



HONOUR WELL DESERVED: Rev. Barbara Graham was made an honorary Canon of St. Luke's Cathedral, Sault Ste. Marie at the opening service of the biannual clergy conference held from Monday, May 9 to Wednesday, May 11, 2018. Pictured from left are Ven. Dawn Henderson, archdeacon of Muskoka, Rev. Kelly Baetz, regional dean of Muskoka, Bishop Anne Germond, Rev. Canon Barbara Graham and Andrew Graham.

Rev. Barbara Graham made Honourary Canon

By the Rev. Dr. Jay Koyle

Melanie Delva, Reconciliation Animator for The Anglican Church of Canada, paid a visit to Algoma to serve as keynote speaker for the bi-annual Diocesan Clergy Conference, Monday, May 7- Wednesday, May 9, 2018.

In her first address, Ms... Delva immediately caught the attention of participants when she

named herself as a recovering racist. She described her journey from childhood in a household sharing many of the common caricatures of Indigenous people which have plagued this country for generations, to becoming an adopted member of the Grizzly Clan of the Lytton Band of the Nlaka'pamux First Nation.

In a challenging yet empowering way, Ms.

Delva claimed Non-indigenous people must work through their sense of guilt and shame in order to make true efforts in reconciliation. Otherwise, she said, we will either find ourselves paralyzed or else acting in ways that may not be helpful or healthy.

"I was paralyzed by guilt and shame for quite some

See Keynote – p. 5

Inside Algoma



Gathering in Sault honours Cathedral ACW

On Sunday, May 22, 2018, the members and Leaders of St. Luke's Junior, Girls' and Boys' Auxiliaries gave thanks for 130 years of service of St. Luke's Women's Auxiliary.

See p. 4



Hope Chest meets need in Gravenhurst

The Hope Chest at St. James, Gravenhurst offers "used but not abused" goods for sale. Funds raised from this community outreach go to both the church and community groups.

See p. 7

Next deadline

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

Send items to:

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Need for food is met in Thunder Bay

Cooperative effort succeeds as shelves are filled

By Diane Sustawenko

Editor's note: In the following, Diane Sustawenko, Executive Director of St. John Ambulance and

Family Giving Centre Funding Coordinator, writes of the annual Fill an Ambulance/Feed the Hungry Food Drive in Thunder Bay.

The annual "Fill An Ambulance/Feed the Hungry Food Drive" took place at all three Metro Grocery Stores in Thunder Bay on Easter Saturday. Once again the event was a huge success with

all donated items going to the St. Thomas Anglican, Thunder Bay Family Giving Centre. St. John Ambulance has partnered with the Family Giving Centre for over five years now to fill each of their ambulances to capacity. Along with volunteers from St. Thomas Anglican, St. John positions an ambulance and both two

and four legged volunteers at the three Metro Stores. Handler/Dog teams from the St. John Ambulance Therapy Dog program are a real draw to bring people over to see what is going on.

The purpose of the day is to help stock the shelves of the Family Giving Centre with non-perishable food items as well as

dog and cat food. Cash donations are also gratefully accepted and the money is put towards the purchase of fresh food such as fruits, vegetables, eggs and dairy products. "The food we collect today, a lot of it, will last six months so it makes a big difference in what we give out," explained Janis Barker,

See St. John – p. 2



WORKING TOGETHER: From left, Janis Barker, Coordinator of the St. Thomas, Thunder Bay Family Giving Centre, joins St. John Ambulance volunteer First Responders Sandra Hastie-Black and Mat Lesnick, along with Diana Sustawenko, Executive Director of St. John Ambulance, and volunteer Therapy Dog Handler Margaret Curtis with her St. John Ambulance Therapy Dog, Gemma.

St. John Ambulance and St. Thomas worked together

Continued from Front
the Family Giving Centre Coordinator. “The need has grown a great deal,” said Barker. “Every time we’re open we have new people.” As well as providing ready-made bagged groceries for both families and individuals, The Family Giving Centre has a clothing mission for men, women and children, a Children’s Toy Closet filled with books, puzzles, toys, and stuffed animals, and a linen and housewares room. Also, the Centre has a Pet Boutique so that those in need may receive dog and cat food. This enables those accessing the Centre to concentrate on feeding themselves first, knowing that their four

legged furry friends will have full bellies as well. The Centre also serves up a hot lunch twice per month and anyone is welcome to partake free of charge. As Executive Director of St. John Ambulance and Family Giving Centre Funding Coordinator, I found more people than ever were coming over at the Food Drive and donating. I’ve heard more today than I’ve ever heard. Thank you so much for doing this. With a mandate of always giving back to the community St. John Ambulance is a good fit with the St. Thomas Anglican Church Family Giving Centre. Each month the Family Giving Centre supplies food to

singles, couples and families with the number sometimes reaching up to 300 people per month. At St. Thomas, we feel we are following God’s calling by providing the amenities obtainable through our Family Giving Centre, and the many volunteers that make up the Giving Centre staff are proud to be able to offer these services to those in need within our community. People are just so grateful. People thank us over and over and tell us they have no idea what they would do without our help. Through the St. Thomas Anglican Church Family Giving Centre, God is helping us to help others.

Book review of the month

By Charlotte Haldenby
I am writing this on Earth Day, and by the time you read it, we will be getting close to National Aboriginal Day in June. Rt. Rev. Mark Macdonald brings these two themes together in an article in the *Catalyst*, the publication of the ecumenical organization, Citizens for Public Justice (www.cpj.ca/catalyst) for Spring 2018, entitled “The Living Relationship between the People and the Land.” “Indigenous Peoples, among the least responsible and most threatened by climate injustice, are essential to both the fullness of our understanding of the climate crisis and also, to the character of our ecological future.” An interesting novel that shows how things may go terribly wrong is *The Marrow Thieves* by Ontario Metis writer, Cheri Dimaline, runner up in the CBC’s Canada Reads contest, and winner of the Governor General’s Award. The setting is Ontario. The time, maybe 50 years from now, when all the climate change/environmental disaster predictions have come to pass. The white people in the GTA have lost their ability to dream. But the indigenous people to the North have not, and now scientific research has shown that ability resides in their bone marrow. The whites must have it. Now they are sending recruiters to the North promising the best education and medical care for people who come with them, but the people disappear, never to be seen again. And so we come to Frenchie. His dad has gone to the GTA with other chiefs to try to persuade the government that this campaign for marrow must stop, but he has disappeared. His mother has died. He and his brother set out for the North to be safe, but Recruiters catch up to them, and his brother gives himself up to let Frenchie escape. Frenchie has not learned his people’s traditions and survival skills and is within days close to death. Just in time he is found by Miigwans, a traditional elder, who can tell the old stories and teach the old skills, and Kokum Minerva, a grandmother who can teach

traditional medicine and healing practices, and show them which plants are good for what or “Don’t touch this!” As Miigwans and Minerva have travelled they have picked up several children and teenagers, all looking for hope. This new family is on the move, occasionally stopping if the hunting is good or if they have found a safe place to hide. Every night there are teaching times around the fire, with Miigwans telling stories way back to ancient times and up to modern times and residential schools. Every morning they scout to see if there are any Recruiters nearby, and if so, move on, zigzagging to avoid them. On, on to Espanola where a much larger group awaits. I won’t tell the ending or the adventures along the way. I’ll just say, I started the book saying “I’ll just read 50 pages, and get back to the real world”, and just kept on reading. It is a compelling survival story, easily accessible to young and older adults. But also it opens up many discussion points about history and things happening today for indigenous people. A good read for you, your kids, and grandkids, or students. And then, talk it over. How much do our children learn in school about the traditional culture of our local First Nations and how things changed with the coming of the Europeans? And how much do we know? Check in with Kairos, the ecumenical social justice group for materials, especially the Blanket exercise, an excellent group activity to show the stresses on indigenous life. Go see Indian Horse, just starting at Cineplex here, based on a novel by Richard Wagamese from Northwestern Ontario, about an indigenous boy, in residential school, who plays hockey really well, but is never accepted by his teammates. It may be available on line by the time you read this. Again, Rt. Rev. Mark Macdonald: “Canada can point the way forward and play a visionary role, by weaving Indigenous rights and its approach to environmental protection together.” *The Marrow Thieves* can stay fiction.

We are what we love

By the Rev. Dr. Jay Koyle
Over the last number of generations, we have bought into the notion that we are primarily rational, thinking beings, pretty much “left brains on sticks.” So we treat discipleship formation, if we bother with it at all, as simply learning about God, scripture, and faith. That’s a big mistake. It takes more than thinking correct thoughts, understanding accepted doctrines, or being instructed in the right religious knowledge to be formed in the image of Christ.

Let’s face it! We humans tend to act out of our passions and habits. So, if we are to be a vital church comprised of faithful Christians, we need to attend to the formation of those passions and habits. Our hearts and imaginations, our desires and loves must be engaged. Becoming a follower of Jesus involves more than knowing what Jesus wants you to believe or do. Becoming a follower of Jesus is learning to love what Jesus loves.

Professor and author James K.A. Smith is quite perceptive on this question when he notes, “... discipleship is more a matter of hungering and thirsting than of knowing and believing. Jesus’s command to follow him is a command to align our loves and longings with his...to desire what God desires...” To become that kind of person requires attention not just to our intellect (though it requires that, too). It involves attention to our passions and longings, our imaginings and loves; it entails attention to what the Bible calls “the heart.”

Again, Smith expresses it in simple terms: “You are what you love. It is your desires, what you are oriented toward as ultimate that really defines you.” He names this insight as his first core conviction. His second core conviction might make you squirm; he says you might not love what you think you love. You might not love what you think because your loves and desires are calibrated not simply by what your intellect has discovered. Rather, they are trained through the rhythms and rituals and practices in which you immerse yourself.

We learn to love in all kinds of unconscious ways. So if someone asks you what you love, you might know what you should say. However, your answer might not be the same as what your habits, calendar, and credit card statements actually point towards. So, as Smith argues, a major agenda before the church in our time is to find ways to “recalibrate the heart.” This is of critical importance, since we swim in a culture in which the rituals and narratives of consumerism, nationalism, and other forces saturate our hearts and imaginations in ways we seldom recognize. Thankfully, the liturgy is completely honest about our predicament. At least once a week, we are invited ritually into the story of

God in Christ. Within the unfolding of that story we confess the gap between what we know we should love and desire, and what we actually do love or have loved. “We have followed too much the devices and desires of our own hearts.” “For the sake of your Son, Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name.” The liturgy is so much more than one more product for us to shape and enjoy as we choose. It is far more significant than some-



thing to recharge us for the week ahead. Rather, it is a gift through which the Spirit retrains our loves and longings, though which we reinhabit the story, if we will allow it to be so. Just as mastering a musical instrument or perfecting a golf swing necessitate commitment to regimens of healthy repetition so that they become second nature, the various spiritual practices and liturgical rhythms of the Christian faith are ways of being patterned by the gospel story over and over again so it gets woven into the very fabric of our identity and character. Given all the other spheres of life where we give ourselves over to rhythms and routines, it’s obvious an hour and a half on a Sunday isn’t enough to foster deep transformation in the Christian life. We need to study and reflect upon scripture, spend daily time in prayer, give thanks at meals, engage in acts of service and hospitality, spend time in Sabbath-keeping. However, central to this constellation of practices stands our gathering around word, font, and table. In the fall, you are invited to join in a study of James Smith’s enlightening book, “You are What You Love.” A study guide and links to some short videos of Smith to introduce the discussion of each chapter will be linked on Algoma’s website over the summer. Living as Christ’s Body in the world doesn’t just follow from what we know and believe; it springs from what we want, from what we love. The enlivened engagement with our rich heritage of scripture, sacrament, symbol, and song has the capacity to shape our hungers and thirsts to desire what God desires, a quest that is the true mark of faithful discipleship and spiritual vitality.

EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
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The Rt. Rev. Anne Germond, Bishop
Peter Simmons, Editor

Letter from the Bishop

Common worship is at the heart of life

Dear friends and fellow pilgrims,
Jerusalem from the Mt. of Olives

"I was glad when they said to me, 'Let us go up to the house of the Lord.' Our feet are standing within your walls, O Jerusalem. Jerusalem – built as a city that is bound firmly together. To it the tribes go up, the tribes of the Lord, as was decreed for Israel to give thanks to the name of The Lord.

Pray for the peace of Jerusalem, "May they prosper who love you.

Peace be within your walls and security within your towers." Psalm 122

This is a song of anticipation and celebration sung by faithful Jews making their way to Jerusalem for one of the three sacred festivals of the year, as was their custom. There are fifteen Songs of Ascent in the Book of Psalms, with each one offering a different message. Some are songs of praise and thanksgiving to God for



blessings received, others pray for God's forgiveness and mercy, of placing their trust in God. All yearn to make a pilgrimage to their beloved city. Ottolenghi, the author of the cookbook *JERUSALEM* describes yearning as the greatest emotion attached to this city, a yearning that plays out in Jews, Muslims, and Christians from all over the world as they pray for its peace and prosperity. (p. 19)

Having recently visited Jerusalem for the first time it is easy to recognise this yearning and for me to imagine those pilgrims making their way up the hill to the holy city singing their songs and looking forward to everything they would experience. There would be the excitement of seeing the magnificent buildings for the first time and then catching sight of the Temple which stood out above all the others as a visible sign of their faith, beckoning them to worship. The experience of entering that place and offering their prayers and praises to God would have been sheer joy for them.

Even though the group of pilgrims I was travelling with prayed these Songs of Ascent as we made our way up to Jerusalem, nothing that we had heard about the holy city could adequately prepare us for what awaited us upon entering through the Jaffa gate into the old city. One is immediately swept up into the hustle and bustle of the city with its churches and marketplaces, and the sights and smells and sounds attached to each. Jerusalem is the spiritual home for three of the world's major religions, Judaism, Islam and Christianity and is marked by acceptance, tolerance and coexistence among their followers.

During the four days we spent in Jerusalem and vicinity I was struck by the devotion and spiritual piety of Jews, Muslims and Christians as they worshipped God in their holy places. On one occasion we found ourselves at the Western Wall where Jews come to offer prayer. There was a festive atmosphere and the wall was teeming with people, men with long curls down the sides of their faces in black suits and with prayer shawls covering their head and shoulders, rocking back and forth as they prayed. Women pray in a separate section from the men but were equally devout in their worship.

Thursdays are Barmitzvah days in Jerusalem and we came across several families bringing their sons up the road to the Wall to celebrate this coming of age ritual. The young boys were paraded under a canopy representing the Ark of the

Covenant and family members sang songs of joy expressing their happiness for the occasion. Friends threw candy at the procession for the sweetness of the day. It was all reminiscent of the ancient pilgrims making their way up to Jerusalem for the festivals. Once they arrived at the wall men and women separated but the mothers, aunts and grandmothers stood on stools and peeped over it to witness their sons coming of age.

Muslims are called to worship by a muezzin from the mosque five times a day, traditionally from the minaret. The first call is known as adhan which is a summons to prayer and the second is called iqama meaning 'line up' for the beginning of the prayers. The call is a haunting sound and when there was more than one mosque in an area it filled the air reminding us all of the importance and place of daily prayer in our lives. Passing through crowded streets we often saw shoes at the entrance to mosques and Muslims kneeling in prayer inside.

There were several churches that our band of Christian pilgrims visited including the Church of the Nativity and the Church of the Holy Sepulchre. On both of these occasions we joined thousands of other Christians and stood in line for hours in order to pray for a few seconds in the place where Jesus was born, where he died, and where he rose on the third day. Another day found us with several other groups of pilgrims walking the Via Dolorosa, or the "Way of Tears" tracing Jesus's way of the cross, from Pilate's judgement hall and through Jerusalem's winding cobbled streets to Calvary. Our guides, Bishop Stephen Andrews and Fr. Bob Darrenbacker often had to shout above the noise of the shopkeepers and passersby as they read the devotion at one of the stations. While I longed for silence to pray and contemplate Jesus's suffering on the road, I imagine that the first Good Friday was very similar to our experience with noisy Jerusalem carrying on as usual as if nothing out of the ordinary were happening. That the Son of God was not on his way to death. The words from the Book of Lamentations came to my mind: "Is it nothing to you, all you who pass by?" (Lamentation 1.12) In spite of this I prayed the stations of the cross in a new way in Jerusalem.

I share these memories with you because we in Algoma are no different from the pilgrims in Jerusalem as we make our way to church on Sundays to enter 'his gates with thanksgiving and his courts with praise.' (Psalm 100: 4) and to offer ourselves, our souls and bodies to God.

Our common worship remains at the very heart of our lives as Anglican Christians and is a serious and a dangerous business having the potential to radically transform our lives. Rosalind Brown claims that, "When we worship we step out of the place of preoccupation with ourselves and into the place of praise of another." (*On Being a Priest Today* p. 72)

In worship we are to be nurtured by the Word and nourished by prayer. We are called to be a holy people, reconciled to one another and sent out into the world to bless one another in our lives together. In our worship the world is always with us and we are called to pray for its needs so that our fellow brothers and sisters may find peace in the One who called himself the Prince of Peace.

Giving glory to God in worship gives us a vision of a life that looks beyond ourselves into a world that is yearning for peace and a message of hope. Our worship isn't always perfect, but it is our worship, and God receives it with love, in the same way that a parent receives a first drawing from their child.

May our worship in this green and growing season of the year be a reflection of our love for God and our desire to serve Him in spirit and in truth.

Shalom!
+Anne

Anne Germond
Bishop of Algoma

Letters to the Editor & Submissions Policy

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

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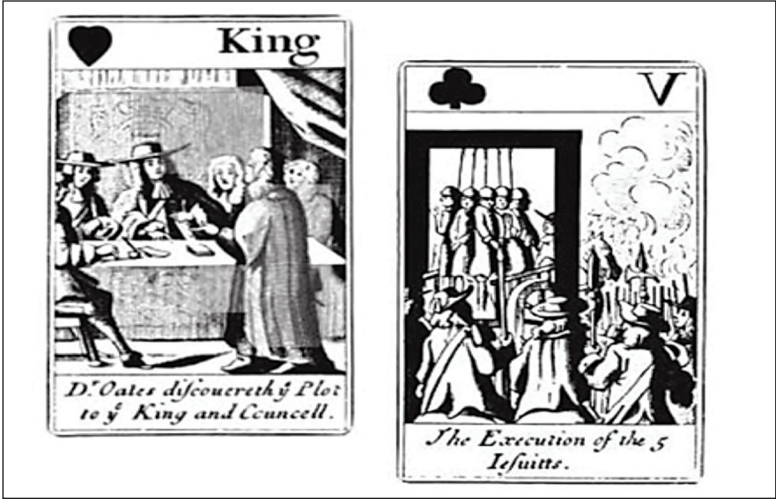
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The popish plot playing cards



By the Rev. Richard White

They were shocking, graphic, and very political. Anyone courageous enough to host a night of with the so-called “Popish Plot Playing Cards,” would have a stimulating evening. The cards pictorially recounted the presumed attempt by Roman Catholics to overthrow the government and kill the king, King Charles II. The so-called “Popish Plot” itself caused hysteria across the land from 1678-1681.

It was a beautiful summer’s morning, August 13, 1678. King Charles II was taking his daily walk through St. James Park. The air was fresh, his spirits were upbeat. Gentlemen tipped their hats, women curtsied, and children frolicked around its great pond, the home of the royal pelicans. But his spirits soon changed. A friend drew him aside with some troubling news. A document had been found.

It reported to be proof that a Catholic plot was being hatched to assassinate him, and put James, his annoyingly Catholic brother, on the throne. The Jesuits were behind it. They were a Catholic order bent on reviving Catholicism in Protestant Europe. Charles was Protestant, but he gave some Jesuits free rein to serve as household educators and spiritual advisors to the Catholic wealthy. Among those with Jesuit friends was his wife, Queen Catherine. But there was a history of Jesuits infiltrating the land as spies bent

on mischief.

Charles got one of his most trusted advisors to investigate. The finder of the supposed document was brought in and “confirmed” the plot. He in turn pointed to his “reliable source”: Titus Oates.

Oates was a bit of work, a proven con-artist and a scoundrel who always seemed to be on the run. He had been expelled from almost every school he attended. He had suckered a bishop into ordaining him into the Church of England even though he lacked the credentials. His criminal record was long. He had flitted from country to country. At one point he secured a job as a naval chaplain only to be fired for indecent behaviour. His record included charges of perjury, lying and on-going sexual crimes. Charles knew about him, and probably wouldn’t have bought a used carriage from him if he were the only dealer in London. Charles hated the man, but his story had to be heard.

Privy Council members interviewed him. Oates was as alluring as ever with his thick, curly hair, egg-shaped face and small features. The slight up-turn of his mouth hinted of mischief. He stood firm, his voice grew loud and defiant. He insisted he was truthful, and that the criminals behind the plot were the physician to the Queen, the Queen’s secretary, and her sister-in-law the Duchess of York. He pointed the finger at

dozens of well-known Jesuits.

A skeptical London magistrate interviewed him as well. Not long after, the judge was found strangled, stabbed and dumped into a ditch. Oates feigned horror, insisting the murder was proof of Catholic skulduggery and that someone wanted to silence him.

A rabid fear of Catholics began to race through the City like flames on dried thatch. Homes were searched. People were interrogated. The French were

quartered.

Francis Barlow, an illustrator and printer, captured the chaos by producing a comic book called *The Horrid Hellish Popish Plot* (1682), which damned the Jesuits, the Devil and the Pope. He also made a deck of tell-all playing cards popularly called “The Popish Plot Cards.” The Cards portrayed the events as vividly as a CNN news team. They squarely fingered Catholics as villains and Oates as something of a Saviour. Together the comic book and playing cards stoked the anti-Catholic fear with vivid images of terror. Two missteps finally tripped up Oates.

He implicated Queen Catherine herself. This infuriated the King who interrogated him, judged him to be a liar and had him arrested. By then the level of fear was such that Parliament stepped in to prevent his sentencing. The Anglican bishops in the House of Lords considered him a hero. Then In the summer of 1681 Oates did something else stupid. He claimed to have proof that the King and his brother James were in on the plot to revert the land to Catholicism. Charles had him arrested for sedition, fined, imprisoned, and pilloried.

Charles died, and his Catholic brother James II came to the throne in 1685. Oates was hauled out of prison and retried. Found guilty a second time, the court ordered him to be “whipped through the streets of London five days

a year for the remainder of his life.” But as always, his fortunes changed. England’s Catholic king, brother James, was overthrown in 1688 by a very Protestant William III. Oates was released from prison and praised as a hero. He was given a sizable pension.

Still, his life of deception and crime continued. He passed himself off as a Baptist preacher. He attacked a woman with his cane. He was caught trying to steal from a parishioner and fired. His inability to change earned him the infamous title of Titus the Liar and he died early in July 1705.

The irony was that Titus Oates, the man who launched such a vengeful campaign against Catholics, was actually a Catholic, admitted into that faith in 1677, the year before the reported Plot gained traction.

Partial sets of the “Popish Playing Cards” can still be found. In December 2013 a full set of the Cards sold through Sotheby’s Auction House in London for about \$6,700 CDN. The Titus Oates story stands as a warning that gullibility can have lethal consequences.

To our Readers. Rev. Richard White now has a web-site where new *History Bytes* will be posted. It is still under construction, but many of his past *History Bytes* are already posted there. Go to richardshistorybytes.ca.

History Byte

suspected of being behind the plot. Catholics were banished from a radius of 20 miles around London. Catholic widows married Anglican widowers to stay safe. Catholic priests were hanged. Twelve Jesuits died in prison. People armed themselves.

Catholics close to the King lived in fear. Parliament appointed a military detail to protect the king. Five Catholic Members of Parliament were arrested and impeached for treason, one was beheaded, another died in the Tower of London, and the remaining three would be incarcerated for six years. An act of Parliament excluded Catholics from membership of both Houses. Efforts were made to bar the King’s brother, James, a Catholic, from ever inheriting the throne. The Queen’s secretary was hanged, drawn and

Cathedral celebrates 130th anniversary of ACW

By Erin Hernden

On Sunday, April 22, 2018 at St. Luke’s Cathedral, the flowers on the altar were given to the Glory of God and in thanksgiving for 130 years of service by the ladies of St. Luke’s Women’s Auxiliary/Anglican Church Women from the Members and Leaders of St. Luke’s Junior, Girls’ and Boys’ Auxiliaries.

It is the Women’s Auxiliary which established Little Helpers, the Junior Auxiliary, and the Girls’ Auxiliary around a century ago. For the boys there was the Church Boys’ League which used the Armour of God as its teaching tem-

plate. This tradition we continue today.

The auxiliaries were nationwide in every diocese and church. During the 20th Century, these women shaped the lives of children through the teaching of scripture, prayer, music, dance, drama, choral speaking and skills such as cooking, sewing and knitting. They were, in fact, the teaching arm of the Anglican Church of Canada and unique to this country. Here’s to pioneering women of the late 19th century and early 20th century and to our current ACW at St. Luke’s.



GIVING THANKS: The ladies of the Women’s Auxiliary of St. Luke’s Cathedral Sault Ste. Marie, are pictured with members and leaders of the Junior Girls’ and Boys’ Auxiliaries following a service giving thanks for 130 of service by the Women’s Auxiliary. The service of celebration was held on Sunday, April 22, 2018.

New foyer dedicated at All Saints' Huntsville

By Darla McMeeken

The congregation at All Saints', Huntsville is rejoicing in the completion of the new foyer, and sharing it with new visitors impressed with its large, bright, open, and acoustically interesting space.

Parishioners have been enjoying the use of the accessible facilities that are now offered for services and events, and have welcomed serenades, World Day of Prayer, and other special meetings. The foyer is a comfortable asset for working groups preparing palm crosses, after vestry refreshments, or a baking and quilt sale. More test runs to come.

The thoughtful design balances with the older portions of the church, in style, and with stone from the original quarry, applied

by a mason matching the formula of the mortar circa 1895, and the same steel slate applied for all the new roofing. When the timber-frame was being assembled and erected, it stood like a crown against the crispy blue winter sky and now presents a magnificent dome over the entry indoors. New thoughtful ideas are still being incorporated, blending the old and the new.

A service of Blessing of the Threshold was held on Sunday, March 25, 2018 before processing into Palm Sunday's service. Now plans are coming together for the church family to welcome Bishop Anne Germond, guests, and visitors to share services and the Dedication of the foyer on Father's Day, Sunday, June 17, 2018.



NEW ENTRANCE TO THE SACRED SPACE: Ven. Dawn Henderson, incumbent of All Saints', Huntsville blesses the threshold of the new foyer during the service on Palm Sunday. The formal opening and dedication will take place on Sunday, June 17, 2018.

NOTICE

To: Parish Wardens and Treasurers

From: The Diocesan Treasurer

1. Do not forget to file the Registered Charity Information Return (T3010) by June 30, 2018. All parishes with a valid Charity Taxation Registration Number must file this return. Failure to remit will result in the charity Number being revoked. We suggest you contact Canada Revenue Charities Division at 1-800-267-2384 for the form.

2. Do not forget to apply for the rebate on the HST your parish paid in 2017. We suggest you contact your nearest Canada Revenue Agency office for the "Completion Guide and Application Form". We are sure that every parish in our Diocese, which has a valid Charity Taxation Registration Number, is eligible for the rebate.

The deadline for the
September issue of the
Algoma Anglican is Wednesday,
August 1, 2018



GOOD TO BE TOGETHER: Rt. Rev. Phil Poole, retired suffragan bishop of the diocese of Toronto is pictured with Melanie Delva who was the keynote speaker at the diocesan clergy conference held from Monday, May 9 to Wednesday, May 11, 2018 in Sault Ste. Marie. Bishop Poole preached at the opening service of the conference.

Keynote speaker active for years in Indigenous reconciliation

Continued from Front time," she confessed. "However, my elders have been teaching me that guilt and shame are not places from which reconciliation can come."

Before serving in her current position with the General Synod, Ms. Delva was archivist for the Diocese of New Westminster and the Synod of the Ecclesiastical Province of British Columbia and Yukon. In that capacity, she was active for twelve years in a pilot project involving the Indian Residential Schools Truth and Reconciliation Commission. During that time, she helped hundreds of

survivors prove their attendance at St. George's Indian Residential School in Lytton, B.C.

Bishop Anne Germond expressed her gratitude for the keynote speaker, remarking, "Melanie is a gifted and inspiring speaker. It was great to welcome her to Algoma and hope it won't be her last visit here."

Following the conference, Ms. Delva spent an extra day in Sault Ste. Marie visiting the Anishinabek Discovery Centre construction site; Shingwauk Kinooamaage Gamig, a fully accredited post-secondary Aboriginal Institute and university; the Institutes's teaching

lodge; the Shingwauk chapel and cemetery; the Algoma archives; the Shingwauk Residential Schools Centre; the Dan Pine Healing Lodge in Garden River; and St. John's Church, Garden River.

Also present at the conference was Rt. Rev. Phil Poole, retired Suffragan Bishop of the Diocese of Toronto. Bishop Poole led the retreat portion of the conference and served as preacher at the opening Eucharist hosted at St. Luke's Cathedral. During the opening liturgy, The Rev. Barbara Graham was made an Honorary Canon of the Cathedral.

The melody lingers on

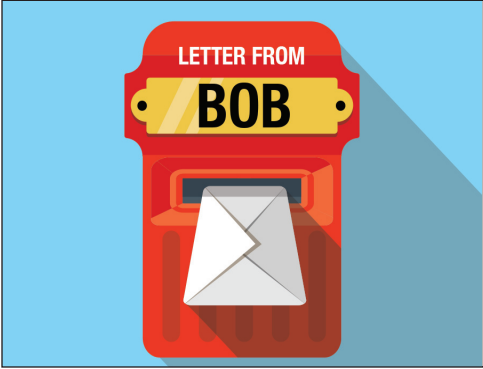
The Rev. Canon Bob Elkin

Being retired I get to wear a multitude of hats that give me something to do with church stuff. One of them deals with postulants, those people who have felt a call to ministry and are in various stages of working through the process. Talking recently with someone who is nearing the end of the formal training at seminary, I caught a whiff of that fear I remember so well from my years there and had to smile on realising that time may have moved on and the players may have changed but the game is still played the same.

Will I pass? Will I get decent marks? Will I get the seminary's green light to proceed? Will the bishop ordain me? Will there be a job for me? Where will my first parish be? Keep in mind that these questions are asked after you've quit your job, gone to school for three years, overcome all the difficulties and hurdles that were in the way of reaching your goal and are probably in debt up to your eyebrows while still not knowing if you're going to be working when it is done. If you're married there is also the extra stress of knowing the family has sacrificed hugely to get you to where you are at and if you happened to have owned a house in a

previous life it's as good as gone to pay off the debt. No stress here!

Mind you, it's a worthwhile process and some great learning occurs as you work it through. I learned an important lesson before classes even began. Never show up to



rent accommodations on a motorcycle. It's a sad but true fact that landlords aren't very open to it. Connie and I went from Thunder Bay to London on the bike to save some money, got rained on all the way, climbed off the bike looking like drowned rats and heard a dozen "Sorry its rented!" before getting the door slammed in our face. Luckily we eventually found an awesome crazed

landlord out in the country who looked us up and down and said: "You look like a nice young couple! The place is yours!" We all came to love that man!

You spend the first while at seminary trying to prove that you're perfectly orthodox, would never dream of questioning the historical reality of Adam and Eve and believe whatever the heck it is that Anglican's believe right down the line. Eventually you realise that the seminary isn't worried about any of that, but is more interested in figuring out what makes you tick and then it gets fun.

I drove a bus before going back to school and like any bus driver worth their salt I could lean out the window and cuss out some idiot who just cut me off in a way guaranteed to curl his hair. The first time I used some of that language in an essay Connie read it over and said, emphatically: "You can't say that!" I left it in and got an A- on the paper. Hard to argue with success. After that I just was myself and that's what was wanted and I had a ball. Clergy weren't different from other people was what we all had to learn. They were just people with a few extra special jobs and how liberating it was to find that out.

The winters were spent in academia but the summer were much more hands on. My first summer I worked in an institution for the mentally challenged and the mentally ill and the second summer I worked in a prison. Ever since I've loved being able to start conversations with: "When I was in jail I...." or "When I was in the mental institution...." Nobody has ever said anything directly to me about it but I know that curiosity has nearly killed a few people and I've loved every minute of that! Do anything but bore them is my motto. I also learned something incredibly important in those places. I learned that all people are just people, no matter where they are, and like me they want love and understanding and respect and to belong in community. There are no them and us; there is just us.

And so it went. Seminary finished. I was ordained. I went to a great parish and life has been tremendously good and worthwhile and productive for me. I'm a blessed man and I thank God for it all every day. To my friend finishing seminary now I say: "I wish the same for you." AMEN



COMING TOGETHER: Pictured are clergy, lay readers and acolytes who present at the opening service of the biannual clergy conference held at St. Luke's Cathedral, Sault Ste. Marie. The conference took place from Monday, May 9 to Wednesday, May 11, 2018.



ADORNED IN BEAUTY: The altar is prepared and the flowers radiate before the opening service of the biannual clergy conference held at St. Luke's Cathedral, Sault Ste. Marie. The conference took place from Monday, May 9 to Wednesday, May 11, 2018.

Parry Sound-Muskoka Anglican Area Ministry
presents via webcast

CONSPIRE 2018



Center for
Action and
Contemplation

Theme
The path of descent is the path of transformation.

How do we change and grow? How do we become our most whole selves, deeply connected with God and others? How do we learn to experience ourselves as interconnected so that we can truly love? The mystics of many spiritual traditions teach the path of descent—surrender, generative self-emptying, dying before you die—as the way of transformation. More than ideas or success, uncertainty, failure, relapse, suffering (personal and communal), and woundedness are our primary teachers.

Join us for an enriching time of contemplative teachings, practices, reflection, and conversation with
Richard Rohr, Barbara Holmes, Brian McLaren, Barbara Brown Taylor, and Mirabai Starr.
Conspire. Let's breathe together. Inhale and exhale, listen and share, let go and receive. Open heart, mind, and body to the surprising wisdom to be found in darkness and descent.

Where: Trinity Anglican Church, 6 Church St., Parry Sound and St. Mark's Anglican Church, 1202 Milford Bay Rd., Milford Bay

Dates & Time: September 12th & 13th, 9 am – 4 pm ... Parry Sound
September 15th, 9 am – 4 pm ... Milford Bay

Registration Fee: Freewill Offering

For more Information and Registration, Contact:
Nelson Small – 705-773-8854
GailMarie Henderson – 705-571-4299

Letters to the Editor & Submissions Policy

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

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



FAITHFUL SERVANT: People throughout the diocese were saddened to learn of the death of archdeacon Bill Stadnyk on Tuesday, May 22, 2018

Diocese gives thanks for the life of “Fr. Bill”

The diocese saddened to announce to all of Archdeacon Bill Stadnyk's friends that he died early on Tuesday, May 22, 2018 in the Sault Area Hospital, surrounded by his loving family. We give thanks for his long, full life, and for his faith in our Lord Jesus Christ, which sustained him through many difficult times. We pray for his wife of 65 years, Doreen, and for his family who are left to mourn him but are confident that he rests in the arms of Jesus and in that place of green pastures and still waters. Already, we have received messages of remembrance and thanksgiving from people whose lives Fr. Stadnyk touched in his ministry. They are stories of how Fr. Bill, as he was affectionately known in Algoma, walked alongside them in their life journey, always witnessing to the good news of Jesus.

Fr. Bill Stadnyk was ordained as a presbyter on May 1, 1958 at St. John the Divine, North Bay by Archbishop Wright. He provided ministry at Church of the Holy Spirit, Manitouwadge, St. Peter

the Apostle, Elliot Lake, Holy Trinity, Sault Ste. Marie, and St. James, Goulais. He was a Chaplain at the Sault Ste. Marie Jail (1986) and at the Northern Treatment Centre (1990-1994). He served as the Rural Dean of Algoma (1975-1981/1983-1986), appointed as an Honourary Canon of St. Luke's Cathedral in 1983 and Archdeacon of Algoma from 1986 to 1996. Upon his retirement he was granted the title of Archdeacon Emeritus.

Fr. Stadnyk was as busy in retirement as he was in regular ministry. Providing ministry at St. James in Goulais and seldom missing a clericus, clergy conference, or Diocesan Synod. He was a strong advocate and supporter of Camp Manitou where many have hiked Mount Stadnyk. He made some of the best maple syrup in the north-country. Many a visitor to our Diocese has been privileged to return home with a sample of his tasty treat.

The funeral service took place on Friday, May 25th at Holy Trinity, Sault Ste. Marie.

Shingwauk gathering to be held in Sault Ste. Marie this summer

By the Rev. Dr. Jay Koyle

The Children of Shingwauk Alumni Association (CSAA) is issuing an invitation people to the traditional territory of Baawating, Sault Ste. Marie, Friday, August 3 to Sunday, August 5, for this year's Shingwauk Gathering and Conference. The event will be a time of sharing, healing, and learning as participants explore “The Government Apology and the Indian Residential Schools Settlement Agreement: Then and Now”.

The event will take place on the original site of the Shingwauk Indian Residential School, presently the home of Algoma University and Shingwauk Kinomage Gamig. Participatory workshops, daily activities, and films will be presented to attendees throughout the three days. The aim of the conference is to assist Survivors, sup-

porters and allies in implementing the Calls to Action of the Truth and Reconciliation Commission by focusing on those which can be addressed most readily.

A highlight of the gathering will be the ceremonial opening on Friday, August 3 of “Reclaiming Shingwauk Hall,” a permanent exhibit dedicated to the generations of Survivors who attended Indian Residential Schools across Canada. This state-of-the-art exhibition presents over 110 years of history of the Shingwauk Indian Industrial and Residential Schools. Also included in the weekend is a service in the Shingwauk Chapel on Sunday, August 5, with Bishop Anne Germond.

For more information, contact Tracie Louttit at 705.949.2301 ext. 4215



DOING GOD'S WORK: Pictured are a number of the ladies who staff the Hope Chest at St. James, Gravenhurst. From left are Marylin Tierny-Petsura, Betty Shakespeare, Anne Calvert, Judy Marriott and Chris Everest. The Hope Chest, a community outreach is open each Wednesday and Thursday morning. The Hope Chest offers “used, but not abused” goods, mostly clothing for sale at a low price. Funds raised are given to the church and various community organisations.

Hope Chest funds support St. James and community groups in Gravenhurst

By Lois Cooper and Mark Clairmont

They called it a “giveaway.” St. James Anglican Church's Hope Chest is a hidden treasure many consider a godsend for shoppers on a budget. It's now in its ninth year. Their annual “spring cleaning”, where they give away bags of clothing, shoes, coats and whatever knickknacks you can stuff in the big bags they provide, was another huge success for the all-volunteer Anglican Church ladies as St. James, Gravenhurst wrapped up celebrations on its sesquicentennial year in town.

Dozens took part, many of them returning customers who shop in the newly renovated community room in the basement of the church. While it was all gratis, some of the good folks shopping found a small jar hidden back on a table at the entrance to give back, by donating to the good cause.

The Hope Chest, a ‘Community Outreach’ each Wednesday and Thursday morning offers “used, but not abused” goods, mostly clothing. They've come a long way from 2009, when they used

to have a little storefront room they opened up twice a week. Now that room is overflowing with toys and things which an Early Years program pulls out for their weekly programs.

The Hope Chest, meanwhile, gets tucked away behind cupboard doors and in a matter of minutes racks of dresses, suits, pants and jackets are rolled out into the open area along with shelves of sweaters. In and out and put away with no fuss and no muss. This was a chance to clear the winter deck and make room to restock for spring, said Judy Marriott, one of the organizers.

The Hope Chest continues to be open Wednesday and Thursday 9:30 a.m. to 12:30 p.m. to serve the community with good quality used clothing, shoes, shirts, pants, coats, books and other items at very reasonable prices. And at the same time they take in clothing and goods donations, says Marriott. The money raised is used to support other community organizations in town.

At the end of 2017 the Hope Chest had \$3,700 after paying

15% of the year's income to St. James. Those funds were donated to the following: the Food Bank; Gravenhurst Public School Breakfast program; Gravenhurst Public School Lunch program; KP Manson Public School Breakfast program; Muskoka Parry Sound Sexual Assault Services; Julies Fund; Creative Living and Learning, formerly Meeting Place Teenage Girls Program; Gravenhurst Women's Centre; Barry and Theresa Buker's mission.

After all the moves and changes to The Hope Chest during this past year volunteers: Bev Allard, Lois Bainbridge, Ann Calvert, Karen Cohrs, Chris Everest, Helen Flavell, Pat Flavell, Peggy Frankish, Edie Henderson, Judy Marriott, Heather Marshall, Diane Metz, Janine Richard, Helen Seehaver, Betty Shakespeare, Muriel Shaw, Jane Simmons, Elaine Smith, Marilyn Tierney-Petsura, and Dorothy White are happy to be settled in their new space and to be able to help support our community with the funds raised.

- Ceremonial Opening August 3, 2018 -

RECLAIMING SHINGWAWK HALL

exhibition

Healing and Reconciliation Through Education

Formal invitation to follow.



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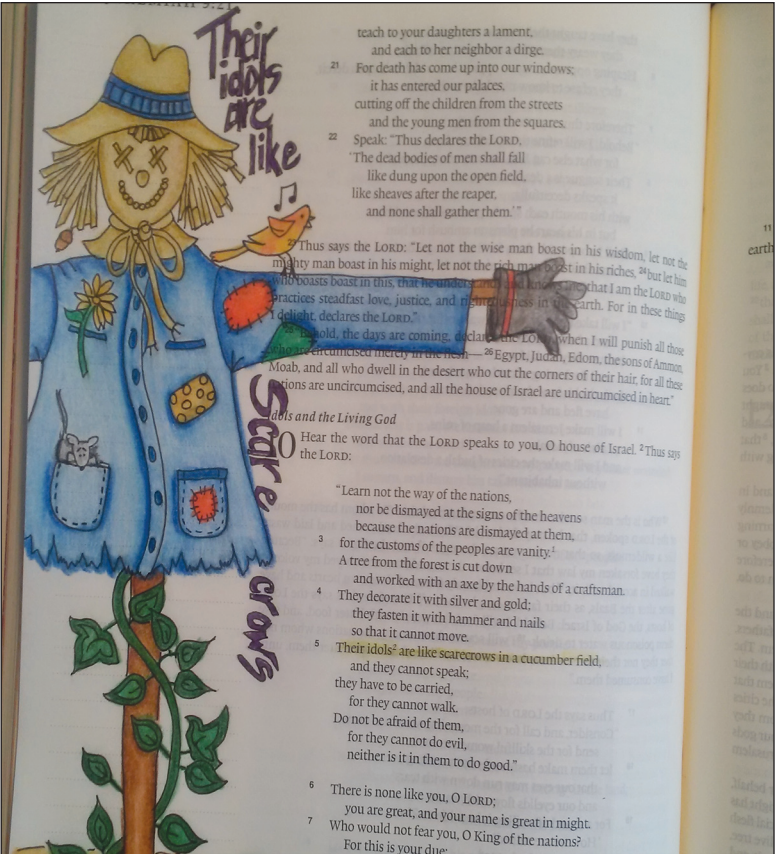
NEW EXECUTIVE: The new executive of the Anglican Church Women of the Diocese of Algoma took time to be photographed before the banquet held at the Quality Inn in Bracebridge on Wednesday, May 30, 2018. The annual conference was held at St. Thomas', Bracebridge from Tuesday, May 29 to Thursday, May 31, 2018.



VAST MUSICAL EXPERIENCE: Wayne Strongman, music director at Rosedale United Church, will be the Director of Music-in-Residence at Christ Church, Windermere this summer. Mr. Strongman will soon be receiving the Order of Canada for his innovative leadership and his volunteer work with Regent Park School of Music.



SHARING: Frances Balodis, Music Director of the Muskoka Men of Song, directs the group who sang a number of musical pieces for those in attendance at the banquet for the diocesan ACW annual held in Bracebridge from Tuesday, May 29 to Thursday, May 31, 2018.



MORE BIBLE JOURNALING: Nancy Houghton, a parishioner at Trinity-All Saints, Bala continues to journal on the pages of her Bible about her faith and illustrates her love of God. The drawing of the scarecrow was inspired by Jeremiah chapter ten, verse five: “Their idols are scarecrows in a cucumber field.”

Windermere announces summer Director of Music-in-Residence

By Joanne Brown
“Music is one of the fairest and most glorious gifts of God ...”
Martin Luther

Wayne Strongman, CM, Mus. Bac., MA, one of Canada’s most distinguished music directors, will bring his talent and vast musical experience to Christ Church and Muskoka throughout July and August, 2018.

Mr. Strongman has held major church music director positions and is currently at Rosedale United Church, Toronto, where he has established one of the most eclectic professional choirs in Canada, authentically delivering week by week over nearly 30 years, folk, rock, world music, spirituals, contemporary and major classical works.

This summer, Mr. Strongman hopes to bring his skills and guest artists to help the vibrant Christ Church congregation achieve its goals: to reach the wider summer community with a stimulating program of events and services that will enrich the spiritual life of the community.

Canada Day on the Windermere Dock will herald Strongman’s Muskoka debut. He will orchestrate a Harbour Boat Symphony, involving guest musicians at the 10:30 a.m. dock service, and launch the Gazebo Concert Series, Following lunch in the Garden at Christ Church, with his guests Maria Soulis, mezzo-soprano and Jim Thomas, jazz flautist and bass

singer. Other credits to Wayne Strongman’s illustrious career include: founding Artistic Director of Tapestry Opera, one of 50 Canadian Ambassadors for New Music by the Canadian Music Centre, current Musical Advisor to Shoe-string Opera, Choral Director for Music at the Towers in Brampton, ON, a new program offering vocal instruction to new Canadians and an introduction to Canadian experience through children’s choral music. Recently it was announced that he will receive the Order of Canada for his innovative leadership of Tapestry and his volunteer work with the Regent Park School of Music.

Rev. Robert Clubbe says, “I am thrilled to have Wayne Strongman join as for the summer as our Musician-in-Residence. He brings many gifts with him. We have already planned services at the waterfront, as well as an exciting series of concerts in the gardens of Christ Church, Windermere.”

Christ Church, Windermere on Lake Rosseau, Muskoka, has offered year round services in the Anglican tradition since 1904. For more details: www.christchurch-windermere.ca. For more information please contact Rev. Robert Clubbe at 705.732.4000 (rcclubbe@sympatico.ca) or Susan Benson, Chair, 2018 Artist-In-Residence Program (susan@mark-benson.ca).