



SAFE AND PEACEFUL: St. Brice's, North Bay, in partnership with the Mennonite Central Committee, recently welcomed the Al Hariri family to the safety and sanctity of the city of North Bay. The family from Syria had been displaced by the ongoing civil war in that nation. Pictured from left are Nour Al Hariri, Mohamed Al Hariri, Ghith Al Hariri and Kotada Al Hariri.

Syrian family welcomed to new home in North Bay

By Colin Campbell

Editor's note: In the following, Colin Campbell writes of the successful sponsorship of a Syrian family by St. Brice's, North Bay

After seeing disturbing footage and hearing heartbreaking stories of suffering resulting from the Syrian Civil War, some parishioners at St. Brice's, North Bay, felt we just had to do something to help, even in a small way. So, in late 2015, we formed a resettlement committee out of a rather eclectic mix of clergy and parishioners. These individuals were headquartered at St. Brice's and began preparations. We

applied to the federal government to sponsor a Syrian family through our partnership with the Mennonite Central Committee, raised the necessary funds, and began gathering furniture and household items.

At first, we were in the queue to sponsor a random family of up to five members. However, in mid 2016, we learned of a Syrian family, the Jabrs, that had already been brought to North Bay. They were hoping to be reunited with their eldest daughter and her husband and son. This was our initial introduction to the Al Hariri family, and discussion and prayer

showed us that this was an opportunity to help that we couldn't miss. We shifted our focus to sponsor the Al Hariri family, and began the process of bringing them here to Canada.

What would normally have been a vetting and intake process taking around six months was thrown into some disarray in late 2016 by the exciting news that the Al Hariris were expecting the arrival of their second child in spring 2017. We were at thrilled at this, but also saddened that it would delay the family's arrival. They wouldn't be able to travel until after their newest member

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Inside Algoma



Year past a busy one for Mission to Seafarers

2017 was a busy year at The Mission to Seafarers, Port of Thunder Bay. A highlight was a visit of Archbishop Fred Hiltz, Primate of the Anglican Church of Canada.

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Experience God's creation at Camp Temiskaming

Camp Temiskaming hosted a number of groups in 2017. The coming year promises to be one of fun and learning in the outdoors.

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Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Thursday, March 1.**

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By Sharon Corston

Editor's note: In the following Sharon Corston writes of one man's experience of homelessness and his move to a new home and a new life

I met Jase Watford about a year ago at the Lakehead Social Planning Council, LSPC, Thunder Bay's Annual General Meeting.

The LSPC's vision is to provide dynamic leadership for social change and the betterment of community. They are dedicated to building a better community through strategic alliances, social research and the provision of valid, reliable information. Jase Watford was the guest speaker. Listening to Mr. Watford was

mesmerizing. To be able to speak about being homeless and his journey with addictions to where he is today, made me feel inadequate. This was not a 'poor me' talk, it was something much more. He really made me think about what he and so many others had and are still going through. This is an interview I did with him on Friday,

January 26, 2018.

What were the factors surrounding your life that led you to become homeless?

Poverty, parents had mental illness, father's suicide, at age 12. Inadequate and unstable upbringing which stopped my personal development in my teens causing me to learn unhealthy habits and

coping mechanisms. I lacked the fundamental life skills needed to live on my own having been forced out at 15. As an adult, the traumas incurred in my youth created some serious mental health issues which were never treated. To manage my issues, I used substances to self medicate. I was un-

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From homelessness to home in Thunder Bay

Tears are shed upon the arrival of family

Continued from Front
had been born. Thankfully, a healthy baby boy named Mohamed was born at the end of March, and it was now down to waiting for the wheels of government.
Eventually, it happened. After a great deal of prayer, preparation and fundraising spanning almost two years, we were finally able to welcome the Al Hariri family to Canada on September 8, 2017. Kotada, Nour, Ghith and Mohamed arrived exhausted by their journey, but thrilled to be here in Canada. Their arrival also reunited them with Nour's parents and brothers. There were many tears of joy amongst both Syrians and Canadians at the North Bay Airport that evening.
After giving our new Canadians a chance to settle in, St. Brice's hosted a combination baby shower, to celebrate the birth of baby Mo-

hamed, and 'Welcome to Canada' party. It was very well attended, and the Al Hariris were a bit overwhelmed by the heartfelt welcome, and gifts, that they received. Since then, the Al Hariri family has been busily adjusting to their new lives here in Canada. The weather here is a bit of a challenge, with their first exposure to minus thirty-degree temperatures coming as a bit of a shock. They are learning English, Ghith is making new friends in daycare, and Kotada is looking forward to going to work.
We are so very thankful that our new friends have made it through all the obstacles in their way to join us here in safety. However, we know our efforts are truly just a drop in the bucket, as there are countless people displaced by war, famine and disaster around the world that need help too.

Book selection of the month

By Charlotte Haldenby
Some of us have been working closely with refugees these past two years. We are trying to help them build a new life. I don't feel comfortable asking them what they've been through, for fear the memories are too painful.
But Mohsin Hamid's book *Exit West* helps me understand what they may have experienced. When we meet Nadia and Saeed, they are fellow-students in a night class in the town where they work. Saeed is still living at home, but Nadia has broken with her family so she can have an education and a job. Saeed joins his parents in prayer, but Nadia keeps dressing traditionally only to protect herself from men. They smile, and a few classes on, they go for coffee. Yes there is a militant struggle at the other end of the city, but it hasn't got to them yet. But when Nadia's cousin is blown to bits by a truck bomb and Saeed's mother is killed when she is out hunting in her car for a lost earring, the conflict is getting too close, and they decided it's time to leave. They've heard about the Exit West doors and they're ready to pay their fee and get out.
The first door takes them to Mykonos, where they might be acceptable as rich tourists, but not as refugees draining the Greek economy, already in trouble. Life is basic camping. The next door takes them to London, where the born-British are not welcoming so many newcomers moving into vacant houses, but will put them to work to prove themselves. Soon there are protests against refugees and the people from the old Empire coming in, and violence. The third door leads to basic housing in a settlement of Mexicans in California, and they try again to make themselves useful, to get back to a normal life.

Along the way, their relationship changes. Nadia is more optimistic, more future oriented. But Saeed is more traditional, concerned about the father left behind, wanting to build community with other people of the same background and praying in the old pattern. We read their discussions, we see them get closer and then drift apart. We're left with an open ending, and a short epilogue of a meeting back in their unnamed home country 50 years later, and catching up.
Hamid is a journalist, born in Pakistan, but living his mid-childhood and university years in the US, and then in London. He hasn't been a refugee, but he knows the problems of belonging somewhere, but not quite. His articles are now published in all three countries try to bring understanding on world issues.
As for those doors, my book club members were concerned: Is this like Narnia? Or is it the transporter room from *Star Trek*? Or did Hamid just leave these transfers out, knowing that this is the most often covered story of refugees, the sinking of crowded boats, the scams, and just wanting to tell us how hard it is for people, even if they make it through to safety and peace.
A well-written short book, to aid our understanding of refugees as people in transition in many ways.
This month *TVO* is showing *Exodus*, a compilation of movies made by refugees of their trek to safety. The series might still be available to you at www.tvo.org.
Also Algoma Film Society is showing a Finnish film, *The Other Side of Hope*, about a Syrian refugee making it to Finland, but will he ever be legal and will he ever find his sister? Watch for it in your major centre.

By the Rev. Dr. Jay Koyle
Believe it or not, what we sing Sunday by Sunday makes a difference to the kind of Christians we become.
It is true that each aspect of our liturgy, every gesture and symbol, every word voiced and silence observed, shapes us. But music is one of the most formative elements in worship. Such is the power of song!
In Alex Haley's *Roots*, Kunta Kinte is lying on the dirt floor of his slave cabin. The misery of his bondage has clouded recollection of his native Africa, and of himself as a free person there. Then one evening he hears a woman singing in the distance. Hers is a strange, yet somehow familiar tune. It stirs something deep inside of him. The haunting melody, born in his native land, awakens long suppressed memories of his home, and of who he really is.
Sometimes on Sunday, as the sound of praise trips off our tongues, we find our hearts strangely stirred and our memory kindled. We are moved to a deeper awareness of who we are and what we are called to be in Jesus Christ. We come to a heightened perception of God's grace at work in our lives, or church, or world. It is little wonder that, when it encourages "let God's word dwell in you richly," the letter to the Colossians includes singing along-

side preaching and teaching as a means of doing so.
That is why careful and prayerful selection of music is a necessity in worship preparation. Primary attention must be given to the readings of the day, the season of the church year, the thrust of the sermon, the rite being celebrated, and the overall life of the worshipping community.



We need to ask if the music serves the prayer and action of a celebration. Do the images of our song resonate with those at work in the symbols and stories? Do they "break open" some of the meanings underlying our sacramental actions? Do our choices include a healthy, even if challenging breadth of names for God? Do they rehearse the congregation in the mind/attitude of Christ? Do they help to build up the Body of Christ? Do they announce the Reign of God and bear witness to the gospel? Do they move us beyond "me and Jesus" sentimentality to sing as a community or to become aware of our vocation to be a sign, foretaste, and instru-

ment of the Kingdom?
Of course, the quality of the music itself is important, too. Whether the genre is "classical" or "popular," traditional or contemporary, and whatever the size and capability of a congregation, its repertoire should cover all of these, music should reflect the best of the culture. And please remember, "contemporary" is not only so-called "praise music," and "traditional" is not limited to old hymns and the Merbecke setting for the Eucharist.
Of greatest importance, even if it sometimes stretches us, congregational music should be accessible. If the people cannot learn to sing it, they certainly will not be able to pray it.
For many of us, the only theology we really know, the majority of our images and understandings of God, comes out of a hymn-book. So our selection of music as worship leaders, or our assessment of it as "people in the pew," must be determined by more than the familiarity of tunes, personal preferences, or what we often mistakenly believe will appeal to whomever we seek to attract.
Let's consider, "Who is the God being praised and proclaimed, and what sort of disciples are we becoming as we join in tuneful voice around the Table?" After all, more than we realize, for better or for worse, we are shaped by our song.

Thorneloe University applauds launch of Laurentian's new strategic plan

Thorneloe University today applauded Laurentian University on the launch of its 2018-2023 Strategic Plan: Together. Ensemble. Maamwi. The bold, forward-looking plan, which was unveiled earlier this week, firmly establishes Laurentian's place as one of Canada's leading universities, a post-secondary institution that continues to be the destination of choice for students in Ontario, Canada and around the world.
"Laurentian University's Strategic Plan emphasizes the importance of relationships," said Dr. Robert Derrenbacher, President of

Thorneloe University. "By promoting collaboration through interdisciplinary programs and research, it also recognizes the fundamental value of the humanities."
He added: "As a federated partner and a participant in the strategic planning process, we are pleased that the outcomes in this important document dovetail with Thorneloe University's vision, mission, values and priorities. Together, the Laurentian University and Thorneloe University strategic plans provide a solid foundation on which to build for the future."
Thorneloe University has of-

fered academic programming in the humanities for more than 50 years. As a founding member of the Laurentian University Federation, and situated on the campus of Laurentian University in Sudbury, Thorneloe is home to the departments of Ancient Studies, Theatre and Motion Picture Arts, Religious Studies, Women's, Gender and Sexuality Studies, as well the Thorneloe University School of Theology.
For more information about Thorneloe University, visit www.thorneloe.ca.



VISITING TOGETHER: A group of 33 recently appointed bishops spent the week of February 4, 2018 at Canterbury Cathedral in England as part of a global introduction programme. Bishop Anne Germond was pleased to see Bishop Charles May of the Diocese of Highveld outside of Johannesburg. When he was a parish priest, The Church of the Ascension, Sudbury supported his HIV/AIDS ministries.

EDITORIAL

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Letter from the Bishop

A season of penitence and hope

Dear Friends,

Elizabeth was one of the founding members of the congregation I served in Sudbury, playing as active a role as she was able, even though she lived in chronic pain. She never missed Bible study on Wednesdays and had a passion for social justice issues, supporting any number of worthy causes, and recognizing Jesus in everyone she met. The final years of Elizabeth's life were spent in a nursing home, but even there she continued to be a vital member of our congregation as she prayed for people, and shared her wit and wisdom when her friends visited. She didn't have e-mail and relied on the telephone to stay connected with them. On occasion I would arrive at the church to find the light on the answering machine flashing, and when I listened it was a message from Elizabeth with a word of encouragement of her own for my day, or to share something she'd read that had inspired her. One morning Elizabeth's message began with her reading a passage from the Book of Acts very slowly so I didn't miss a word of it.

"Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had things in common. Day by day, as they spent much time together in the temple, they broke bread at home, and ate their food with glad and generous hearts. And day by day the Lord added to their number daily those who were being saved." Acts 2. 43-47



Elizabeth went on to read from the devotional book she kept beside her bed:

"A Spirit filled church is a going to be a supernatural church. By supernatural I mean that there will be things about the people in the church that can't be explained in human terms. If people don't see the transformation of others they will have no reason to listen to what is being preached. When the church shows itself to be a place of power, lives are being transformed, and the only legitimate explanation is that God is doing something." (Source unknown)

Elizabeth's life had been formed and transformed in a church community and she could easily see God's hand at work transforming the lives of others as they lived into their baptismal calling. One of the most important seasons in the church year for her was Lent when she tried even harder to heed the call of God, to follow Jesus and to attend to the Spirit's prompting on her heart.

Lent begins with the communal recitation of Psalm 51 which was written from the Spirit's prompting on King David's heart. He'd had an adulterous affair with Bathsheba and then sent her husband Uriah to the frontlines of battle where he knew he would be killed. Psalm 51 is a plea to God, a prayer for forgiveness. The Psalmist is painfully aware of his sins; "For I know my transgressions, and my sin is ever before me." (51.3) The service continues with us kneeling in a corporate act of penitence confessing to God, to one another, and to the whole communion of saints that we have failed miserably in just about every aspect of our lives. Beginning with the acknowledgment that our first offence is failing to love God and neighbor fully, the litany continues to ring out line after line as stark reminders of just how far we have fallen.

Words like, 'pride, hypocrisy, impatience, envy, intemperate love of worldly goods, dishonesty, negligence, failure, prejudice and contempt' sting our self righteous egos.

Have mercy on us, Lord.

We confess to you, Lord.

Accept our repentance, Lord.

Occasionally we used to pray the litany of penitence every week during Lent, and it became a powerful act in which we named our sins, individual and com-

munal and recognized that we are sinners who are utterly dependent on God for forgiveness and salvation. But this is not the end of the story. There is a promise built right into this Psalm and the Litany of Penitence which is one of restoration and redemption. God not only saves us from our sins, but also gives us new life. As the Psalmist puts it; "Create in me a clean heart, O God and renew a right spirit within me," "Restore me to the joy of your salvation, and sustain in me a willing spirit." (vs. 10a, 12)

The purpose of the season of Lent is not simply to remind us that we are sinners. I think most of us know that already. I know I sure do, but also to recommit ourselves to living as the people we were created to be. The Christian writer, Frederick Beuchner writes, "After being baptized in the river Jordan, Jesus went off alone into the wilderness where he spent forty days asking himself the question, what it meant to be Jesus. During Lent, Christians are supposed to ask one way or another what it means to be themselves."

I encourage you to, "build a Lent so that it becomes a life." (Frederick Beuchner)

This Lent the diocese is invited to participate a six week journey into a deeper intimacy with Jesus, by praying with the words from the Evangelist John. Our guides for this pilgrimage will be the Brothers of the Society of St. John the Evangelist (SSJE), fondly known in Algoma as The Cowley Fathers. The founder of this Anglican religious community is Richard Meux Benson who once said that the object of their association wasn't to equip them to be missionaries, "But rather with the desire first of all to be converted ourselves." *For All the Saints* pg.408. He saw himself as someone who had amongst other things 'a heart of flame towards God.' (FAS pg.54) My hope is that through this Lenten program we will also yearn for a conversion of the heart and a heart of flame towards God.

SSJE have prepared a journal, *Meeting Jesus in the Gospel John*, which I am hoping are now in your hands and being used in small groups or individually to record your reflections and prayers. Additional resources are available online and folks are urged to sign up for the daily videos and group resources at www.meetingjesusinjohn.org

I will be offering opportunities for each deanery to gather with me for quiet time, reflection, dwelling in the Word, and prayer, using themes from John's Gospel during the Lent or Easter season. The dates for these gatherings have now been set: Muskoka, afternoon on Feb. 17 in Gravenhurst; Algoma, morning of February 24 in Bruce Mines; Temiskaming, morning of March 3 in North Bay, Sudbury/Manitoulin, afternoon of March 24th in Espanola, and Thunder Bay/North Shore, Easter season, morning of May 26th in Thunder Bay. I am looking forward to being with you in this season of penitence and hope as together in Christ we become a spirit filled church.

"Accomplish in us, O God, the work of your salvation, that we may show forth your glory in the world." (BAS. Pg. 285)

In Christ's love,

+Anne

Anne Germond
Bishop of Algoma

Letters to the Editor & Submissions Policy

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

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The dangerous days of Thomas Cranmer



By the Rev. Richard White

He was the fallen Archbishop of Canterbury and England's leading Protestant reformer, Thomas Cranmer. She was the daughter of Henry VIII, a Catholic queen opposed to reforming the Church and the one who had decreed his public repentance, Mary Tudor. The crowd that gathered in University Church, Oxford had come to hear his public recantation of the Protestant reforms he had courageously brought to their Church.

He was unquestionably guilty as charged. It was in college he was first drawn to the cause of German Reformer, Martin Luther and his anti-Catholic writings. Under Henry VIII he did his part to bring the Church of England out of the Catholic fold. Then under Edward VI, Cranmer brought the English language into our worship, rewritten our Eucharistic, and guided the first draft of our Articles of Religion, all decidedly anti-Catholic.

That fateful morning Cranmer was brought into the church by the Queen's men. He showed the abuse of his time in prison. His clothing was tattered, his beard unkempt. He climbed the dozen or so steps into the pulpit. He began to read a carefully prepared script, exhorting people to support the monarch and love one another. Suddenly he pushed aside the prepared script. He publicly reaffirmed his Protestant faith saying the Pope was "Christ's enemy and the Antichrist" who spouted "false doctrine." The Queen's men quickly dragged him away to the execution site. He was bound by chains. The fire was lit. The Father of the English Reformation could no longer avoid destiny. It was March 21, 1556.

Thirty years earlier, in the late 1520s, Cranmer had basked in the quiet life of an academic, biblical scholar, and preacher at Cambridge. Then Henry Tudor summoned him to court to help negotiate a deal with the Pope to divorce Queen Catherine and marry Anne Boleyn. Cranmer was sent to Italy. The journey was unsuccessful, but Cranmer slipped in a side trip to meet with Germany's leading Lutheran reformers. While there he meets and marries a Protestant reformer in Nuremberg, Katerina, breaking his priestly vow of celibacy. He would hide his Lutheran bride a crate and smuggle her into England. Ignorant of this, Henry unexpectedly chose Cranmer as the new Archbishop of Canterbury at the urging of the Boleyn family. It came with the Pope's blessing. Thus began the most dangerous epoch of his life. He tenuously would raise the sail of a reformer in one hand, while navigating the treacherous whims of Henry's wishes in the other. The journey began.

By the Spring of 1533, Cranmer had orchestrated the divorce. Henry was free to marry Anne Boleyn. Pope Clement was outraged and in July he excommunicated both

Henry and Cranmer. In September Cranmer baptised Henry and Anne's daughter Elizabeth. He was Elizabeth's godfather. In 1534 Henry asserts himself as "the only supreme head on earth of the Church of England" and the Church's independence was established. Cranmer helped to lay a foundation for a truly independent, reformed Protestant Church of England.

This apparent victory came with unanticipated costs. Queen Catherine's daughter, the future Queen Mary, became a disinherited bastard. Cranmer would pay for this later. Three years and several miscarriages into the marriage, Queen Anne Boleyn was unjustly convicted of



adultery. Cranmer was crushed. He had lived in the Boleyn home. He was Anne's chaplain. He pleaded her innocence to the king. It was useless. On May 19, 1536 she is executed. The king marries Jane Seymour.

Henry had sustained several brain traumas through jousting. A further hit almost killed him. He survives, but his judgements were crazed bundle of confused contradictions. Privately Henry showed interest in the writings of the German reformers, but publicly he executed two English reformers and writers, William Tyndale and John Frith. On the one hand he seized England's Catholic shrines and monasteries, then on the other he writes decrees and pseudo-theological treatises that imposed a Henrician brand of Catholicism on the nation. Following the example of the German reformers, he proudly produced 9,000 copies of an expensive cotton-leaved English-language Bible. It was "for all to see and read," he said. Later he forbade commoners to read it such as "women, artificers, apprentices, journeymen, serving-men of the rank of yeoman and under, husbandmen and laborers." He saved Cranmer from a plot to remove him and execute him, yet the suspected mastermind, Bishop Stephen Gardiner, went free and became one of the king's more Catholic advisors.

A broken and horribly obese Henry dies January 28, 1547 grasping Cranmer's hand. His will instructed Bishop Gardiner to oversee his funeral at Windsor Castle using a Catholic Latin language rite. Henry was succeeded by his son, Edward VI from his third marriage Jane Seymour. Young Edward VI became the most Protestant monarch in Europe in his day.

Life's fortunes seemed to have made a turn for the better. Edward and Cranmer pushed forward a breathtaking list of Church reforms that redefined the Anglican Faith through the *Books of Common Prayer* of 1549 and 1552. These ignited defiance from the bishops and stirred up riots in the eastern part of the country over their Eucharistic theology, language and a mandated change in the style of clerical vestments. But Cranmer was emboldened. Then the unthinkable happens. On July 6, 1553 Edward died. He was fifteen. The hope for a religiously reformed kingdom is dashed. His step-sister Mary becomes queen. A final era of terror begins.

Mary Tudor came to the throne. With a pinch of spite, she commanded Cranmer to preside over her step-brother's funeral using a book she considers heretical, the *Book of Common Prayer*. In mock respect she held a private Catholic mass for her brother in Latin. Cranmer quickly sent Katrina, his wife, out of the country, choosing inexplicably to stay. In a moment of apparent folly, he wrote that "all the doctrine and religion," of King Edward VI was "more pure and according to God's word, than any that hath been used in England these thousand years." He got arrested for this, tried twice for treason, condemned to death, and imprisoned in Oxford.

Prison in Queen Mary's England was terrifying. Cranmer was forced to recant his Protestant activities and publications several times, but Mary saw these as feigned and worthless. He was ordered to recant publicly then face his execution. So there he was, chained to a stake in a public square in Oxford that day in March 1556. But the testimony of his courageous life was not yet over. As the flames rose around him, Cranmer thrust the hand that signed the many prison recantations into the fire, saying "this hand hath offended – this unworthy right hand." As he died he repeatedly cried out, "Lord Jesus, receive my spirit..."

Queen Mary claimed the victory. She published a tract with all of his prison recantations, not including his final words of defiance. But the Church would remember Thomas Cranmer, the survivor and martyr, as the architect of the English Reformation. In our Church Calendar, his martyrdom is memorialized on March 21, the date of his execution and entrance into glory.



BOOK, BOOK AND MORE BOOKS: The Church of the Epiphany, Sudbury held its annual used book sale from Friday, January 19 to Sunday, January 21, 2018. Donated books were collected the week prior to the event. At \$1.00 per book, or 12 books for \$10.00, the fundraiser brought in \$2,800 for local, national and international outreach projects supported by the church.



PRIMATIAL VISIT: During a busy year of 2017, The Mission to Seafarers, Port of Thunder Bay, welcomed Archbishop Fred Hiltz, Primate of the Anglican Church of Canada. Pictured from left are Anne Zuliani, Chair of the Board of Directors of the Mission to Seafarers, Ven. Deborah Kraft, archdeacon of the Deanery of Thunder Bay-North Shore Rev. Canon Ed Swayze, Chaplain of the Mission to Seafarers, Archbishop Hiltz and Rt. Rev. Anne Germond, Bishop of the Diocese of Algoma.

Busy year past and ahead for Mission to Seafarers, Thunder Bay

By Anne Zuliani

Editor's note: In the following Anne Zuliani writes of the accomplishments of the Mission to Seafarers in the Port of Thunder Bay

The shipping season in Thunder Bay officially came to an end in late December. The ice has precluded any more ships from departing or arriving for a while. This time of year is always a good time for the Board of the Mission to Seafarers to reflect on what we have accomplished over the past year and what we need to set our sights on for the coming year.

We started 2017 by continuing our improvements at the Seafarers' Centre, including more baseboard replacements, computer upgrades and a new storage cupboard. We have also implemented a new Tuck Shop, one of our goals for 2017. It is helpful to get these sorts of things completed before the shipping season starts again.

Once the St. Lawrence Seaway was open again in early April, volunteers were busy driving seafarers, bringing them to the Centre and generally keeping the Centre up and running. Along with all that entailed, we held our major fundraising dinner last April with guest speaker Rev. Andrew Wright, Secretary General, Mission to Seafarers. It was terrific to hear his stories of seafarers from around the world. The dinner was also attended by our local MP the Honourable Patty Hajdu, members of the Port Authority of Thunder Bay as well as Ven. Deborah Kraft.

The meat sale was very successful again this past year, netting a

profit of \$2,225. A lot of individuals work very hard on this fundraiser, and as always we appreciate everyone's support. The Dinner and the Meat Sale are also important to us in connecting with the community that supports our work. Fortunately our Blessing of the Fleet was not rained out this year. The weather was terrific and all present were able to enjoy a beautiful ceremony and a cup of coffee at the Thunder Bay Marina.

This past spring we had a visit from the Primate, Archbishop Fred Hiltz, who is also the Mission to Seafarers Canada Liaison Bishop. The Board met with the Primate for a good discussion on issues of importance to the Mission. We followed this up with a fun BBQ where our large crowd was able to enjoy the weather and good food. Bishop Anne Germond and Archdeacon Kraft were also in attendance. It was a wonderful time of fellowship. We are fortunate to have such support in the work that we do for seafarers. Before we knew it our Open House was upon us in late September. Again, the weather cooperated and we had a great crowd out to visit the Seafarers' Centre.

The Christmas Gift Bag Project was a resounding success again this year. One hundred and fifty-nine bags were handed out to seafarers on board eight ships visiting the Port of Thunder Bay in December. Thanks to all who donated items for these bags, including all the beautiful knitted items. They were much appreciated by the seafarers. The four year average of ships in port in December is 11 with crew

size varying from nine to 22, so our target will continue to be 220 gift bags.

We held our Volunteer Appreciation Social in late January, where we took a little time to thank our volunteers for all they have done and enjoy some much deserved fellowship. It is important to the health of our organisation that we care for our people and work to attract new volunteers as well.

We believe we do a good job ministering to seafarers from ocean-going ships, helping 96% of the ships that came to the Port of Thunder Bay in 2017. This included working with 88 ships and transporting 828 sailors. The Seafarers' Centre at Keefer Terminal was open on 133 evenings with 509 sailors visiting. Over the past four years, the Port has experienced an increase in ocean-going ships as compared to the past five to 15 years, and the volunteers continue to do an outstanding job of meeting these increasing needs.

And now we start the process all over again for 2018. We will work on our Tuck Shop as we strive to meet the needs of our seafarers as best we can within our means. And as always, we take a moment to re-evaluate our processes, including our fundraising and outreach strategies to ensure we are getting the word out regarding the good work carried out by our volunteers.

Finally, a big thank you to everyone who in any way supports the Mission to Seafarers. Without all of you we could not support the seafarers as we do. We are blessed to have such support.

St. John's Cupboard, Thunder Bay brings abundant life to many

By Dale Sparkes

For some, "justice as fairness" is a modern idea upholding the least in society expounded by the American philosopher John Rawls. From a Christian perspective, it is a foundational concept rooted in the teaching of Jesus. He exhibited it in developing relations with the least and in feeding them; and, we hear it in Jesus' expressed purpose of life of bringing "abundant life" to all. Serving the well-being of the least in a respectful non-judgmental way is central to Thunder Bay's St. John's Cupboard's Christian ethos.

2017 marks the fifth year of mission food distribution service to the surrounding community. The Cupboard provided food to 1660 adults and 705 children during the year. The operational process has been refined to enhance courtesy, efficiency, and security. Every food cupboard day begins with an impromptu prayer. Clients are greeting and invited to share after worship coffee hour. Offering a choice of foods is an effort to uphold the dignity of those acquiring food. Relational integration of outsiders and insiders to build the kingdom of God is a significant purpose of the Cupboard.

The Cupboard serves a dual purpose. It not only upholds the humanity of its clients, it brings parishioners and others into relationship. Through relationship the Cupboard has become a means of attracting members to the community either in appreciation of the service or in a desire to serve. Participation in the community includes sharing in worship and volunteering to serve, sometimes these are not conjoint. Nevertheless, all are welcome as full membership in community comes through many ways.

Clients are appreciative, well mannered, and from varied walks of life. A variety of circumstances brings them to St. John's door. Some are regular attenders but many are in a temporary bind. All need a kindly hand and they are, hopefully, uplifted when they are served respectfully, with joy, and offered choices of food from the Cupboard that meets their taste and needs.

This year several more parishioners have volunteered to assist in

packaging food during the week, stocking the cupboard, or distributing food on Sundays. For many it is a way of exemplifying Christ in the world. One of the best aspects of working at the Cupboard is meeting people and coming to perceive them as valued humans on a life journey, albeit theirs is challenging in ways others may not be. The Cupboard has several volunteers from its client base and several clients are attending worship either regularly or occasionally. This is most encouraging. There are non-denominational volunteers. All helping hands are welcome and valued highly.

The Cupboard continues to depend on parishioner support to maintain supplies. St. John's, Hilldale and Our Saviour Lutheran, St. George's Anglican congregations and 807 Crossfit gym have donated collected foods. Cash donations have been much appreciated as that allows for the purchase of particular items when on sale. The Regional Food Distribution Association has been helpful, but it does not have all that is needed; and, it is at times limited in what it can provide. Several cash donations have been received by the Cupboard from out of town and non-affiliated people. All donations are appreciated and go to support giving a little "daily bread" to those in need.

Food Cupboards, by any name, are symptomatic of failed systems of justice and fair distribution of resources within the larger society. While the food mission at St. John's is a necessary and rewarding mission the larger mission, often forgotten mission, should be the establishment of a just society, the kingdom of God among all, where everyone has resources for abundant life. Such was Jesus's vision. Embodied within church, the Body of Christ, is the call for personal and societal transformation towards a love that is evidenced by an inclusive and equitable society/community. The Cupboard is but a stopgap attempt to give witness to the ethics of a community striving to be just. A just society is the promise of Christianity that is possible. It is among us, but not yet. The work continues from generation to generation.

**The deadline for the
March edition of the
Algoma Anglican is Thursday,
March 1, 2018**

Of such is the kingdom of heaven

By the Rev. Canon Bob Elkin

A minister comes home from church one Sunday and as he hangs his coat up his daughter comes along and asks: “So how did it go dad? What did you preach about?” He smiles and says: “It went OK. I preached that the rich must help the poor.” Interested she continues: “And were you successful? Did you convince them?” The minister smiles again. “I was half successful” he says, “I convinced the poor.”

I’ve used that story in sermons and stewardship presentations but it only works if you agree with the assumption that the poor are always on the receiving end and the rich are the ones who give. In the words of the old Porgy and Bess number: ‘It ain’t necessarily so!’ Let me tell you what I mean.

A couple of years back Connie and I were in Madrid, Spain for five days and one day we went into a McDonald’s. Now I can hear people thinking: ‘Typical North American tourist! In a wonderful foreign land and he goes to a McDonald’s.’ Hey, it’s all about the bathrooms baby! I’ve seen toilets in Spain where I’d be afraid to stand on the seat, never mind sit on the darn thing and McDonald’s cleans their toilets no matter where they are but I digress.

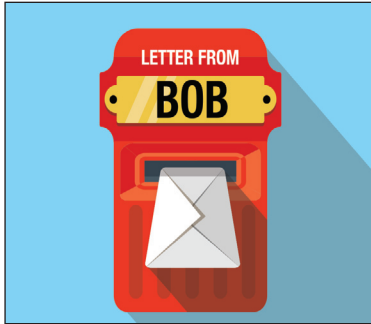
Eventually we ended up at a window seat drinking coffee and looking out onto the street. Madrid is loaded with beggars and a middle aged shabbily dressed man had staked out a spot in front of McDonald’s and was seated on the sidewalk plying his trade. He was a little different from the usual street people you encounter though in that he had a patter and would engage people going by and joke with them, ask after their families, recognize some by name and seemed to have built up a steady clientele who were generous to him.

While we were there he received some small coins but he also got several food items from people who exited McDonald’s with their coffee and a hamburger or bagel or a coffee for him too and he would thank them respectfully as he received it. He’d place the food behind him where it couldn’t be seen and keep on doing his thing and in a short while had accumulated quite a stash. Then came the part that really caught my attention.

Down the street came a poorly dressed old man and as he passed our guy he was handed one of the food packets and a coffee and he nodded, also respectfully and proceeded on his way. As we sat there we saw him do this three

times and I have no doubt that it continued all day long. The people who gave him the food from McDonald’s did a good deed it is true but the beggar probably did thirty or more good deeds that day as he fed an awful lot of people who were hungry.

I haven’t just seen this in Spain. Before I went into the church I was a bus-driver in Thunder Bay for seven years. If you want to see the poor or the not so well off in any city go take the bus. They don’t have cars and they make up a fair percentage of the rider-



ship anywhere and I got to know quite a few on my route. I found that they were the ones who were sociable and would talk and share with me or other passengers and in some cases probably be one of the few contacts that lonely and isolated people had in a day. They didn’t have much money but they would readily provide the quarter or the dime that somebody needed who didn’t quite have enough for the fare. They supported one another and they supported me too in many ways. I talked plumbing problems with one man and he showed up later that night with a plumbing snake which he told me to keep as my need was greater than his.

I remember my family going for dinner at a residence for challenged people who’d cooked us spaghetti supper and were so pleased that we’d come to their house. I remember a group who came to our house for supper and one man whose feet hurt because he’d borrowed good shoes to go with his good clothes which was what he had to wear as our guest even though they were two sizes too small. The poor aren’t just generous: sometimes they’re almost generous to a fault! I’m reminded of the widow in the temple who gave not of her excess but who contributed all that she had.

So maybe I won’t use my joke anymore or I’ll change the ending to something like: “I was partly successful because I convinced some of the rich to do what the poor already did.” It’s not nearly as funny but it’s a lot closer to the truth.

Homelessness means being cold, wet and alone

Continued from Front
able to provide for myself at that point.

How long were you homeless?

I have been homeless for a total of 10 years. Roughly two years when I was a youth, and eight years as an adult. For three years I was on the street and for five I bounced around the street, shelters and institutional housing, i.e., treatment and aftercare facilities.

Did you feel safe? What makes you feel safe?

No, how could you be safe? It is very dangerous to sleep in the open. I have been beaten, urinated on, had my tent stolen, kicked off heat vents from the police. It took me five years to feel safe in my own bed. I still triple lock my doors, and don’t answer it if someone knocks.

How much sleep did you get at night?

Very little. You have to be alert at night, I would often sleep in parks or libraries during the daytime. Sleeping on the street creates hyper vigilance because of the post traumatic stress disorder you develop.

How do you think people who are not homeless view people who are homeless?

Homeless is just a word to most folks. But like love, free, or kindness those are words associated with an action for a better understanding. I can show love, freedom and kindness better than talking about it. Homelessness is an experience, you can only show someone what it is like,. Words only tell a part of the story. There is a stigma around homelessness, I can speak from my experience but there is negativity through ignorance, a lack of truly understanding. Only through education of the experience can people view homeless people as “people”. Yes they are vulnerable but they are worthy of help. Homeless people just can’t will and work themselves back to stability. There are a number of unmitigated factors in play. This of course is using the collective “people” and it is important to note that not all people are lacking a fundamental understanding of homelessness.

What was the hardest thing about being homeless?

Nothing about being homeless is easy, trying to sleep in parks waking up to sprinklers, other homeless people robbing and assaulting you or police telling you to move with the threat of jail. I would say the stress and trauma of one month on the street is more than anything you can get during five years in a good home. Being ignored by everyone and spit on when you have to beg for money to eat. And then go to the 7-Eleven with nickels, dimes and pennies to buy a hot-dog and the cashier laughs at you for paying in small change. There

is nothing easy about being homeless. Not a single thing.

What was the best thing that happened to you while you were homeless?

If you had something good happen to you while you were in hell, the fact would remain that you are still in hell. I have no best thing, I am grateful that I found someone willing to help me get off the street. In my mind the only good thing that can ever happen is that chance to leave hell.

Do any of the homeless choose life on the street?

I chose to be on the street because I was not mentally well. Contributing to the situation was that I had no source of income, even if I was able to find a way to work. I had serious delusions and when I finally began to stabilize, I realised that I did not want to be on the street anymore. I can’t speak for others who are on the street. I have met some who make the choice, but I cannot speak of their sanity. I believe that a fully healthy person does not want to be on the street. But in today’s society most people are two pay cheques and a crisis away from potential homelessness.

What three words would you use to describe being homeless?

Cold, wet and alone.

What does the word ‘home’ mean to you?

Home, is peace of mind. The fear of losing where you are staying is the destroyer of worlds. It causes self defeating learned behaviour and self sabotage, that fear of when you finally get a place where your self loathing has you unconsciously believe you are not worth it, and intentionally screw things up

What was your biggest fear?

Dying cold, wet and alone.

Where would you like to be in a year’s time?

I don’t have the luxury for such flights of fancy. I only work 24 hours at a time, everything else is in God’s hands. I am just grateful that for this day and hopefully tomorrow I continue to have a roof over my head and a place to call home.

Jase’s Story

I have lived in poverty and have been food insecure for the majority of my life. I was born to a poor, abusive family and experienced the full wheel of abuse: emotional, mental, spiritual and sexual. I was sexually abused by outsiders, my parents beat me repeatedly, and I was constantly berated for how much of a ‘stupid reject’ I was, which carried over into school where I had not a single friend until I started grade nine.

I was kicked out of school at 15, and couch surfed for two years. To get away from my family I moved to Alberta, then to Vancouver where I started working on cruise ships. I was out of the country for almost

eight years, until a bipolar mania hit and they had to give me medical leave. Because I hadn’t lived in Canada for that long I could not get any immediate support, which meant no welfare and no doctor.

Back in Vancouver I became lost, confused and homeless. I had no money, no friends, no family, and I had to rely on the local shelters to stay alive. It became a hustle just to survive. When trying to seek help people don’t really want to hear your ugly truth. I was told I was hopeless and was refused service. In my life I have been labelled with bipolar, OCD, ADHD, PTSD and a substance abuse disorder. Addictions, along with mental health issues, are tough to overcome.

Things were not getting any better for me, so I started heading East and somehow ended up in Thunder Bay. Here, I was able to get the help I needed to start getting back on track. First step was to get my substance abuse under control. Smith Clinic, 3C’s and Seaway gave me the support I needed. It took time, but I got to the point where I was ready to start making myself mentally healthy again.

I decided to go back to school, but because I only had my grade 10, I had to take the college mature student test before I could enroll. It took me four tries but I got through and enrolled in the Social Service Work program at Confederation College. In my first year, my final grade average was 90.4. Every person who called me dumb growing up was silenced when I received my Dean’s List certificate. I am now starting my third year at Lakehead University. I am pursuing two degrees, my BA in Philosophy, and am working towards my Honours Bachelors in Social Work. I have an 85% average across both schools. My goal is to get my Masters and PhD.

I am a volunteer with four organisations, along with working part time at the John Howard Society, I sit on three boards and committees. Unfortunately, I lost my OSAP funding because I filled out their paperwork wrong, and I was hit with a five year penalty, which was reduced to one year, but to get further OSAP assistance I have to pay off my \$14,000 debt. So, I am trying to manage that which is a little spirit crushing, but I have overcome greater odds in my life so I will remain undeterred.

From being addicted and homeless with negative mental health, to working towards a PhD is quite a journey. It is a hard road with lots of bumps and turns. Living in Thunder Bay with its programs, services and people, has given me my lifeline. I just have to keep faith that God put me on this path for a reason and not to get discouraged when things don’t go as I plan.

Letters to the Editor & Submissions Policy

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

Algoma Anglican E-mail Address

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

Persecution and death under Mary

By the Rev. Peter Simmons

With the ascent of Mary to the throne, many reformers such as Peter Martyr left for the continent in fear for their lives. Although her reign created tensions almost immediately, trials and persecutions did not begin in earnest until 18 months later. The first person put to death by burning was on February 4, 1555.

By early 1554 Thomas Cranmer, Nicholas Ridley and Hugh Latimer were imprisoned in the Tower of London. They were moved to Oxford in April 1554. Having been condemned to death, Latimer and Ridley were burned at the stake on October 16, 1555. Gun powder was tied around their necks in the hopes of shortening their agony.

Thomas Cranmer was formally accused of heresy in September of 1555 and excommunicated on December 4 of that same year. Cardinal Reginald Pole, Papal Legate, became the new Archbishop of Canterbury, having been ordained priest before assuming the office. Cranmer was given numerous opportunities to turn from reform back to Rome.

It was a great struggle for this man of deep faith. He had held firm to the belief in the ultimate authority of the sovereign. In fact, he accepted the reign of Mary and Philip, but could not consent to the return of the English church to Roman authority. He was imprisoned for a lengthy period of time under harsh conditions, Cranmer did recant a number of times in the hope of saving his own life. He had watched Hugh Latimer and Nicholas Ridley die in a horrible manner. Yet he could

not consent to something he did not believe. Before he was to die, Cranmer was given one final opportunity to renounce his reformist thinking.

On March 21, 1556, during a service at St. Mary's Church, Oxford, Cranmer was allowed to preach. It was expected he would recant and thereby spare his own

Anglicanism

life. He stood and renounced all of the recantations he had written, declaring them contrary to the truth. He declared he had made them to save his life. He went on to condemn the pope as the anti-Christ. With this he was forcibly removed from the church and led to his death plunging his hand, "This hand that offended", the one which had written the recantations, into the flames. It is believed approximately 300 persons were put to death at the stake during the reign of Queen Mary.

The remaining two years of Mary's reign were filled with gloom. Reginald Pole was caught in a political struggle between Pope Paul IV and Philip, the King of England and Mary's husband. Calais, which had been in English hands since the 14th Century, was lost to the French in war. Nationalism was on the rise in England. The people had enough of Mary Tudor and were wearied by her rule. She died on November 17, 1558, followed in death only hours later by Reginald Pole. Enter Elizabeth.

More to come.



HISTORIC PLACE OF WORSHIP: Pictured is Canterbury Cathedral in England. It is the mother church of the Anglican Communion. The photo was taken by Bishop Anne Germond who, along with 33 recently-appointed bishops, attended a global introduction programme in England.



SPENDING TIME IN GOD'S CREATION: Camp Temiskaming, located on the shores of Fairy Lake near New Liskeard, offers camping programs to many organisations and groups within and outside the Church.

Camp Temiskaming planning for a busy 2018

By Carrie Birch

Editor's note: In the following Carrie Birch gives an overview of the activities at Camp Temiskaming in 2017 and camps being held in 2018

2017 was a successful year at Camp Temiskaming located on the shores of Fairy Lake approximately 15 kilometres from New Liskeard. Thank you to all who volunteered donated and prayed for the camp in the last year. God was very generous to camp because of everyone's faithfulness to camp.

In May we opened the camp with a very busy opening day, so much accomplished in such a short time. The feeling of love for our beautiful camp can so much be felt on that day. June was busy with Brownies and Girl Guides using the camp on the weekends.

Next came a very busy and loud Boys Camp. Ven. Joan Locke was Camp Director and Ven. Linda White was Camp Chaplain. The boys had an exciting week of fun and learning about Jesus as a Superhero and the Miracles of Jesus. The girl's camp was the following week with the same spiritual program. Children were encouraged to commit themselves to be part of Jesus superhero team, to pray and to act as His followers in their daily lives. Some children said that they had come to camp not sure there even is a God, but were going away sure now that there is. Each child was given a one year daily devotional book to take home at the end of camp due to a financial gift from the Grace Foundation.

The archery program continues to be a very successful and important part of the camp program. Special thanks to Kate Scott who so ably leads that program for the children. Thank you to all who came as volunteers to support the children's camp program in 2017 especially Steve Lister, Dale Sparks, Rev. Derek Neal, Rev. Sherry DeJonge, Anne Wilson, Lynda Hughes, and Peggy Morrison. A special thanks to our cooks Joanne Alkins, Shea Gillett and Janice Edmonds and waterfront staff Kayleigh and Eric.

The camp was used by other groups as well last summer. CMHA North Bay spent a week at camp, with a group from PEP joining them for a day. Theater in the Woods had another exciting and successful week with a wonderful play at the end.

Women's weekend was full with ladies from all the parishes in the deanery represented. Ven. White, Ven. Locke and Peggy Morrison lead the women in wonderful teaching on inner healing and there were a number of fun crafts for all to take part in.

2018 looks to be another busy year at camp. But your help is needed! The Camp gets the financial support it needs to keep running from the generous donations of the deanery congregations and gifts from individuals. While camper fees cover the cost of food, supplies, and stipends for cooks and waterfront supervisors for their week, there are the ongoing costs of insurance, mandatory water testing, and upgrades to the camp. A new raft had to be built in 2017 to replace the old rotting one. Many of the windows in the buildings at Camp desperately need to be replaced and the Board will do that as funds are available.

Each congregation is asked to consider adding Camp Temiskaming as a line item to your annual budget and to make a generous commitment to keep our camp running. It is an important part of the mission of this Deanery! If any church or group with in the church would like to replace a window in the Pavilion, Dining Hall or one of the cabins, a quote can be provided for your consideration. The Board also extends thanks to those who have given money to the bursary fund to help children come to camp who need financial assistance.

Opening is Saturday, May 26, 2018. If you've never been to Camp T before, why not come and join in the fun.

Boy's Camp July 15-21

Girl's Camp July 22-28

Women's Camp August 23-26

Men's Work Weekend September 7-9

We are always looking for help and volunteers to help with Camp. If you would like to be part of this wonderful ministry please contact me and I would be happy to speak to you about camp. Financial help is needed but most important is your prayers for everyone who is involved in Camp.

For more information and registration check out the Camp Temiskaming web site www.camptemiskaming.com

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: 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

Visit to St. John's, Schreiber ends with a wish to return

By Bonnie Shipston

Editor's note: In the following Bonnie Shipston, Associate for Congregational Health, Thunder Bay-North Shore Deanery, writes of a visit to St. John's, Schreiber

Archdeacon Deborah Kraft asked me if I would travel to Schreiber with her. She was officiating a service on Sunday, January 28, 2018. My immediate response was absolutely. I haven't had the opportunity to visit St. John's and had no idea what to expect. This is a small church with no Incumbent, being led by the Wardens and Lay Readers, with the assistance of Archdeacon Kraft, Regional Dean Diane Hilpert-McIlroy and Diocesan Lay Readers. We arrived shortly before the service was to begin and as I entered the church I had to pause to take in the beauty.

Within moments I was greeted by parishioners, welcoming me to their church, asking if there was anything they could do for me and assisting to ensure I had everything I would need for the service. Worship was wonderful. Archdeacon Kraft's message was inspiring and the music, although not played on an organ, rather on a computer was enjoyed by everyone.

The service was followed by fellowship and we immediately

moved on to their vestry meeting. What to expect? I was amazed at the enthusiasm during the meeting. They had embraced the new revised Canon for Vestry, there were energetic discussions about what they have done and what they wanted to accomplish in 2018. Everyone around the table contributed to the conversation, all volunteered when positions needed to be filled and everyone left the meeting with a job. I have to say the only negative comment I heard during the meeting was when the Rector's Warden said she would see what this year brought but she would like to retire. Together those around the table said "You Can't" retire.

Following the meeting Archdeacon Deborah Kraft visited the St. John's Thrift Store. As I was preparing to join her, I was approached by a few of the parishioners asking if I would visit again. They would like a meeting to discuss how they can build their church; Sunday School, youth activities, Young Families Group. I am looking forward to my next visit. I feel blessed to have been able to experience this compassionate and giving church family. St. John's is truly filled with the Holy Spirit!



WELCOMING CHURCH: On Sunday, January 28, 2018, Ven. Deborah Kraft Deanery of Thunder Bay-North Shore and Bonnie Shipston, Associate for Congregational Health for the deanery, visited St. John's, Schreiber for a service and the annual meeting of vestry.

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• The deadline for the March edition of the •
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• Algoma Anglican is Thursday, March 1, 2018 •
• • • • •

ACW ANNUAL DIOCESAN BOARD REGISTRATION

MAY 29TH - MAY 31ST, 2018

NAME: _____

ADDRESS: _____

CITY: _____ POSTAL CODE: _____

TELEPHONE: (____) _____

EMAIL: _____

ACW DIOCESAN POSITION: _____

DEANERY: _____

I will attend the Board meeting on Tuesday, May 29th at 10:30 to 3:00 Yes ____ No ____

For Meals:

Dietary restrictions: _____ Note: if you have multiple Sensitivities please enclose a separate sheet listing of what you can eat.

REGISTRATION:

Registration fee is paid by ACW Diocesan Board and includes Tuesday board lunch. Transportation costs and expenses for meals while travelling are reimbursed according to ACW policy and must be submitted on the travel form to ACW Diocesan Treasurer at the conference. Email registration is accepted.

ACCOMODATIONS:

You must make your own reservations directly with the **Quality Inn** or another hotel of your choice. **Quality Inn**, 300 Ecclestone Dr. Bracebridge: **Toll free: 1-800-461-4474** Room rate \$99.00 plus tax; booking code: Anglican Church Women's Annual # 3032168 30 rooms are held until April 27, 2018. Some rooms are on the second floor and the hotel has no elevator so book early if you need a ground floor room.



2018 ALGOMA ACW ANNUAL

HOSTED BY MUSKOKA DEANERY

INFORMATION SHEET FOR 2018 ACW ANNUAL

THEME: SMILE – Genesis 33 10B "How wonderful it is to see your smile! It is like seeing the face of God."

LOCATION/ACCOMMODATIONS:

Quality Inn, 300 Ecclestone Dr. Bracebridge: **Toll free: 1-800-461-4474**
Room rate \$99.00 plus tax; booking code: Anglican Church Women's Annual # 3032168
30 rooms are held until April 27, 2018. Some rooms are on the second floor and the hotel has no elevator so book early if you need a ground floor room.

St. Thomas' Anglican Church/Browning Hall 4 Mary Street, Bracebridge

REGISTRATION: Tues. May 29th from 3:00 – 5:45 pm – Quality Inn
Wed. May 30th from 7:45 – 8:30 am – St. Thomas' Church

MEALS: Buffet lunches on Wednesday and Thursday at St. Thomas' Church
Plated, sit down dinner for the Wednesday evening banquet at Quality Inn

OPENING SERVICE: Tuesday, May 29th at 7:00 pm at St. Thomas' Anglican Church (4 Mary St.)
celebrated by Bishop Anne. Light refreshments following the service.

REGISTRATIONS MUST BE RECEIVED BY MAY 7th (MAIL NO LATER THAN APRIL 23rd) Late fee of \$10.00

PLEASE MAKE CHEQUES PAYABLE TO: DEANERY OF MUSKOKA ACW