sharing of the Sacrament, the Dismissal and the concluding hymn, a reception was held at the Westminster Presbyterian Church. This location was offered in light of renovations taking place at the Cathedral.