

Primate attends 47th session of Diocesan Synod



THANK YOU: Marilyn Goodhall and Mary Beth Miller look on as Bishop Stephen Andrews prepares to present The Most Rev. Fred Hiltz a gift in appreciation for delivering the homily at the opening service and leading daily meditations during the 47th session of the Synod of the Diocese of Algoma. The above photo was taken at Bishophurst during an open house hosted by the Bishop and his wife Fawna.

By the Rev. Peter Simmons

Editor's note: The following is from a conversation I had with the Primate on the last morning of diocesan synod. Our Primate reflects on synod and matters related to the life of the Anglican Church in Canada.

The Most Rev. Fred Hiltz is the 13th Primate of the Anglican Church of Canada. He was elected in 2007 having served as bishop of the Diocese of Prince Edward Island and Nova Scotia. Those in attendance for the 47th session of the Synod of the Diocese of Algoma were pleased and honoured to have the Primate pres-

ent for the entire session.

Archbishop Hiltz expressed his happiness with Bishop Andrews' generous invitation to be at this synod. He was pleased to be able to be present for the entire time, as opposed to a brief period, which is so often the case given his busy schedule. The Archbishop felt the Bishop's Charge was helpful, uplifting and challenging. Our discussion turned to the topic of church growth and how this should be undertaken.

Rather than speaking of a church in crisis, the Primate believes the situation is one of opportu-

nity. Emphasis must be placed on an approach reflecting a movement from maintenance to mission; from membership to discipleship. He noted we must be mission minded, being the Church in the world. It is an important conversation whereby the focus can be broadened in order to realise the actualisation of the Reign of God here and now, in and for the world, with a potential for growth, filled with hope. Archbishop Hiltz also stressed a need to take a fresh look at how we view and record statistics in the Church.

At pres-

See Primate – p. 5

Inside Algoma



Rev. Canon John Jordan honoured in Thunder Bay

Rev. Canon John Jordan was honoured by various branches of the Royal Canadian Legion in Thunder Bay for 16 years of devoted service as Chaplain..

See p. 5



Bishop delivers charge at Diocesan Synod

Rt. Rev. Dr. Stephen Andrews delivered his charge at the 47th session of the Synod of the Diocese of Algoma held in Sault Ste. Marie.

See p. 6

Next deadline

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

Send items to:

Mail or courier:

P.O. Box 221

1148 Hwy 141

Rosseau P0C 1J0

E-mail:

anglican@muskoka.com

Dean Emeritus Lawrence Robertson dies

It is with deep sadness that we received the news of the unexpected death of Dean Emeritus Lawrence Robertson. He died March 12 2015, in the Sault Area Hospital where he had been since last week, recovering from surgery. He was 87.

Irvin Lawrence Robertson was born on April 28, 1927 in

London, Ontario. He earned his Bachelor's Degree at the University of Western Ontario before proceeding to Huron College, from which he received his Licence in Theology in 1952. Made Deacon by the Bishop of Algoma, W.L. Wright, on May 22, 1952 at St. Luke's Pro-Cathedral, Sault Ste. Marie, and

ordained Priest on the Feast of St. Matthias (February 24) the following year at the Church of the Epiphany, Sudbury, Dean Lawrence had just celebrated his 62nd year in priestly orders.

Serving first as an Assistant Curate at the Church of the Epiphany, Sudbury (1952-1954), he moved north to St Stephen's,

Port Arthur (1954-1958). The next nine years he was at St Paul's, Wawa, which included Hawk Junction (1958-1967), and then for the next eight years he served Trinity Church, Parry Sound (1967-1975). In 1975 he came to the Cathedral as Dean, and here he remained until his retirement in 1992. He is the Ca-

thedral's longest-serving Dean. His service to the Diocesan Matrimonial Commission spans 40 years, and at the time of his death he was the Chair. He served under four bishops and was decorated with an honorary doctorate from Huron University College in 1981.

Diocese of Algoma Anglican Church Women

DEVOTIONS FOR JUNE



Last summer squirrels scampered up geraniums, gnawed stems and chomped on blooms. Usually we have a beautiful display of flowers on our deck but last summer we had to put all the plants in a big cage. We would have liked to put the little critters in there instead. We learned this was happening in other gardens as well and naturalists predicted it was going to be a hard winter, and as you know, it was.

Throughout the Old Testament, prophets predicted things were going to happen. Things did. This made the life of a prophet hard as described in part in an introduction to the book of Isaiah: Isaiah the man who became a prophet in 740 B.C.

Slowly he rose, and the crowd fell silent. Those at the back leaned forward, straining to hear. The atmosphere was electric. He spoke, and his carefully chosen words flew like swift arrows and found their mark. The great man, a spokesman for God, was warning and condemning. The crowd became restless, shifting positions, clenching fists, and murmuring. Some agreed with his message, nodding their heads and weeping softly. But most were angry, and they began to shout back insults and threats. Such was the life of a prophet.

John The Baptist, whose birthday we remember on June 14, certainly had a difficult life. John was the cousin of Jesus. Remember when Elizabeth and Mary were expecting babies at the same time. Remember when Mary went to visit Elizabeth and John jumped in his mother's womb when Mary arrived.

One of my favourite verses about John is found in Isaiah: A voice of one calling: "In the wilderness prepare the way for the

Lord, make straight in the desert a highway for our God". Isaiah 40:3. This is of course is echoed by three of the Gospel writers including Matthew who said: "This is he who was spoken of through the prophet Isaiah: "A voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.'" Matthew 3:3.

I clearly remember seeing the opera *Salome* a few years ago in a live feed from the Metropolitan Opera in New York City. It graphically depicted Herod granting Salome's wish, the head of John The Baptist. Many tears flowed during the performance.

Then there is Jesus himself who appears to two others, after his Resurrection, as they travel on the road to Emmaus: "About Jesus of Nazareth," they replied "He was a prophet, powerful in word and deed before God and all the people." Luke 24:19. Luke continues: He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?" And beginning with Moses' and all the Prophets, he explained to them what was said in all the Scriptures concerning himself." Luke 24: 25-27

Jesus was accompanying two travellers to Emmaus when he spoke these words, some say Cleopas and another disciple some say Cleopas and Mary. Many essays and paintings have been created regarding these two travellers who walked with Jesus. Who do you think that other disciple was? Maybe it is a trail you would like to follow?

Following trails have been my privilege for the past five years while endeavouring to meet the monthly deadlines for A.C.W.

Devotions in the *Algoma Anglican*. They say the blank page is a writer's worst nightmare. This may be true, but God has been gracious, maybe not as quickly as I would have liked at times, but eventually an idea has materialised to begin again.

Writing 50 or so devotions has been a blessing as it has allowed me to share my faith and developing spiritual journey with you. Hopefully sharing my passion for God's skies and birds, trees and flowers and sometimes even airplanes have been of some edification, enjoyment and even maybe encouragement to you. It has been a blessing to share special family events including the birth of our granddaughter and the death of her great grandmother and a favourite cat. Writing has certainly been helpful to me as you have allowed me to share times of joy and sadness and I shall treasure the experience always.

At the beginning of my five year commitment I ran the devotions by a priest before sending them off to the patient and understanding editor of the *Algoma Anglican*, Peter Simmons. However I gradually took courage and only Peter, my resident editor and husband, continued to cast a somewhat jaundiced eye over my offerings as he helped with structure and punctuation.

I sincerely wish the next devotions chair all the best and pray she enjoys writing the devotions as much as I have done. God bless you and I wish you and your flowers a safe and wonderful summer.

Pam Handley, Diocesan A.C.W. Devotions Chair.

Bibliography: *Life Application Bible, N.I.V.*



FAITHFUL SERVANT: All were saddened to learn of the unexpected death of Dean Emeritus Lawrence Robertson on Thursday, March 12, 2015. . This photo was taken on Thursday, February 5, 2015 at a gathering to honour Dean Robertson for 40 years of service on the Diocesan Matrimonial Commission.

Message from the chair of the Strategic Plan Implementation Team

By Craig Hurst

In response to demographic and financial concerns, the Synod of 2005 requested Executive to appoint a task force to propose a new operating structure for the Diocese of Algoma that would make it more effective in its mission and ministry. In November of 2005, Bishop Ferris, on the recommendation of the Executive Committee, appointed a Renewal In Mission Task Force which after considerable research and consultation, including a clergy and laity survey that generated 224 responses from across the Diocese, presented a report to the 2007 Synod. Synod accepted the report and charged Executive with the task of developing a 5 year Strategic Plan for the Diocese. A draft Strategic Plan was developed and reviewed in 2008 and presented to and accepted by Synod in 2009.

Bishop Andrews and the Executive appointed a Strategic Plan Implementation Team which had its initial meeting during Synod 2009 with the The Ven. Tom Corston as Chair. The major task of the Implementation Team has been to prioritize and facilitate the strategic initiative activities as required, monitor the progress of the strategic initiatives and report to Executive and Synod. The Team has met regularly over the 5 year period and is currently composed of The Ven. Anne Germond (Sudbury/Manitoulin), The Ven. Dawn Henderson (Muskoka), Dr. Mary Richardson (Thunder Bay), Dr. Celia Ross (Algoma), and Craig Hurst (Temiskaming) as Chair. For a pe-

riod of time, Dr. David Buley was also a contributing member from Sudbury. Bishop Andrews and our Congregational Development Officer, Rev. Dr. Jay Koyle, have been part of all of our meetings and this partnership has proven to be invaluable. Jane Mesich, Diocesan Treasurer, attended many meetings to assist and guide us in budgetary matters.

A first step was, as planned, to contract with our Congregational Development Officer in the spring of 2010. Rev. Dr. Jay Koyle focused most of his work over the next years on Strategic Objective 1 of the Strategic Plan: Healthy Congregational Development.

After discussion with Executive, the Strategic Plan Implementation Team formed three supporting committees to provide active leadership for Strategic Objectives 4 (Dynamic Communication), 6 (Effective Social Action through Mission) and 7 (Inspiring Anglican Worship). The Communication Committee under the leadership of The Rev. Kelly Baetz and The Social Justice and Mission Committee under the leadership of The Rev. Beth Hewson have been continuing to date, with good results.

The Ven. Deborah Kraft and Hugh Mackenzie, in their presentation to Synod 2009, referred to the plan as a navigational tool. We, on the Implementation Team, have often referred to the Plan as a springboard, or launching point to the future of our Diocese. While it is designated as a Five Year Strategic Plan, its values, goals and strategic

See Chapter – p. 5

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

Letter from the Bishop

The Spirit and Our Mission

In 1604, a twenty-seven year old Italian missionary set sail for Goa. Having proved himself a brilliant scholar in his Jesuit training, Roberto de Nobili pitched up in a Portuguese mission in Madura, South India, in order to study Tamil, Telugu and Sanskrit. The mission was situated on the outskirts of the city and was run by Portuguese priests and a few converts from the outcaste communities. As in many expatriate communities, life within the walls of the compound was more Portuguese than it was Indian, and de Nobili soon came to believe that there would be no indigenous Indian church unless the Brahmin class could be reached. To the indignation of his colleagues, de Nobili abandoned the mission station, severing all contact with his fellow missionaries. He adopted the dress of the Brahmins and disappeared into the temple precincts of Madura, Mysore and Karnatic. Over the course of the next fifty years he devoted himself to the study of the Hindu tradition and wrote Christian poems, hymns, theological treatises and works of piety in Sanskrit and Tamil. Over 150,000 devout and learned Brahmins were converted and baptised, and it is to de Nobili that many trace the roots of the Christian Church in the interior of South India.

But de Nobili's practices proved controversial. Ecclesiastical authorities attacked his methods, and in the end condemned them. De Nobili's adaptation to certain Hindu customs (the so-called 'Malabar rites') as well as his apparent acquiescence to the Indian caste system brought censure from Rome. De Nobili was criticised for dissociating himself from the other Portuguese missionaries, for not being rigorous in his repudiation of idolatry, for allowing converts to maintain pagan customs (such as wearing the insignia of the castes), and lastly for promoting schism by dividing Christians into separate congregations.

The Church's initial repudiation of de Nobili's work was based on reasoned principles. For it is true that the New Testament vision of the Church is classless and multi-cultural. 'There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus,' wrote St Paul (Galatians 3.28). Moreover, the writer of the Revelation foresaw a day when those assembled before the divine throne represented 'every nation and tribe and language and people' (14.6; cf. 5.9; 13.7). Surely the exclusive targeting of the Church's message or the perpetuation of a segregated Christian structure is therefore contrary to the essence of the Good News entrusted to the Church. But when the Jesuits finally abolished the distinction between classes, the conversions among the higher castes were fewer and fewer. Today, the Christian faith holds little appeal for the higher Hindu classes, and the spiritual descendants of de Nobili's mission are all among the lower classes.

The story of de Nobili is one among many in the history of the Christian Church which highlights the tension – the potentially creative or destructive tension – inherent in the relationship between Christianity and culture. The tension is, of course, unavoidable in any authentic manifestation of the Church. This is because the Church is incarnational in its essence. The Church professes to follow One who took on an extremely particularised form.

'When the fulness of time had come' the Christ was born into a world shaped by Greek and Roman civilisations, and was himself enculturated as a man in a first-century Palestinian Jewish family in order to bring the message of God's saving love (Galatians 4.4).

This same individual told his followers, 'As the Father sent me, so I send you' (St. John 20.21). The dominical mission, therefore, is cross-cultural. It involves the apprehension of a message originally communicated to an



EARLY BYZANTINE CHURCH IN GREECE

ancient culture, the appreciation of that same message in the context of one's own culture, and the appropriateness of that message for yet another culture. This is not an easy task. For it is at the very least liable to be misinterpreted. The story is told that when Francis Xavier went to Japan in the middle of the sixteenth century, he struggled with what name to use for God. His initial choice, dainichi, was later discovered to be wholly inappropriate because of its meaning in the Buddhist religion. Consequently, he hit upon the solution of introducing the Latin word deus into the Japanese language. This was also problematic, however, since the word deus sounds too much like daiouso, meaning 'big lie'. It proved counterproductive to encourage people to believe in the 'big lie'!

This anecdote illustrates the problem of incarnation: that is, how can the finite human mind begin to grasp what it means to be in a personal relationship with the Creator of the universe, even when fully revealed in the person of Jesus Christ? If the mission of Jesus could be misunderstood by his closest followers, then it stands to reason that the mission of his Church will always be open to misunderstanding by the world. It is for this reason that we need his Spirit in the Church. Jesus understood this, for he said, 'When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but will speak only what he hears; and he will make known to you what is to come. He will glorify me, for he will take what is mine and make it known to you' (St. John 16.13-14).

By all means, let us heed Christ's call to go into the world with the truth of the gospel. And let us be reckless in our efforts, so that no one is neglected in our proclamation. But let us go with humility, depending on his Spirit to lead us and to teach us.

In the Spirit of Pentecost,

+Stephen Andrews

Stephen Andrews
Bishop of Algoma

The parish that changed the world



By the Rev. Richard White

The village of Clapham was a leisurely carriage ride southwest from London's Houses of Parliament. That's where it drew its inhabitants from. At its heart was the 200 acre Clapham Commons, a place where the wealthy enjoyed leisurely walks and their children played by the pond. It was the late 1700s, and all around the Commons new villas were springing up, so too was a new church.

On the north side of the Commons bricklayers and masons were erecting Holy Trinity. It was a large, new, colonial-styled church, designed by one of England's most respected architects. It even had a clock tower designed by the same clock-maker who engineered Big Ben no less. The building was completed in 1776, the year of the revolution being waged on the distant shores of America.

Rev. John Venn arrived in 1792. He was, what was then called, an "enthusiast", a theologically conservative, evangelical Anglican. Critics predicted his failure and told him so. After all, they reasoned, the village of Clapham was home to the best read, wealthiest, and most influential members of London's upper crust. It was true. Sitting in front of him most Sundays Venn faced such men as Granville Sharp, a self-trained lawyer renowned for his defence of runaway slaves; William Wil-

berforce, who at thirty years old was one of the youngest Members of Parliament and whose first speech was a three hour call to abolish the slave trade; John Thornton, a merchant who used his wealth to sponsor John Newton, the author of "Amazing Grace", in his first parish; his son, Henry Thornton, an economist,

History Byte

merchant banker and Member of Parliament; James Stephen, a lawyer who would found the west African colony of Sierra Leon for freed slaves; John Shore, philanthropist and later Governor General of India; Zachary Macaulay the first governor of Sierra Leon, who established a school in Clapham for blacks born in Sierra Leon. It is hard to imagine a more literate and influential membership.

While these were clearly all Type A personalities, they embraced his message, attended his Bible studies, and respected his integrity. The church grew to such an extent that Venn had to use a metal megaphone when he preached. And his messages were challenging. He asked them, if their Christian persuasion had caused any hospitals to be built? If it had educated the poor or liberated slaves or brought Christ

See Campaign— p. 4

ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma
The Right Reverend Dr. Stephen Andrews, 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

Campaign faced many hurdles

Continued from p. 4
into the world? The Faith, he reminded them, was “a seven-day-a-week religion and not just a Sunday one.” Live, he told them, as citizens of heaven, bringing the fruits of heaven into this world, because the day would come when each of them would have an “audit” of their behaviour “at the bar of God.” They heeded his message. Lives changed. Parishioners responded.

Parishioner and Parliamentarian, Henry Thornton once voted against his Prime Minister saying that if Christ returned momentarily, he would have to give “an account” of his “stewardship.” Fellow parishioner William Wilberforce borrowed Venn’s sermon notes to reflect on matters of governmental policy. Across London parishioners like these men came to be called “the Clapham Saints,” or “the Clapham Sect.” The parish and the Sect would make their mark.

Parishioners began to meet in each other’s homes. Over the years, parish members founded several societies: The Society for Bettering the Condition of the Poor (1796), The Church Missionary Society (1799) to send missionaries across the British Empire, The British and Foreign Bible Society (1804) to print and distribute Bibles around the world, The Church’s Ministry Among Jewish People (1809) to support Jewish converts to Christianity, the Royal Society for the Prevention of Cruelty to Animals (1824) which brought sixty-three offenders to court in its first year. They founded The African Academy (1799-1805), a boys’ school in Clapham educating African children in England.

The members of the Clapham Sect used their Parliamentary connections to reform education, and improve conditions in the mines, factories and prisons. They pushed through legislation to rescue boys forced to be chimney sweeps, challenged the practice of press-ganging men into the Royal Navy, and addressed the growth of pornography. The Sect members would be best remembered for their part in the fight to abolish slavery.

The struggle to abolish slavery began when they partnered with another faith community, the Quakers. On May 22, 1787 the Society for the Abolition of the Slave Trade was formed, made up on nine Quakers and three Anglicans, one of those was Granville Sharp, member of Holy Trinity. William Wilberforce was chosen to be their Parliamentary spokesman. Venn supported them.

The campaign faced many hurdles, the biggest was the dismantling of a monstrous economic machine. The British slave trade underpinned two thirds of the British economy, transporting millions of blacks across the Atlantic to the West Indies and Americas to be enslaved, then returning to England with sugar and other plantation commodities. Many

had stakes in the trade, including Parliamentarians, members of the Royal Court, merchants, bankers, and Churchmen. The Clapham Sect faced ridicule, and decades of scorn. Still, the Sect and their Holy Trinity supporters were undaunted and focused.

They devised a public relations campaign of a scale never before seen in Britain. Some agreed to be public speakers and went on the circuit. Prominent freed slaves gave support. Other members produced tracts, or documented stories of the genocidal atrocities



on slave ships and plantations, one parishioner had a series of engravings made accurately showing the slave ships and their appalling conditions. Quaker Josiah Wedgewood was recruited to use his pottery skills to produce a logo and slogan for the campaign. It depicted a black slave in chains on one knee saying “Am I not a Man and a Brother?” and became internationally recognized, appearing in print, on posters, on china and jewelry.

Ironically, their fiercest opponent was George Hibbert, a fellow parishioner of Holy Trinity. Hibbert repeatedly went head-to-head with Wilberforce in the House of Commons, arguing that the abolition of slavery would cripple the economy. He spoke with authority, was well-connected and a respected philanthropist. He also headed up several trading companies and owned several plantations and thousands of slaves. His home was on Clapham Common, not far from the home of Wilberforce.

In the end, the abolitionists and their supporters at Holy Trinity won the day. In 1807 Parliament abolished the slave trade within the British Empire. In 1833 it abolished the right to own slaves, and the Royal Navy was intercepting slave ships. The British economy diversified and never did suffer the dire consequences Hibbert and others predicted.

Holy Trinity, Clapham appears much the same, although it has upgraded the building. Some things have not changed. It’s a parish that remembers its heritage, continues to be evangelical, and remains focused on affecting the world. The website states: “We stand on giants’ shoulders and, with our forebears, want to work out how to integrate our lives with God’s purposes.”



A NEW BEGINNING: Rev. Beth Hewson, centre, is joined by area clergy and lay readers at a service of Celebration of New Ministry as the part time Incumbent of St. Simon’s, Temagami. Rev. Hewson began her incumbency on Sunday, February 1, 2015. She is also a Chaplain at North Bay and District Hospital, North Bay.



CELEBRATION OF NEW MINISTRY: The Ven. Dawn Henderson, Archdeacon of the Deanery of Muskoka presents the licence from Bishop Andrews to Rev. Heather Manuel at a service of the Celebration of New Ministry held at St. James’, Gravenhurst on Thursday, April 23, 2015. Rev. Manuel began her part time incumbency on Sunday, September 1, 2014. Rev. Manuel is also part time Incumbent of Lake of Bays Parish.



WELCOME: Betty Shakespeare presents Rev. Heather Manuel with a hand-crafted cross on behalf of the Craft Guild of St. James’, Gravenhurst in honour of her new incumbency at St. James’.

Chapter one of journey has been completed

Continued from From p. 2

objectives should by no means be considered finite. Congregational growth and development, evangelism initiatives, the enhancement of child and youth ministry, the pursuit of new communication strategies, support of clergy and the laity, social action through mission and the enrichment of worship should not end now. Hopefully, the journey has just begun.

As part of the Implementation Team's strategy to evaluate progress over the last 5 years, we twice went through a process to assign measurement or evaluative scores to each of the 32 listed strategies and reported to Executive. This naturally leads to a discussion about the success of the Strategic Plan. With any initiative of this dimension, come varying degrees of support and success. Not all recommended strategies were pursued, and those that were, achieved a range of success.

We have included in our report, an Executive Summary along with narrative summaries for each of the seven Strategic Objectives and

the strategies contained within those objectives. The seven summary reports that follow point to a significantly large number of encouraging initiatives, activities and structures that bode well for the future of our Diocese. These enriching and promising support components would not likely now be forces for growth within our Diocese without the Strategic Plan. At the conclusion of each narrative summary, we have gone a bit beyond our original mandate by offering some considerations for the future.

We continually attempted to communicate Plan progress, but effectively communicating across the Diocese proved to be a challenge. We did report at all Synods and each Executive Committee meeting and attempted to share brief summary reports with deanery councils and parishes. The summary reports also went on the diocesan web site. However, sharing with deaneries and parishes was effective in some situations, and not so effective in others. As required, the Diocesan Mission

Statement, Vision Statement and 7 Core Values were provided and posted in all parishes. Any diversions from the original plan design were approved by the Executive Committee.

We have just completed chapter one of the journey and I personally say "Thank you", to all those, who over the last 10 years, have had a vision and the courage to pursue their dreams. I don't believe the Strategic Plan was intended as something that would mainly be performed and executed by a central entity or body within our Diocese. Without commitment and action by individuals at all levels across this Diocese, the activities motivated by the Strategic Plan could not bear the fruit required for a future of successful mission and ministry in Algoma.

I would be remiss if I did not acknowledge the commitment demonstrated by the members of the Implementation Team throughout the past five years. Their dedication to fulfilling their mandate was essential and never wavered. Thank you.

Primate encouraged by the will of Anglicans to work together



PRESENTATION OF GIFT: Archbishop Fred Hiltz examines a copy of the painting "Tree of Life" by Blake Debassige presented to him by Bishop Stephen Andrews in appreciation for his contributions at the recent Synod of the Diocese of Algoma.

Continued from Front

ent the Anglican Church of Canada and most dioceses are concerned with numbers: members on the parish roll, Sunday attendance, and financial statistics. The Archbishop suggests we need to record the number of Bible studies, Lenten programs and other gatherings taking place, as a reflection of ongoing discipleship. Such statistics are parish feeding and helps the Church to "keep and eye on the children of God", he said. When asked about the unchurched, or lapsed members the Church, the Primate said we must be careful using such terminology. He was emphatic these definitions are not helpful. We must look to the future, attracting and inspiring people and allow them to find their place in faith as we move toward the future. He again mentioned our need to be focused on discipleship

and witness, "being the Church in the world." Formation must play a major role in the future.

In terms of the Anglican Communion, Archbishop Hiltz is encouraged by the "huge will to work together, pray together and see each others views." He believes in the importance of maintaining a unity of Spirit, finding a way to live together, while being mindful of differences; which must be honoured. The Primate stressed that in the last 25 to 30 years he believes Anglicans in Canada have become more aware of the broader Communion: more aware of issues related to youth, family life and the environment. Anglicans in Canada know the church local exists in the midst of a global church.

The Archbishop also spoke of the importance of liturgical forms used in today's Church. Creative liturgies will be of central impor-

tance with the opportunity to use a variety of Eucharistic prayers. He said: "People are seeing liturgy as so very important." He emphasized that fresh approaches are being seen as a gift to the Church, drawing people to our Lord. Song and prayer and liturgy is a powerful means of evangelism.

Many at the 47th Synod of the Diocese of Algoma were profoundly moved by the passion, commitment and deep faith of our Primate. His sensitivity toward those who suffered as a result of residential schools was evident, especially following our visit to Algoma University, former site of the Shingwauk Residential School. The Anglican Church moves forward under the thoughtful and capable leadership of The Most Rev. Fred Hiltz.



WELL DESERVED : On Sunday, March 15, 2015, Rev. Canon John Jordan was honoured by various branches of the Royal Canadian Legion for 16 years of devoted service as Legion Chaplain in the City of Thunder Bay.

Thunder Bay Legions honour Rev. Canon John Jordan

By Irene Wyrozub

On Sunday afternoon of March 15, 2015 The Royal Canadian Legions of Thunder Bay honoured Rev. Canon John Jordan for his 16 years of devoted service as Chaplain and an officiant at the Remembrance Day Ceremonies. During this simple, respectful ceremony, Allan Campbell, Service Officer/Colour Party Commander now with Branch 5, presented Canon Jordan with a commemorative 50th Anniversary Legion Medal. Along with the Legion Medal, Canon Jordan also received his citation outlining his accomplishments. In his comments, Allen Campbell gave thanks on behalf of the Veterans for Canon Jordan's unending loving support, dignity, sympathy and good humour under difficult circumstances. To the Canon's disappointment, he has been advised not to wear the medal until June, when it is militarily correct.

Algoma will remember John Jordan for the 61 years since his consecration as Priest in the Diocese. He first was assigned as Priest in Charge of St. Michael and All Angels in Port Arthur in 1957 where he led that parish in

the building of a new Church building. Staying on to lead St. Michael's, he devoted his energies in building the congregation to fit into the larger building. Later he was assigned to The Parish of West Thunder Bay where he again provided leadership in that rural congregation.

Because of financial needs of a growing family, John Jordan left his parish duties to take on a teaching career where he fulfilled the sensitive tasks of being a Guidance Officer in Thunder Bay High Schools. He was convinced that the Church was to be seen as active in the community outside church walls in using their Godly gifts to enhance the community. So it was, that he was seen as an enthusiastic sports official for school teams, or as a talented drum percussion member of a jazz group, or as a pilot of an aircraft in search of rescue activities. All this while filling in at Church Services during those years.

It was very fitting that friends and colleagues joined with the Legions to honour a man of God who has used his talents to great effect for many years.

BISHOP’S CHARGE: 47th Diocese of Algoma Synod

**By the The Right Reverend
Stephen GW Andrews, M.Div.,
Ph.D.**
*BISHOP’S CHARGE
to the Forty-Seventh Session
of the Synod
of the Diocese of Algoma
Anglican Church of Canada
Sault Ste. Marie, Ontario
May 7, 2015*

The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our
God.
It is right to give our thanks and
praise.

It is said that at one time Rudyard Kipling was so popular his writings were getting ten shillings per word. A few irreverent college students looking for a laugh therefore sent him a letter enclosing ten shillings. It read, ‘Please, send us your best word.’ They got back a letter from Kipling saying only, ‘Thanks.’

‘Thanks.’ It is a beautiful word in any language: Miigwetch Merci! Grazie! Arigato! Danke! Asante! Kiitos! Todah! Gracias! Eucharistô! The English word ‘thanks’ occurs some 210 times in our Bible. ‘While I wish to be adorned with every virtue,’ confessed the ancient Roman orator Cicero, ‘yet there is nothing which I can esteem more highly than [gratitude]. For this one virtue is not only the greatest, but is also the parent of all the other virtues.’

Thankfulness is most certainly a wonderful attitude to cultivate. A life is sweet which finds something of merit in every circumstance, which recognises its experiences and possessions as undeserved gifts. Thankfulness is an antidote to the complacency created by taking things for granted, and it can help us to meet both joy and sorrow with composure. In-deed, it could be argued that the most reliable measure of an individual’s true health and prosperity is whether he or she possesses a gracious spirit. Those who are bitter and full of resentment, those who are restrained in their praise and unrestrained in their criticism, are poor indeed, despite their material wealth or celebrity. But the man or woman who cultivates a spirit of thankfulness, their slim means or reasons for worry notwithstanding, demonstrate just how rich they are.

The theme of this Synod is ‘Lift Up Your Hearts’. The phrase is taken from a liturgical expression of gratitude that has been repeated in the Church from earliest times. Already in the 4th century, St Augustine could say, ‘Daily, throughout the entire world, with almost one voice the human race responds: Lift up your hearts to the Lord.’ ‘It is an expression that is fitting for a people whose very existence comes from the generous heart of God himself. God’s people are grateful people because God’s Spirit is in their midst, and because they possess Christ and his benefits of healing and reconciliation.

We, in the Diocese of Algoma, are recipients of God’s rich mercy and blessing. And in the course of the last five years, since the inception of our Strategic Plan, we have



LIFT UP YOUR HEARTS: Rt. Rev. Dr. Stephen Andrews delivers his charge on the morning of Thursday, May 7, 2015 at the 47th session of the Synod of the Diocese of the Diocese of Algoma held in Sault Ste. Marie.

dis-covered evidence of his generosity in new, surprising, and at times troubling, ways. As I begin my Charge to the 47th Synod of the Diocese of Algoma this morning, let me identify some of what I perceive God is doing among us and tell you why I am thankful.

In my charge to the 46th Synod, I described an emerging partnership between the Diocese of Algoma and Bishop Lydia Mamakwa. Bishop Mamakwa is now Bishop of the Indigenous Spiritual Ministry of Mishamikoweesh (‘Big Beaver House’), a jurisdiction that was set up at our last General Synod, and which covers over twenty-five First Nations communities in northern Ontario and Manitoba. Bishop Lydia has been given my permission to function episcopally in the Thunder Bay – North Shore Deanery. Perhaps as much as 10% of the population of Thunder Bay is First Nations, and many First Nations Anglicans come from northern reserves to receive medical care in the city. Through the establishment of the Ma-mow Committee (the ‘All Together’ Committee), she works in cooperation with the clergy and people of the deanery to meet some pressing ministry needs. And there is much for which to give thanks.

Before the establishment of this ministry, Anglicans from the north were not receiving reliable care in hospital, owing in large part to the inability of our clergy to discover that they were there. Now, there is a contact network set up among the clergy, as well as a growing number of First Nations lay visitors. Moreover, our Thunder Bay churches have become more intentional about welcoming First Nations visitors, with words of greeting in Ojicree syllabics appearing on bulletin covers. A very exciting development over the course of the last two Advents has been a Gospel

Jamboree in Thunder Bay. Attracting 500-600 people from across the north, the three-day event features worship, baptisms, healing services, teaching and feasting, as well as the inspiring involvement of our National Indigenous Anglican Bishop, Mark MacDonald. But this is just a beginning.

The Aboriginal population in Canada is the fastest-growing segment of the Canadian population. See Aboriginal Affairs and Northern Development web site. And many Aboriginal people, mostly young, are migrating to urban centres. This presents considerable challenges in the areas of education and employment to our urban communities. Moreover, addiction, violence, teen pregnancy and suicide are endemic in the Aboriginal population. These are spiritual as well as social matters, so they present the Church with great opportunities of service. How can the Church respond?

Many of you know that it has been 20 years since our Indigenous brothers and sisters shared their dreams for a self-determined church, unencumbered by the racist, individualistic and paternalistic structures of colonial occupiers. The Church’s recent involvement in redressing the wrongs of the residential schools and its participation in the work of healing and reconciliation indicates a growing openness to change in our relationship with our Indigenous members, and the establishment of the Primate’s Commission on the Doctrine of Discovery, Reconciliation and Justice in 2014 heralds a major shift in perspective, not just regarding our recognition of the nature and effects of cultural imperialism, but also in terms of our relation to the Land – that it is a gift of the Creator to all of humanity to share and cultivate responsibly. I want to acknowledge with deep

gratitude what our Indigenous relatives are teaching us about the integrity of the Christian family and about the power of the gospel to heal and transform. Our partnership is evidence of the truth of St Paul’s admonition that we need one another in the Body of Christ (1 Cor. 12.21).

In our developing Anglican Indigenous ministries in the Diocese, I would like to see the following initiatives either explored or enhanced:

- I would like to see us work in cooperation with Bishop Lydia and the leadership of the Thunder Bay – North Shore deanery to identify, train and license Indigenous Lay Readers for ministry in the city.
- I would like to see consideration be given to allotting our Anglican Council of Indigenous Peoples representative on the Executive Committee a vote in our deliberations.
- I would like to ask that every parish observe the Primate’s ‘22 Days’ initiative marking the period of time from the final gathering of the Truth and Reconciliation Commission in Ottawa on Sunday, 31 May and National Aboriginal Day on Sunday, 21 June. A letter of invitation from the Primate and Bishop MacDonald has already been circulated among clergy and parish leaders, and in that letter you will find suggestions for ways in which this time may be honoured. In particular, I would like churches to consider ringing their bells so that our tinnabulation will draw attention to the fact that 1,122 Indigenous women in Canada have been murdered or gone missing since 1980.
- Finally, I would ask that we make prayer for our partnership a priority, that as we discern a path forward with our Indigenous brothers and sisters, the multi-racial, multi-cultural, multi-lingual

nature of our Gospel community would draw others to our fellowship, and so to Jesus Christ, before whom ‘every knee should bend, in heaven and on earth and under the earth’ (Phil. 2.10). I can commend for this purpose and would now like to lead us in the prayer composed 20 years ago to accompany the Covenant. Let us pray.

Creator God, from you every family in heaven and on earth takes its name. You have rooted and grounded us in your covenant love, and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of Christ, who is our light and our life. Amen.

Our partnership relationships are not just local. They are also global. At our last Synod it was our privilege to have as our guest Bishop Mwita Akiri, from our partner diocese of Tarime in northern Tanzania. I reported then on plans for a mission team from our diocese to visit Africa, and, after the break, I will be sharing some of the experiences we had last summer. Then, if the electron field is sufficiently lubricated, we shall have the opportunity of receiving a virtual visit from Bishop Mwita tomorrow by Skype. Let me say here how grateful I am for the support of both our dioceses for this trip, for the adventurous faith and hard work of those who participated in the mission, and especially for the leadership given by The Reverend Roberta Wilson-Garrett, to whom the duties of travel agent largely fell.

I am thrilled by the way our partnership has captured the good will and generosity of the people of Algoma, and for the creative ways congregations, like the Cathedral and its coffee project, have kept the needs of Tarime before us. Our diocese to date has raised something in the region of \$40,000 for the ministry of our global partners. This is something to celebrate and about which we can be very proud. I would like to propose, however, that, just as we assist in the building of churches, we work to build to new levels in our partnership. What would these new levels include?

- The addition of Tarime congregations and parish leaders in our weekly diocesan prayer calendar;
- A photo and a prayer request for a different Tarime project in every issue of the Algoma Anglican;
- The planning of a diocesan tour of Bishop Mwita during a future visit to Canada (a visit is being planned for this autumn); and
- The planning of another mission trip to Tarime in 2017, this time involving primarily youth from our diocese.

Let me say something about this last idea, and it is very personal. One of the reasons I am in the Church today, and why I have a deep commitment to the integrity of our relationships in the Anglican Communion, is because, as a fourteen-year-old, I participated in my first mission trip to an impoverished and marginalised bi-

racial community in rural Georgia. It was there that I first heard the claims of Jesus Christ on my life and saw what costly discipleship looked like. It was there that I first confronted the parochial values and assumptions of my privileged upbringing and caught a glimpse of the new kingdom community finding expression in the hearts of those who were prepared to surrender their lives for the sake of the gospel. I returned to the urban and rural South a number of times over the course of the next eighteen years, latterly as a mission team leader, and on each occasion God used that experience to direct someone in the group into paths of deeper Christian service.

There is no lack of theories why mainline denominations are largely devoid of young people. But one reason, surely, is that they do not see how our Christian faith makes a real difference in our lives or in the world. An encounter with a Christian community where the life of Jesus stands at the core of the community's identity, and where the Gospel's authenticity can be experienced joyfully and with power, has a trans-forming capacity. This is how mission reciprocity changes the Church: just as we share our time and material wealth, so do we receive an enlarged vision of what God is doing through the spiritual riches of his Spirit, and our fellowship becomes stronger by that same Spirit. Ten days living, working and worshipping together is worth more to the building of the Church than a lifetime of indaba conversations and reading about one another in the media.

And this leads me to another bit of ecclesial territory closer to home for which I give heartfelt thanks and which generates much hope. At this Synod we will be receiving the final report of the team which, for the last five years, has been entrusted with the implementation of our Strategic Plan, entitled 'Live the Vision – Proclaim the Joy'. The full report of the Implementa-

tion Team may be found on pages 181 to 213 of your convening circular. Let me first off express the gratitude of the whole diocese for the considerable work undertaken by this group. Under the leadership of Craig Hurst, and facilitated by our Congregational Development Officer, Dr Jay Koyle, the team has worked hard to understand and fulfil the Plan's intentions. The product of material generated by diocesan-wide surveys and shaped by the Executive Committee of the diocese, the Strategic Plan has not only mobilised the diocese, it has provided direction and inspiration for me in the initial years of my episcopal ministry.

There are a number of action items for the next Executive to take up from the Plan as we move into a new phase of the life of the diocese, and I will not anticipate these in this Charge. But I do want to reflect on a few general themes arising from the Plan and its implementation to this point.

The first is that I will continue to use the Plan's seven 'Core Values' as a framework both for my prayer life and my future ministry, and I encourage us all to do the same. The definition of a healthy diocese is comprehensively expressed in these aspirational goals. Let us continue to aim at fostering a church that embodies a robust faith in Jesus Christ as Lord and Saviour; that is committed to prayer and spiritual growth; that treasures authentic and joyful Anglican worship; that maintains and grows congregations which care for all people and practice good stewardship; that is excited to spread the good news through evangelism; that fosters collegial relationships of caring, mutually supportive ministries; and that makes a difference in our world through its recognition of the dignity of every human being created in the image of God, and the integrity of the earth on which he has placed us. A Church embodying these characteristics is prepared to step into



HELLO FROM TARIME: Through the miracle of modern technology, Bishop Mwita Akiri of the Diocese of Tarime, Tanzania, was able to speak to those in attendance at the 47th session of the Synod of the Diocese of Algoma.

God's future, whatever that future may hold for us.

And what does this future hold? While I received many wonderful things when I became a bishop, a crystal ball was not among them! Nevertheless, I feel confident in saying that, in the near future, our Church, like all mainline denominations in the West, will continue to experience cultural marginalisation and, in many parts of the diocese, numerical decline reflective of demographic shifts.

Now, we are accustomed to view these things as threats to the Church. I do not wish to minimise the degree to which the Church is reaping the consequences of its

failure to embody the gospel or its eagerness to embrace modernist values and assumptions that are in fundamental opposition to God's kingdom (a kingdom, I might add, that I believe will re-main aloof until the Church's moral outrage is replaced by a spirit of humility). Nevertheless, the contemporary challenges facing our Church may well be having a therapeutic effect, and these are things for which we give thanks.

To begin with, it would seem that a former culture of membership and entitlement is giving way to a new culture of discipleship and service to others. Archdeacon Peter Smyth has noted that churches are less focussed on programme and more focussed on formation. This is surely a healthy thing, and it ought to be celebrated and nurtured. If the current realities are teaching us anything, it is that we can no longer think of the Church as a chaplaincy to us and to our families, or our parishes as franchises of the Anglican brand that stand in competition with one another or with other Christian communities. We are seeing that clergy and congregations cannot work in isolation, for the sake of their own health, as well as the integrity of our gospel witness.

At the same time, and quite apart from any episcopal or administrative directive, conversations have begun to spring up in parts of the Diocese about what shared ministry might look like. These conversations are in different stages and some are moving in different directions, but the fact that they are happening at all is an indication that we have begun to think differently about the Church. Examples include the Manitoulin experiment, where the Island parishes are sharing the ministry of a single, high-mileage priest; or Northern Lights, where a new parish has been formed in the amalgamation of two congregations; or the Deanery of Muskoka, where discussions on the reshaping of ministry

has reached a frustrating impasse; or the Deanery of Algoma, where similar discussions are at an exciting beginning.

It is impossible to say how these conversations will change the shape of the Church's ministry in the diocese; but make no mistake, the shape of ministry across Canada is changing, with models becoming increasingly regional and not parochially based, and focussed less on property than on what it means to be God's people. Following the devastating earthquake in 2011, a New Zealand pastor said, 'We have discovered that we don't need the building to be a church.' Here I want to pay credit to those in our diocese who have taken the resolute, if heart-breaking, step of giving up their buildings. Where statistics tell us that when a parish closes, a significant number of people simply stop going to church, nearly every one who has experienced the loss of a cherished church building in our diocese has found fellowship in a neighbouring parish. As Archdeacon Marie Loewen put it so admirably at the end of a potentially negative CBC radio interview last November, 'I admire their courage in giving up something they love for something they love more.' It is also important to acknowledge the sensitive and ready hospitality of neighbouring parishes who took orphaned and grieving Anglicans in and made places for them to serve. Please know that Jay Koyle, the Territorial Archdeacons and I stand ready to facilitate conversations aimed at deepening our self-understanding in what it means to be God's Church effective in God's mission.

Let me now go on to describe what I perceive to be some of the particular challenges and needs we will have to meet in this period of discernment and renewal.

The first thing to acknowledge is that there are serious matters afoot in the Church that would threaten

See Challenge – p. 8



HOPE FOR THE FUTURE: On Friday, May 8, 2015, Rev. Dr. Jay Koyle spoke to the members of the 47th session of the Synod of the Diocese of Algoma on his work in the diocese as Congregational Development Officer as part of the diocesan strategic plan. His morning presentation was entitled "Shaped by a Living Hope: Revitalization Beyond Rationalization."

Challenge of providing effective leadership must be met

Continued from p. 7

to divide us. Let me hasten to say that we have a remarkably cohesive and congenial diocese, and I regularly give thanks to God for the fellowship we enjoy. But every family has its conflicts, and we have our share as individuals or groups become polarised over matters of ethics or diocesan policy or who is really running the Church (and why the bishop doesn't seem to be on our side). It has always been thus in Christ's family, at least since the time St Paul wrote to the Corinthians, 'Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose' (1 Cor 1.10). If we have been reconciled with God, and if there is any integrity in the sacrament of reconciliation we receive on a weekly basis, we need to make sure that we are reconciled with one another. The most ambitious plans for Church growth and vitality will founder on the rocks of division. We must come to terms with the fact, as St Augustine recognised in the fourth century, that the Church contains erring and nominal members. But these present us with the opportunity to grow in faith and charity, and it is these things, which are so lacking in our conflicted and conflicting world, that are the hallmarks of God's kingdom among us. Let us, therefore, strive to be what, in Christ, we already are: God's reconciled and reconciling community.

Another difficult situation we are facing, which again is not uncommon across the Church, is in finding competent ordained leadership to fill vacant parishes. We have been blessed to have new and dedicated clergy in the persons of those who have given themselves to the ordered ministry of the Church since our last Synod, namely Sherry De Jonge; Pamela Rayment; Charlene Scriver, Beth Hewson, Jim Schell and James Mosher. And I am pleased to report that we have two outstanding postulants coming through the ranks in the persons of Derek Neal and Aidan Armstrong. Nevertheless, we have at the moment five parishes seeking full-time incumbents and three parishes in need of part-time incumbents. Nearly all of them are being looked after by retired priests or pastors and by deanery clergy, but this is not a viable strategy in the longer term. The creative conversations and possible new ministry structures that I alluded to earlier will help in providing a pro-file of the kind of ministry that is needed in some places. But in the meantime I wonder if there is more that we can do to encourage and develop ministry in situations where there is an interregnum or a transition to a new pattern of oversight.

It is now usual for a parish coming vacant to ask that the bishop not appoint an interim. This is often motivated by the financial relief a parish expects to experience in not having to pay the costs of an incumbent. While in some situations this has brought out new gifts hidden among the laity, and it has relieved me of the dif-



SYNOD ORDINATION: Rev. James Mosher was ordained to the diaconate and Rev. Charlene Scriver were ordained to the priesthood by Bishop Stephen Andrews at the opening service of the 47th session of the Synod of the Diocese of Algoma on Wednesday, May 6, 2015 at St. Luke's Cathedral in Sault Ste. Marie.

ficulties of finding an interim, the practice has not always been to our benefit. My experience is that congregations become accustomed to a reduction in ministry so that, by the time the selection process is underway, people are not so committed to full-time ministry and the costs associated with it. Within the space of a year, some parishes have convinced themselves that they are no longer able to afford full-time priestly ministry.

I don't think that I need to convince you that this is a worrisome development. In some cases it represents a kind of capitulation and defeatist attitude that is at odds with the message of resurrection that we proclaim. More practically, it makes it increasingly difficult for the diocese to recruit gifted and trained leaders. While we must remain open to the idea that this is how the Spirit is sifting the Church, and that our entrepreneurial designs say more about our ambition than our reliance on God to lead us into new and fruitful paths of service, I would like to see us move into parish transitions with a greater degree of deliberation and intentionality. Indeed, I think that a sign of health is that a congregation should want more skilled leadership, and not less.

There are a number of ways our diocese might respond to the challenges of providing effective leadership for our parishes. As a seed to further discussion, let me throw out a few ideas.

- Could we not consider some form of stipendiary lay ministry in parishes where a search for a new incumbent is underway? We do already have parishes where stipendiary lay ministers have demonstrated the ability to act as competent administrators and worship leaders. A stipendiary interim appointment would help to ensure

that momentum is not lost in an interregnum, would provide a stable means of communication between the parish and the deanery and the diocese, and would maintain the profile of dedicated parish leadership. Such appointments would also require the diocese to take more initiative in the training of lay leaders.

- A particular challenge is in recruiting leadership for our more isolated parishes. Can we explore the possibility of offering paid internships for theological students to serve a term in these mission settings? This could be a valuable experience for those training for ordained ministry in the Church, and could well become a means of recruitment for many rural parishes in the North that struggle to find clergy.

- Another major challenge in dioceses where there are not enough clergy to attend to the pastoral needs of all the parishes is that we are not able to provide the Eucharist on a weekly basis. The expectation in nearly every parish that it is the Eucharist that should be the primary thing that draws us together is problematic for a couple of reasons. In the first place, it has the unintended consequence of denigrating the sermon in comparison with the Holy Communion. If it is true that God speaks to us in his Word, then we should be as eager to hear that Word preached as we are to receive the sacrament of that same Word signified in bread and wine. See Anglican Articles XIX. Of the Church, and XXIII. Of Ministering in the Congregation. Then, secondly, it has the unintended consequence of making clergy into magicians. There is a telling irony in the fact that an individual is required to go through an elaborate selection process, spend three years in a theological

college, and then receive a license from the bishop in order to read select prayers from a prayer book, while other individuals with minimal theological training are being asked to compose sermons and deliver homilies on a weekly basis. One way to remedy this irony, and to alleviate the pressure to have the Eucharist every Sunday in every place, is to raise the bar when it comes to preaching. This lays an obligation on preachers and listeners alike. For the benefit of our own souls and for our reputation in the communities we serve, we parishioners ought to gather for worship expecting that this day, through the finite and feeble words of this man or woman, we shall hear a divine word, a word that transforms. With respect to preachers themselves, I can tell you proudly that Algoma has some of the best preachers in the Canadian Church. Nevertheless, good preaching requires time and study, and these sacred tasks must neither be neglected nor denied. Let us make better preaching a priority for our diocese.

- Fourthly, we have need for more specialised training among our leaders. Two of our clergy, Archdeacon Dawn Henderson and Kelly Baetz, have recently completed a course of study in Wycliffe College's Missional Leadership programme. This is a cohort-based graduate course aimed at helping leaders engage with and learn from some of the most recent work in the areas of missional leadership and formation. It provides training and skill development in cultivating missional practices in stressed parishes, in strengthening preaching and worship for mission, and in what it means to lead in times of change. Kelly and Dawn have given very positive reports of the programme, and I believe that it could be a good investment of our

financial and personnel resources to have more clergy undertaking this or a similar course of study.

- Finally, I would simply ask that you pray that God would grant us all things needed for our spiritual welfare, for (in the words of the Prayer Book) 'ministers to labour in this portion of his vineyard, and churches complete in the beauty of holiness'.

What is there left to say? Just that other major priorities for the diocese and for my episcopal ministry in the coming years are identified in the Report of the Strategic Plan Implementation Team. Out of that report and discussions at this Synod, along with the considered directions of the new Executive committee, we can expect to see developments in the diocese that make us fit for mission. I anticipate that there will be the establishment of a new team to provide direction in the period following the Strategic Plan; that we shall be making greater uses of technology in communication, training and community building; and that there will be an overhaul of the canons and a re-evaluation of authority structures in light of what will make us more nimble and responsive to changing realities.

But just as there is much to anticipate as we look to the future, there is much to be thankful for as we consider the past. This Synod marks the time when we can embark on a season of gratitude in a more deliberate way. I have begun to assemble a small team to assist in designing and delivering a programme we have called the 'Lift Up Your Hearts Initiative', a five-week programme beginning the first Sunday in September and culminating on Thanksgiving Sunday. The programme will be conducted at the parish level, with support from the deanery programme associates and the Synod Office, and will feature activities coordinated across the diocese, including Bible studies, sermons and book studies. I plan to feature reflections on the theme of gratitude in my visits around the diocese. And, as the title suggests, there are many liturgical resources that are available to us as we celebrate God's goodness together.

While I know that there are some who believe that this is just a stewardship campaign in disguise, let me go on record as saying that, while I am aware that gratitude and generosity go together, I see this primarily as an opportunity to share with our communities the blessings and thankfulness of a people being shaped by a living hope. It could well involve an every-member-visit on the model of the parish canvassing campaigns of former years, but there would be no financial appeal. It would simply be an opportunity to show others what we have learned about God's work in us, and extend an invitation to share in God's generosity.

So let me draw my Charge to a conclusion in this same vein, telling you something about what makes me grateful in my ministry. To begin with, I am privileged to work closely with an extraordinary group of colleagues. Each one is competent, conscientious and hard

See Bishop – p. 9

Financial matters addressed in break-out session

By Lynda Mee

Diocesan Treasurer, Jane Mesich, was very informative in a presentation that covered, in detail, when certain forms are due at the Synod Office and to the Government. There was a handout of all the deadlines which all treasurers should be aware of. Ms. Mesich also talked about our apportionment and what is apportionable and what is not. There was also some very useful discussion around who is an employee and who is a contract worker. It is against the law to pay anyone more than \$500 in a given year without issuing a T4 or T4A.

It would seem that some parishes get around this issue by calling an employee a contract worker, but there are several reasons why this does not work, especially for visiting clergy and for organists. The government has a very strict policy on this subject, and our Diocesan Treasurer would be very happy to answer any and all questions on this important matter. In fact, Jane Mesich was very willing to answer questions on any financial matters and also made sure that we are all aware that she is just a phone call, e-mail away.



OUR NEED TO REMEMBER: Darell Boissoneau, President of the Shingwauk Education Trust, spoke of the experiences of our First Nations people in Residential Schools and the need to always remember and never forget.

The Bishop has a blog!
It is called
'benedictus benedicat'
You can find it
at
<http://stephenalgoma.typepad.com/benedictus-benedicat/>



HISTORIC BUILDING: On the evening of Thursday, May 7, 2015, members of the 47th session of the Synod of the Diocese of Algoma had the opportunity to visit the Fauquier Memorial Chapel, also known as the Shingwauk Chapel, located on the campus of Algoma University

Bishop expresses appreciation to those of personal support

Continued from p. 8
working, which might not be so great, except that they all also have really good senses of humour! Jay's earnest care for the Church and his ability to identify something positive in every person and situation has been a reliable source of inspiration for me. Harry's love of history, law and politics has been enormously helpful to me in getting to the heart of problems and in trying to develop creative solutions. Liz's gentle and efficient way of supporting all of those who work in the Synod Office makes all of us, and me in particular, look better than we really are. Marjorie's diligence and helpful manner on the telephone makes her a parish treasurer's best friend. And Jane's loyalty and remarkable ability to manage the complex details of investments, diocesan policy, payroll and real estate makes me think that she should have more initials after her name.

Then, on a daily basis, I am given reason to thank God for the clergy of the diocese whose many gifts, personalities and devotion to Christ motivates, delights and encourages me. Among these specially are the Dean and Territorial

Archdeacons. Our times in council are the highlights of my year, and I have relied more than they can imagine on their insight and advice, and I treasure the friendship and close association we share.

Proverbs 31 says, 'A capable wife who can find? / She is far more precious than jewels. The heart of her husband trusts in her, / and he will have no lack of gain' (vv 10f.). May gain in life is that, if I give the impression at all of being social and well-adjusted, it is because of the nearly thirty years of psychotherapy I have received from my wife, Fawna. She is a true partner in ministry, possessing virtues of wisdom, duty, hospitality and patience, for which I am much beholden.

On a yet more personal level, I want to express, finally, my deep appreciation to the whole diocese, for your regular prayers and for the warm welcome Fawna and I receive in our visits. That your care for me is not just a matter of inserting my name in the Sunday intercessions was made clear on the occasion of the death of my father in October, when I was over-whelmed by your sympathy and affection. Oh, how our grieving and bereft world

could use a dose of the charity the Church has to offer!
The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.
O God of unchangeable power and eternal light,
look favourably on your whole Church,
that wonderful and sacred mystery.
By the effectual working of your providence,
carry out in tranquillity the plan of salvation.
Let the whole world see and know that things which were cast down are being raised up,
and things which had grown old are being made new,
and that all things are being brought to their perfection
by him through whom all things were made,
your Son Jesus Christ our Lord;
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

Making submissions for publication in the Algoma Anglican?

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

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

E-Mail address: anglican@muskoka.com

Response to the Bishop’s Charge

The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise

The Committee for the Response to the Bishop’s Charge respectfully offers the following comments:

We are heartened and encouraged, Bishop Stephen, by both the tone gratitude and the content of your charge. John F. Kennedy wisely noted, “As we express our gratitude, we must never forget that the highest appreciation is not to utter words, but to live by them.”

You have called us to live lives that speak our thanksgiving not only in words but in concrete actions. The emphasis on God’s work in our midst, the hope that shapes our life together and the expectation of God’s leading and provision in our future is clear in your Charge. We also appreciate your leadership in encouraging us to look further than the concerns of our own parishes and even our Diocese to God’s work in the Church beyond our borders.

As the body of this 47th Synod, we wish to offer our thanksgiving for your ministry, Bishop Stephen and for the ministry that Fawna exercises among us. We experienced the ministry of hospitality last night at Bishophurst. The pastoral care you both offer to us is a rare gift, for which we are truly grateful.

We lift our hearts in thanksgiving for our ongoing relationship with Bishop Lydia Mamakwa and celebrate the establishment of Bishop Lydia’s episcopal ministry within the borders of our Diocese. We recognize that as a testing ground, the people, clergy and officials of Thunder Bay-North Shore Deanery need the prayers and the support, not only of our bishop but of the rest of the Diocese as we partner together with our indigenous brothers and sisters and work together as the hands and feet of the Body of the Living Lord. As we do so, the same posture of ecclesial humility that you call for in our response to the church’s cultural marginalization is required if we are to faithfully come alongside our indigenous brothers and sisters in the propagation of the kingdom of God among us. Truth and reconciliation will only find a home in a body that is given to this ministry of mutuality that is manifesting among us in the Diocese of Algoma. For this we give hearty and humble thanks.

This posture of humility is a virtue born of gratitude. And so, it is with grateful hearts that we fully support your desire to take some practical steps. As you are aware, this Synod body has already taken steps to ensure that the ACIP representative on the Executive Committee be henceforth considered a full voting member of that governing body. We encourage your desire to see our Diocese, and in particular the Thunder Bay-North Shore Deanery, work in close relationship with Bishop Lydia to identify, train and license indigenous Lay readers which potentially will meet deep pastoral needs within the community, being aware that practical issues surrounding polity and governance are sure to arise. We are confident in God’s guidance as we meet these challenges.

We were moved by the Primate’s words over these last days and we fully endorse his request that every Parish observe the “22 days” initiative. As well, the ringing of the bells will give voice to our to our thankfulness for the reconciliation that has occurred and our commitment to continue walking together into deeper healing. We pray that the suitcases that have been, and are being, emptied of the shame, anger and resentment from the past may now not be empty but filled with grace, forgiveness and joy.

We also fully and wholeheartedly support the request that

we, as a Diocese, in our Deaneries and parishes pray for the partnership with our indigenous brothers and sisters, that God may grant us wisdom and humility as we forge a path together, and that God may grant us clarity as we discern and navigate through the practical challenges that we will meet along the way.

We lift our hearts in thanksgiving for your vision and leadership in establishing our relationship with Bishop Mwita and the Diocese of Tarime. This holds the potential for much benefit for both Dioceses. As you point out, the opportunity to engage our youth and others in real mission is significant and we note that without your own youthful experience, we might not even have you for our Bishop and leader.

And while we are thankful for the help we have been able to give our Tanzanian brothers and sisters, we must disagree with Bishop Mwita’s statement that they had nothing to give us except their prayers and thanks. We are intensely aware of the substantial gifts we have received.

The joyful worship and growing Christian community is and can be a model for us as we struggle with our North American churches in decline. The commitment of our brothers and sisters to labour for God’s Kingdom under difficult circumstances calls us to ask what can we do to foster the idea and acceptance of “costly discipleship”. Can we get people to look not only outside their own church, but their own deanery, and even diocese to God’s plan in the world as we can dimly perceive it? Can we see how that growth and love of God could be the model that we so desperately need? We are not necessarily the givers in this relationship as much as possible recipients, if we can but open our hands to receive rather than close our fists on our money, resources and ideas. Your emphasis on gratitude and generosity, Bishop, can find real expression here.

How can we keep our focus on Tarime and their needs and, equally important, how can we keep gratitude for the way they encourage us? We fully support your call to add specific prayers to the weekly intercessions and to use the Algoma Anglican more effectively. We are excited about the prospect of a visit by Bp. Mwita and the possibility of another group visiting Tarime, especially with the emphasis on youth as participants. May we suggest that some relationships might be established beforehand via electronic communications? We also suggest that individual parishes consider “partnering” for prayer and information with particular Tarime congregations. Perhaps other such inventive efforts as the Sonrise Coffee project might be explored.

Turning to our more local situation, with you we recognize that our church faces significant challenges. First, there is no doubt that the matters facing the church are serious and you are right that any growth or vitality will surely flounder upon the rocks of division. And so, we join you in your prayer that we would, in all things, strive to be God’s reconciled and reconciling community. We will need to be continue the hard work of being a community that decides to love, making sacrificial choices that put the furtherance of God’s Kingdom before all else.

As to the challenge of raising the bar in preaching, we strongly affirm your call to make better peaching a priority. Perhaps Bishop, we could consider the development of a lay school of preaching, raised up from the unique gifts you mention that we have here in Algoma. We can envision the development of a curriculum focusing on preaching, perhaps in relationship with Thorneloe University, that could be taught at deanery levels with lay readers earning something like a certificate in lay preaching.

We lift our hearts in thankfulness for the leadership in our parishes, lay and ordained. We are keenly aware of the costly discipleship this often requires, particularly in more remote

areas and during interregnums. We believe that the idea of offering support for paid internships in more remote areas is worth exploring.

The issue of interim leadership is especially concerning and we encourage you to continue to explore creative ways of resolving these difficulties. The idea of lay stipendiary ministry is worth experimentation over the next two years. We would suggest that such lay ministry, where possible, be exercised by someone from a neighbouring parish to avoid potential future conflicts when the new Incumbent is established. We would encourage you to explore this with a sense of urgency and experiment with it, evaluating the outcomes at next Synod. We are concerned that delay will feed the spirit of “capitulation and a defeatist attitude that will be at odds with the message of resurrection”.

In the Diocese as a whole, the encouragement of an attitude of expectation and hope rooted in a spirit of gratitude that reflects God’s goodness to us is essential. We heartily support the “Lift Up Your Hearts” initiative and see this as a dynamic way of deepening the growing hope that is shaping our Diocese.

We lift our hearts in real gratitude to God for the contribution of Dr. Jay Koyle and the Strategic Plan Implementation Team. With you, we support the use of the ‘Core Values’ as a framework for both prayer and ministry. We agree that a spirit of humility and a focus on discipleship, and service will be essential to build the Church in our future. We, with you, believe that growth and vitality will come from formation rather than programming. We believe this will produce a spirit of creativity and freedom, as well as openness to change. We are encouraged by the change in the conversations that are being experienced at the grassroots level and these will need to continue at progressively deeper levels to transform our minds after the mind of Christ. The “Lift Up Your Hearts” initiative will continue this work. Beyond this, it will be crucial for individual parishes and deaneries to continue to ask hard questions and take creative actions.

We are coming to realize that the essence of the church is not the beautiful buildings in which we worship, nor even the lovely chalices that hold the precious wine, but rather, the essence of the church is the living Lord whom we meet in Word and Sacrament and who sends us out to be his living vessels, the very chalices that administer the blood and body of Christ in a tangible way to a world hungry and thirsty for God. This, at its core, is the good news of the gospel that will cross cultural, racial, economic and social barriers.

We thank you, Bishop Stephen, for once again reminding us of the hope that lies within us and calling us to lives of “wonder, love and praise”. As the body of Christ we have been graced with God’s great love and the Spirit’s power breathing through us. May we, with you, be intensely thankful people who translate that gratitude into lives of joyful service, shaped by the hope that lies within us, all for Christ’s sake. Amen

And so we say:
Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise
Respectfully submitted

’Ven. Marie Loewen, Chair Response to the Charge Committee
Mrs. Jayne Coy
Mrs. Marcia Grawbarger
Mr. Philip Gunyon
Rev. Patrick McManus
Rev. Doug Prebble

Visit to Algoma University stirred hearts and souls

By Glad Bryce

The theme for Synod 2015 was “Lift Up our Hearts”. One event which demanded not just our hearts but our eyes to be lifted, was the trip to Algoma University to view the Shingwauk Native Centre. After a full day of Synod deliberation and work, members gathered at the University to hear of the progress of the Diocesan archives and to visit the Shingwauk Education Centre. Participants also visited the Chapel where 10 to 13 year old boys learned to forget their language, their culture, their name and their family.

The evening began in the Great West Life Amphitheatre where Dr. Richard Myers, President of Algo-

ma University, Ken Hernden, Diocesan Archivist and Darell Boissoneau, President of the Shingwauk Education Trust spoke. Synod participants heard from Fran Fletcher-Luther, an elder from Missanable Cree First Nation and member of the Children of Shingwauk Alumni Association. Eighty year old Fran told us, “I was very young; they came and got me; it was scary; I cried; I didn’t think I’d done anything bad”. The origin, purpose and legacy of the Indian Residential schools was to ‘kill the Indian in the Child’.

Synod members were then divided into three groups to learn of the Archives, the Education Centre and the Chapel. The Archives for

the Diocese have been updated and catalogued allowing for on line access to church histories. From January 1 to May 1, 2015, there have been 7,478 visitors to the site and 46,193 pages viewed. The Education Centre gave the history of ‘killing the Indian in the Child’ with photos, stories of boys who were stripped of their name and given a number, stripped of their native clothing and given uniforms and stripped of their birthday. The Chapel tour gave evidence of the thrust of the teaching the boys received; the stained glass windows had the word ‘sin’ and ‘grief’ in them and it was evident that these young boys learned of an unforgiving Christ.

The Primate, The Most Rev. Fred Hiltz, lead the Bible study the next morning. His planned text was put aside as he shared with members of Synod what happened during the university tour. He said, “I came apart again”. Realising the Church had been involved in the Shingwauk history ‘silenced’ him again. Over the years, he has attended every Truth and Reconciliation Commission event. He has heard and felt first-hand the pain, the abuse, the trauma of survivors’ stories. He shared the Birthday Ceremony that takes place during the Truth and Reconciliation events where hundreds of cupcakes are iced by those attending, each topped with a candle and at the appropriate time,

all the candles are lit and Happy Birthday is sung in memory of all those who never had birthdays during the residential years. It is a symbolic attempt to heal the past. The Primate’s closing prayer asked members to remember the children and hope for a new beginning and pray for a healing of the heart.

Bishop Stephen Andrews then reminded everyone that the Diocese of Algoma traces its roots to native peoples and because Christ brought all the pain of the world into Himself, we as His church must also absorb the pain of Residential schools into ourselves thus allowing true healing to take place.



PAST AND PRESENT: Pictured is the former Shingwauk Residential School now part of Algoma University in Sault Ste. Marie.

For better, for worse

By the Rev. Canon Bob Elkin

We’ve got a nephew getting married soon in Holland and we’re invited but as we arranged the trip I couldn’t help but compare what we were doing to bygone days. I spent five months kicking around Europe with a buddy when I was 20 and the differences between then and now are startling! Mind you, the differences in me between then and now are also startling! Over the years I’ve got used to sleeping indoors, using toilets and waking up in familiar surroundings aware of everything that happened the night before. Granted, back then was the 60’s and, to quote Grace Slick: “If you can remember the 60’s you weren’t really there!” I was there, I think? Like I was saying though, things have changed, especially when it comes to travel.

Back then I put my name on a list posted on the University wall, paid \$200 by a certain date and was off to Europe for the summer. Now I spent three days surfing the net, examined a million flights and dates and prices, booked on line and rejoiced that my wife and I could make this trip for a paltry \$2,000! That wasn’t counting health and trip insurance, of course. Now, that has to be a scam! I pay \$400 to bet that disaster will strike me to a company betting that it won’t and then I pray they win. What’s wrong with that picture? Back in the sixties the two guys who arranged the charter flight made sure there were two seats left for them so that if anything happened to the plane they wouldn’t be around to answer any questions. We thought that was very prudent on their part.

My wife and I have arranged a five day side trip to Spain as part of going this time and those five days will cost considerably more than the whole five months cost back in the day. Of course we’re living it up by staying in hotels and eating regularly which was pretty optional way back when. Back then you could travel Europe for five dollars a day or so the guidebooks said. We didn’t have five dollars a day so we were doing it on three dol-

lars a day which was possible. It wasn’t much fun so after a week we threw our plan out the window and lived well for about two months and then lived outside and pretty rough for the next three. Both lifestyles were educational! European hotels taught me that a bidet was not a funny toilet without a seat. From their restaurant menus I learned to not order

Letter from Bob

something just because you recognised a word. Steak Tartare is not a thick juicy steak! It’s a raw egg mushed into a lump of raw hamburger and covered with onions. No wonder the Tartars were such a violent, warlike tribe!

I got a little owley myself when that was served and I got even nastier when the waiter presented the bill. He could have cared less and from that I learned that European help are not there to be helpful. Go figure!

Living outside taught me that a high standard of personal hygiene is not a useful priority when living rough and in fact might be counterproductive as people tend to give rough living people lots of personal space. You can always get a seat on the bus by merely standing close to whoever is sitting in it. You can also get in great shape living rough. You walk everywhere, don’t eat a lot of unhealthy food and carry your worldly goods on your back which is good for muscle tone and losing weight. What doesn’t kill you makes you stronger!

The Dutch leg of our trip should be great. My first time there taught me that Holland is a country of bakeries and bars and the trips we’ve taken since have shown me that things haven’t changed much. We stay with relatives when we’re there who luckily always know of a new bakery or bar we should check out and we’re always up for the job! Luckily, some things haven’t changed over the years. The spirit is still willing and the flesh is still weak! Thank heavens for that!



NEW MINISTRY: On Sunday, May 3, 2015, Rev. Peter Armstrong, centre, gathered with area clergy and laity for a Celebration of New Ministry at St. Brice’s, North Bay. Rev. Armstrong became the Incumbent of St. Brice’s on Sunday, March 1, 2015.

Increasing resentment against perceived Roman dominance

By the Rev. Peter Simmons

Following his absolution in 1213, King John grew quite close to Pope Innocent III. John’s rule was marked by tyranny and papal oppression which had caused poverty and confusion. England was ravaged by civil war, control by outside forces and an Archbishop of Canterbury who was in Rome. As noted in the previous *Anglicanism*, upon John’s death in October 1216, Henry III ascended to the throne at the tender age of nine. It was felt that, given his age, chaos might ensue throughout the realm. In response a council was formed to manage the affairs of the nation.

Cardinal Guala Bicchieri, papal legate at the time, was instrumental in the establishment of this council. His involvement in the process led to increased Roman influence in the governance of England. As a result, successive papal legates would exercise considerable authority in the realm. Archbishop Stephen Langdon sought to bring order to the Church in England, calling a council to meet in Oxford in 1222.

This council brought forward shameful directives regarding the treatment of those of the Jewish faith in England, forbidding the construction of new synagogues and the mingling of Jews and Christians. Some good was derived as the duties of clergy were more clearly defined and the provision of more reverent forms of worship. However the increasing influence of Rome, its dominance to the point of seeming to rule England, eventually led to more and more resentment. It didn’t help Henry III often turned to the

various papal legates for guidance and advice. Rome also continued its thirst for money and more money.

Innocent III sought to centralise, both temporal and religious power in Rome. With increased centralisation came a growing number of Church officials. How were these officials going to be financially compensated? Taxation would raise considerable funds, but not enough. The practice of provisions would help

Anglicanism

considerably.

Benefices would be provided to those officials from which income could be derived. Many of these benefices were for canonries and prebends at cathedral and collegiate churches. In the countryside inhabitants received the provisions with vitriol and resentment. The recipients were most often from outside of the country, knew nothing of England and nothing of the local area. They simply took the income generated by these ecclesiastical provisions without any regard for the people who were to be cared for in the particular area. Simmering discontent and continued feelings of Roman oppression began to boil over.

In 1231, Robert de Tweng, who owned a number of estates in Yorkshire, formed a secret society bent on addressing this perceived papal dominance. This group obtained corn and sold it to the poor. They organised a number of riots and burned property owned by Italians. Not much came of these

disturbances, however members of the Church were now prepared to resist papal abuses. One such person was Robert Grosseteste.

Grosseteste was Bishop of Lincoln from 1235 to 1253. Initially he was loyal to and a favourite of Rome and a collector the required taxes. He was a man of learning and piety with very strong convictions. With time even he could not bear the oversight of Rome. In 1253, near the end of his life, Bishop Grosseteste refused to allow a nephew of Pope Innocent IV, Frederick de Lavagna, to receive a canonry at Lincoln. The Pope was not at all pleased. However as Grosseteste was held in high esteem in England and in France, the Pope could not take action against him. Grosseteste’s protestations coincided with an increase in English patriotism and nationalism. Even in the face of the rise of nationalism, Henry III continued to be influenced by papal advisors. Parliament, supported by powerful barons and leading figures in the Church, sought to bring the king under greater control.

Simon de Montfort became the leader of a party determined to see this purpose fulfilled and to see national interests prevail. In 1258 a parliamentary committee was established to keep a close watch on King Henry III. Civil War broke out in 1264, the barons fighting at Lewes the same year. They would be defeated at the Battle of Evesham in August 1265. Montfort lost his life during this conflict. Following this battle, Henry would never again wield the same level of authority during his reign.

More to come.

Report on Screening-In- Faith

By Rev. Lynda Mee
Editor's note: Lynda Mee gives a personal perspective on the breakout session on Screening-In-Faith held at the 47th Session of Diocesan Synod held in Sault Ste. Marie from May 6 to May, 2015

At the breakout session on Screening-In-Faith, Ven. Harry Huskins was suggested that each parish should have a representative at this presentation which was a very good idea. As the Screening in Faith coordinator at my Parish, I think I have a good grasp of what is expected, but it was good to hear it re-iterated in an easy to understand manner. Archdeacon Huskins made it clear that we are the moral stewards of our parishes and have an obligation to make sure that those attending the church, especially those who are vulnerable such as children and

the elderly, are protected as best they can be from anyone with a criminal record.

While there is a canon outlining what screening in faith is, and what needs to be done, there is a certain amount of autonomy in the process. Each parish can decide whether a position is low, medium or high risk. Those in high risk positions, usually positions involving vulnerable people and also money, must get a police record check. The Archdeacon pointed out that each parish is responsible for doing their due diligence in this process and that the consequences of doing nothing could be very high. He also made it clear that he is just a phone call away, and if necessary, he will make a parish visit to assist in getting this process done.



HISTORIC BISHOPHURST: An open house was held at historic Bishophurst hosted by Bishop Stephen Andrews and his wife Fawna on the evening of Friday, May 8. Bishophurst is the bishop's residence in Sault Ste. Marie.

Contact

The Algoma Anglican

at our E-mail address:

anglican@muskoka.com

Do you believe in coincidences?

By Charlotte Haldenby
How is it that our women's book club picks our books in June, and in the following February we are reading JoJo Moyes, *Me Before You*, just as the Supreme Court is discussing assisted suicide. This novel is about an adventurous young man who suddenly becomes a paraplegic and doesn't feel he can live without the skydiving or mountain-climbing that define his existence and the young woman his parents hire as a companion in hopes that she can get him out of thinking about suicide.

Then look at this. I am home now, after some time in a retirement home convalescing. Three days after knee surgery one cannot do living at home on one's own yet. In one week, I read *Sojourners*, a magazine about Christian action for social justice, and there is this wonderful story about a 102-year old Roman Catholic priest who has worked with miners in Italy and in South America, giving a talk, holding up the communion wafer and a euro, and asking "Which do you think will save the world?" This month as the Golden List is released of government employees making over \$100,000 we are reminded that in our society money gives us status, beautiful homes, and all the best food and designer clothes. Yeah, the good life. But he's sticking up for the communion wafer, for the inspiration of the story of Jesus, and how we can use the money as a tool to bring better lives to all.

In *The Week*, an American magazine that brings up topical

Looking at the World

issues, with excerpts from newspapers around the world, both in the home country and the US. There in the Business section, is how to teach your children about money. Don't just hand out money, but teach that all money should be divided into thirds: spending, saving and helping others.

Then in the book for my religious book club, hosted at St. Andrew's United Church, but including two Anglicans and a Roman Catholic, we are studying *A Time for Every Purpose Under Heaven: The Jewish Life-Spiral as a Spiritual Path*, written by a couple of Orthodox Jews, Arthur Ocean Waskow and Phyllis Ocean Ber- man. They write about Bar/Bat Mitzvah ceremonies, and even proposing confirmation services in the late teens, for making sure that Jewish kids grow up to see social action and service as part of their religious life. We all know how important these rituals are in growing up, but did you know that a certain amount of the Bar/ Bat Mitzvah celebration money is also designated for charity, and part of that training for older teens is meant to include volunteering in social service projects?

In our ten year project of going through our parents' books and papers, in a book called *Down North*, written by Rt. Honourable

Malcolm MacLeod, British High Commissioner to Canada, in 1943, I find this beautiful story of the Loucheux people of Old Crow, still hunters of muskrats and caribou, bringing a beautiful bag to the Mountie, the total representative of the Canadian government in the community, containing \$353 dollars collected from their 150 people, to be sent to Britain to help the children there who have had their families killed and homes destroyed in the bombings get some nice clothes. Vincent Massey, our High Commissioner to Britain, had set up a wireless radio connection with the BBC, so that the people from Old Crow could hear some of the kids tell

pist always asks what I've been up to, and has been amazed at PWRDF projects and St. John's Back to Basics. "Wow, I didn't know churches would do that!" And I think the stories above give us some incentive to reach out.

Did someone in your deanery go to the Diocese of Tarime a while back? Ask them to tell you about it and raise money so the bishop can buy a replacement car after an accident, or to put a roof on a church. The local people have been promised that if they build the walls, the money will come!

Are you concerned about the Syrian refugees in Lebanon and Jordan? Many are Christians. Check out how the PWRDF helps bring these people to Canada for a safer life. Thunder Bay Deanery under Rev. Mark Conliffe has had experience with this procedure, and you are really saving lives. And you know in any emergency, the PWRDF is working right away on site with local churches to help people whose homes are destroyed by tsunami, volcanoes and other natural disasters, hoping you will back them up with donations when you learn of the crisis, like the earthquake damage in Nepal this month.

Or can you volunteer in Thunder Bay to Missions to Seamen, helping these people who are constantly travelling have some relaxation onshore, and keep in contact with back home? Can your church participate as a team in some of the group walks/runs

to raise money to fight disease or disability? Can you develop an after-school project for latch-key kids, where they are safe and can finish homework or play until working parents can pick them up? Perhaps you can volunteer at other downtown projects, social activities for seniors, or street people, maybe soup kitchens, or evening meals?

There is so much we can do to reach out and share, to show others we care, to show that this is just part of who we are as Christians. No Rah! Rah! Look at me. But just quietly being there, with that smile, those extra dollars, or supplies.

These days it might not be that easy to draw that money out of your pocketbook, but sometimes it's a way of saying thank you for the pleasures you enjoy or the security you feel. It's amazing how the dollars can build up if you put in a dollar for every day, or every book you read, or every hour of your favorite program. If that is the treasure, think of the time and talent you have, and how it may be useful on your street, and in your neighbourhood. Get a bunch of church friends together, and you'll have fun in the team work, and such smiles you'll get from the little kids, or the seniors or just plain folks for being there for and with them.

When even our own members and the public see us stretching our caring horizons beyond Sunday morning to the rest of the week, and beyond ourselves to the wider world, they will say "That's God's love in action." Wow!

"We must be people inspired by mission, committed to our outreach and others will be drawn in by our witness."

how much the clothes meant to them, and now the author of this book is delivering actual thank you letters. As I was discussing all this with one of my friends, she offered to loan me her copy of Henri Nouwen's booklet *The Spirituality of Fund-Raising*. We must be people inspired by mission, committed to our outreach, and others will be drawn in by our witness.

At Synod this year we are be discussing issues of Outreach and Social Justice, and how we can be "missional" to our community and the world. My physiothera-