



TOGETHER IN FAITH: Delegates to the 48th Synod of the Diocese of Algoma gathered at the Water Tower Inn, Sault Ste. Marie from Wednesday, May 3 to Saturday, May 6, 2017.

48th session of Diocesan Synod held in Sault Ste. Marie

By the Rev. Peter Simmons

Delegates to the 48th Synod of the Diocese of Algoma gathered in Sault Ste. Marie from Wednesday, May 3 to Saturday, May 6, 2017. They came from as far away as Gravenhurst and Thunder Bay. The theme of synod was “We, being many, are one body”.

The opening service of synod was held at St. Luke’s Cathedral on Wednesday, May 3. Mr. Henry Gaines, Lay Incumbent of St.

Mark’s, Heyden and Rev. Margaret Johnston, Honourary Assistant at Trinity-All Saints, Bala and MacTier, were installed as canons. The service was followed by a reception at St. Andrew’s United Church.

The guest preacher at the service was Very Rev. Canon Andrew Asbil. Rector of St. James’ Cathedral, Toronto and Dean of the Diocese of Toronto. Dean Asbil was also the keynote speaker during synod.

He addressed synod at a plenary session on Thursday and Friday of synod. His topic was “Leadership for Congregational Giving”.

At the session on Thursday, Dean Asbil asserted the Church has always been in a somewhat precarious state, always living in this way. He noted how many industries have changed and evolved over time, using the example of *Nokia*. This company was founded a paper mill, transforming over time

into a telecommunications firm. The Church’s area of “business” has remained static, the message the same: Christ. Members of the Church are stewards; sty, meaning house, and ward meaning keeper. Christians are keeper of the house which belongs to God. This message, this house, has been passed onto the present generation and will be passed onto the next.

The Dean drew attention to St.

See A – p. 4

Inside Algoma



Two bishops pay a visit to St. Peter’s, Elliot Lake

On Sunday, March 11, 2017, Bishops Anne Germond and Michael Pryse gathered with for worship with parishioners of St. Peter’s, Elliot Lake.

See p. 10



Refugee families are welcomed in Sault Ste. Marie

In 2015, a member of Zion Lutheran Church, Sault Ste. Marie was moved by the plight of Syrian refugees. The result was an interdenominational effort to bring a number of families to the city.

See p. 11

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Tuesday, August 1.**

Send items to:

Mail or courier:

P.O. Box 221

1148 Hwy 141

Rosseau P0C 1J0

E-mail:

anglican@muskoka.com

Tribute paid to South River parishioners

Couple have been stalwarts of church for many years

By Larry Jeffery

Editor’s note: In the following, Larry Jeffery writes of the renaming of the parish hall

at Grace Church, South River in honour of two very faithful parishioners, Lloyd and Gladys Gough

On the afternoon of Sunday, April 23, 2017, the congregation of Grace Anglican Church, Members of Chalmers United Church and the community gathered to pay a special tribute to Lloyd and

Gladys Gough. Rev. Christopher Davis was the celebrant and Ven. Dawn Henderson the homilist.

In the history of any church there are individuals who are steadfast and loyal through the valleys and the mountains. Gladys and Lloyd Gough have been synonymous with Grace Anglican Church for over fifty years. Their

vigilance and care kept the property and finances secure. They blew out the candle left burning, they turned off the light left on, they made sure the doors were locked, and even checked to see the toilets had stopped running. These might seem little insignificant actions but it is the charge of a vigilant care taker. They also

kept us aware of our congregation and their needs, by a quiet phone call, an impromptu visit, or delivering care packages.

It still truly amazed the congregation that they were able to keep this whole event a secret from this couple. Motions were passed when certain people left the room

See Plaque – p. 5

Our first order of business

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

I am persuaded that every gathering of Christians should first and foremost devote time simply to adore God. Indeed, the Gathering of the Community at the Holy Eucharist and the Introductory Rites of Morning and Evening Prayer teach us to do just that.

In a sermon he delivered at Cowley Fathers' Church, Oxford, the great Anglican preacher Austin Farrer told of his attempt to replace a light bulb at a height of fourteen feet in the middle of a ceiling. The only stepladder available to assist him in the task would not reach the location of the socket. So to add extra height, Farrer found use for the bound volumes of the *University Gazette* shelved in his office. Placing these on top of the steps, he was able to rear himself up.

As he unscrewed the globe encasing the bulb, Farrer found himself wondering whether he was securely placed. No sooner was the question posed than his legs began to tremble and he started to lose his balance. However, somehow he managed to redirect his attention away from the rickety contraption he had assembled toward the task at hand. Thus, he was able to finish the job and climb down off the ladder in one piece.

This odd experience yielded an important insight to Farrer. He

concluded that it is not in looking at our fears or even our faith that we have conviction of God, but only in focusing on and obeying God. "God can convince us of God," he said, "nothing else and no one else can." His exhortation rings true as much today as ever.

Each of us confronts concerns and crises in the ebb and flow of daily life. Likewise, the church of this generation faces a number of

Table Talk

changes and challenges, some of which seem to threaten our very survival. It is natural to become distracted by such matters. Certainly we should not ignore them; they must be addressed. However, when they are allowed to become our chief focus, we quickly find ourselves losing our balance.

That is why I am convinced worshipping together, well and often, remains vital for the church. Week by week as we retell the story of salvation and ritually rehearse God's Reign around Font and Table, the Holy Spirit directs us toward the One who is our life and purpose, present in one another and in the faces of all. As the sound of praise punctuates each day, whether it be in our homes or through gathering with others in the sanctuary, we discover that God is graciously active in every scene of life, including

those dogged by dark despair. Our primary focus fixes itself not upon our fears, or the status of our faith, or even the survival of our church, but rather on the Liberator who is ever faithful.

The Psalmist in Babylonian Exile asked, "How can we sing the Lord's song in a foreign land?" It was a reasonable question; it is seldom easy to praise God in trying times. Yet it was largely the life of praise that sustained the ancient, exiled Hebrews and reminded them that the God who had proven faithful before would do so again.

Today's pressing challenges must surely command our attention. However, our first order of business is always to stand in adoration. Moments of worship allow us to regain balance. Preoccupation with mere survival melts away as we simply seek to know God and do God's will, to allow our imaginations, our desires, our lives to be shaped to resemble the imagination, desires, and life of Jesus the risen Christ.

Who knows? We may even recognise our circumstances as the arena of the One who turns bondage into freedom, suffering into wholeness, and death into life.

Jay Koyle is Algoma's Congregational Development Officer. He also serves as Chair of Faith, Worship, and Ministry for The Anglican Church of Canada.

Three books which provide abundant food for the soul

By The Rev. Dr. GailMarie Henderson

Living in Two Kingdoms
by David Adam of the Ion Community
Published by Morehouse
It is available in paperback and a mere 144 pages.
Chosen by 90 year old Sister Mary Cartwright SCL
Bracebridge, Ontario

David Adam leans on the poetry of Elizabeth Barrett Browning, 1808 – 1861, to set the direction of his little 144 page book.

"Earth is crammed with heaven and every common bush afire with God, but only he who sees, takes off his shoes ..."

The book suggests that as we develop an awareness of the presence of heaven in each and every

day, we will come to trust that death itself is nothing to fear. Illustrated with simple line drawings, *Living in Two Kingdoms* contains many personal stories, anecdotes, prayers, and exercises. Both visionary and engagingly down to earth, *Living in Two Kingdoms* helps us to recognise that the visible world of matter and the invisible world of spirit are not two worlds but one. We can be sure that whatever harsh reality we may have to face from time to time, the true reality is that we are never on our own. Because here and now, whatever it may feel like, we are truly part of the kingdom of God.

Check out *Amazon* for the best price. Used books are available as are *Kindle*.



THE HUNT IS ON: On Saturday, April 15, 2017, people from the community of Callander gathered at the Community Centre for an Easter egg hunt. The event was organised by the Outreach Committee of St. Peter's, Callander.

St. Peter's, Callander holds Easter egg hunt

By May Seguin

The sunny, bright morning of Saturday, April 15, 2017 saw the gathering of hundreds of children and parents for an Easter Egg Hunt, which was held at the Callander Community Centre. This event was under the direction of St. Peter's Anglican Outreach Executive, reaching out to families and children within the surrounding area and community. It was also an opportunity to invite members of the community to St. Peter's Church and promote the Anglican church.

Peter Cottontail, the Easter Bunny, alias John Lunn, a member of St. Peter's Outreach Executive, paid a visit to this special event, to the delight of the many participants and visitors. His presence added to the occasion as well as speaking and sharing candies and chocolates with everyone.

This event was financially sup-

ported by the St. Peter's Outreach Committee as well as receiving financial and specific gift donations from local businesses, to whom all were truly grateful. Over one hundred pounds of wrapped candy and chocolate eggs were donated or purchased and special 'golden' Easter Eggs were scattered throughout the field containing special gifts or vouchers.

As a further reminder of those less fortunate a donation to the Callander and District Food Bank was requested by families attending. It was amazing to see the many hampers of food items collected, at a time when the shelves were in need of being replenished. This Easter Egg Hunt was very well attended and St. Peter's Outreach thank everyone for participating and were very pleased to see the many children leaving the field with glowing faces and with excitement after finding their treasures.



SUPPORTING DEANERY CAMP: The Ladies Auxiliary for Camp Gitchigomee in the Deanery of Thunder Bay- North Shore held a bake sale on Friday, March 31, 2017. The baked goodies were delicious and all the volunteers served with love and joy in God's name.

Algoma Anglican E-mail Address

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

EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
Address: P.O. Box 1168, Sault Ste. Marie, Ontario. P6A 5N7
The Rt. Rev. Anne Germond, Bishop
Peter Simmons, Editor

Letter from the Bishop

Being a good neighbour

Dear friends,

Believe it or not but the first 100 days of my episcopacy have already come and gone. Humbling, proud, stimulating, wonderful, life giving, enriching, Spirit – filled, and at times overwhelming are all words I would use to describe some of the moments I’ve experienced. And very full! There have been two Diocesan Executive Committee meetings as well as a beautiful Synod gathering. In the next two years we will be considering the seeds of Discipleship, Stewardship and Reconciliation in our parishes and congregations as we continue to grow deeper in our faith and in our relationships with one another.

Synod suggested that a fourth seed of Community Building be added to the sacred bundle in our journey together and I can’t wait to see how this seed grows and develops under our watchful eye.

In the last 100 days I’ve been able to visit every deanery except for Thunder Bay/North Shore and I’ve attended my first Provincial and National House of Bishops meetings in Southern Ontario. My colleagues in both ‘houses’ were welcoming and very helpful in their willingness to share their experiences and tips of the trade with me. It was great to attend Wycliffe’s Convocation and to see Bishop Stephen in his role as Principal. Some new appointments have been made and I’ve had the privilege to confirm a number of young people and adults in their faith, and to welcome others into the Anglican Church.

In celebrations filled with love and joy the Rev’d Margaret Morrison was ordained as a vocational deacon in late May and the Rev’d Dr. Derek Neal to the sacred order of priests in early June. I would to congratulate the Ven. Joan Locke on her appointment as the new Archdeacon for Temiskaming replacing the Ven. Marie Loewen. I give thanks for Marie’s faith and devoted service to Algoma for a number of years and wish her a happy retirement. In July the Rev’d Patrick McManus, incumbent of the Emmaus community, will take on new responsibilities as the Rector of All Saint’s Kingsway in the Diocese of Toronto. Algoma wishes Patrick, Renee, William, Felix and Mollie well in this new ministry.

Perhaps the greatest pleasure of the first 100 days has been meeting you, the faithful followers of Christ who fill Algoma’s pews Sunday after Sunday. You who lead your congregations with passion and a strong desire to see your churches flourish. As you talk I’m hearing stories of great passion and hope, and at times of fears and struggles.

Thomas King, a professor from the University of Guelph in his 2003 Massey Lectures “The Truth about Stories” claims that stories is all that we are! I am discovering the truth of this as I travel from city to small towns and all the points in between. The truth is that important stories about our faith aren’t just for being nostalgic and reflecting on the ‘good old days’, they are actually about ‘re-mem-bering’ about putting us back together as people and communities in renewing and life enhancing ways. As I am hearing the important stories from across Algoma I am seeing how interconnected we all are, in spite of our vast geography that often conspires to keep us apart.

I love what one of the candidates for confirmation wrote to me about the importance of being part of ‘a worldwide community of amazing people’. He said, “A lone satellite cannot see a whole picture of the world, but when connected in a system, it can gen-

erate a large map of the world. We are like satellites, as we need our community of friends to see a larger picture of Christ, as we only have the smallest understanding by ourselves.” (Logan Rayment – 16)

In the last 100 days I’ve started to see a ‘larger picture of Christ’ across Algoma, and it is a beautiful face.

As I reflect on the importance of our shared story of faith in Christ I am reminded of the April meeting of the National House of Bishops meeting when we had the privilege of hearing David Pfrimmer, the Dean of the Centre for Public Ethics at Waterloo University and author of the book *Faith in the Public Commons – Pursuing the*


Common Good speak about the power of stories. David Pfrimmer asked us to consider what kind of a ‘public’ story Canada has to tell the world as it turns 150. He framed his presentation in terms of a question that a legal scholar once asked of Jesus – Who is my neighbour? (Luke 10) This, he claims, is one of those crucial and ultimate life questions that confronts us all, regardless of our philosophical or religious convictions.

Pfrimmer is of the opinion that being a neighbour is having a public story to tell together tell that ultimately matters.

We know that in Canada, as in the Diocese of Algoma, there is not just one story, but many converging stories which show the richness and the wide diversity of our many stories from different cultures, places and perspectives all converging into a narrative that binds us together.

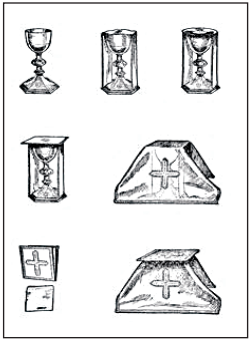
Being a neighbour in Canada today means enlisting others in a collective story telling. Being a neighbour means ensuring that there is a part for everyone to play in Canada’s story or in the stories of our lives. In his book *A Fair Country*, (2008) John Ralston Saul describes Canada as a Metis Civilization with our national story based, “on the idea of an inclusive circle that expands and adapts as new people join us.” Being a neighbour is about making places inside the circle for all people. Not just because we like inclusion, or promote tolerance, or fairness. But because we believe that being a good neighbour is about helping people to belong.

I want to suggest that being a good neighbour in Algoma is also about helping people to belong. The doors of our churches need to be opened wide so that new people can join and feel included in our midst. As we continue to tell the ‘old, old story’ of our faith may new stories be added and told by those who have been welcomed into our midst, not just as neighbours, but as members also of the body of Christ who know that they belong.



Anne Germond
Bishop of Algoma

Outrage at the Altar



By the Rev. Richard White

It was the mid 1600s. It was a country church, somewhere near Cambridge. The service was just beginning. The priest was leading the Collect for Purity. A parishioner, a prominent local farmer and military man, raised his head. His eyes landed on the altar table. “Who has done this?” he asked, interrupting the prayer. “Answer me, who has done this?” He pointed to the candles, the linen cloths, the finery on the altar table. The priest stopped, red-faced he fumbled an answer, saying that the items on the altar table had been mandated by the Archbishop of Canterbury and King Charles the First himself. The parishioner was Oliver Cromwell and a Puritan-sympathizer, that sect in the Church that called for greater simplicity in worship and the removal of all things “Roman.” Cromwell would soon play a role in beheading the Archbishop of Canterbury, ridding England of bishops and drastically reforming the Church; for a season.

Cromwell stood up. He gestured to the items on the altar. This is a “Protestant Church,” he said, his voice ominously quiet. His voice rose. “The house of God is being turned into a Roman temple!” He moved closer to the altar. “Has our King forgotten the Reformation?” he shouted. His arm swept the candle-sticks and everything else onto the stone floor. “Did the Lord not say ‘Thou shalt not make unto thyself a graven image?’” he thundered. So began the 1970 movie, “Cromwell,” that starred Richard Harris as Oliver Cromwell and Alec Guinness as Charles the First.

Asking “Who has done this?”

might be a fair question. After all, in the mid 16th century the Church of England broke with the Roman Catholic Church, turning us into a Protestant Church; sort of. Numerous monarchs and archbishops spent the next two centuries purging and even legislating Catholic ritualism out of the Church, to some extent. The fact is, a degree of Catholic ritualism and finery has stayed with us. Asking “Who has done this?” might not be as good a question as asking, “Why?” Why was a

History Byte

degree of Catholic ritualism and finery restored to our Anglican altar tables? In a word: symbolism.

Aside from the candlesticks and the gold cross which angered Harris’ character in the opening scenes of “Cromwell,” let’s consider what we tend to see on the altar table at a service of Holy Eucharist. We see the chalice covered by a coloured cloth, what someone has likened to a small “tent.” Why that’s there, and what lies beneath the coloured cloth has a rich history. And the Puritan’s aversion to all things “Catholic” might have been tempered if they understood the symbolism of what he was looking at. In fairness, it’s unlikely most 17th clergy understood the symbolism of the items on the altar either.

Consider the use of linen. From at least the 4th century on, the Church has covered the altar table with linen. Linen was chosen because that was the material used to make the curtain walls of the

See Linen – p. 4

ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma
The Rt. Rev. Anne Germond, Bishop
Peter Simmons, Editor Jane Mesich, Treasurer

Produced Monthly by Peter Simmons
Send articles for publication to:
P.O. Box 221, 1148 Hwy 141, Rosseau POC 1J0
Phone (705) 732-4608 Fax (705) 732-4608
E-mail: anglican@muskoka.com

Please send subscription renewals and changes of address to:
The Algoma Anglican, Anglican Journal,
Circulation Department
80 Hayden Street, Toronto, Ontario M4Y 3G2

Postmaster: Please send all returns and changes of address to:
The Algoma Anglican, Anglican Journal,
Circulation Department,
80 Hayden Street, Toronto, Ontario M4Y 3G2

Synod Address
P.O. Box 1168, Sault Ste. Marie, Ontario P6A 5N7

Linen has been the material used as it is a Biblical symbol

Continued from p. 3
Tabernacle for the children of Israel in the wilderness, Exodus 26:1, 31, 36, as well as the clothes and turban of the High Priest. Linen cloths on the altar table symbolically connected the worshipper to the worship life of our ancient Israelite ancestors.

Linen seems to be everywhere on the altar table. Underneath that coloured cloth, called the “veil”, is the chalice, the cup, and the paten, the plate, that will hold the bread and wine, the symbols of Christ’s presence. Look again. Underneath the chalice sits on a square of linen cloth called the “corporal” from the word corpus meaning “body.” Above the chalice sits the paten, with the “priest’s host,” the symbol of the body of Christ. Above that is a rigid linen square, again there’s linen, called the “pall” from the Latin pallium meaning “covering,” and we get our word “pall,” meaning the covering of a coffin from that. The pall has a practical role: the celebrant covers the cup to make certain dust and insects don’t fall in!

Although the corporal and the pall are two separate linen items, in some earlier Church tradition, and in some Anglican churches today, there weren’t two items, but rather one. It was a very large linen corporal, which would fold over the chalice and paten like a shroud over a body. No matter which way it’s done, the presence of linen both under and on top of the chalice and paten is just that, a symbol of the linen burial wrappings of Jesus. Matt 27:59.

The importance of linen, as opposed to silk, cotton or polyester, is attested to by the firm rejection of alternative fabrics throughout liturgical Church History. Linen is a Biblical symbol. Other materials aren’t. Various popes enforced this. In our Anglican tradition, various local councils and synods were insisting on linen as early as the 15th century. Part of an archdeacon’s job description included making certain only linen was

used on the parish altars. What none of us sees however, is the base cloth that covers many of our altar tables. The first layer was what is called a cere cloth. It was, and is, treated with bees-wax to prevent wine spills from soaking through onto the altar table. Why would the cloth be treated with bees-wax, and why are some churches insistent that only bees-wax candles be used around the altar? In Christian symbolism, the bee was a model of the Christian servant: it labored for others, its labours yielded sweetness, it single-mindedly served its lord, the queen bee, and it would give up its life to protect the colony. The fruitful, busy bee was the perfect natural example of a faithful servant of God, clergy or lay. Bees wax thus became quite significant.

Returning to the altar cloths, the top-most cloth of the altar cloths is the “fair-linen,” a long white linen that drapes down the sides of the altar table about a foot and a half. Look closely. On many there are five small crosses were embroidered symbolizing the five wounds of Christ; hands, feet and side.

But the most Roman Catholic-looking item of all, is of course the covered chalice. Here, the language becomes very significant. First we see a coloured “veil,” the cloth that makes up the “tent.” Again, there is an Old Testament and New Testament significance. Going back to Exodus 40:21 we learn that the most sacred place in the Tabernacle was the Holy of Holies, where the high priest had an exclusive audience with God once a year to offer a sacrifice for his sins and the sins of the people. The Holy of Holies was separated from the other worship space by a floor to ceiling curtain, or “veil.” The message was plain: beyond this point God communed solely with the High Priest.

A similar but larger veil was in place in the Jerusalem Temple. It was formidable, nearly 60 feet high and 4 inches thick. When Jesus died on the cross, gave up

His spirit, and the curtain in the Temple separating the Holy of Holies from other worshippers ripped open from the top to bottom. Mark 15:28. A clear message was sent. Through our crucified and risen Lord all believers in him would have access to God. This is why the veil on our Anglican altar table is removed to prepare the chalice and paten for communion and remains off for the duration of the Eucharist. It’s a reminder that because the veil in the Temple was been torn down, we have direct access to God through Christ, our Great High Priest.

One other symbolic item remains. Immediately over the top of the chalice is a small white linen cloth. It is folded in three – which is significant. The “purificator” as it is called, is practical. It is used to wipe the rim of the chalice during Communion. But the fact that it is where it is adds symbolism to its otherwise humble use. Like the bread and the wine, the purificator links us to Christ, who came to Earth as a servant, and who washed the feet of his disciples. On the top of it all is the large square “burse” or purse in the same colour as the veil. It’s purely functional and holds an extra corporal or purificator as needed.

Oliver Cromwell and the Puritans of the mid-17th century Anglican Church desperately wanted a Bible-based Church, eventually chucking out even the *Book of Common Prayer*. Their fears about the encroachment of Catholicism in our worship, caused them to strip away a lot of powerful, often Biblically-based symbols. Candles, table linens, the corporal, the veil, the purificator were among them. But before that happened, what was needed from those in ecclesiastical authority was a teaching. Why do we use the symbols we do? Instead they issued draconian mandates imposing them. Cromwell, the Puritans, and Anglicans cut from the same cloth always had trouble with mandated and unexplained rituals.

A need for change in how money is talked about

Continued from Front
Paul and his reference to how “God loves a cheerful giver”. He then drew attention to what are often a child’s first words: My, or mine. In view of this, it is clear giving is a learned behaviour, as the human tendency is to want possess things. A person can change this. Change often comes in times of desolation and scarcity, however even under these circumstances people will argue within themselves. As a person receives more, more is held back. The Gospels offer guidance, in particular the parables of Jesus such as the parable of The Sower, or the Rich Young Man.

Dean Asbil stressed the need for a reexamination of how money is spoken of in the Church. He noted biblical references to money, prayer and faith. Money is mentioned 2000 times in scripture while prayer and faith are both mentioned 500 times. In light of this, the Dean asked members of synod: “What should be done in the parish setting”.

Drawing once again on Paul’s declaration God loves a cheerful giver, he recommended forming a stewardship group. He asked delegates to discuss how money was talked about in their families of origin. Some said it was never talked about, one factor being the influence on many families of the

Great Depression. On Friday, Dean Asbil asked delegates to ponder what the Church will be like in a generation and what they will face. Once again he encouraged delegates to talk about money and to lead from the front. He drew on the example of a boat with a small rudder. A simple tap on the rudder can change the boat’s direction dramatically. Profound change can occur with just subtle change. He asked delegates to reflect together at their tables as to who had taught them about giving, to share examples and to answer the question: “What you would like to tell your children, siblings, or others about what giving has meant in your life”.

In his concluding remarks, Dean Asbil urged delegates to create a vision for the Church, keep their eyes on the horizon and create an atmosphere of possibility. He stressed the need for a movement away from comfort zones, to create anticipation and raise the bar of expectation. A church should run a stewardship focus, asking for an increase in giving, most appropriately after parish vestry. He suggested such a focus should involve everyone in the parish, with all facets of the focus framed biblically. Church members must have courage and not be afraid.



VOICES FOR AN IMPORTANT CAUSE: On Friday, May 12, 2017, a number of students from Rosseau Lake College in Rosseau gathered for a musical recital at the Church of the Redeemer, Rosseau. Proceeds from the event were directed to the Rosseau Nursing Station in support of Mental Health Initiatives in Rosseau.



GIFTED MUSICIAN: Atsushi Hamano, a student at Rosseau Lake College, is pictured performing a musical selection on the violin. Mr. Hamano was one of a number of students who performed at a musical recital held at the Church of the Redeemer, Rosseau on Friday, May 12, 2017.

And not to yield

By The Rev. Canon Elkin

I was walking past our hall mirror the other day and happened to glance over and what do I see; the face of my old, old uncle looking back at me! It was a real Stephen King moment and I was about to take the mirror off the wall to discover its magical secret when Connie walked past, looked in the mirror, touched her hair in a few places and then walked on. Didn't say a word and then it hit me; what you see is what you get. When the heck did I start looking like my old, old uncle? Quite some time ago judging by the lack of reaction I get from anyone who knows me. Obviously I've looked like this for a long time. Then I remembered some other clues too.

This past winter for some reason I started to itch. Itchy legs, itchy feet, itchy shoulders and just plain itchy all over. I remember thinking: "It's probably the result of all the exercise and working out I do. Maybe I'll have to cut back on my three hours of daily cardio workouts and my two hours of weight lifting or perhaps the six games of handball I manage to fit in before supper." If you're going to tell whoppers make them big whoppers! I tried to fix it but nothing I did worked so finally I listened to my wife and went to see the doctor.

She checked me over and in a tremendously unhelpful way said: "Don't worry, we can fix this. I treat a lot of people for it over at the Senior's Home." That wasn't what I needed to hear! I wanted to be told to stop hang-gliding or mountain climbing or kayaking white water until my skin cleared up but obviously these solutions didn't even cross her mind. Without further ado she prescribed some pills and a huge bottle of ointment to rub on myself. I went home with the stuff in a blue funk and when my wife greeted me with "What did she give you for it?" I morosely told her "Old fart cream!" Knowing a heart-ache when she sees one she didn't ask any more questions and offered to make me some Ovaltine. That didn't help either!

I'm old and I don't want to be old! I want to stay that "nice young minister". I want people to pick me to be on their baseball team, to go trekking on the Superior Trails with them, to help them move a piano up to their third floor. I'd beg off that one since my doctor also saw me this winter with some back problem I'd developed but I want to be asked dammit! I don't want young women to jump up and offer

me their chair when I show up in a room. I don't want people telling me to take it easy because "you're not twenty-one anymore!" I want to be the bull of the north!

My wife tries to be helpful. "Bob" she assures me, "You're still as full of the bull as you ever were", but she has to say that and I know she's just being nice. My kids have started looking out for me too. "Be careful with Grandpa", they'll tell their children. "Three of you had better get off of him and maybe you should untie him too." Even little Abraham has taken that message in. "Grandpa" he'll say. "You're either going to piggy-back me until you drop or you can just



give me five bucks and we'll go and watch TV." Cute little tyke. I'm going to visit him every day when he grows up and is in the penitentiary!

But then, just when I decide its all over but the eulogy I meet people who inspire me! A ninety-seven year old who could engage you about the issues of the world, beat your butt at Scrabble and eat just about anything that didn't eat her first. A ninety-five year old who would stick her same aged friend in her car and drive for thousands of kilometers to visit friends and see things and have adventures. A hundred and one year old who returned home after living in Panama for decades and built his own house. Those people didn't get old. They might have accumulated many years but they stayed young and adventurous and with it and I think to myself "and so can I!"

So I'm tuning up my motorcycle because me and my brother-in-law are going to BC this summer. I'm checking out my canoe and camping gear because relatives are coming from Holland and we're taking them on a canoe trip. Connie and I are planting trees and laying out a new patio beside the house because we intend to enjoy it for many years to come. Connie's right. I'm still as full of the bull as I ever was. Bring it on world, bring it on!



IN HONOUR OF TWO SPECIAL PEOPLE: On Sunday, April 23, 2017, members of Grace Anglican Church, South River, Chalmers United Church and the community gathered to pay tribute to Lloyd and Gladys Gough. The newly renovated parish hall was renamed Gough Hall in their honour. The community later learned of Mr. Gough's death on Sunday, May 21, 2017.

Plaque will hang in newly renovated and renamed hall

Continued from Front

and conversations took an abrupt change of direction when certain people join the group.

I, as a warden at Grace Anglican Church has had a long acquaintance with Lloyd. It began when I was in my early teens and that was a while ago. I related some of his anecdotes about the Goughs. Lloyd was the church warden and was a member of the Grace Anglican Young Peoples. The young peoples group decided that the old hall needed repainting. We offered to buy the paint and do the work. I was to approach the warden, Mr. Gough, with their proposal. The proposal was turned down. It didn't even get to a parish council meeting. The Young Peoples Group was shocked. Who wouldn't want the walls and ceiling painted a very light flat blue paint with high gloss dark blue bubbles splashed across the ceiling and walls.

The second time I approached Mr. Gough was a proposal to present at a service the rock musical *Jesus Christ Super Star*. Proposal two was also turned down. Lloyd was always there to maintain the dignity and decorum of Grace Anglican Church. In later years when I became a warden he became wise beyond his years and saw things through Lloyd's eyes. One cold

December the water pipes froze, the afternoon before a Candlelight Christmas Service. Lloyd and I shared the task of trying to thaw out the pipes before the service. Lying on your back in a sandy crawl space, with a hair drier up to the frozen pipe was really not the answer to frozen pipes. We never tried that one again.

Gladys has been the consummate "Church Lady" in the good sense of the word. Her diligence in collecting and organising our church history in pictures has been her labour of love. She is the keeper of our past. Ask Gladys and if she doesn't have the answer she will know where to find the answer. I could have gone on and on about the great attributes of their Gladys but in keeping with her opinions about long talks and long sermons, he stopped. It is a consensus within the congregation that Gladys likes shorten sermons possibly one breath and a pause.

It was with great humility and pride that the Congregation of Grace Anglican Church presented a plaque to their very dear friends Gladys and Lloyd Gough to hang in the newly renovated hall and they rename the hall, Gough Hall. The plaque reads:

"We dedicate this hall Gough Hall in acknowledgement of the

many years of loyal service to Grace Anglican Church by Gladys and Lloyd Gough. 2017"

Gladys and Lloyd Gough were not able to be present because of illness. During the reception after the service Gladys and Lloyd's son Philip and wife Rosemary and daughter Laural were able to attend and the plaque was presented to Philip. The Chalmers United Church Congregation were thanked by Jack Nugent for their kind hospitality in allowing us to use their church and hall, during our renovations.

Robert Loewen of JaCon Construction was thanked by Doug Sewell, for the beautiful renovation to the hall and his patience and understanding during this major project. A wonderful supper was enjoyed by all lots of fellowship with old and new friends. Gough Hall will be officially dedicated on Saturday, July 22, 2017 when Rt. Rev. Anne Gemond, Bishop of Algoma, visits for our 125th Anniversary Celebration.

Subsequent to the submission of this article, The Algoma Anglican was informed of the death of Mr. Lloyd Gough on Sunday, May 21, 2017. A legion service and visitation was held on Thursday, May 25, 2017

New book gives poignant portrait of a life's journey

Seasoned: A Memoir of Grief and Grace is a new book written by Tom Zink, a member of Christ Church, North Bay. Tom's book was available for sale at Synod in early May and can now be purchased online. Information about the book, the author and how to purchase your copy can be found at www.tomzink.ca.

Seasoned is the story of Tom's unwitting grief journey of five decades that began when his older brother

Steve died in a traffic crash while on the paper route the two boys shared. But *Seasoned* is not merely a story of grief and recovery; it is also a poignant and, at times, humorous look at laughter and lightheartedness, winning and losing, and doubt and faith.

To arrange an "author talk" with Tom Zink for your group or organization, you may contact Tom at tzink61@gmail.com.

The deadline for the
September edition of the
Algoma Anglican is
Tuesday, August 1, 2017

BISHOP'S CHARGE: 48th Synod of the Diocese of Algoma

By the Rt. Rev. Anne Germond
Bishop of Algoma

*BISHOP'S CHARGE
to the Forty-Eight Session
of The Synod
of the Diocese of Algoma*

God our Father, Lord of all the world, through your Son you have called us into the fellowship of your universal Church;

Hear our prayer for your faithful people that in their vocation and ministry each one may be an instrument of your love.

Give to your servant Anne, our Bishop, the needful gifts of your grace. May she rightly serve you and share the transforming Gospel of Jesus Christ with the people in and around Algoma and beyond.

Equip us, with our new Bishop, to be a church that is joyful in worship, united in witness, and one which serves the world to the glory of your name. This we ask through our Lord and Saviour Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and forever. Amen.

Dear friends in Christ,

Welcome one and all to the 48th Synod of the Diocese of Algoma. 2017 is quite the year with celebrations underway for Canada's 150th birthday, and the commemoration of the 500th anniversary of the Reformation. To those for whom this is your first Synod I hope it will be a life giving and uplifting experience and that we will leave on Saturday with fresh energy and a renewed sense of mission for the church.

Perhaps it was an easy decision for you to let your name stand for election as your parish's delegate to Synod. Perhaps it wasn't at all easy, or perhaps you were the only person willing to commit to the responsibilities of a synod delegate. I am grateful that you are here because I believe that God has brought us together for Synod – this group that represents the vastness and the diversity of Algoma at this moment in our history and in the history of the wider Church.

Synod theme

The theme of Synod is words from St. Paul's letter to the Corinthians that we are reminded of every week during the celebration of the Eucharist.

"We, being many, are one body" (1 Cor. 12.12)

As we gather and present 'ourselves, our souls and our bodies' (BCP pg. 85) for these days of worship and meeting, of fellowship and prayer, we meet as one body in Christ. Every member plays an important role in the good functioning of that body and your presence here means that the part you will play in Synod is important too. My prayer is that the time we spend together in worship and prayer, in discussion and debate, in listening, learning and sharing ideas, and in the opportunities we have for fellowship and making new friends will draw us closer to one another, and ultimately that we will draw closer to Christ.

Last evening we prayed that the Holy Spirit would sanctify our offering of bread and wine, and we

asked that we would be sanctified by the Holy Spirit as well. As a Eucharistic community, the church is the creation of the Holy Spirit. It is not an institution to which the Holy Spirit is later added or which calls upon the Holy Spirit ONLY when we celebrate any of the sacraments. It is the church of Pentecost and is therefore utterly dependent on the Holy Spirit to do its work. May we be open to the leading of the Holy Spirit over these days and in the coming years.

"Put your trust in God and go ahead with the work." (Ted Scott)

Some of you might feel overwhelmed by the agenda and the work that is before us as a diocese. Take heart! I want to read part of the letter I received from the Primate of Canada, Archbishop Fred Hiltz, shortly after my election.

He writes: I know how overwhelming the call to be a bishop in the Church of God can be. But I have taken heart in the counsel of Archbishop Howard Clark as he wrote to Ted Scott on the occasion of his election as Bishop of Kootenay in 1971. These were his words:

"You will find your consecration an unforgettable experience. Any call from God is a frightening and glorious experience and always there is a note of mystery. We know little about the ways in which prayer works, but we know it works. We know equally little about the economy of grace yet I am sure grace is abounding. Just put your trust in God and go ahead with the work. You will find yourself marvelously and wondrously equipped for your task." Three things were true for me – feeling overwhelmed, finding the consecration an unforgettable experience, and discovering the economy of grace.

I took those words to heart though....Just put your trust in God and go ahead with the work. As I have begun the work I am grateful for the support and wise counsel of many, including the efficient Synod office staff, the Archdeacons and Bishop's Council members, the Executive Committee, and so many lay and clergy in the Diocese. I'm also grateful for my friendship with my predecessor, Bishop Stephen, for his leadership of the Diocese over the last eight years, and for the daily love and support I receive from my dear husband Colin.

Having been in parish ministry and part of Bishop's Council for a number of years I see 'the work' that takes place every day in the Diocese of Algoma through the outstanding leadership of clergy and lay. Leading worship, preaching, teaching, pastoral care, administration and property matters too numerous to mention. Over the last two years deanery and diocesan groups and committees like the Thunder Bay's "Together in Hope" group, the "Strategic Plan Reference Group," the "Creative Conversations" group in Algoma, and the "Muskoka Ministry Transition Team" have done some very creative and often challenging work

in following through with rationalization from the Strategic Plan. I commend them for their courage and faithfulness, and for their commitment to the well-being of the church in looking to the future in a new way.

In addition to these initiatives many congregations have been hard at work preparing to welcome refugee families into their communities, serving meals to the hungry, and finding creative ways to support those in need through clothing closets and food banks. The lonely, the sick, the bereaved and the poor have all been touched by the work of our hands. I recently received a report from the Chair of the Social Justice Committee on how homelessness and issues around it are being addressed in Algoma and it is impressive. There is enough 'work' to keep us busy 24/7 for years to come, and we know it. As you have gone about this work, I am certain that even though it seemed overwhelming at the start, as you began it you found yourselves equipped to do it and experienced the grace of God in the midst of it.

"It's all God's mission"

But there is something that I have been reminded of in many ways recently, including in the preamble to the Canons which we will examine during this Synod. The 'work' that the Archbishop speaks about is not actually my work, or your work, or even our work. It is God's work being done in and through us all, "sealed with the Holy Spirit and marked as Christ's own forever." (BAS pg. 160) In Baptism, God claims us as God's beloved children. In that moment of being sealed in the name of the triune God we are linked with God and with God's family of faith in the Church, the Body of Christ, in the world. We are incorporated into God's mission and God's work as part of that membership.

It's all God's mission.

It's all God's work.

God has been revealing God's mission and desire for the world since the beginning of time. As Christians, we see it most clearly revealed through the life and teaching and mission of God's anointed son Jesus Christ. He came proclaiming that God's kingdom belongs to 'the least of these' who are members of his family. (Matthew 25.40) It's a strange upside down kind of kingdom where the first will be last and the last will be first; where there will be good news for the poor, release for those who are in captivity, sight for those who are blind, and freedom for the oppressed. (Luke 4:18-20) The ideal way to be in this kingdom is to be with one another in God's love.

As we consider the work that is before us in Algoma over the next two years, let's frame it by remembering that we have been invited to participate in God's mission and purpose for the world. What a privilege to have been invited to share in a mission that is so broad and wide and high that it encompasses the whole of the world.

In the opening verses of Paul's letter to the community at Ephesus he prays that, "with the eyes



DIRECTION FOR THE DIOCESE: Rt. Rev. Anne Germond is pictured delivering her charge to the 48th session of the Synod of the Diocese of Algoma.

of your heart enlightened you may know the hope to which he has called you." (Ephesians 1.18) If we are only seeing with our eyes or hearing with our ears we are missing a great deal. To see with the eyes of the heart is to imagine the future that God is preparing and that future is always something way, way bigger than we can ever ask or imagine. As Christians we are shaped by more than our own experiences; we are shaped by our hopes, by the future into which we are living, and by the convictions by which we are living now. Hope is best perceived with the eyes of the heart. Hope is best lived within a hopeful community that worships and prays together, that works and eats and laughs and cries together. I see Algoma as a very hopeful community.

The Sacred Bundle

In preparing for Synod I came across the idea of a 'sacred bundle' which the Indigenous people of North America used when they were a nomadic people. ("Transforming Stewardship" by C.K. Robertson, Church Publishing, Inc. 2009). They carried a sacred bundle with them as a reminder of who they were. "Each object in the bundle – seeds, a feather, an ear of corn, carried within itself a story." (Transforming Stewardship, pg. 16) When they came together with their elders the bundle would be opened and the members of the group would point to each object in turn and talk about why it was important. By sharing their story through the objects in the bundle the members reminded themselves of who they were – their heritage, their purpose, and their renewed

vision for the future. Because they had to travel such long distances there could only be so many items inside the bundle so they had to focus on what was important.

In 1984 the Anglican Communion identified 5 Marks of Mission, five activities that are characteristic of the Church's mission and work in the world. These were placed in the Anglican Communion's sacred bundle for our journey together. Over the years the Diocese of Algoma has referred to these Marks of Mission for its work, including in the Strategic Plan which drew to a close in 2015. As I have prayed and reflected on them it seems to me that we might combine and reinterpret them in order to give them a new impetus in a world and diocese that are very different from what they were when the marks of mission were first formulated. We might think of them as seeds for our bundle. My prayers and discussions lead me to suggest that three seeds of Discipleship, Stewardship and Reconciliation encompass everything that the original marks of mission did, but give them fresh impetus and direction.

Before I speak to them let me say that at the end of my charge I would like you, in your table groups, to identify together one more seed that we could add to the sacred bundle so that this Charge and our planning for the next leg of the journey becomes 'mine and thine'. They will be brought to the Bishop's Charge Response Committee who will discern which of these seeds God is calling us to include in our sacred bundle.

As we consider these seeds and what we will add to our bundle we

come in the spirit of listening and receptivity. We want to hear God's voice. We want to know God's mind. We want to discern God's will in all these areas before we act. And so I want to stress the importance of prayer, and of worship, and of our deep connection with God as the source of the life that leads us to grow these seeds.

"Proclaim the good news of the Kingdom of God" and "Teach, Baptize and nurture new believers" (Marks of Mission 1 and 2)

Focus on Discipleship

These are about discipleship and about formation as disciples of Christ. We have a great story to tell about the kingdom of God that is alive and well and in our midst. We are called to grow in our faith, to be transformed in our lives, and then to invite others to do the same.

Who we are in Christ is at the heart of who we are as a church. If we are to thrive as a people of God we must take discipleship seriously. When I was in parish ministry new people came to church because they wanted to begin or to re-establish their relationship with Christ. I'm sure this is your experience also. If they don't find Christ there, or if there is a sense that our relationship with Christ doesn't really matter or isn't emphasized, people won't stay. Outreach, and fellowship and property are all important, but only as a response to an encounter with the living Christ.

Bishop Roger White, author of the book, *New Millennium, New Church* in describing the decline in membership in the Episcopal (Anglican) Church says that "We have seen a propensity in our church for it to be very easy to join, easy to be baptized, easy to be confirmed, and then very easy to slide out unnoticed. We have become a church of 'easy in and easy out', with not much expected and not much given. We have become a church of 'thin commitment' having a substantial contingency of nominal members and a large and uncommitted fringe." (*Shaping our Future: Challenges for the Church in the Twenty First Century*, pg. 54)

Now I am not suggesting that we suddenly set stringent rules of membership that will probably have the effect of chasing people away, but what I am suggesting is that together, as a diocese, and in our parishes and congregations, we explore how better to be the church of our motto. Let us find new ways of setting our hearts and the hearts of our people on fire for the love of Christ. May this love be visible in and through us so that this love spills over into every aspect of our lives together as a faith community, but also in our homes and the communities in which we live. Discipleship is about the whole of our lives – in the words of priest and poet George Herbert, "Seven whole days not one in seven I will praise thee."

A look at the Congregational Development Officer's Report in your Synod handbook describes the variety of discipleship initiatives that have been undertaken in the last few years across Algoma. These include, "Becoming The Story We Tell" and the "Lift Up Your Hearts" initiative. Many congregations used the resources provided and others have been using resources like Alpha, Youth Emmaus, Godly Play, or their own studies. Whacky Wednesday, Wild



HONOURING TWO FAITHFUL SERVANTS: Rt. Rev. Anne Germond stands with Mr. Henry Gaines, Lay Pastor at St. Mark's, Hayden and Rev. Margaret Johnston, Honorary Assistant, Trinity-All Saints, Bala and MacTier. Mr. Gaines and Rev. Johnston were inducted as canons at the opening service of the 48th session of diocesan synod held in Sault Ste. Marie from Wednesday, May 3 to Saturday, May 6, 2017.

Fridays and Messy Church, as a way of introducing the unchurched to faith, has taken off in some parts of the Diocese. The Cursillo movement continues to be active in parts of the Diocese.

Formation in our church has often been focused on preparation for the sacraments, such as baptism, confirmation, holy communion, or marriage. However, we know that it needs to extend beyond those particular moments and be ongoing for all ages and stages in life. We've learned that in Algoma 'one size doesn't fit all'. How can we offer a fine baptismal or confirmation preparation program when there haven't been any baptisms or confirmations for a year or more? How can we have a bible study when there is no one who feels equipped to teach it, or when most members are away for the winter? Even though one size doesn't fit all, I do think we need to wrestle with what will then work in our unique context rather than simply opting out of doing things that might be hard or demanding.

There are things that we can do to nurture our faith, grow it, and share it with others. "Follow me." Jesus said to his disciples and they got up and followed him. They were with him day in and day out and as they listened and observed they came to know and understand his mission and purpose. We don't have Jesus in the same way that the earliest disciples did, but we do have the Scriptures. Every confirmation candidate in Algoma receives a beautiful leather bookmark from the Bishop as a gift. The words that are inscribed on it is, "Hear, read, mark, learn and inwardly digest" from the BCP Collect for the 2nd Sunday in Advent and a reference to the Holy Scriptures. In the coming years I would like to see us engaging more deeply and more widely with them, and here's a suggestion for how we can do it that would work for our

diverse diocese.

I was recently made aware of a resource from the Anglican Communion called "Deeper Engagement". It's a tool box of resources from the 'Bible in the Life of the Church' whose aim it is to develop a "wider and fuller biblical literacy" (Archbishop Rowan Williams) in the Anglican Communion. To be a biblical Church is 'surely to be a community that lives out this great story day by day and commends it to people as the most comprehensive truth possible about the nature of God and God's world.' (Deeper Engagement)

Opening this resource is to find a toolbox filled with any number of ways to engage the Bible – from Lectio Divina and Gospel Based Discipleship to engaging with the Bible through drama and image, videos and articles. It's a resource that can be used for a wide range of audiences. It can be used in small groups and for whole congregations, where literacy is weak, or knowledge of the Bible is poor. It can be used for those being trained for authorized ministries in the Church, those new to exploring the Bible, those interested in going deeper in their engagement with the Bible, those who want to find a different approach to Bible Study, and those who want to know how other Anglicans understand and use the Bible. It all comes in a minute flash drive and I commend it to your use. I have one copy of it available for each deanery. The present Archbishop of Canterbury says that 'this project is utterly foundational for our life together.'

Stewardship as part of Discipleship

In his Charge to Synod in May 2015, Bishop Stephen focused on the theme of gratitude. He remarked on how much there is to be thankful for in our lives both individually and as a community of faith. With this in mind, he invited us to embark on a season of grati-

tude across the diocese in a more deliberate way. A five week program called "Lift Up Your Hearts" began in September of that year and continued until Thanksgiving Sunday. It included Bible studies, litanies for worship, a sermon series, a book study, and an every member visitation. It was not to be a stewardship campaign or a financial ask but simply that we would celebrate God's goodness to us together. Many of you embraced that time and found it to be a rich and full time.

"All good gifts around us are sent from heaven above, so thank the Lord, O thank the Lord for all His love." Our response to these good gifts is one of gratitude. And surely also responsibility and accountability and transformed lives?

The early Christian community described by Luke in Acts showed a radical transformation in their shared life as they viewed the gifts given to them as things to be shared for the good of all, rather than to be stored up and hoarded.

I commend the book, *Transforming Stewardship* by C.K. Robertson to you for use in your congregations. In it you will find reference to Biblical characters like Barnabas who have a lot to teach us about a holistic approach to stewardship. God is concerned with all that we are and all that we have, and not just a percentage of our paycheck.

Since then I have been thinking a great deal about what it means to be a good steward of all these good gifts.

The word 'steward' is linked to the idea of a household. Luke, and the Epistle writers coined the word 'oikonomos' as someone who was the manager of household affairs. Those of us who have ever had responsibility for a household know that there is more than just one aspect to running a home such as taking care of finances or the building. A steward is someone who has

oversight over family members including elders and underage children.

There is something relational about the steward's role and this is the kind of stewardship I would like us to think about in Algoma. Stewardship that is as much concerned with our relationships with one another, and with creation, as it is about our possessions, time and treasure.

Stewardship is something that the Strategic Plan Reference Group named as one of its priorities for its work last year, and it's why we have invited Dean Andrew Asbil to be the keynote speaker at this Synod. I had the pleasure of meeting Dean Asbil at a National Church gathering on Stewardship "INSPIRE! INVITE! THANK!" that took place in Toronto last fall. His presentation on giving was superb, with much of what he had to say resonating with me personally, and also as the incumbent of a parish. He spoke about the necessity in talking about giving in a way that is invitational and not offensive and in a way that encouraged generosity. "Our offering and the way we give of ourselves and become cheerful givers changes us", Dean Asbil said, "but it also changes the people around us who are noticing."

For the next two and a half days Dean Asbil will be our tour guide and help us to gain a deeper understanding of stewardship and to develop a theology of stewardship that is sound and strong; holistic and realistic, and to help us to prayerfully discern the direction for this aspect of our lives together. Welcome to Algoma, Dean Asbil.

"To transform unjust structures, challenging violence of every kind, and pursuing peace and reconciliation." (Marks of Mission 4)

Let's consider reconciling relationships as part of discipleship.

Another aspect of Bishop Stephen's Charge in 2015 had to do with the work of healing and reconciliation and transforming relationships, particularly with our Indigenous members. Several important initiatives came out of this including a closer working relationship with Bishop Lydia in the Thunder Bay – North Shore Deanery, allotting our Anglican Council of Indigenous Peoples a vote on the Executive Committee, and participating in the Primate's 22 Days initiative in ringing the church bells for missing and murdered aboriginal women. In addition to this the deanery of Sudbury/Manitoulin have been engaged in some intentional relationship building, and in finding opportunities to share, join, and be with their Indigenous neighbours.

At my consecration I was given a beautiful pair of moccasins by the Métis Nation of Ontario and which I am wearing in services across Algoma.

As I 'rock the mocs' they remind me of my motto for 2017 –

"How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, 'Your God reigns'." (Isaiah 52.7)

Won't you join me in being a people who are bearers of the good news of Jesus Christ to all?

Members of the diocese are now

See Proposed – p. 8

Proposed changes to the marriage canon discussed



IN DEEP APPRECIATION: A reception was held at Bishophurst on the evening of Friday, May 5, 2017 during the 48th session of the Synod of the Diocese of Algoma. Bishop Anne Germond presented a gift to Very Rev. Andrew Asbil for his contributions to synod as keynote speaker.

Continued from p. 7

trained to facilitate the KAIROS Blanket Exercise which I would like to see taking place in every deanery over the next two years.

Algoma has received a \$78,000 refund from the federal government on the money that we contributed towards the national Residential Schools Settlement Agreement. We received this refund because what we contributed exceeded what was required of us under this Agreement. It will be up to the Executive Committee to determine how we should best use this money, but we will do it with input from all of our Diocese.

We will continue to foster our friendship with Bishop Mwita Akiri and the Diocese of Tarime as well as the very important relationships that are being built across Algoma between Anglicans and the Ecumenical community.

A big part of ecumenical work over the last year or so has been the tremendous work that is being done to bring refugee families from war torn countries to your community. The response across Algoma has been terrific, often in conjunction with the ecumenical community. I know that in many instances the process itself has not been an easy one and that many of you have delays in the arrival of your family. The marks of mission call us to "transform unjust structures challenging violence of every kind." Reconciliation calls for us to do and to be different and to right the wrongs of the world.

Reconciling relationships within the Diocese is as important as without. During this Synod we will be spending time in table groups in the Christian practice of discernment. With the help and guidance of facilitators this will give us the opportunity to work together to engage with difficult questions in a healthy and positive way.

It is no secret that there are a

number of difficult and potentially divisive issues facing the church nationally and locally, including the proposed changes to the marriage canon in the Anglican Church of Canada. This matter will come before General Synod in 2019 for its second reading.

Following General Synod in 2016, the Primate of Canada, Archbishop Fred Hiltz, referred the matter of the proposed changes back to the diocese and parishes for discussion and input. In consultation with members on all sides of the issue we will be developing a process to enable our congregations to engage in discussions and conversations around this matter in a way that allows for input in a non-threatening way.

I am conscious that there are very strong feelings and opinions around the issue of same sex marriage. These convictions are held by members who are deeply committed Christians and have reached them as a result of prayer, learning and study. But I am also aware that there is a large group of members across Algoma who are somewhere in the middle – who as yet are undecided about where they are on this matter, and are in a period of discernment. There are also young people in the diocese who are observing us as leaders as we engage with one another in these difficult conversations.

In his letter to the Corinthians, Paul asks the Church this question, "Has Christ been divided?" (1 Cor. 12) No, of course not. Therefore we need to spend time, together, in all our diversity and pray and discern what God might be saying to us as a diocese. What comes to mind is the motif of the Body of Christ in Ephesians 4. Paul 'begs' the members to lead a life "worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making

every effort to maintain the unity of the Spirit in the bond of peace." This will be the goal for this time of discernment in this Synod and in the coming years as we engage in difficult conversations remembering that what unites us is our commitment to God and to God's mission.

"Living reconciliation does not mean putting aside our beliefs. It means something far more threatening; it means recognizing that the person you believe to be completely wrong on some issue of significance is on a journey with Christ and with you."

(Living Reconciliation, pg. 44)

In my own reading on reconciliation and healing, I found the book, *Living Reconciliation* by Phil Groves and Angharad Parry Jones (Forward Movement, 2014) to be most helpful. It was inspired by the Indaba process of deep listening and seeking common ground around the Anglican Communion. Although global issues were a part of the Indaba conversations the authors recognize that "living reconciliation begins with each one of us in our local contexts." It is something that is entrusted to each of us and that is lived out daily in our relationships with one another in our homes, faith communities, places of work, and in recreation.

We celebrate this in the Eucharist which is the story of Christ's reconciling love for the world remembered in words and experienced in bread and wine. Worship ends with us being sent out into the world to live that peace and be a reconciling community. The journey of reconciliation begins from where we are, not from where we think we ought to be. It is a journey that is marked not by its destination but by the landmarks encountered and relationships formed along the way. Companions on our journey of reconciliation are our own stories and the scriptures (deeper engagement

with the Bible).

Concluding remarks

In choosing vestments for my consecration I chose a mitre and chasuble with the San Damiano Crucifix on it. This crucifix was the one that St. Francis prayed before when he received his call from God and is considered to be an icon which is like a window that points beyond itself to something else. The strangeness of an icon lies in the fact that it is not simply a representation of the scene, but an attempt to portray the scene in such a way that the human event shown is soaked with the divine life. In doing so it reminds us that all life is permeated divine life and that all our Christian life then must be open to and reflect the indwelling divine life. May this be true of our mission and ministry in the Diocese of Algoma.

Thank you for what each one of you brings to the life and mission of the church.

I close with the prayer of St. Francis before the San Damiano Crucifix:

Most high, glorious God,

Cast your light into the darkness of my heart.

Give me, Lord, right faith, firm hope, perfect charity and profound humility,

With wisdom and perception, so that I may carry out what is truly

your holy will.

Amen.

Faithfully submitted,
The Rt. Rev. Anne Germond
Bishop of Algoma
May 4th, 2017

Bibliography

1. *A Spirituality of Fundraising* – Henri Nouwen. Publisher: Upper Room (April 8 2016)

• ISBN-10: 083.581.0445

• ISBN-13: 978.083.5810449

2. *Deeper Engagement – A Toolbox*

• *Anglican Communion – The Bible in the Life of the Church*

• <http://www.anglicancommunion.org/mission/theology/the-bible-in-the-life-of-the-church.aspx>

3. *Living Reconciliation*, Phil Groves and Angharad Parry Jones. Publisher: Forward Movement (2014)

• ISBN-13: 978.088.028397

4. *New Millennium, New Church: Trends Shaping the Episcopal Church for the Twenty-first Century* – Richard Kew, Roger J. White.

Publisher: Cowley Publications, 1992

• ISBN-978.156.1010622

5. *Transforming Stewardship* – C.K. Robertson.

Publisher: Church Publishing, Inc (Feb. 1 2009)

• ISBN-10: 089.869.6070

• ISBN-13: 978.089.8696073

Break out session examined the nature of ministry

By Lynne Preston

This break out session at the 48th Session of the Synod of the Diocese of Algoma was offered by Rev. Dr. Jay Koyle and Ven. Marie Loewen. The first question under discussion was how to prepare well for Ministry education, so one can learn how to put words to faith. Further, how to learn the language to share the faith as through the years this has not been taught or demonstrated well.

A further discussion revolved around how to demonstrate the faith. It was suggested that there is a gap between inviting people to come to church and how to respond when people come. Do they feel welcome and is it an overall positive experience? Once people start coming to church, how do people of faith encourage new members to help with ministry instead of pew sitters.

The practice years ago involved young people being taken to church which now is not a family practice as society has dramatically changed. The question is how can young people be reached so they can learn and grow as Christians so it will become a part of their life and development. These are all profound questions with difficult answers that are not obvious.

A suggestion was made that deacons may become more prominent to work alongside priests. The priests are facing a daunting task. They need lay people to work with

them to broaden the ministry base offered in the communities. The next difficulty is training. A team mentorship model was suggested. It was suggested a lot of learning can happen with mentoring, even those taking courses are often on line courses and a mentor at that time would be very beneficial.

Leaders need to be developed, educated and informed to help lead and build our churches. The Primate was heard to say, priests brought up in community teaching and shaping, is as important as schooling and shapes us from within. It was suggested by the group there is an observation in church that sometimes the message presented and the behaviours demonstrated show a division between the head and the heart. It was also noted it would be important try to determine how to merge the two back together as it is seen as important in effective ministry development.

By the end attendees agreed however ministry offered and whoever offers it, it always has to be about the Gospel. This is the key, a very clear message. All are Disciples of Christ and share in the responsibility of sharing this message of life and love. The church needs to get back to the basics where it all began. This session was interesting with many more questions than answers but definitely food for thought.

Response to the Bishop's Charge

"We Being Many Are One Body"

Bishop Anne, on behalf of the committee called together to respond to your charge I thank you for your words that you shared with us on Thursday morning. We have discussed and heard so much that Thursday already seems like such a long time ago. You treated us to some thought provoking ideas and inspired some very interesting discussions as well as providing our key note speaker, Dean Andrew Asbil, with some good illustrations to use in his talks. The committee gives thanks to God for our opportunity to share with you what we ourselves thought as well as what we heard from members of Synod through conversations and from the well thought out written responses we received upon your request about extra seeds for our Sacred Bundle. The imagery of a Sacred Bundle truly captured the imagination of Synod and the written responses, when summarized, filled more than a page. Thank you for sharing that helpful image with us. You also offered the idea of some existing seeds in our already established bundle that included Discipleship, Stewardship, and Reconciliation. We wish to share with you some of what we heard and thought.

Your thoughts on Discipleship inspired many of the suggestions for new seeds. These included things like mentorship and finding more ways of equipping us to be able to readily serve the needs of others. Young people and new believers were particularly mentioned under these suggestions but long standing members were also frequently part of the idea. Words like 'training' and 'fostering' appeared quite often and we conclude that there is within the members of Synod an openness to the idea of a greater degree of disciple building and so your suggestion that this element is already within our bundle has been proven true.

When it comes to Stewardship we were not surprised that there was a great deal of evidence to support this item being in our bundle now along with the awareness that much more needs to be done with the concept as we move forward. That it was in our

bundle from the past certainly does not mean it is not something that informs the current stage of our journey. This is a continuous need and we thank you for focusing our attention on it in such an encouraging way.

Stewardship includes responsibility for making the best use of our resources, to ensure that twenty years from now, the synod will be thankful for the actions we have taken in 2017 to keep our congregations healthy. Many congregations have experienced a decline in attendance and giving which calls to our attention that the church is not the building, but the community who gather to worship in it. We are a people of hope, who need the grace to let go of things that no longer serve and embrace a new vision of the future that includes more amalgamations of parishes. But embracing change as a step forward in our mission is hard. We need Deanery leaders equipped with skill and courage. We also need a lot of leadership and support from the diocese to move forward in a positive way, keeping the focus on a sense of mission and excitement about new possibilities, even as we learn to let go of things that no longer represent the best way to sustain the church and carry out God's mission.

The seed of Reconciliation inspired a number of responses as well. We are ministers of reconciliation, as St. Paul points out in his 2nd letter to the Corinthians, and this was certainly recognized as people gave plenty of suggestions for new seeds which fit under the heading of Reconciliation. Many of the ideas mentioned are already happening in some way but there were some suggestions as to how this seed may be expanded and grown. Among the issues that we will be facing where reconciliation will be required is our ongoing conversation regarding changes to the Marriage Canon. We commend the efforts to craft a process of discernment and look forward to its ongoing development. It should come as no surprise to you that there is still a great deal of work to do as we continue to engage our Diocesan family in discernment on this issue. Some hurt has already been experienced through this

challenging conversation so we know that the seed of Reconciliation will need to be employed throughout our attempts to find God's path through the discernment process on this and other issues. In addition to this two of the motions passed on Friday had to do with reconciliation since people dealing with addictions and people facing end of life issues are among those in need of the ministry of reconciliation. Since you mentioned the refund from the Residential School Settlement, the committee wishes to suggest that consideration be given to using this money to enhance the abilities of our Diocesan leaders through organizing workshops or conferences which help with the issues surrounding reconciliation.

Among the suggested seeds was a common thread which the committee identified as Community Building. This, we suggest, could become the new seed for our bundle as it involves hospitality, building relationships, sharing joys, and moving our feet. Community building, of course, is influenced and influences all three of the existing seeds which also makes us think that the choice of the theme for this Synod was quite appropriate. God's Spirit gave birth to the seeds you identified and we believe that it is God's Spirit that has moved the members of Synod to make this final suggestion as we move forward together.

Throughout your Charge you gave thanks for the people who work in various areas of this Diocese and we join you in that thanksgiving as we peer into the days to come. May this response to your charge help you in fine tuning the vision you presented and may you know of our ongoing prayers and support.

"How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, 'Your God reigns'."

Respectfully submitted and read by:

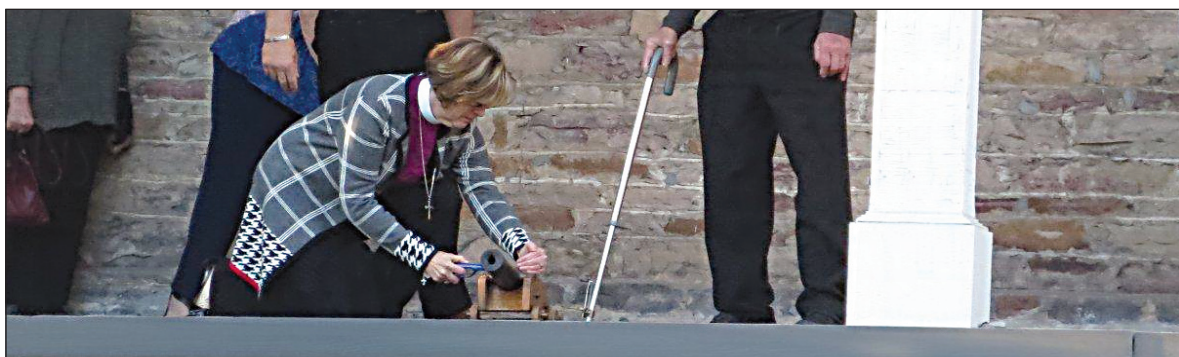
The Ven. Glen Miller on behalf of the Response to the Bishop's Charge Committee.



RESPONSE TO BISHOP'S CHARGE: Ven. Glen Miller delivers the Response to the Bishop's Charge during the 48th session of the Synod of the Diocese of Algoma held in Sault Ste. Marie from Wednesday, May 3 to Saturday, May 6, 2017.



NEW CANONS: Mr. Henry Gaines and Rev. Margaret Johnston were presented with a number of gifts by Rt. Rev. Anne Germond, Bishop of Algoma. Mr. Gaines and Rev. Johnston were inducted as new canons at the opening service of the 48th session of diocesan synod held in Sault Ste. Marie.



GET READY: Rt. Rev. Anne Germond lights the canon at the start of a reception at held at Bishophurst on the evening of Friday, May 5, 2017 during synod. The canon sat on the bow of the bishop's yacht, the "Evangeline". The boat allowed Bishop Sullivan, the second bishop of the diocese, ready access to various settlements along Georgian Bay. The canon would be fired to signal his arrival in the harbour.



IN HONOUR OF GREAT SACRIFICE: Pictured is the Canadian National Vimy Memorial which was created to honour those who fought and gave their lives during the First World War. (Photo courtesy of the Vimy Foundation).

St. John the Divine, North Bay remember Vimy Ridge

By Pam Handley

Editor's note: In the following, Pam Handley writes of a service held at St. John the Divine, North Bay marking the 100th anniversary of the Battle of Vimy Ridge

It was an emotional few days as Canada paid homage and remembered while marking the 100th Anniversary of Vimy Ridge and its toll of death, casualties and the remarkable achievement of the Canadian Corps.

On Sunday, April 2, 2017 The Church of St. John The Divine, North Bay held a special service to remember Vimy with hymns, Rev. Linda White said, which would have been favourites of the era. All processed to *Crown Him With Many Crowns* which was followed by Rev. White's conversation with the children about Vimy Ridge.

Then followed *The Last Post*, two minutes Silence, *The Lament and Reveille*, all played on "Shadow trumpets", most haunting but beautiful renditions when the lead trumpet at one end of the Church is followed by another trumpet at the other end of the building a couple of seconds or beats later. The singing of *O Canada* was followed by The Laying of the wreath by Ken Foubert.

Once again 22nd Wing Col. Henrik Smith was in attendance and spoke on "Why we remember". Col. Smith spoke on just what the Canadian Corp did accomplish – the capture of Vimy Ridge. He said the Canadians had a plan which included preparation, preparation and preparation so that everyone knew the plan and how their jobs fitted into the plan. A major part of the plan included the creeping barrage, where the artillery kept laying down their barrages just in front of the advancing troops, helping to clear the way forward. This highly successful manoeuvre

is apparently still used in combat missions.

Then Lt.-Col. Kenneth McLure of the Algonquin Regiment continued by explaining in detail how the communication wires were laid down so that if one was knocked out another line took over to ensure that constant communications was available. So successful he added now one can see it was almost a forerunner of the internet. Both Col. Smith and Lt. McLure thanked Rev. Linda and organizer Colin Thacker for again inviting the military to St. Johns – because it is so important for the military to be a vital part of the community.

The Navy also made up part of the congregation in their smart navy and white uniforms. Anthony Rota, MP Nipissing recalled his visit to Vimy where he had always been aware of the numbers of dead but when he actually saw the gravestones – so many young men..... After MPP Vic Fedeli and Mayor Al McDonald also spoke briefly and then a magnificently attired piper – piped the children off to Sunday School.

Collect: For those who serve in the Canadian Forces:

O Lord of hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the Canadian Forces in every peril of sea, and land and air; shelter them in the day of battle, and ever keep them safe from all evil; endue them with loyalty and courage; and grant that in all things they may serve as seeing thee who art invisible; through Jesus Christ our Lord. Amen. The Rev. Dr. Derek Neal, in his sermon, shared parallels of the story of Lazarus with the story of Vimy.

The following Sunday, after our Palm Sunday service, I had the privilege of watching the entire Vimy commemoration on CPAC. The video coverage was excellent

with no narrator describing what was going on. Consequently I felt I was part of the actual event and shed many tears along with the thousands of military and civilians alike present. There were several poignant moments throughout including:

- * The hundreds and hundreds pairs of empty boots marking pathways to travel; copies of the boots that the soldiers had worn 100 years ago.

- * The troops marching into place on the grassy hills and when they were viewed along the sky line

- * such a vivid remembrance of what it must have been like for those marching purposeful when going over the top.

The excellent camera coverage gave wonderful close ups of the dignitaries in attendance including Justin Trudeau and the royals. After his turn at the microphone how wonderful to see and hear Prince Charles talking to some of the spectators and didn't his sons William and Harry, bring oohs and ahs from the girls lining the railings on the way to their car afterwards. One item that caught my interest during the whole week of remembrances was the actual material that was used to build the magnificent Vimy monument which was conceived by the Toronto sculptor and designer Walter Seymour Allward. Thanks to *Wikipedia* we found: "Allward undertook a tour of almost two years to find stone of the right colour, texture and luminosity. He found it in the ruins of Diocletian's Palace at Split, Croatia; he observed that the palace had not weathered over the years, which Allward took as evidence of the stone's durability. His choice Seget limestone, came from an ancient Roman quarry located near Seget, Croatia."



SPECIAL VISIT: On Sunday, March 12, 2017, Bishop Anne Germond and Lutheran Bishop Michael Pryse attended the service of worship at St. Peter's, Elliot Lake. Pictured from left are, Rev. Henk Willems, Barbara Ingram, Bishop Germond, Bishop Pryse, Brian Sonnenburg and Rev. Beth-Topps Willems.

St. Peter's, Elliot Lake welcomes two bishops

By Barbara Ingram

Editor's note: In the following, Barbara Ingram writes of the visit of Lutheran Bishop Rt. Rev. Michael Pryse and Rt. Rev. Anne Germond, Bishop of Algoma, to St. Peter's, Elliott Lake

On Sunday, March 12, 2017 St. Peter the Apostle, Elliot Lake hosted an interdenominational service of the Lutheran and Anglican churches. We were blessed with a wonderful day and not one Bishop but two Bishops.

We were honoured to have both bishops willing to travel so far: Bishop Michael Pryse travelled from Kitchener, Ontario and Bishop Anne Germond who came from Sudbury, where she had just installed our Archdeacon Glen Miller the day before. This was her first parish visit after taking over as the first woman Bishop of Algoma to take part in our service.

Our minister, Rev. Henk Willems presides over three churches, St. Peter the Apostle Anglican Church, Elliot Lake; Zion Lutheran, Massey, and Faith Lutheran, Elliot Lake, and Sagamok Chapel, Massey. Rev. Willems prepared a wonderful shared service in which both Bishops were able to participate.

Reverend Willems arranged for Bishop Germond to give the sermon and for Bishop Pryse to give the opening blessing. Bishop Pryse took the opportunity to let us know how happy they were to participate in this service. I do believe it was the first of its kind in our diocese. Thank you Reverend Willems for thinking, arranging, and preparing this wonderful service.

During the Eucharist both Bishops took part. Bishop Pryse prepared the elements. Both Bishops distributed the elements to the combined congregation. It was a very uplifting sight to see that we are all united under one banner, "Our Lord Jesus Christ" and that

even though we are united under different denominations, we are one in the sight of God.

The service was a true testament to our reaching out to one another. The music which was chosen by our choir director, Allaurien Cousins. It was well fitted to the occasion. The choir and organist sang and played with such joy that even those who were not familiar with the hymns felt compelled to join in and give praise. At the conclusion of the service the joint blessing was given by Bishop Pryse and Bishop Germond, but before that was done Bishop Germond shared a story with us as follows:

She was given a pair of moccasins as a gift from the First Nations People, they were and are a very beautiful and heart felt gift for her and her ministry. The Bishop had looked at these moccasins for a few weeks and decided that they should be worn and not put on a shelf. She felt these moccasins represented her motto for this year perfectly "How beautiful are the feet that rest upon the mountain" that she has challenged herself to wear these moccasins in every parish that she goes to this year. What a wonderful image for us to put into our minds and keep remembering too that we also rest our feet upon that mountain.

We were all able to enjoy a social time with the bishops after the service. Sweets were provided by the ladies of the Lutheran church and the sandwiches by the ladies of St. Peter the Apostle. The luncheon was well received and we were able to enjoy chatting with the bishops in a relaxed and informal setting. The time with these very special people was soon over and time for us all to depart, but we do look forward to a return engagement with our friends in Christ, the Lutherans and may be it will take place this time at their church.



COME ON IN: On the evening of Thursday, May 4, 2017, youth delegates hosted a hospitality suite during diocesan synod held in Sault Ste. Marie.

Vote of thanks

‘We, being many are one body...’ This statement has been embodied (pun intended) here this week and in the preparation for our time together. Our team now has opportunity to express thanks for the work done by so many so that things have run smoothly as we have gathered. Our committee, Joan Locke (chair), Mary Buie, Jonathan Blanchard, Glad Bryce and Logan Rayment.

We begin by giving thanks to the Lord, whose body we are and in whom we are united. We give thanks for the rich heritage we have been given from our ancestors in faith across the vastness of our Diocese, territory which is the traditional land of our indigenous brothers and sisters.

We thank our Bishop, who lives and models for us the attitudes of generosity, hospitality, humility and gratitude. We experienced all of these yesterday as she presented Dean Asbil with moccasins and then knelt down to put them on him. We also benefitted from that gift of hospitality and generosity as we were so warmly welcomed at Bishophurst by Bishop Anne and Colin.

The group of faithful vigil keepers who bathed our proceedings in prayer we thank deeply.

We acknowledge and thank the Synod Office Staff and our Diocesan Chancellor who all work very hard on our behalf, mostly beyond our awareness.

We offer gratitude to the Cathedral community and Dean McShane for the opening worship and to Dean Asbil for the message of encouragement and challenge he shared during our worship and also for the wisdom and experience he has offered during the plenary sessions. We also give thanks for the ministries of Canons Margaret Johnson and Henry Gaines.

We are thankful for the hospitality received at the hearts and hands of the ACWs of Sault Ste. Marie (and down the line) at the receptions both at St. Andrew’s United and at Bishophurst.

We extend thanks to all of the committees and those they co-opted – Synod Planning, Agenda, Resolutions, Arrangements, Credentials, Worship, Bishop’s Charge, Elections, Orientation and also to the Constitution and Canons Committee for their work over the past two years. Those who have set up and manned the AV equipment

also have our gratitude. We appreciate the work and gifts of all who have made presentations during our Synod, both in the break out and large group sessions.

We are thankful for the opportunity to both learn about and to practice the process of individual and community discernment. In the future, may we faithfully employ what we have learned here as we work together through the issues, some very challenging, that face our Church.

The information tables and displays in the lobby have been most helpful.

With respect to our ongoing relationship with Bishop Mwita and the Diocese of Tarime, we are most thankful for the leadership of Archdeacon Roberta. In addition, again to the Cathedral community, thanks for showing leadership in the Sunrise Coffee project which allowed us, at Synod, to participate in putting the roof on the last church in Tarime that is part of the ‘if you build it, I will find you a roof’ campaign.

Another important group who need to be thanked are those Synod delegated from our varied parishes who are here, some at inconvenience, some using vacation days and others without pay in order to take part in the council of this diocese. In addition, we give thanks to all those who have allowed their names to stand for the various elections, offering themselves to serve our Diocese both at diocesan level and in the wider church.

Finally, we are thankful for and to our youth delegates and those they represent across the diocese for what they bring to our table, things like insight, wisdom, challenge and exuberance. Your hospitality at Thursday night’s reception was warm and Alec’s fiddle music was wonderful. Thank you!

‘We, being many are one body’ – ‘the body of Christ and individually members of it’ each contributing of ourselves, in ways large or small, highly visible or quietly carried out – all to the benefit and glory of our God.

As we go from this place, may we reflect on our Bishop’s motto, ‘How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, ‘Your God reigns’ May we be those feet and that voice!



WELCOME HOME: On Wednesday, February 15, 2017, a “Meet and Greet” was hosted by Zion Lutheran Church, Sault Ste. Marie. The gathering afforded people the opportunity to meet sponsored families who have arrived in the city. Pictured from left are, Nour Al Abdullah, a daughter of one of sponsored families, Bernie Heitzman, a parishioner and volunteer driver and support person from Emmaus Anglican Church in Sault Ste. Marie and Bishop Anne Germond who came to the “Meet and Greet”.

Syrian refugee families welcomed in Sault Ste. Marie

**By Elaine Brown
New Beginnings Education/
Culture/translation chairperson**

In 2015, after the compelling media coverage of the plight of Syrians fleeing their country at war, a member of Zion Lutheran took the initiative to bring sponsorship to her Church Council. Council agreed to Zion spearheading an interdenominational sponsorship organisation. The first meeting was held that September with people from a variety of denominations accepting the invitation to attend. By Christmas, the sponsorship group had taken on the name New Beginnings with a logo designed by Rev. Pam Rayment. Resources study, and settlement planning were well underway by established committees.

New Beginnings would sign on with Canadian Lutheran World Relief as its government licenced agreement holder and use the Canadian government’s Blended Visa Office-referred Program of sponsorship, meaning sponsors provide funding for six months with a commitment of social and emotional support for a year. Six months’ federal government funds makes-up refugee family income for a year along with child tax benefits.

New Beginnings divided support responsibility into nine different areas: finance, housing, food and clothing, education/culture/translation, health, transportation, recreation, employment, and publicity. One Anglican congregation chose to make-up the recreation committee. Other committees’ members, about five to ten each, came from the up to 70 people that attended general meetings signing on to specific areas of interest or

expertise. These were individuals from Anglican, Catholic, Lutheran, Free Methodist, and Baptist congregations, the Mosque, and no church affiliation ready to be support teams and workers.

Word spread of New Beginnings and gifts began to pour in. Donations came in the form of money, household furnishing, clothes, professional services, and gift cards from individuals, churches, and organizations. By the end of March 2016, New Beginnings selected three families from the United Nations High Commission for Refugees approved list. There were still months of waiting, and advocating through Canadian Lutheran World Relief and our local member of parliament before greeting families.

What excitement there was when the first family of weary travellers, parents and three children, ages twelve, ten, and seven were greeted at the airport shortly after midnight on August 24, 2016. In less than twelve hours, greeters were back at the airport to welcome our little family with four children under five and their parents. In October, family three arrived with children thirteen, nine, six, and a beautiful three month-old baby. Each settled into furnished houses that were awaiting with food in the cupboard and refrigerator.

For the first twelve months, learning English is the number one priority of Syrian families. Five adults are enrolled at Northland Adult Learning Centre. The sixth is taking ESL offered by Sault Community Career Centre with child minding. Three preschoolers are in daycare. School age children are successfully attending schools

in their area welcomed by staff and students. In addition, five volunteer tutors are providing extra lessons, cultural awareness, and friendship. Sponsors are blessed to have volunteer translators, with three in particular, most generous with their time. They have gone with family members and sponsors to school events, business appointments, and in home meetings; they share information calls and texts among sponsors and families. One specifically works with the group’s volunteer nurse on medical appointments and needs. Modern devices with translation apps are also used. By now, communication is often done in English by device messaging.

Each Syrian family sponsored by New Beginnings has specific mentors. Committee members are also frequent visitors. Volunteer drivers forge friendship during travel to appointments, social and recreational events, and shopping outings. All birthdays are celebrated with families by those closest with a table laden with Syrian food and a traditional Canadian cake. There is a new appreciation of sweet tea and traditional Syrian bread.

New Beginnings is now moving into the transition phase of sponsorship. Families are being asked to specify what help they want shifting to self-reliance in the next four months. This “roots and wings” phase may certainly present challenges on both side. Prayer is a given during this time. Members of New Beginnings that are hands-on support and 17 Syrians are moving forward knowing love and friendship will continue as lasting extended family relationships have been established.



FUN TOGETHER: Members of St. Thomas All Youth Group invited people to a pie social they held at the Orrville Community Centre on Saturday, May 13, 2017.



PIES, PIES AND MORE PIES: from left, Kim Stahls and Lori Gerard, two of the adult leaders of St. Thomas All Youth, Orrville, are pictured holding two of the many pies made by the youth for their pie social held at the Orrville Community Centre on Saturday, May 13, 2017.

Get out this summer, enjoy and be thankful

By Charlotte Haldenby

Summer! It must be here by the time you read this! Right now, the sky is so blue in the morning I want to sing “Thank you for waking me this morning, Thank you for such a lovely day”, until I get to the door and have to go back in for a serious coat because the wind is blowing so fiercely. There’s a flood warning in Sudbury!

“Thank you for every tree and flower”. My front bed of crocuses were so beautiful, even though they could have slept a bit longer. Yes, their purple was so pretty against that last, I hope, bit of snow. The tulips and daffodils are just about ready to open. Soon the wildflowers will take over the back lawn.

“Thanks you for every bird that sings” How delightful to see the first robins, and sing back and forth with the songbirds, but that crow in the back park can be a bit much. Yesterday there was this little family of four checking out my front lawn. Friends of mine who have “birded” around the world since their retirement love to walk with their grandchildren into the wild and hear them “Aha!” with delight when they see and identify the birds. It’s fun to keep a log book like a grown-up scientist too. They probably know the name of these tiny ones, but I can still delight in watching.

“Thank you for every happy hour that this new day brings”. How our children can bring us so much joy as we take them along to the park or the hiking trail or down by the river, or up on the

Looking at the World

hills against the sky. Some other friends have a section of the garden for their grandchildren. How delighted they will be when they are bringing in their crop and cooking it for a family dinner. Hurrah!

The First Nations traditionally consider how their decisions will affect their descendants seven generations along. All of us need to get into that pattern.

We’ve all seen the islands of plastic in the oceans and now our news tells us that those chemicals enter our soil, and our food and then, yes, we’re eating them. Let’s make sure those cloth bags are in the car when we go shopping, or when people offer plastic, if it’s only a few items. Could we say, “That’s fine, I’ve got my receipt here.”? When we go out to camp in the summer we get very efficient in our once a week trips into town, making big loops to see to all the necessary stores and services. Can we keep that up all year, not five trips a day in and out of the driveway?

Heresy until the NHL playoffs end, but do we really watch all the television our sets are on for. And yes, the Internet does connect us to the world. Have you ever thought how much energy those master machines must be consuming to do that? Do we need our devices on every minute of the day?

When I bought my house I loved having the original trees on my lot. The previous owner was a forester who would not allow them to be cut down. His grandson the year before I came had planted a tree in the front yard. Hey, I don’t need air-conditioning. Would your kids, or grandkids like to plant some trees? Beautiful!

We’ve all seen those “proper diet” plates with sections for the essential food groups. How about trying one week trying to keep to that? You only need to walk around the outside aisle of the grocery store to get your vegetables, meat and fish, dairy, and bread! Yesterday the *Sault Star* had an article on minimum

“Get outside and play! Bicycle over to the park.”

wage and how hard it is to live a healthy life on \$10.50 an hour, and maybe not working 40 hours either. How would you do? What can you do in your community for people who don’t even have a job?

Get outside and play! Bicycle over to the park. Create “new” sports with brooms and big boxes from the grocery store. You still have to buy the ball somewhere, I know, but kids love scoring “goals”. I know it’s time to really get moving in the morning when I hear the da-dah, da-dah of the

basketball next door, while the kids get in some healthy time before school. Walk a different block every day, and smile at the other walkers and eventually say “Hi!” and build community.

Watch Jonny Harris’ series *Still Standing*. See how other communities are surviving. Wawa was featured in an earlier year, and hey, this year they’re taking people in from those northern First Nations like Attawapiskat who do have the floods. What can we learn from the examples these towns give us?

At Algoma Reads we just did Sheila Watt-Cloutier’s book, *The Right to Be Cold*. Maybe you’re saying, “But not in the summer.” However, this autobiography tells you first hand what global warming means for people in Polar Regions, and of how she took this story out to the outside world. It’s not just that cute polar bear cub isolated on his ice floe, it’s a whole way of life that’s being destroyed. The Inuit have survived so many centuries in their own way, which is now breaking down because of things they cannot control. No more dog teams; get modern, snowmobiles are the best. They create pollution, and are no good at finding your way home, and no company around the fire either.

Sheila was nominated for the Nobel Prize the same year as Al Gore. Remember *An Inconvenient Truth*. This summer he has an updated movie for us. *Truth to Power*, so necessary in a world

where Donald Trump denies climate change exists.

More reading, at the beach or in the backyard: Read the books of Richard Wagamese to learn of indigenous life in Canada, or some of the *People of the...* novels by archaeologists, Kathleen O’Neal Gear and W. Michael Gear, bringing to life the past experience of indigenous peoples in North America. Within an interesting story there may be lessons we can learn about life and culture on this land we share now.

Another book! Hey, it’s summer now! But there are rainy days too. Read a novel translated from a different language. Try to picture yourself being dropped into this “other world” in Africa, South America, or the Middle or Far East, to stay. How you would have to adapt, besides learning a whole new language from scratch, sometimes even a very different alphabet? Would the situation in the book ever happen here? Now, what could you do to help refugees coming here and feeling that same way?

Don’t try everything at once. But a few of these activities and thoughts over the summer may help you appreciate my new bookmark: “Live simply so others can simply live”. “Sorry”, said Syracuse Cultural Workers, “the polar bear with the motto ‘We are all connected’ is sold out!” Ouch!

Then we can continue on together with hope and faith, and work on justice for all the world and wake up singing, “Thank you for every new day dawning as we’re on our way.” Amen.