

Bishop Stephen Andrews is the new Principal of Wycliffe College, Toronto



A TIME AWAY: Rt. Rev. Michael Hawkins, Diocese of Saskatchewan, was the leader at a recent clergy retreat held at Cedar Campus, Michigan from Wednesday, April 20, to Saturday, April 23, 2016. During the retreat, Bishop Stephen Andrews, pictured here with Bishop Hawkins, announced his appointment as the new Principal of Wycliffe College, Toronto effective Monday, August 1, 2016.

22 April 2016

Dear Colleagues and Friends,

It is with a mixture of emotions that I share with you the news that, just as I begin my eighth year in the Sault, I will be leaving the office of Bishop of the Diocese of Algoma in order to take up responsibilities as the Principal of Wycliffe College from 1 August 2016.

My decision follows a period of personal discernment and prayer, as well as a rigorous international search process on the part of the College. I confess that I have earnestly desired that the process might have identified someone

else more suitable for the position. But when offered the post I believed it was right to accept. The preparation of solid, theologically grounded leaders is more of a priority in the Church than it has ever been, and Wycliffe College has a strategic mission in this regard as the second-largest Anglican seminary in North America.

I realise that this news may not come as a complete surprise for some. I have had a few careful discussions about the question of Wycliffe's leadership with a number of you. To those whom I have taken into my confidence in this matter, I wish to express my deep appreciation

for your support and guidance, while to others I apologise for my evasiveness.

When I was elected bishop, I felt a great deal of trepidation. But I was persuaded that this was God's will, and I knew that I could count on your prayers. And I can say that I have had a wonderful time! What's not to like about such a beautiful and varied diocese full of such interesting people trying to figure out what it means to follow Jesus? A diocese with gifted clergy and laity who work hard at being responsible with his fragile and treasured Church? It is humbling to say that I

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Inside Algoma



Making quilts for children with cancer

Since 1998, a dedicated group of women in Elliott Lake have been making quilts for children who are undergoing treatment for cancer in Sudbury.

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Sweet treats galore in North Bay

A group of bakers from St. John the Divine, North Bay have made close to 48 dozen in support of two girls who wish to continue their education in Guatemala.

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Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Tuesday, August 2.**

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Diocesan clergy gather for retreat

By the Rev. Roberta Wilson-Garrett

Editor's note: In the following, Rev. Roberta Wilson-Garrett writes of the recent clergy retreat held at Cedar Campus Michigan from Wednesday, April 20 to Saturday, April 23, 2016

Clergy Retreat: "Is it mandatory?" "I'm far too busy" "Having

to attend is stressing me out." "I don't think I can add that to my to do list." All things said by clergy before the annual retreat; truth be told I think I said one of them myself. Although, some reluctantly attended, when all was said and done the retreat was both refreshing and enlightening. I wonder if the disciples grumbled the times

that Jesus went off to the wilderness to pray and to re-charge, the times he dragged some of them along. I picture them standing around talking about all the work that still needed to be done throughout the kingdom and how their time could be better used. What was Jesus thinking? Indeed what was He thinking? The Good

News Jesus brought was that the Shepherd knew what was needed for both Shepherd and sheep. Some things never change! Bishop Stephen Andrews knew how vital it was to take his sheep to the wilderness, for prayer and rest.

Truth be told that when the rare opportunity for clergy to gather as a whole happens it is similar to a

family reunion. The "catching up" begins the moment the doors on your vehicle fling open, unless of course you are Fr. Bob Elkin who rolled up on his Harley. Unpack, chat, settle in, chat, come together for dinner and worship, chat, chat, chat and then the big news from Bishop Stephen: "we will be ob-

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Diocese of Algoma Anglican Church Women

DEVOTIONS FOR JUNE

Recently I read this term in a At last we see the first signs of spring, crocuses, tulips and daf-fodils all enhance our surround-ings. We have a great lesson to learn from them; acceptance, pa-tience, and fulfilment, all without the hustle and bustle of our hectic lives. Since their time of triumph nearly a year ago they have ac-cepted their role in life; they gave their all in providing a means for the continuation of their species and then with great patience they slumbered deep in the their cold, cold beds blanketed by snow. But now when called they have burst forth again, proud to be, proud to shout aloud, 'I am what I am!', what more can I ask?' Just by be-ing themselves they give hope to all that see them, the darkness is behind and we can go strongly into the sunlight.

What are the lessons we can take on board?

- Acceptance – we are created

by God to fulfil his role for us and we can fulfil it.

- Patience – We need to learn that it is not our timing but God's. There is no use in trying to hurry things along God will bring all his plans to fruition.
- Fulfilment – It is what God has planned for us to be that matters, not the role we take on or the guilt we succumb to never to say no, God is a God of simplicity, loaves and fishes, Martha and Mary. All our business does is to take away the precious time we have available to build on our own relation-ship with Him. Imagine be-ing so busy that you had no quality time with your loved ones. God loves us more than them.

I am coming more and more to the conclusion that we own too much, we do too much, we

expect too much and God's plans for his people are being lost in the chaos. We need to change our attitudes greatly. Each day we should long to spend time with Him, not just asking but praising and thanking for all that He has done. We should spend time listening, sitting in peace and quiet ready to hear his voice, when you are correctly tuned in He will speak. We should live each day appreciative of all that is good around us, remembering we are all part of God's creation. Thanking, acknowledging ev-erybody we have contact with and behaving in such a joyous way that people will ask, "Why are you so happy?"

"Because I am God's child and He will never let me down!"
Pam Abraham
Diocesan ACW. Devotion Chair

Date set for Episcopal Election

By The Ven. Harry Huskins
Executive Archdeacon

October 14 and 15 have been set as the date the Algoma Synod will be called together in Sault Ste. Marie to elect a new Bishop. Bishop Andrews has announced his resig-nation as of July 31 in order to ac-cept an appointment as Principal of Wycliffe College in Toronto.

In preparing for this the Execu-tive Committee, at its June meet-ing, will appoint three clergy and three laity to form an Election Pro-cess Committee which will oversee the preparations for the election. The Executive will also appoint an Administrator who, with a Stand-ing Committee made up of the Archdeacons, will carry out the

Bishop's temporal duties until a new Bishop takes office. The spiri-tual duties, such as ordinations and confirmations, will be overseen by Archbishop Johnson as the senior bishop of the Province.

The election will be followed, usually by several months, by a Consecration and Installation of the new Bishop-elect. The Conse-cration is a service of the Provin-cial House of Bishops who will ordain the elected candidate as a bishop. The new bishop will then be installed into the office of The Bishop of Algoma and assume all of the responsibilities and powers of that office. The date of the Con-secration and Installation have not yet been set.

From one church to another



WARM AND COZY: From left, Mary Anderson and Georgia Daniber, parishioners of St. George's, Thunder Bay, were so pleased recently to each receive a stitch knit-ted prayer shawl from the congregation of St. Thomas', Thunder Bay.

By Deb Everest

"In Christ there is no east or west, In Him no south or north.

But one great fellowship of love throughout the whole wide earth!"

Often it is hard for us to imagine that we are actually part of a vast story. One in a multitude of dedi-cated souls proclaiming the good news of Christ all across the globe. As a matter of fact, we can some-times be so attentive to the work of our individual parishes that we can forget that we are corporate work-ers in our deaneries and indeed, our diocese.

The deanery of Thunder Bay, is pooling resources in many ways, but one unexpected blessing for the people of St. George's Parish, located north of the city, was when the congregation at St. Thomas', located south of the city, donated a number of prayer shawls to us for use in our ministry. It is truly heart warming to think that every stitch knitted into these shawls was

delicately woven with a prayer for the person who would receive and wear the shawl. Perhaps a person who was suffering with sickness, or going through a difficult time or simply someone endeavoring to beat the cold of our long Canadian winters, would feel the warmth of God's love through wearing the prayer shawl.

Two lovely ladies from St. George's, Mary Anderson and Georgia Daniher received a prayer shawl recently and were truly blessed. You can see their joy as they modelled them during our Sunday Coffee hour. We want to thank St. Thomas' for their kind-ness in sharing, and for the gentle reminder that our ministry extends beyond the geographical boundar-ies of where we live and worship. Let us all give thanks for the gifts and talents the Lord has given us, and be open to using them, for Him, in our parishes, deaneries and perhaps even beyond!



NEW FACILITY: Bishop Mwita Akari, Diocese of Tarime, recently reported the sewing centre is 99 percent complete and that they are expecting as 54 girls and two teachers to start using the facility this May. Nearly 70 percent of young girls from rural areas in Tanzania who complete seven-year primary education are unable to proceed to further education. The majority end up in early marriages where they become financially depen-dent on spouses and lose social independence and gender equality. The establishment of this centre, and the girls' school that will be the next important diocesan project, will make a significant impact in the struggle to overcome poverty and gender disadvantage. This is one of many projects supported by the Diocese os Algoma in Tarime.

Making submissions
for publication in
the Algoma Anglican?

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

2) Photos: If you're using a digital camera, we prefer to receive as large a file as possible. Most digital cameras pro-duce files at 72 dpi and up to 24 inches or larger in width. Please save the file as jpeg and do not reduce the size.

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EDITORIAL

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The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor

Letter from the Bishop

Over to You? No, Over to God

Dearest Friends and Kinfolk,

When I was elected bishop in 2008, I began to assemble the bishop's kit: purple shirt and cassock, rochet, chimere, cope, mitre and ring. These were the gifts of family, friends and parishes, and when I bid a tearful farewell to the diocese in August they will continue to remind me of the prayers, support and affection of so many of you who honour the bishop's office and who have showed me and Fawna kindness and hospitality in our travels.

One of the bits of bling that holds special meaning for me, though, is my pectoral cross. It is a simple silver piece that looks slightly out of kilter. That is because it is fashioned after a pectoral cross on display at the Cluny Museum in Paris. The cross there comes from the sixth or seventh century and shows signs of wear and perhaps even violence. The arms are bent and unsymmetrical, and it seems to have been stripped of its jewels. And yet, with its delicately embossed designs it is both beautiful and robust, for it has survived. And this is no small achievement.

The world at the time was in a state of considerable upheaval. The Roman Empire was crumbling, the Church was badly divided, there was warfare with barbarian tribes in the West, and the stage was set for the ominous rise of Islam in the East. And yet, in the midst of the confusion and carnage, a Benedictine monk from Rome, acting on the direction of the pope, set out for the wilds of Britain. And you and I are the products of his faithfulness – and faith – with our rings and pectoral crosses and croziers, with our prayer books, baptismal fonts and stained glass windows.

My intention in recalling the past is not to draw sensational analogies. Our own anxieties about the future of our diocese, our parishes, or even about the future of the Anglican Church, are mere annoyances by comparison to the dramatic events of Church history, or to what is happening to the Church today in the Majority World. It is, simply, to remind us that, in the midst of change and in the face of uncertainty, God's Spirit is at work in the world, often where we would least expect it, and that Jesus Christ is still Lord of the Church, and we can trust him.

But our trust is not a shrug-your-shoulders kind of trust or a hope-for-the-best kind of trust. It is a trust that is active, that engages the heart and the intellect, the emotions and the will. It is a trust that is fed weekly by Word and Sacrament, and that defies the spirit of independence that rules (and ruins) our culture. More particularly for us, it is a trust that we

will be called upon to express when, in October, the diocese is assembled in an electoral synod to resolve the question of who is to be the Eleventh Bishop of the Diocese of Algoma.

Now, I realise that the bookies are already hard at work on this question, and that there may be a few members of the clergy who are considering letting their names stand for election. It would be highly improper of me to say anything about who I think would make a good bishop, so don't even ask! But, as I am still your bishop with a concern for the spiritual welfare of this diocese I love, I feel that it is important to say three things about what



I hope you will consider to be episcopal qualities worthy of trust.

The first thing is this: beware of the wrong kind of ambition. In a secular organisation, becoming a bishop would appear to be a promotion. And there are perks to the job that would tend to confirm the world's impression: there fewer of us in the organisational structure, the stipend is bet-

ter than that of a parish priest, the house is stately, and people generally treat the bishop with deference. But the reality is that, in God's kingdom, bishops carry no greater value than anyone else. 'God appointed each limb and organ to its own place in the body as he chose,' says St. Paul (1 Corinthians 12.18). Indeed, by some measures bishops should be considered less important, for 'those parts of the body which we regard as less honourable are treated with special honour' (v. 23).

So, if ambition has any place in the aspiration for episcopacy, it should be in the ambition to sacrificial service in the name of Christ. The prestige of the position (which is rapidly deflating in our society) is no real compensation for the sacrifices required. This is why the former Archbishop of Canterbury, Rowan Williams, once said, wryly, 'Anybody who wants to be Archbishop deserves to be!' Is it too forward of me to suggest that a suitable candidate should have to be persuaded by others to let his or her name stand? Perhaps this is what is necessary where a godly lack of personal ambition exists in an individual.

Then, secondly, we all know that the Church is debating heart-wrenching and polarising issues, and it

may be tempting to support someone on the basis of their views in these matters. But I submit to you that, in contrast to the partisanship that seems to dominate our secular politics, who a candidate is should be more important than where he or she lines up in the debate around such matters as sexuality or end-of-life care. I would urge you to consider prayerfully the characteristics of episcopacy as described in the Scriptures (1 Timothy 3.1-7 and Titus 1.7-9) and our ordination liturgies (BCP, pp. 657-667 and BAS, pp. 633-641). In these sources you will find that a bishop should have pastoral, teaching and administrative gifts, and that each of these should rely on a foundation of blameless moral character, patience, sobriety, integrity and hospitableness. It is through this depth of character that a bishop demonstrates worthiness in wielding the authority that comes with the office. It is through this depth of character that a bishop secures the respect of episcopal colleagues in the call to embody unity in Christ.

Of course, I realise that this sets a very high standard, and I freely admit that your current bishop has fallen far short of this ideal. While we fervently pray that God's Spirit would be present to guide the synod's deliberations, it is the case, as our Anglican Articles of Religion declare, that 'councils have erred' (XXI), and our own Church history could be mustered to support the contention that, by the admission of a synod, or the confession of a bishop, we get it wrong sometimes. But this is where I come back to the pectoral cross.

My final point is this: the durability of the cross, like the durability of the Church, is evidence of the Spirit's life and work in our midst, often in spite of decisions that seem retrograde and misguided. So let us step boldly into the future, not in the confidence of our own insight and abilities, but in the humble assurance that God can transform a Church, bent and twisted, divested of all that the world holds dear, into a thing of power and beauty for Christ. And let us pray that God would give us a faithful pastor to minister before him to the glory of his name and to the good government and welfare of his flock.

Your grateful servant,

+ Stephen Andrews

Stephen Andrews
Bishop of Algoma

An abundance of crosses

By the Rev. Richard White

It happened at Holy Trinity Church in Little Current. Our parish visitor stood on the front lawn and gazed at the building. He swept his hand across the sky and asked, "So

History Byte

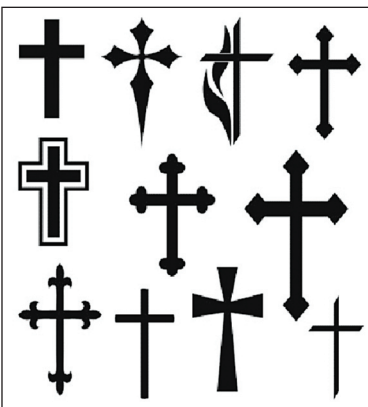
what's with all the crosses? Afraid of vampires or something?" No, to the last question, but I wasn't sure how to answer the first.

My first church certainly had an abundance of crosses. They

seemed to have dropped from the sky and landed on the steeple, the peaks of the roof, the front door and other places besides, a minimum six or seven at least. Why so many? I could have quoted St. Paul and said, "May I never boast except in the Cross of our Lord Jesus Christ." But none of the other churches in the area had as many crosses as we did, certainly my visitor's church didn't. I clutched the cross around my neck self-consciously. So why did we have an abundance of crosses?

The early Church didn't display

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Bishop reassures diocese

Continued from Front
have never regretted taking on this role, and I can honestly say that I have enjoyed every anniversary, confirmation and potluck! Fawna and I are looking forward to the opportunity to express our deep gratitude in person over the next few months.

Such announcements are often followed, understandably, by both anxiety and hopefulness about the future. I share these both for the diocese and for myself! But I want to assure you of two things.

The first is that we shall follow canonical procedures in events such as these. I intend to honour the customary three-month notice period, and my letter of resignation to Archbishop Colin Johnson indicates my intention to continue to serve the diocese until the end of July. You may expect that the Synod Office and the Executive Committee will be diligent and responsive to the needs of the diocese as we move into the period of transition. I imagine that the Executive will want to discuss plans for an episcopal election when they meet in early June, and so you will be hearing more from them in due course.

The second is this: I am confident that God’s promises, purposes

and plans are at work in us. I am writing this during the week of the Fourth Sunday after Easter when we call upon our Good Shepherd to ‘work in us that which is well-pleasing’ in his sight. The reminder that our Church, our world, and our very selves belongs to a loving, corrective and protecting guide whom we can call ‘good’ should give us strength and comfort as we face the future.

So I invite you to join me in glorifying God, who has blessed us as a diocese, and who has worked miracles in our diocesan family. And let us continue to pray that as this new chapter unfolds for us both, we shall be given faith to see his kingdom taking deeper root, for the welfare of his Church and the good of the world.

Yours in hope of the inheritance to eternal life.

+Stephen



IN REFLECTION: Bishop Stephen Andrews is pictured during one of the services of Holy Eucharist held during the clergy retreat held at Cedar Campus, Michigan from Wednesday, April 20 to Saturday, April 24, 2016. On Friday, April 23, Bishop announced to the clergy his appointment as the new Principal of Wycliffe College, Toronto effective Monday, August 1, 2016.

The fish was dominant symbol in early Christianity

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crosses as eagerly as we might. Crosses were about death. The Church stressed life, and turned to the dove, the ship, the shepherd, the lamb, the musical lyre, or even the anchor as its more common symbols. In the early 4th century the Christianised Roman Emperor Constantine popularised the Chi Rho (“ky-row”). The Chi and Rho are two Greek letters resembling our X and P, and they form the first two letters in the word “Kristos,” or Christ.

Our ancient Christian ancestors honoured the Cross in other ways. Early writers called attention to the crosses evident all around them, the masts of ships, the plough, the axe, even the standards of the Roman military. Christians blessed their loved ones, their congregations and themselves with the sign of the Cross. Many prayed standing up or face down with their arms outstretched to resemble the Crucifixion of Christ. The Cross was far from forgotten, but if any symbol was dominant, it was the fish.

The Greek word for “fish” was ichthus. Some bright ancestor figured out that each letter in Greek can be used to form an acronym – “Jesus Christ, God’s Son, Savior.” The fish even became a symbol of baptism. One early Church Father famously said, “We small fishes, named after our great ICHTHUS, Jesus Christ, are born in water and only by remaining in water can we live,” sort of a loose interpretation of John 15:4, “Abide in me as I abide in you.” So when did the Cross become the dominant symbol? Possibly in the 4th century.

In the history of Church symbols, the year 335 is seminal. That year the mother of Emperor Constantine paid a visit to the Holy Land. In the City of Jerusalem she found what she believed was the site of the Crucifixion and the Tomb of Christ, and had those sites dedicated on September 14, 335. The date was set as the feast day for the Exaltation of the Holy Cross from then on. This gave particular status to the Cross. Two years later Constantine put an end of state sponsored crucifixion. The Cross became less a reminder of judicial murders, than it did of Christ’s sacrifice for us and Christian identity in general.

For centuries the Cross dominated the our religious memory. But by the 16th century, the time of the Protestant Reformation, the symbol of the Cross there was an abundance of crosses, even showing up on swords, body armour and the sails of warships. Crosses became objects of veneration, worship, and superstition. Our Protestant forbearers feared that this was nothing less than idolatry and were not amused.

We were about to step into a more cross-less era. The 16th century Reformation brought about many changes in the way we worship and express our faith. Anglicans were given the Book of Common Prayer, a worship manual brimming with both Scripture and solid Protestant theology. Many scorned and detested any ritual or symbol that smelled Catholic. Making the sign of the Cross was out. Nicholas Ridley, 1500-1555, Bishop of London and friend of Thomas Cranmer, wrote in *A Treatise on the Worship of Images* that: “God’s Scripture in no place commends the use of images, but in a great number of places doth disallow and condemn them. They are called in the book of Wisdom, the trap and snare of the feet of the ignorant. It is said the invention of them was the beginning of spiritual fornication; and that they were not from the beginning, neither shall they continue to the end.”

Ouch! In his defence, Ridley’s *Treatise* echoed the feelings of his monarch, Edward VI and Rome-bashing was very much in. Edward died prematurely. His sister Mary came to the throne. The Catholic Church was reinstated, briefly, then she died prematurely. Enter Elizabeth I in 1558, and an era of stability when our Church became Protestant again, as she steered our Church through the choppy waters of competing demands to make the Church even more Protestant, on the one hand, and to permit the Church to return to its ritualistic roots. Her best kept secret was that she secretly owned and used a crucifix in her private devotions!

But any middle road she had negotiated ran through a treacherous stretch not long afterwards. The 17th century saw a fierce battle erupt over the place of ritual and symbolism in our worship. On the one side, the bullish Archbishop of Canterbury, William Laud, 1573-1645, forcibly imposed a form of Anglo-Catholicism, that included stained glass windows, altar linens, church organs, clergy vestments, and of course crosses. On the other, a decidedly Protestant Parliament defied him. Laud lost. He was tried and beheaded by Parliament on January 10, 1645.

Laud had influenced the Church for ten or so years. With him gone, Parliament enacted a series of ultra-conservative measures to ensure that our worship bore no resemblance to Roman Catholic worship. They were extreme. If you stepped into an English Church in the mid 1600s you would visually see a space devoid of candles, altar hangings, statues, and crosses. It would not be unlike some Brethren or Baptist churches today. The rise of Evangelical Anglicanism or Low

Church Anglicanism in the century after that continued to favour simplicity over symbolism. But the pendulum would swing back yet again with the rise of the Anglo-Catholic or High Church movement of the 19th century.

High Anglicanism asserted that perhaps Anglicans are not Protestants after all, rather we were a branch of the historic Catholic Faith alongside the Roman Catholic and Orthodox Faiths. With this assertion is the assumption that we needed to return to a worship atmosphere more in keeping with our Roman roots, than the preferences of our Protestant ancestors. In the 19th century new church designs returned to the cuneiform or cross-like floor plan with three levels, the nave, chancel and sanctuary, not unlike the church of Medieval Europe. Liturgy was pre-eminent. Clergy wore elaborate vestments, stained glass windows became normative as did candles, altar hangings and an abundance of crosses. The clock had been turned back centuries.

This return to a more Roman-looking Church was met with legal challenges and fierce opposition. The Church was split as High Church and Low Church Evangelical factions wrestled for supremacy. There were demonstrations and counter demonstrations, with prominent bishops heading up each faction. The accusations flew like fur in a cat fight. In the end, the battle weary factions agreed to disagree and yet coexist, which is what they have done to this day.

In my youth my family went to a High Anglican Church rich with liturgical ritual and symbolism. Decades later, I attended a Low-Church seminary in Toronto, and was attached to a Low Church parish in downtown Toronto where crosses were conspicuously rare in both buildings. My first assignment was to Holy Trinity, Little Current built in 1886 by the Cowley Fathers, otherwise known as the Society of St. John the Divine. This 19th century Anglo-Catholic missionary was High Church, and built a number of churches, especially in the eastern part of the diocese using the floor plans and décor common to Anglo-Catholic churches of that era. And the Bishop of Algoma at the time was a Low Church Evangelical, Bishop Sullivan.

Getting back to the front lawn of Holy Trinity, my visitor’s criticism invited an even better question. Can there be an over-abundance of crosses, or any other symbol, or ritualism for that matter? Is there a point at which symbolism and ritual, or the absence of them, can become an obstacle to worshipping God as we ought? It is a recurring question in Anglican History, if not Church History in general.

Eucharist, nourishment and rest set the tone

Continued from Front

serving greater silence until after lunch tomorrow and again the next day.” And here endeth the chatting!

Similar to Jesus’ disciples we are an easily distracted bunch. We are overpowered by our own desires and our attention wanders. Again the Shepherd of this flock knows that about us and reigned us in quite quickly, for our own good.

The *Webster* dictionary gives a definition of “retreat” as, a period of group withdrawal for prayer, meditation, study or instruction under a director” and that’s what clergy retreat is truly all about. Jesus retreated as a spiritual discipline and when he retreated he prayed and was transfigured, so as closely as possible we followed that pattern over the course of three days.

Each day started with morning prayer or Eucharist, had communal mid day prayers, and ended with evening prayer and compline. Always, there was time in between for nourishment, rest, and instruction throughout the day. It would be nice to think that practicing these disciplines would easily transform us into better Christians, better preachers, but that’s not the case. They aren’t a magical cure; an elixir for all that ails us. On their own they will not gain us God’s grace. They are however a good place to start, to begin to heal what is broken in each of us and will undoubtedly grow us in our reliance upon that grace. Retreat is the place to get our feet back on that path that each of us was called to walk when we were called to ministry.

Bishop Michael Hawkins, Bishop of Saskatchewan, a friend of Bishop Andrews and now a friend to the clergy of Algoma graciously agreed to lead the study times of our retreat. He was generous in his offerings, humble in the personal insights that he shared and deeply committed to encouraging us in ways that we could become more effective in our living and sharing of the gospel message.

Early in his presentation he spoke about 2 Timothy 1:3 where Paul gives thanks for the women who formed Timothy in his faith, encouraging us to remember who formed each of us in our faith and to give thanks. Each of us was reminded that we have a story, the story of our faith journey that brought us to our vocation as priests, a story that we need to respect and nurture and grow. And in order to do this there are some disciplines that we cannot take lightly, our own self care, our emotional and spiritual health, diet, exercise, sleep, the disciplines of study and prayer, a balanced spiritually lived life, and last but far from least our preaching practices. It is imperative that we look after

ourselves in a disciplined manner before we can effectively care for others. Bishop Hawkins certainly had his work cut out for him with this varied group of clergy but he strategically set his sights firmly on sharing his insights into what he felt makes for bold, honest and effective preaching and preachers.

Do we always recognise that the Good News to be preached is to convey hope, love, peace and generosity and to be transformational? If our story is rooted in scripture do we have a good enough knowledge of scripture to convey that story in a language that is understandable today?

Are we providing a challenge without putting listeners into a state of shock? Are we being vulnerable enough in our ministry to seek out and hear feedback? How are we supporting each other as clergy and laity in our preaching growth, and in our other disciplines? Jesus set the general pattern for us to follow both inside out and spiritually when he said, “Follow Me, abide in the Father’s love and bear good fruit.” Bishop Hawkins reminded us that as priests “each of us stands in His place but we are not to stand in His way.” So who are we in the pulpit? These offerings and a multitude of others certainly gave us plenty to ponder and to take away, incorporate, grow us to be better evangelists.

At the end of the day retreat was exactly what we needed to send us again into the world prepared to be better than when we left it three days ago. It is both humbling and liberating to be reminded that we are all flawed human beings in need of continued healing. As we headed “madly off in all directions” there was a sense of peacefulness, the comments as we left were far different then when we arrived, “encouraged, uplifted, blessed, humbled, wonderful, rested”

For all of this we must give thanks to Bishop Stephen Andrews for caring so deeply about his flock, to Bishop Michael Hawkins for sharing so openly and honestly and meeting us where we were with every talk. We thank the staff at the retreat centre who took great care of us, those who had any hand in the planning of these precious days. Thanks must go to our parishioners who often remind us to take better care of ourselves and efficiently managed in our absence, and to our families who always want the best for us so that we are at our best and for colleagues who pray for and support one another.

In the end though it was the Holy Spirit who moved in us and through us, leaving us better prepared to face the challenges of tomorrow then when we arrived. Thanks be to God! When can we go again?



GUIDANCE AND DIRECTION: Rt. Rev. Michael Hawkins, Bishop of the Diocese of Saskatchewan, was the retreat leader at the recent clergy retreat held at Cedar Campus, Michigan from Wednesday, April 20 to Saturday, April 23, 2016.



TAKING A MOMENT: Rev. Dr. Jay Koyle and Bishop Stephen Andrews were in attendance at the recent clergy retreat held at Cedar Campus, Michigan from Wednesday, April 20 to Saturday, April 23, 2016.



WELL NOURISHED: Those in attendance at the recent clergy retreat shared wonderful meals in a beautiful setting. A number of meals were spent in a period of silence and reflection.

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.

Skills...sort of

By the Rev. Canon Bob Elkin
After I retired ten years back I decided to get involved with things that were different from what I'd done in church as a rector all those years and started reading the Bible, saying the Daily Office and praying regularly. Gotcha! I just threw that in to frighten the bishop! Anyway, I joined a couple of organisations whose members began acting weird and apologising profusely to me if they happened to say "darn" or "fudge" or "shoot" or similar things around "the Father". I stood this for as long as I could and then dropped a few d, f and s bombs of my own which weren't darn, fudge and shoot and things immediately normalised. I stopped being the Father and became one of the regular idiots which those of you who know me know that this is a role I do well. And the time rolled by.

Eventually I noticed that I'd ended up in minor executive positions with these organisations for some reason. It could be that they recognised outstanding leadership skills when they saw them. It could be that clergy are trained to serve and offer themselves in service. It could also be that there is no fool like an old fool but for whatever reason, and personally I vote for the first one, I found that I'd become the secretary or the treasurer or the guy who polished the gavel. I didn't have enough power to be dangerous but looked after some of those pesky little things that have to be done that nobody likes to do. Here my church training and experience brought me to the fore! Those years in ministry trained me well to have no power and manage pesky little things and I'm good at it. I'll let a few examples suffice.

Most things that I get involved with as treasurer have about \$114.75 in the bank. After a colossal amount of work involving all of the members and six weeks of preparation we'll have a fundraiser and shoot the bank balance up to \$138.17. I organise those fundraisers! Then I'll produce a six page financial report and lengthen the regular monthly meeting by 45 minutes as I give that report and profusely thank everyone who helped, their spouses who supported them as they helped, their parents who gave birth to them in the first place and raised them to be helpful and their dogs who often had to forgo their regular walks so that their owners could be involved in the preparation for

the event. After that we'll chew over what to do with all that extra money we've raised for an hour and finally vote to leave it in the bank gaining interest until we decide what to do at some nebulous future meeting. Anyone who has ever attended an Annual Vestry meeting can see the self evident church learned skills in the above.

Having sat through a few million church meetings gave me the skills to take minutes and understand the nuance of language required of a secretary. "Considerable discussion took place regarding the selection of welcoming colours that would first greet the weekly visitors at service" means that somebody droned on forever about wanting to paint the front door blue. "Lively discussion

Letter from Bob

ensued regarding the selection of welcoming colours that would first greet the weekly visitors at service" means that somebody wanted to paint it blue and somebody else wanted red and during the course of the argument one or both of them used several vivid expletives to describe the intelligence and hygiene habits of the other. "Lively discussion ensued which continued after the meeting..." means that they took it outside and settled the matter in the parking lot. The church truly is a microcosm of life! How easy it was to note: "Lively discussion ensued between the members of the Billiard Club which continued after the meeting when it was decided to buy blue chalk instead of the red." I knew enough not to note in the minutes the number of police officers required to end the discussion. A good secretary is discrete.

My skills as a gavel polisher need little explanation. Anyone who has watched me suck up around bishops knows how equipped I am for that job. Hey, it got me to the West Indies for three years when Canada put up with the worst winters and ice storms that they'd ever had, didn't it? You can't argue with success baby!

So my peers, have no fear of retirement. You have what people want. You are a desirable commodity. The world will beat a path to your door. There's no money in it but the glory is abundant! And let's face it, you'd only spend the money anyway.



READY FOR A SNACK: Children wait eagerly for a snack at the Back to Basics programme at St. John the Evangelist, Sault Ste. Marie.

Marilyn Schmidt one of six women honoured in Sault Ste. Marie



WELL DESERVED: Marilyn Schmidt, picture second from left, a parishioner at St. Peter's, Sault Ste. Marie, was one of a number of women honoured for their community work in Sault Ste. Marie. Ms. Schmidt is a Deanery of Algoma Lay Steward.

Women of the Sault Ste. Marie community were honoured for their community work on Thursday March 10th at the Grand Gardens North with guest speaker Dr. Gayle Broad.

Monday – Marilyn Schmidt – Volunteers in leadership positions with Anglican Church; a Eucharistic Assistant taking communion to shut-ins, nursing homes and hospitals. Volunteers with Hospital Information Desk, Thunderbirds and Greyhounds, Christmas Cheer and Davey Home. Chair of Bishophurst Restoration Fund.

Tuesday – Lucia Reece – First female Director of Education for Algoma District School Board. She is currently Co-Chair of the Algoma Leadership Table and has been an avid supporter of the Community Christmas for Children and Healthy Kids initiative. Committed to outreach with community partners to ensure coordination of services for children and families.

Wednesday – Kyla Faganely – International Pro Trainer for numerous wellness certification providers. Owner of Fit Bodies, Fit Minds. High school physical education teacher with the Algoma

District School Board. Dedicated to giving back to the community through many fundraisers; a dear and annual one "Kicks for Kids."

Thursday – Marilyn Patterson – Holding positions within RTO, the Royal Canadian Legion and the Fraternal Order of Eagles. President of CARP (Canadian Association of Retired Persons). Volunteers with Duplicate Bridge Association and Alzheimer's Society. She's a Queen's Diamond Jubilee Medal recipient.

Friday – Shirley Horn – First Chancellor of Algoma University and former Chief of the Misanabie Cree First Nation. Helped found the Children of Shingwauk Alumni Association and is a Residential School Survivor. Works the Mushkegowuk Environmental Research Centre in Timmins promoting Food Sovereignty for northern communities.

Woman of the Week – Gabi Doleske – Professor at Sault College. Team Leader for Sault Ste. Marie Days for Girls, involving community in preparing feminine hygiene kits to developing nations in Nicaragua, Tibet, Kenya and travelled to Tanzania to teach

about the kits. They are almost at 1,000 kits! She's a silk artist and owns Oh Silk! and is a ten year cancer survivor. Has sponsored a family in Cuba since 2007 and is taking kits to Cuba this summer.

Background: These ordinary women may assist other women in coping with personal crisis, are a positive role model for girls and other women, breaking into new territory for women and clearing the way for others to follow, donating time and energy to work on the issues that are important to women or working in the area of social change to improve the quality of life for all people.

Business and Professional Women's Club Mandate:

The Business and Professional Women's Clubs are an equality seeking group working toward the improvement of economical, political, employment and social conditions for women.

Contact: Marlene McKinnon, Co-Chair Women's Week, BPW Sault Ste. Marie 40 Grace Street Sault Ste. Marie ON P6A 2S6 705.946.5642



SHARING OF TALENTS: As part of the outreach programme at St. Peter's, Callander, Trillium Parish, a number of individuals recently provided instruction to to children in Callander and area on the construction of bird houses.

Becoming the Story We Tell

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

Editor's note: In the following, Rev. Dr. Jay Koyle, Diocesan Congregational Development Officer, gives his reflections on a series of workshops held throughout the diocese on the process called Becoming the Story We Tell

Congregations across Algoma have been rediscovering the profound connection between baptism, discipleship and mission, and the church's annual immersion in the story of Christ's passion and Resurrection through a process called *Becoming the Story We Tell* (BST).

BST was developed at the request of The Most Rev. Fred Hiltz, Primate of the Anglican Church of Canada. Prepared for use during the seasons of Lent and Easter, it is a free resource rooted in the lectionary, the baptismal covenant, and the authorized liturgical rites of the Anglican Church of Canada. It is designed to be adapted easily in congregations of all sizes and contexts.

In his December 2015 column in the Algoma Anglican, Bishop Stephen Andrews expressed his deep conviction that "our Church will discover untapped resources when we become what we believe we are." Therefore, following up on the fall's successful "Lift Up Your Hearts" initiative, he encouraged the people of Algoma to go "deeper into our discipleship" by using BST.

During the final two weeks of January, gatherings were held in every deanery of the Diocese to introduce the process and its resources. Participants savoured a taste of the BST process. They left with the scope and detail of a transformative fourteen-week experience of liturgy and small group gatherings.

I was delighted that Rev. Canon Dr. John Hill, the chief architect of BST, was able to co-lead two of the deanery events with me. The two of us served on the Primate's Task Force on Christian Hospitality, and Christian Initiation and Formation. It was in this capacity that we shared in the development of BST.

Overall, around two hundred people participated in the workshops. It was wonderful to see such an enthusiastic response on the part of so many people across the diocese. Indeed, I received many comments during and immediately after the events. People shared with me that they were moved deeply by the experience and excited about embarking on BST in their church. I continue to receive messages calling the worship resources meaningful or describing the positive impact resulting from the small group gatherings.

BST includes material for engaging in Scripture-centred reflection and prayer, enhancing worship, sharing faith, and learning how to better extend hospitality to those unfamiliar with the Christian way. Congregations can use the core components of small group

reflection and worship resources alone. They can also engage BST in a more expansive way by holding parish events before Lent and after Pentecost, inviting members of the parish to make an intentional journey of baptismal renewal, and preparing candidates for baptism or confirmation.

Though this year marks what I hope will be the first of many engagements in the process by Algoma congregations, a growing number of dioceses and congregations in Canada and The Episcopal Church have used BST in successive years. Many report that the process has fueled their courage for living passionately as witnesses to Christ, and for inviting others to learn the way of Christ with them.

Discipleship formation was identified as a prominent need and aspiration both in our diocesan assessment process and in the feedback received at last year's Synod. BST is a resource ideally suited to respond to that need. I am convinced that as we engage deeply in the journey of turning again to the way of Jesus, we will be better able to understand what it is like to turn to Christ for the first time. We will kindle fresh confidence in inviting others to 'Come and see!' We will find ourselves equipped to walk with others as they learn the way of Jesus and become his disciples.

BST is available on the National Church's website: <http://www.anglican.ca/primate/tfc/becoming>



TELLING THE STORY: Rev. Canon John Hill, one of the chief architects of the national resource *Becoming the Story We Tell*, shared in a faith discussion at the Sudbury/Manitoulin event held on Tuesday, January 19, 2016 at the Church of the Ascension, Sudbury.

Archdeacon reflects on recent workshop

By the Ven. Anne Germond

Editor's note: In the following, Ven. Anne Germond, Archdeacon of the Deanery of Sudbury/Manitoulin reflects on a workshop held at the Church of the Ascension, Sudbury on Becoming the Story We Tell

When I first looked at the vast resources available online for use during Lent, Holy Week and the Easter season, I felt a bit like a kid at a playground for the first time. So much to choose from...so little time to play!

Thankfully we were thoughtfully and carefully guided through the options for this new approach to the Gospel story of Christ's passion, death and resurrection in a deanery-wide workshop before Lent began. The Rev. Canon John Hill and our Congregational Development Officer, The Rev. Dr. Jay Koyle facilitated the day.

In Sudbury/Manitoulin, over 40 people representing every congregation in the deanery attended the workshop. We were given the opportunity to experience the Ash Wednesday and Holy Thursday liturgies in a new way as people were invited to commit to an intentional journey of faith during Lent. It was moving to watch those who were recommitting their lives to Christ place the ashes on the foreheads of their fellow disciples.

Throughout the day there were opportunities for small group discussions. Some wondered whether they would have anything meaningful to say about a particular passage. But we discovered in listening to, and in sharing our thoughts on three simple questions relating to the Gospel that if we could find a way to use this method in our congregations that this was going to be a Lent with a difference.

During the workshop we were

also introduced to ways in which we could adapt the weekly gathering rite. Norm Blanchard, the Music Director at the Church of the Epiphany prepared one for use across the Deanery and the hymn, "Come and Journey with a Saviour" became the theme hymn for Lent 2016. We sang it during the gathering rite on Sundays and during weekday liturgies. People hummed it every other day.

At the Ascension we used the Lenten small group reflections during our mid-week morning and evening liturgies. Over the six weeks of Lent more than 30 people were introduced to and experienced a deeper hearing of the Gospel. In *Becoming the Story We Tell* way, the Gospel is read three times and each time the participants are asked to listen for something very specific...."What is Jesus offering to you, to us, to the world in these words?" "Listen for signs of resistance in these words." "What are the human responses with which you can identify in these words?" As a wooden cross was passed from person to person, each was given the opportunity to respond aloud, or to give it to the person next to them. It was beautiful to see the shyest of people offering what they had heard in the words to the rest of the group.

Perhaps the most moving experience for the Ascension was the Passion Reading for 14 voices which we used on Passion Sunday. The readers gathered four times ahead of Passion Sunday to rehearse and the result was powerful, moving and dramatic.

There's still so much more for us to explore next year and in years to come....I wonder what we'll choose next?

The rise of Thomas Cranmer

By the Rev. Peter Simmons

Thomas Cranmer entered the University of Cambridge in 1503. He was elected fellow at Jesus College in 1511, Cambridge having a great influence on his life. Cranmer was keenly interested in reform with the Church: reform began by Martin Luther. He, along with others such as William Tyndale began to meet and discuss Luther's actions and writings. Throughout the 1520s, the White Horse Tavern in Cambridge was the place to gather for such conversation.

In 1529, an illness, commonly referred to as the "sweating sickness" was moving throughout England. Henry VIII left London, often moving from place to place to avoid contracting the illness. On one occasion he took up residence at Waltham Abbey in Essex. Cranmer, having left Cambridge, also fleeing the sickness, came to be at the Abbey at the same time as Henry. They met and commenced a conversation regarding Henry's desire to end his marriage to Catherine of Aragon. Thomas Cranmer had a thought.

He suggested to the King that the matter might be taken up in the academic world. The King should seek the opinion of those within the universities in England and on the continent. Perhaps the thoughts

of academics might be favourable. Favourable they were, thus strengthening Henry's case. He was pleased with the outcome and pleased with Thomas Cranmer.

As a result, Cranmer was made chaplain to the Anne Boleyn's father, the Earl of Wiltshire. In 1530 Cranmer was made a member of a delegation sent to Pope

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Clement VII to present the findings of the universities regarding Henry's marriage. Nothing came of this endeavour.

In 1531, Henry sent Thomas Cranmer to Germany where he became the ambassador to the Emperor. While on the continent, Thomas Cranmer increasingly came under the influence of Lutheran views and was further steeped in reformist ideals. During his stay on the continent, he married for a second time, the first time having been before he entered holy orders. His reformist ideas and his marriage would both need to be hidden. Henry VIII may have broken with Rome in the areas of authority and administration, however he remained a staunch adherent to the ideals of the historic

Church. Events would take a turn which would thrust Cranmer into the centre of the life of the English church.

On August 23, 1532, William Wareham, Archbishop of Canterbury died. Henry immediately turned to Thomas Cranmer, selecting him to be Wareham's successor. Cranmer, perhaps with some reluctance, returned to England and on March 30, 1533 was consecrated Archbishop of Canterbury. With Thomas Cranmer as Archbishop and the passage of *The Act of Restraint of Appeals*, Henry might finally be able to end his marriage to Catherine.

The Act declared the realm of England to be and Empire, a sovereign state. The King was head of both the Church and State in the realm. He was the entity of final appeal for all matters ecclesiastical. No longer could appeals be made to Rome. On May 23, 1533, Archbishop Cranmer declared Henry's marriage to Catherine of Aragon to be null and void. Anne Boleyn, who Henry had secretly married in January 1533, was crowned Queen on June 1. She was pregnant at the time and gave birth to Princess Elizabeth on September 7, 1533.

More to come.

Algoma Anglican E-mail Address

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send your material to us at: anglican@muskoka.com

All Saints, Gore Bay welcomes Bishop Tom Corston

By John McQuarrie

The congregation of All Saints, Gore Bay were privileged to welcome retired Bishop Tom Corston to celebrate the service of Holy Eucharist, and to baptize two youth at the service on Sunday April 10, 2016. Bishop Corston is the retired Bishop of Moosonee, now residing at Sudbury, Ontario, and has been assisting at parishes on the Manitoulin Island in the absence of a parish priest.

The church was full for Bishop Corston's visit, the celebration of Baptismal Eucharist. Of special interest was the fact that the children being baptised, Jamison

and Merissa McQuarrie, represented the seventh generation of that particular family to be members of All Saints in Gore Bay.

Also worthy of note is that at the Christmas Eve service at All Saints, Bishop Corston baptised Malaika and Zuri, children of Amanda Flanagan and Dennis. The family were home from Kenya for Christmas, and to attend the family church. Amanda is the daughter of Paul and Lynda (McQuarrie) Flanagan of Gore Bay, and this baptismal service also represented the seventh generation of the McQuarrie family at All Saints, Gore Bay



NEWLY BAPTISED: On Sunday, April 10, 2016, Bishop Tom Corston conducted a baptismal Eucharist at All Saints, Gore Bay. Welcomed into the Christian family were Merissa and Jamison McQuarrie.

Christ Church, Windermere to welcome organist



MUSICIAN IN RESIDENCE: Matthew Whitfield, organist and conductor, will provide music for services and organise musical events in the Christ Church community. Mr. Whitfield is organist and director of music at St. John the Baptist, Norway, Diocese of Toronto.

Christ Church Windermere is pleased to announce that Matthew Whitfield has been selected as "Musician in Residence" for the summer of 2016.

Considered one of Canada's most gifted musicians, Mr. Whitfield is an organist and conductor who specializes in giving eclectic and exciting performances.

He received his musical training from York University where he earned his BFA and the University of Toronto where he received his MMus..

Christ Church looks forward to welcoming Matthew Whitfield

and his wife Jessika to the Christ Church family. Mr. Whitfield will provide music for services and well as organise exciting musical events in the Christ Church community. Christ Church, Windermere invites all to join them for a summer of worship and music in Muskoka.

Watch thewebsite for more information: christchurchwindermere.ca.

Mr. Whitfield is currently organist and director of Music at St. John the Baptist, Norway Anglican Church in Toronto.

TOGETHER IN HOPE: On Sunday, April 17, 2016, the new ministry of Rev. Canon Dr. George Porter was celebrated at St. John the Evangelist, Thunder Bay. In January, Canon Porter began his ministry of the two point parish of St. Luke's and St. John's. Pictured from left to right are Rt. Rev. Dr. Stephen Andrews, Bishop of the Diocese of Algoma and Irene Wyrozub as they look on as Archdeacon Deborah Kraft reads the declaration to Canon Porter with choir members on either side. The celebration was hosted by the Together in Hope Committee, a committee which is to make short and long-term recommendations regarding the models of ministry appropriate for the Parishes of Thunder Bay.



NEW LAY READERS: On Palm Sunday, March 20, 2016, Bishop Lydia Mamakwa presented four First Nation Lay Readers from St. Paul's, Thunder Bay, with their Diocesan Lay Reader Licences from Bishop Stephen Andrews. Pictured in the front row, from left are, Tony Whitehead, Jessie McKay, Eileen Whitehead and Ida Mekanak. In the back row are pictured, from left, Deacon Anne Carr, Bishop Lydia Mamakwa and Archdeacon Deborah Kraft.



MADE WITH CARE AND LOVE: Pictured are a number of the ladies who come together at St. Peter's, Elliott lake to make quilts for children undergoing treatment at the oncology unit in hospital in Sudbury. This group began this caring and compassionate ministry in 1998.



READY FOR THE CHILDREN: Pictured are a number of the quilts which will be given to children undergoing treatment at the oncology unit in hospital in Sudbury.

Dedicated group of ladies quilt for good cause in Elliott Lake

By Betty Trakas and Geraldine Robinson

A dedicated groups of women meet each week, year round, in the basement of St. Peter the Apostle, Elliott Lake to socialise and make quilts. The group started in 1998 when Vera Young came to them with the idea of making small-quilts for children with cancer. Ms. Young contacted a nurse from the childcare wing of the Oncology unit and found out how many quilts were needed. To date they have quilted and given out over 500 quilts.

The quilts take three months to finish. They are cotton on top with Batten and then flannelette on the underside for warmth since the children are often cold after chemotherapy. The ladies pick various designs, colours, animals, dolls to hockey and space designs both on top and bottom. They are a kaleidoscope of colours and patterns.

The finished quilts are given to the nurse who takes them back to Sudbury and each child chooses their own quilt and then it belongs to them. These quilts have become family heirlooms and the group has received thank you cards and donations from parents, expressing their gratitude for the gift from caring strangers. The one quilter with tears in her eyes said that some families tell in their notes how they draped it over this child's coffin.

Most notes are full of thanks and joy that their child is recovering and clinging to their quilt.

The group relies on donations of thread batting and material but these items often come from them too. They constantly search for bright materials in cotton or flannelette. Occasionally they will have a quilt sale to buy more materials. The Elliott Lake Quilt Guild has taken over the cost of insurance for them to meet safely at St. Peter's.

Denise Rogers has expressed thanks that Peter's has provided this ideal spot. There is space to set up their quilt frames, three at a time. There is cupboard space for storage, space in another room for quilt frames plus the use of the kitchen and the room is warm in winter. Only warm hands can make the tiny stitches on each quilt. Ms. Rogers expressed the wish that in memory of Vera Young they will keep on making these special quilts and look for new members to continue sharing their skills and showing the children they care.

These happy dedicated women are Denise Rogers, Barb Cockburn, Aurore Arsenault, Margerie Pawley, Heather Moyer, Diane Carriere, Kay Mackay and Noma Cyr. Thank you for your wonderful talent you share with others.



NEWEST ORDINAND: On Monday, April 25, 2016, Rev. Beth Hewson was ordained to the priesthood at Christ Church, North Bay. At a reception following the service, Rev. Hewson is pictured preparing to cut two cakes baked for the occasion.

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Deanery of Algoma lay readers gather for workshop

By Erica Speer

Holy Trinity, Sault Ste. Marie welcomed Lay Readers from across the Deanery of Algoma on Saturday, April 30, 2016 for a workshop entitled “Unblocking the dam: Releasing the revolutionary waters of baptism” with Rev. Dr. Jay Koyle and guest speaker Rev. Canon John Hill. Participants were encouraged to re-imagine baptismal practices in their churches and the role the Lay Reader plays in the “baptismal formation of the life of the church.”

Baptism means to be commissioned or sent out for ministry (Matthew 28: 19-20) but over time baptism has lost its’ connection to discipleship. The Lay Reader, however, remains symbolic of the formation of all the baptised, the “leavener to the bread.” It is important, to recognise that all are part of the ministry of the baptised. Christians are all called to be disciples of Christ, whatever our role within the church and, as such, part of the great commission in Matthew 28.

Sadly, the size of many baptismal fonts reflects the declining importance of baptism in the life of the church today. Historically, catechumens, or hearers, undertook three years to prepare for Christian initiation into a community of faith through baptism. Today, most baptisms are limited to one-off indi-

vidualised ceremonies rather than the beginning of a life in Christ. A life shaped mentorship and by being ‘in community.’ Metaphorically, Christians need to release the waters of baptism and flood the entire church until everyone is knee deep. Wellies, anyone?

According to Dr. Jay Koyle, believers must publicly celebrate baptism in ways that embody its true meaning and centrality in the life of the church “and it’s concrete implications for our ministry going out in the world.” Forms of worship molds believers and the way of life. Discipleship formation can and should form the church, the people faithfully serving God in the world.

The renewed focus on baptism should include the renewal of the baptismal vows, a joyous celebration on the occasion of a baptism with special consideration given to the main festivals of the Christian calendar such as Pentecost, an annual act of thanksgiving for the baptized and the extravagant use of symbols and gestures. This and more is to enable the people to see themselves as the baptized, disciples of Jesus more ready to receive those who come to be baptised.

So dust off your church records, bring on the water and have a jubilant baptismal celebration everyone!



RENEWED FOCUS ON BAPTISM: On Saturday, April 30, 2016 Lay Readers from across the Deanery of Algoma gathered at Holy Trinity, Sault Ste. Marie for a workshop on the role Lay Readers play in the baptismal life of the Church.. The event was led by Rev. Dr. Jay Koyle, Diocesan Congregational Development Officer and Guest speaker Rev. Canon John Hill.



PRAYER, PRAISE AND PAJAMAS: On Sunday, April 10, 2016 parishioners from Trinity, Marathon attended worship wearing their favourite pajamas. All were encouraged to bring a new pair of ladies pajamas and, or socks for Marjorie House Women’s Shelter. Almost two dozen pairs of pajamas and two dozen pairs were contributed. pictured from left are, Leonard Stopyra, Jan Latham, Marilyn Lemcke, Eva McDonnell and Greg Latham.



NEW DIOCESAN LAY READER: Diocesan Lay reader Eileen Whitehead is pictured administering the cup on Palm Sunday March 20, 2016 at St. Paul’s, Thunder Bay. Ms. Whitehead was one of four First Nation individuals who received their Diocesan Lay Readers licences at this service.



ANNIVERSARY SERVICE: On Saturday, April 15, 2016 parishioners of Holy Trinity, Marathon come together for a service in celebration of the 68th anniversary of the church. Pictured are Elder David Desmoulin of Pic River First Nation, who officiated a smudging ceremony for cleansing, and Jan Latham.

Butter tarts galore at St. John the Divine, North Bay

By Pam Handley

Editor's note: In the following, Pam Handley chronicles St. John's, North Bay and the baking of numerous butter tarts

Ding-a-ling, another eight tins of butter tarts were ready to be taken out of the oven at the Church of St. John the Divine, North Bay. Have you any idea what it was like to make about 48 dozen assorted butter tarts on two separate Thursdays? Well let me try to stir up a picture for you.

St. John's is helping two young girls continue their education in Guatemala and for the past year we all have been coming up with various fundraising ideas. Along with pot luck suppers, silent auctions, hot dog days, book sales we went into the baking business under the watchful eye of Ven. Linda White, our chief cook. In January we whipped up over 30 apple pies which only whetted the chief cook's appetite for more baking. So we donned aprons and hats, rolled up sleeves again and went into the butter tart business in March. Through bone chilling snow drift weather we made our way to the Parish Hall early in the mornings and began what turned out to be two days of work, worship and wonderful fellowship.

We had pastry rollers, circle cutters, measurers and stirrers, fillers and fingers delicately wiping up the excess sticky spills around the edges. Then into the ovens with everyone watching the time and listening for the ding-a-ling. Oh didn't they look wonderfully golden as they sat cooling on the wire racks. Then came the delicate job of cajoling them out of the pans, each one worth a precious \$1.33, we had a few casualties, to the joy of the lady cooks, and the odd man who dropped by.

The first Thursday was pretty straight forward with three quarters of the baking accomplished in and around one Bible Study session. But as word got out as to the absolute awesomeness of the tarts, another Thursday had to be scheduled. However we all said "no problem" and after steering around summit, like snow banks arrived safely and began with a will at 9 a.m. We just knew there was a Table Communion scheduled for 11:15 a.m., to be followed by a noon Bible Study then an A.C.W. meeting at 1.15 p.m. Somehow we had to grab a bite of lunch through all this. So not to be deterred, the archdeacon slipped the Bible Study into the homily during Table Communion.

In the meantime, one under cook, who has a tricky back, was tucked up into bed at the back of the room by a would be Florence Nightingale on a camp cot. These quickly assembled cots are used during the nights when the windchill is minus 25. These are the nights when the Parish Hall turns into the Warming Centre and some of God's blessed children who have no homes spend the night and enjoy hot drinks and food and warm beds until the morning dawns.

Then lunch began only to be joined by a Bible Study student wanting to know why the next session was not happening. Well it already had and apologies abound-

ed. However it all turned out well as the unfairness of the situation just somehow dove tailed with the unfairness of the Prodigal Son, which had been the focus, and a lively discussion ensued as the student kept saying she should get back to work only to continue the discussion as she inched towards the door while tarts were cooled and packed and labelled, just waiting to be picked up.

Until the next baking session, we can look back and marvel at the cooperation among ladies working together in a kitchen where not one word was raised in anger; only words of encouragement and fun were uttered. At times there was dead silence as we all concentrated on our jobs then happy voices would start up again. Surely the Holy Spirit was keeping watch so the tarts and the cooks never boiled over.

Looking back it seems as though butter tarts have been mile stones throughout my life taking me back first of all to the 1950's in London, ON. when my Aunt Dolly got me a job working weekends in *Simpson's Coffee Shop*. The cook's name was Ralph and he made butter tarts: tarts that I have never been able to find the like of since. They had no raisins or nuts, just a plain filling but the TASTE was unique and every break many of us had two with a dollop of whipped cream on top. Ralph however would never yield his secret ingredient. I Googled the other day and found a recipe using cinnamon, nutmeg and all spice instead of vanilla and am going to try it one day to see if they capture Ralph's flavour. Then I remember Mum baking butter tarts for my Dad's boss who used to drive him home from work before we finally bought a used but beautiful 1938 cream and green Buick.

Back about 1991 I seemed to have cut a piece from a newspaper that has been in my cook book ever since which says in part by Gloria Galloway of The Canadian Press:

"(Max) Burn's butter tart article, which appeared in the September-October 1991 issue of *Cottage Life* magazine, caused something of a stir among Ontarians who take butter tarts seriously. And plenty do. Butter tarts are, after all, perhaps the only dish indigenous to the province". Apparently Max had "buzzed into Palmer's G and G's Restaurant and Gas Bar (in the village of Rosseau) on his bright red Honda motorcycle last year to announce he's proclaimed the store's butter tarts the best in Ontario". The article continues about Toronto artist Charles Pachter who "even glorified the tarts on canvas (and) has two butter tart paintings, which hang in private collections. He says 'We need all the folklore we can get in this country. We could do a T-shirt that says Butter tarts are us!'".

Which brings us back to the latest mile stone of baking 48 dozen butter tarts at St. John's so Lesly and Evelin can continue their education in Guatemala. We thank Colin Thacker, a St. John's parishioner and North Bay Rotarian, for giving St. John's the opportunity to help with this ministry in Guatemala.



BAKING FOR A GOOD CAUSE: Pictured are some of those who baked some 48 dozen butter tarts to raise funds in support of two young girls who wish to continue their education in Guatemala. From left are Pam Handley, Penny Irwin, Linda White, Marilyn Reynolds, Dianne Randall, Peggy Morrison and Ven. Linda White.



SWEET TREATS: On a number of early mornings in March of 2016, a faithful group of bakers gathered to bake butter tarts to raise funds to help two young girls continue their education in Guatemala. Pictured are only a few of the approximately 48 dozen butter tarts baked by this group.



CELEBRATION OF ORDINATION: On Monday, April 25, Rt. Rev. Dr. Stephen Andrews ordained Rev. Beth Hewson to the priesthood at Christ Church, North Bay Archdeacon Marie Lowen, incumbent of Christ Church is pictured with Rev. Hewson and Bishop Andrews. Rev. Hewson is currently Part-time Incumbent at St Simon's, Temagami, and a Chaplain at the North Bay and District Hospital.



HAPPY BIRTHDAY TIMES FOUR: On Sunday, April 10, 2016 four parishioners, whose birthdays were all within three days of each other, celebrated together following the service. Pictured from left are Eileen Fraser, Richard Tapley, Alma O'Neil and Joan Yorke.



BACK TO BASICS: At St. John the Evangelist, Sault Ste. Marie, a program in support of young people has been in place since 2007. Children are fed and receive other forms of help and support. Sadly the program will be closing on Thursday, June 30, 2016. Pictured from left are Shauna, a volunteer from Community Living Algoma and the founders of the program Nancy Cardiff and Heather Nisbett.

Back to Basics: reaching out to young people

By Charlotte Haldenby

I hope that you are all blessed with young children in your lives. They may be your own, or nieces and nephews, or your own kids' own. They may be the kids on your block who play in the street and whose basketball just keeps wandering into your yard. Or the ones who catch the school bus at the corner. They know you as a person their parents trust and a person to yell for if someone falls in their game and is hurt and their mum's making dinner and you're right there on your porch.

This is just the joy of life. There is no pay, just a smile, maybe through tears, or a croissant filled with jam on their family baking day, or as they get older, someone to feed your cat if you're away for the weekend. Sometimes you get to see "my best report card ever" or "the medal I won this weekend". And sometimes if you're on your porch and parents haven't quite got home yet when the little guy comes home from "the worst day of my life" at school, you learn together how to make it better.

When Heather Nisbett and Nancy Cardiff started Back to Basics after-school program at St. John's in the Sault, it was because they NOTICED that the children in the area around the church who attended the school across the street, were often just wandering around. Well, there was the school playground, but they'd done all that. And the casino down the way; no use, but maybe the money there eventually wound up in something good for them. And the shopping mall a few blocks past that; no fun either as store-keepers frown at you if your parents aren't along, and you don't have money.

Looking at the World

These children are not wilfully abandoned. Their parents may be working somewhere in the city, at minimum wage, because they dropped out of school, or their parents had no money to send them any further. Or maybe they were laid off at the plant or on welfare and still looking for a job. Maybe their family is in transition due to a death in the family, or serious illness, or divorce. There are many reasons why they just can't be home at three o'clock, and it might not be good to give a child a key to the house.

So Back to Basics was born. Easy access then, with the school right across the street. But a few years ago the school closed, so now they are bussed, and the driver brings the 25-ish kids right to the hall door at 3:30 p.m. Here the kids can read, do homework, play board games, do crafts, try jig-saw puzzles, build *Lego* mansions, and play restaurant and car races, and miniature pool, foosball, ping pong and computer games. And right off the bus, have something good and filling, maybe a snack but more like a meal. And yes, there are kids like *Oliver Twist*, saying "Please Miss, may I have some more, only the answer at St. John's is a warm "Yes, of course."

Heather and Nancy have been there almost every school day for NINE years, and gradually a crew of volunteers have come along, retired people, grandmothers who

want every kid to have what their own (faraway?) grandkids have, high school kids, older brothers and sisters, or even BTB graduates, working on their volunteer hours, or Early Childhood Education students from Sault College, ACW members teaching quilting, or how to make really good soup from scratch, people who donate backpacks and good winter coats, and even shoes that sparkle when you run.

And it's been happening for NINE years. A child once asked Heather how much she got paid. She replied. "Nothing." The child's response: "WOW! You must really love us!"

I've been volunteering for quite a few years and I sure do!

"The child's response: "WOW! You must really love us!"

I first spent a lot of time with a boy in Grade five, who wanted to do his homework, and read really advanced books and talk about science and math almost at a high school level. Now he occasionally comes to pick up his younger brother. Then there was also the little girl who looked like *Dora the Explorer*, who always wanted to get close to be read to. A few years ago, I was bobbing my head to keep eye contact while little girls jumped on the individual trampoline. Such giggles. This year, I met a boy who just stared off into space and didn't care about doing anything, until I asked. "Miss, I just love *Star Wars*. Okay off to the stores, used

and first hand to get anything for a group of four boys and a couple of girls. They really enjoyed it! Me, too! And sometimes I help get the border pieces separated out when kids want to do jigsaw puzzles. Last week a boy set a good pace, getting a 100 small piece *Marvel* heroes puzzle together in less than an hour, while I helped his JK sister do a *Disney* princess one. Meanwhile a little girl climbed up on my bionic knee to tell me why school was just so terrible today. Then there's the little guy who always has a scowl when he arrives, so I scowl back, and after two minutes or so working our way through frowns and pouts we finally get to smiles. Hurray! He can play!

Things are changing! Besides the school closing a few years ago, St. John's is eventually amalgamating with St. Matthew's. Heather's daughter and her husband have moved back to the Sault with a two year old and triplet boys, born early, and now just a few months old. So she has a lot to look after. Her parents, in their around-90's just can't do kitchen clean-up any more. And Nancy's tired out too. And some of the older volunteers have their own family or health issues. SO SADLY the program will be closing on June 30, 2016.

But the kids around St. John's are still there, and need things to do, and people to help them get through their troubles to their dreams. They need us to rally round, someone every day, like Heather and Nancy and more of us just there one day a week. And maybe a new location!

Because every child needs to have someone who cares enough

to do their best for them, even if it's totally exhausting, and worrisome. Do we have enough money for food this week? Oh, here's that couple from down the line, bringing a box of groceries. Thank you God! What a work of love and faith, and deep rest on the weekends.

Way back in Bible days, children wanted to see Jesus, same as everyone else. The disciples just couldn't take all that noise and energy and wanted to send them away, but Jesus said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven."

Please pray in thanksgiving, for Heather and Nancy for amazing commitment, and the opportunities given us volunteers, and please pray in petition that someone else may NOTICE these kids who need them and follow us into this world of laughter and sometimes tears, and always hope.

PS. A few months ago, I was asked to answer a survey done by a Laurentian student on police services. I just cannot say "Three!" or "Excellent". So I told her about the localized police community patrol, the new walk-in clinic, now that the hospital is so far away; the Tuesday breakfast and food-in-a-bag program at St. Paul's Presbyterian, the soup kitchen with day care, begun by Tony Martin a good Catholic, and our BTB program. The girl interviewer said "Wow! Every city should have that! Your people care!" So wherever you are in the diocese, check out how you can care, and make your community safe and happy for everyone. The kids will love you!