

# A journey of exuberant trust in Thunder Bay

## St. Luke's, Thunder Bay embarks on a unique adventure

St. Luke's, Thunder Bay, has undertaken a risky adventure in faith: trusting absolutely in the activity of God. "Well doesn't ev-

ery one do that?", you may ask! The answer, of course, varies, but sometimes we can get so frantic in our activity and striving for outcomes, that we really do not have much expectation that **God** will **DO** things for us. Do things much better than we ourselves, "More than we can ask or imagine", as we joyfully say following

the Eucharist.

To this end, St. Luke's is refraining from anxiety over finances, numbers, buildings, or anything which saps energy and dims vision. This church believes, as Bishop Andrews' 2011 motto says, that God has a good future planned for the community, a future with hope. In 2011,

St. Luke's has decided to take on some things, and refrain from others. It is the "refraining" which poses the risk of faith.

St. Luke's will be refraining from fund-raising. This is a huge leap of faith for this church, as the Stewardship and Outreach Committee and the ACW raised over \$10,000 in 2010 which were di-

rected toward operating expenses and the commitment to missions. Even with this in mind, St. Luke's will be refraining from fund-raising and yet continue to support local and global missions at the same or higher levels. Trust is being placed in the activity of God to bring this church sufficient

*See Church – p. 6*

# ALGOMA ANGLICAN

May 2011

Official Voice of the Diocese of Algoma – A section of the Anglican Journal

Vol. 55 – No. 5

## Inside Algoma



### Church of the Epiphany, Sudbury celebrates St. Patrick's Day

Traditional Irish food, dress and entertainment were highlights of this lunch held on St. Patrick's Day.

*See p. 5*



### North Bay church holds lector training workshops

Lectors of the parish of the St. John the Divine, North Bay had the opportunity to enhance their skills at a number of recent workshops.

*See p. 8*

### Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Friday, May 13.**

Send items to:

**Mail or courier:**

P.O. Box 221

1148 Hwy 141

Rosseau P0C 1J0

**E-mail:**

anglican@muskoka.com



**'THE SUPPER AT EMMAUS'**  
Michelangelo Merisi da Caravaggio (1571-1610)

Bishop Andrews writes of the Emmaus experience and our journey as pilgrims on the Way, see p.3.

## St. Stephen's, Vankoughnet celebrates long and fascinating history

**By Jennifer Milne**

Life was rough and harsh in rural logging communities of the late 1870's. Vankoughnet was no exception. There were many itinerant lumberjacks and the opportunity for civilized activity suitable for families was almost non-existent.

The Depots at Wood Lake, Clear Lake and Vankoughnet in Oakley Township were the service points for those involved in the logging industry. The Village of Uffington to the west, in

a neighboring township, was the stopping point for workers and materials on their journey to the Oakley Depots. Hotels and bars provided a service to the lumberjacks and workers.

The Township of Oakley was deemed to be a "dry" community and indeed remained so until recently. It is speculated this strategy was employed to reduce the number of accidental deaths that inevitably occurred among the lumbermen in the forest and on the rivers. Itinerant workers with-

out family or friends were sometimes buried in the banks of the river or in a field near their place of death.

The majority of the settlers in the area were originally from the British Isles. The newcomers had been attracted by offers of land for farming. Many of the settlers discovered they were farming rocks and acid soil. Plagued by insects, weather, disease and isolation there were those who prevailed and carved a life in this

*See Muskoka – p. 4*



# Diocese of Algoma Anglican Church Women

## DEVOTIONS FOR MAY

We are approaching the Ascension and Pentecost as you read this, but as I write we haven't celebrated the wonderful festival of Easter yet! As I look around at the beauty of spring with its new growth and new life I would like to write on some thoughts I found in a lovely little booklet entitled *Why I am a Christian* by Terry Winter. It's comments are so appropriate for Easter and give us much food for thought.

He gives his first reason for believing, as the Bible says "I am convinced that Christianity is true because I am convinced that the Bible is the living word of the living God. It is so profound and so relevant that I cannot dismiss it lightly. The Bible has endorsements of some of the greatest scholars in the world. You could spend a lifetime studying it and never fully master it. Yet, the Bible speaks to our lives, this moment in an immediate, powerful and simple ways." Second Timothy, 3:16 reads: "All Scripture is God breathed and is useful for teaching, rebuking, correction and training in righteousness." Jesus often quoted scripture by saying "it is written." The early Christians had listened to the teachings of Jesus and the disciples and the spoken word became the written word of the New Testament.

The second reason for Terry's belief is, of course, because of Jesus Himself. He states that he finds Jesus "believable." Jesus made astonishing claims, he claimed to be God. He claimed He could forgive sins and He promised eternal life for all who those who followed Him. We will find the "I Am" statements helpful that Jesus made to identify Himself. "I Am the bread of life, he who comes

to me will never go hungry." As bread is the sustenance of life, so is Jesus! "I Am the light of the world, whoever follows me will never walk in darkness." Jesus brings us the light that brings meaning and reality to life. "I Am the good Shepherd, I Am the gate for the sheep" and "I Am the resurrection and the life."

Jesus states that He is the only way (gate) to God, the only way to live. He is the truth, the source and centre of life. He is the only means of access to God. He doesn't speak as a self serving egotist. He speaks with certainty and authority for the benefit of the hearer. He did not correct those who worshipped Him. He is portrayed in the Bible as selfless, for His integrity and compassion. He came as a healer, a servant, a shepherd and a sinless sacrifice. He was absolutely good and holy.

Central to Terry Winter's beliefs and ours also, is the death and resurrection of Jesus. All four gospels deal with this and were witnesses to it. He came into the world with a purpose; to die as a sacrifice for our sins, to make us right with God. When he was born it was announced: "You are to give Him the name Jesus, because He will save His people from their sins." What is sin, after all, that Christ had to die because of it? Sin is basically our human nature and its tendency to do what is wrong. We are born with it and have it all our lives. It is breaking God's laws, being willfully independent from Him, being indifferent to Him or ignoring Him. These things separate us from God. The only means for our penalty of sin to be paid and our relationship with God to be restored, is by Jesus dying in our

place. That is the heart of it all.

Romans 5:8 reads: "God demonstrates His own love for us in this; while we were still sinners, Christ died for us." Such a sacrifice deserves and demands our response of sorrow, repentance and request for forgiveness. Few dispute that Jesus of Nazareth died on the cross, however, the resurrection is central to our belief as Christians. Had he only died, it would have been like the death of any great man. But He claimed and proved His power over death. The strength of the early church was built on the confidence that Jesus had indeed risen. The hope of all Christians is centered on this fact and that He is now alive and indeed God. He is all He claimed to be. He powerfully transformed the lives of the apostles from being despairing, disillusioned, helpless men at His death, to men of joy who were willing to die for their belief and fearlessly proclaimed His resurrection after receiving the power of the Holy Spirit at Pentecost!

B.P. Westcott states: "Indeed, placing all the evidence together, it is not too much to say that there is no historic incident better or more variously supported than the resurrection of Christ." Alleluia!

Bibliography: *Why I am a Christian* By Terry Winter

By Ingrid Koropeski, Diocesan ACW Devotions Secretary

# If one us is diminished, we are all diminished

By the Rev. Grahame Stap

During my time with Sharp electronics, I visited Japan many times. I have traveled in the area where the tsunami washed away everything in its path and the nuclear reactors spew radioactivity. Watching the pictures on the news I cannot believe the destruction of this once beautiful country and I suspect some of the people I met died on that terrible day when the wave hit.

I guess this is one of those times when we ask, "Where is God? How can God let this happen?" It is strange; most Japanese would never ask that question as for most God does not exist. Immortality comes from what is accomplished in life that will be revered by future generations. This makes the tragedy even more devastating because what has been accomplished was washed away. Nothing

is left for those still to come.

I know deep sadness fills the hearts of those left behind a great sense of helplessness overwhelms them. Yet the resilience and courage of the ordinary people of Japan

## Thoughts from Grahame

will just make them all the more determined to rebuild. They will work together helping each other in ways that stretch the imagination of those of us living in the west.

Under normal circumstances there are no food banks in Japan. All people have enough to eat. Large companies find ways to give people work even if, to us, it seems to be the equivalent of a western make work program.

It allows dignity and takes away the sense of accepting charity

Here in Canada 'Nine hundred thousand people' use food banks every year and feel that overpowering sense of helplessness that comes when one loses dignity. Our government talks about corporate tax reduction. They say it will cause large companies to hire more staff. We forget that when the Royal Bank first announced a profit on one billion dollars they laid off three thousand people to accomplish this.

Perhaps we need to take a leaf from the Japanese and try to understand the true success and profitability only comes if we all share with all people so we can all lift our heads and feel a sense of dignity. This is the time to ask the leaders of our political parties what they intend to do to end the need for

food banks in Canada. We can tell them if they want our vote, they must strive to allow all people of this great land the dignity we all want. Perhaps our greatest sin is that of indifference to the plight of others. The letter of James says, "Go in peace; keep warm and eat your fill, and yet you do not supply their bodily needs, what is the good of that? So faith by itself if it has no works is dead."

The people of Japan, for the most part, are not Christian. Yet they seem to understand that if one of us is diminished, we are all diminished and that if one person loses their dignity the dignity of us all is lessened. If we truly believe that God loves all things God created and Jesus came for the poor, the sick, and the lonely, can we, as Christians, do less?

As always it is only my opinion

# Thorneloe University in Sudbury marks 50th anniversary

By. Dr. Robert Derrenbacker  
President  
Thorneloe University

Thorneloe University celebrated a milestone on March 29, 2011: the 50th anniversary of its charter. As a founding member of the Laurentian University Federation and affiliated with the Anglican Church, Thorneloe University is an interdisciplinary centre of teaching, learning and research in the humanities, the arts and theology.

A number of dignitaries gathered at Tom Davies Square to mark the milestone, including Greater Sudbury Mayor Marianne Matichuk and Bishop Stephen Andrews of the Diocese of Algoma. Roger Nash, Poet Laureate for the City of Greater Sudbury and a former professor at Thorneloe, read a poem specially commissioned for the occasion.

casation.

Thorneloe University President, Rev. Dr. Robert Derrenbacker, said the arts and humanities remain as relevant today as they were many years ago. "The arts and the humanities, university subjects like history, literature, languages, philosophy, religious studies, classics, fine arts, have played and continue to play an essential role in our society. The intellectual nourishment of the arts and humanities produces thoughtful and critical citizens," he said.

Bishop Stephen Andrews of the Anglican Diocese of Algoma, a Past President of Thorneloe, rejoined in the service that Thorneloe has offered both to the community and to the Church. "While an institution may see its mandate as the dispensing of knowledge, the

object of the Christian academic enterprise is wisdom," he said. "Knowledge is of little benefit to anybody until it is somehow applied to life. Thorneloe's place as a leader in the local educational community is well established and highly respected."

Thorneloe's Chancellor, Barbara Bolton, thanked the community for its support and commended the many individuals and organizations who have contributed to the institution's evolution over the years, including students and staff. "Thorneloe has a strong foundation on which to build," she said. "The future looks bright for Thorneloe as it enters into its sixth decade and continues to strive for excellence in all it does to provide post-secondary education on the Laurentian campus."



**DOOR TO THE FUTURE:** These doors at Thorneloe University have seen many come and go over the 50 years the school has been providing educational programs for students from far and wide.

# 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

# Story of the Risen Christ on the road to Emmaus sets aflame the imagination

Dear fellow pilgrims,

It is customary in the weeks following Easter to recite the story of the encounter two disciples had with the Risen Christ on the road to Emmaus (St. Luke 24.13-35). The account provides an effective segue between the despondency and confusion of those who, still reeling from the gut-wrenching spectacle of the execution of their beloved leader, are now stunned by the news that his body had gone missing, and the subsequent excitement and joy that they experienced when, in his living presence, they found their hearts set aflame.

The story is one of the more popular biblical narratives, and has set aflame the imaginations of Christians ever since it was recorded. On May 24, 1738, a young John Wesley tells us how, in a reading of Luther's preface to the Epistle to the Romans, he found his heart 'strangely warmed' at the realisation that Christ 'had taken away my sins, even mine, and saved me from the law of sin and death'. 109 years later, Henry Francis Lyte would write his devotional classic hymn, 'Abide with Me', while dying of tuberculosis.

However, one of my favourite interpretations of the Emmaus encounter is found not in a book, but in Room 32 of the National Gallery in London. It is a painting by Michelangelo Merisi da Caravaggio (1571-1610). It is his 1601 piece called 'The Supper at Emmaus'. I have a reproduction hanging on the wall of my office, the gift of Fawna.

It is a piece worthy of our attention, a fitting object of our post-Easter reflections. For the scene depicts the moment when, over a meal in the inn, the two Emmaus-bound travellers suddenly recognise their risen companion. The fact that they had not recognised him before the meal is understandable. The boyish, almost effeminate features of Caravaggio's Christ are unfamiliar to my imagination, and are initially off putting. Long soft locks and beardless visages were certainly not conventions of most Baroque art in its representations of Jesus. Indeed, Caravaggio's Jesus appears to be younger than he was before his crucifixion (see, for contrast, the gaunt and hirsute faces of his 'The Taking of Christ' and 'The Entombment of Christ', both

done a year later). The painting would seem to be saying that the resurrected life is a life out of time, a life characterised by plump and robust beauty. The table itself, set amply with fowl, fruit, bread and wine, would seem to be a portent of the heavenly banquet, sharing in the unearthly properties of heaven in the way that a basket of fruit appears to be suspended on the edge of the table. It is an unsettlingly surreal depiction.

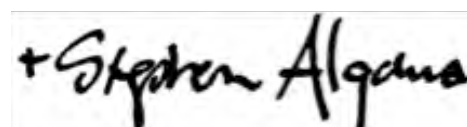
The pilgrims in the painting share in our amazement. The tattered traveller on the left (Cleopas?) grips the arms of his chair as if to restrain his body from following his disbelieving eyes. The pilgrim on the right (perhaps St. Luke, following medieval tradition) has his arms outstretched, cruciform, in shock and surprise. Curiously, though, for an artist of Caravaggio's skill, something seems askew. The fellow's left hand appears quite normal in proportion to his body. But his right hand looks to be too large, almost swollen. Some scholars describe this as a disturbing 'perspective error'. I believe it was deliberate. For while his left hand seems as if it is going to grasp us to draw us into the scene, the right hand enters the plane of the Christ himself. And once again, things are altered, and our appearances are deceived. We are witnessing an intersection of two worlds, the world of earth and the world of heaven; this world and the next world; the world of mortality and the world of resurrection. And the painting teaches us that the pilgrim's lot in life is to journey from one to the other. For while Caravaggio demonstrates that the two worlds coexist, overlap even, there is nevertheless a border. And that border is death. And without death, there is no resurrection.

Subsequent tradition has it that the path of Cleopas's

discipleship led to his own martyrdom, that he was murdered by Jews in the house in which he had entertained Jesus on the first Easter Day (his feast is 25 November in the Roman calendar). And so it is that all those who would wish to heed Christ's call to follow, who would aspire to travel with the Emmaus pilgrims, and who set their hope on resurrected glory, must reckon on the possibility of martyrdom.

On the surface of it, I realise that this is not a cheery Easter message. But that is because we, like the Caravaggio travellers, live in the borderlands of the resurrection. Our journey of discipleship is bound to be difficult and messy at times. But with the eyes of faith and nourished by pilgrim food, we glimpse a greater reality, a reality where bread and wine become body and blood and where new life results from a daily encounter with God in the world, and where we choose to follow and obey, though our path takes us through distress and affliction. For, as the famous Swiss theologian, Karl Barth, once wrote, 'Thus our tribulation without ceasing to be tribulation is transformed. We suffer as we suffered before, but our suffering is no longer a passive perplexity, but is transformed into a pain which is creative, fruitful, full of power and promise. The road which is impassable has been made known to us in the crucified and risen Lord.'

I wish you all a blessed Eastertide,



Stephen Andrews  
Bishop of Algoma

## To marry or not to marry?

By the Rev. Richard White

They dragged her from her cottage, with her children clinging to her torn dress, crying, and bewildered. She was shoved to the outskirts of the village and abandoned. Through most of Church history, clergy wives were treated as an aberration, or worse. Singleness had been the norm for clergy since the 4th century. The Second Lateran Council (1139) made it law. But 400 years later, schism rocked the Catholic Church. The separatists, or "Protestants", challenged the ancient norm.

In the 16th century, Protestant theologians across Europe penned treatises against enforced celibacy. They were direct, skillfully arguing from Scripture, that there was no God-given reason to bind a clergyman to singleness. They pitched their case to the people, writing in the vernacular rather than in Latin. They pushed for parliamentary intervention and

won, but it was a long struggle.

In England Henry VIII had broken with Rome in 1534 and asserted himself as the "Head of the Church of England." Yet he opposed clergy marriage. In his Six Articles Act (1539) he told

### History Byte

clergy that they had taken vows of chastity and he threatened punitive action against those who took wives. Bishop Stokesley of London, his close advisor, said a clergyman would do better to have a hundred women on the side, than to take a wife!

Henry's successor, Edward VI endorsed a statute (1549) favouring clerical marriage. Still, less than a quarter of England's clergy got married, and many who did were scorned. When the dean of the Durham Cathedral took a wife

his parishioners said she "polluted" the cathedral precincts. Many midwives refused to deliver clergy children. The Archbishop of Canterbury, Thomas Cranmer, kept quiet about his own marriage. His wife Marguerite and their two children lived in Germany. It is said she accompanied him on trips secreted away in a trunk!

Edward VI's successor, Mary Tudor, returned the Church to Roman, and dealt harshly with married clergy. One poor priest watched as the body of his deceased wife was exhumed from a church yard and thrown onto a dunghill. Mary died in 1558. Her successor Queen Elizabeth I, begrudgingly permitted clergy to marry.

By the 1700s, many clergy-men's sons became priests themselves. In the 1800s novelist Charlotte Bronte married her father's curate. Married clergy had become the norm.

### 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

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



# Muskoka church has seen much over 120 years

*Continued from Front*

rough beautiful territory. Among these hardy courageous people were the settlers of Oakley Township.

The Anglicans of the area first worshipped in their homes and then in a log schoolhouse after the first in the area was built in 1879. Services were conducted by clergy from Bracebridge and Uffington. Some of the Anglican residents had helped to build the original Presbyterian Church and therefore worshipped there.

By 1890 twelve families lived on the Peterson Road between the Draper Township border and the Black River. The Anglicans had long desired a church of their own. In this era, roads were impassable much of the year.

It was a particularly hard life for the women of the community. Husbands, brothers, fathers and older sons were gone in the bush and camps sometimes for weeks. The women had to tend the children, the home, the land, and the farm. Often these hardworking people were called upon to feed crowds of men as well as care for working horses used in the lumber business. There was little time for diversion or the opportunity to meet other families.

All those with a religious inclination wished for a house of worship and thus a collection was taken for this purpose in the larger community. This community Church was never built as the resident Baptist and Methodist families emigrated to the Rainy River District. These good people generously left their portion of the donated funds to the remaining Anglican and Presbyterian devoted.

Finally, in February 1890 an acre of land was purchased from William Boyes at the cost of \$300 for the building of a church with space for a graveyard set aside. The objective was to have a church located in the center of the community so that “no one need journey more than four miles to reach it”. This is the site of present day St. Stephen’s in Vankoughnet.

It was tough work but, with the help of many community members, by May 1890 the site was cleared and materials assembled for the construction. The site had been surveyed, deeds drawn, signed and registered for the title. Work began on the church built by a young man named Thomas McMurray, assisted by James and William Elliott. The first stone was laid in August 1890.

The building has a foundation of granite and ten foot high walls. The roof is open with one and one half inch pine and shingled. The east end is apsidal in shape with a small vestry on the north side. There is a porch on the south side, the floors were double (since replaced many times) and originally the walls had wainscoting to the height of three feet stained dark brown against pure white walls. The windows are Gothic in shape and filled with leaded stained glass. The Church has a Gothic chancel

arch, communion rails, seating and furniture. Rev. Thomas Lloyd, the Rural Dean of Muskoka, commented on the thoroughness of the workmanship and the satisfactory manner in which it was carried out. He said when finished, the building would be as handsome as any in the Deanery and a great credit to all concerned.

The graveyard was cleared in three days, most of the stumps removed and some of the smaller trees retained to provide shade. Fence posts were installed and Cecil Weaver donated the funds for the church fence. The roadway was ditched and graded. The Rural Dean expressed admiration for the appearance of the graveyard.

Settlers tramped from one lumber camp to another to raise funds for an organ. The warden and others collected funds to pay for the building. In July, an English lady who was a friend of the Bishop of Algoma, presented a set of Italian vessels for the church. Three months after the first stone was laid, St. Stephen’s was used for the first time. The Bishop performed a marriage ceremony for Percy Sellens and Agnes Wadsworth.

The Church was used for the community at Christmas in 1890 with teas, games, and an entertainment address from the clergy. There were gifts for the children and many of the adults. Records indicate that H.N. Burden was the minister for the congregation from 1889-1891.

On January 12, 1891 at 10:30 a.m. Bishop Sullivan, the Bishop of Algoma, consecrated St. Stephen’s Anglican Church. The Bishop commented: “It is commodious and beautiful and I am astonished at what has been done in so short a time and at so small cost.” St. Stephen’s was debt free. By the end of March, the church community had subscribed sufficient funds not only to purchase an organ, but also to pay for working expenses, seating and other church furniture. Attendance at services averaged 70 members.

By the fifth Sunday in Lent, an organ from Toronto was installed and ready for its debut. An organist from St. Paul’s in Uffington took charge of the new instrument on an appalling day of storm and snow. The congregation was so large that the steps of the chancel were full of seated worshippers. St. Stephen’s continued to prosper through the following decades serving members of the community from cradle to grave.

Members of the Society of Saint John the Evangelist came to Muskoka in 1927 and conducted their final service in the community on Easter Sunday 1983. Those who served the Vankoughnet community included the following: Father Roland Palmer, 1927-1947, Father Hawkes 1948, Father Morley, 1948-1954, Father Thornton 1954-1963, Father Peter Palmer 1963-1965, and Father Hemming 1965-1975.

Today many in the Vankoughnet community recall Father Norman

Thornton in particular, with affection. He is remembered striding briskly down the road, his long garments moving as he strode along. Father Thornton would often walk the great part of the distance from Bracebridge to one small church and then another to conduct a service. He would then spend the night with a local family and ride back to Bracebridge on Monday morning with the mail delivery. One former resident described how he liked to stay with her family as he was allowed to smoke in the house, and the family dog adored him.

Father Thornton was born in Yorkshire in 1897. During World War 1 he was a foot soldier. He promised himself that if he survived that horrifying experience he would dedicate the rest of his life to making peace in God’s name.

After a full and active life, his last years were hampered by several severe strokes until he became paralyzed on his left side. During this period of pain and incapacity he wrote beautiful script letters filled with news of the people in the missions. His love for and interest in others never wavered. Father Thornton died of a final stroke on January 19, 1975 in Bracebridge. The remarkable men of the SSJE not only provided religious guidance for the Anglican community but practical assistance to the entire community.

Recent years have seen many challenges to the Anglican churches in the area. The Holy Family Church in Matthiasville is now a private residence. St. John the Baptist, Clear Lake was demolished to make way for the extension of highway 118 in 1970. Both the Clear Lake and the Matthiasville churches had been built by the members of the SSJE and the local community. St. Paul’s, Uffington, built in 1890, was deconsecrated and demolished in 2009. Today St. Stephen’s is a Chapel of St. Thomas’, Bracebridge. Services are seasonal and for the most part, monthly from Easter to Christmas Eve.

A few years ago a small fire was set in the vestry by vandals. Fortunately the fire was discovered early and extinguished. A scorched area remains on the floor. Once always open, the doors to the church are now kept locked except when there is to be a service.

As St. Stephen’s enters upon the 120th year since consecration there are still those who find peace and inspiration there. A bequest from a lifelong parishioner has enabled new siding, a new interior and a renewed lease on life for this historic little Chapel. St. Stephen’s of Vankoughnet remains the pretty little Church in the Cemetery under the pines. We hope you will come and visit this year, and then come back again and again.

“For when two or three are gathered together in My name, I am there in the midst of them.” Matthew 18:20.



**LONG PRESENCE IN COMMUNITY:** Bishop Andrews will preach and preside at a service on Saturday, July 30, 2011 at 4:00 p.m. at St. Stephen’s, Vankoughnet. This is being held to commemorate the 120th anniversary of the church’s consecration.

## Teen Challenge North visits St. Mary Magdalene, Sturgeon Falls

**Carole Anne Friedrich**

On Sunday, March 27, 2011, St. Mary Magdalene Church welcomed special guests from Sault Ste. Marie. It was the second effort at attracting this company to the church. Members were happy to finally have the opportunity to meet them and listen to their unique message.

These guests were members of Teen Challenge North. This group of young men live and work in a group home while they attempt to overcome an addiction to alcohol and, or drugs. The goal is a lifetime cure from addiction. The author of this article knew of government sponsored programs and that such programs have documented “lifetime cure” rates at around ten percent. The documented success story with Teen Challenge is around a seventy percent lifetime cure rate.

The major factor in all those success stories is attributable to the dependence on and faith in God as the major supporter in planning a new drug free life. The plan must begin with an acceptance of God to be your life partner and then make plans to change, always knowing and counting on God to be there, whatever happens. This sounds like a fail-proof plan and the documented success rate verifies that belief.

The foundation for Teen Challenge was laid out in New York in the late 1950’s by Rev. David Wilkerson, author of *The Cross and the Switchblade*. This was in response to what he saw as a need to free young addicts into a new life through Christian principles and equipping them for life by providing spiritual, academic and vocational training. It is fortunate that Teen Challenge has established a site in Northern Ontario to assist young men in overcoming their

addictions. Other Teen Challenge ministries are located world wide, including one for women in London, Ontario.

At St. Mary Magdalene, over fifty attendees listened while a number of young men and adults testified about what had happened to them and how they were working to overcome their addictions and remain constant with God’s help. Many of us have had some experience with drug or alcohol addictions among our families and friends, so we knew about the pain and hardship that these addictions bring to everyone involved. The men who shared their stories with those in attendance gave everyone the “inside view” of what it means to be actually living with an addiction, and how that addiction can possess you and your life and ultimately the lives of those you love. These men shared honestly with humility, humour and love about their addictions and the modifications they were working on in partnership with God to change their lives and by extension the lives of their families and friends. Every one was moved and affected by the heartfelt testimonies.

After music and prayers, the guests and all present moved downstairs to enjoy a bountiful pot luck meal in true Anglican tradition. This social time gave everyone present an opportunity to meet and talk to the members of the Teen Challenge team.

If you want to learn more about Teen Challenge, the program is not confined to teen-aged addicts, but is available to all persons with addictions, visit [www.teenchallenge.ca](http://www.teenchallenge.ca)

The members at St. Mary Magdalene Church were truly blessed by their visit.



# Heir today and Heir tomorrow

By the Rev. Bob Elkin

You've got to love kids: brutally honest! Our four year old grandson was getting quite adamant that he was taking home a plush toy snake that lives at our house and I was equally adamant that he wasn't when his six year old brother stepped in to settle him down. "Don't worry Abraham", he said reassuringly, "When Oma and Grandpa die we get all their stuff." That made me stop and think! If that kid offers me something to eat, I'm not going to take it! What if he's decided he wants the snake to come to his house sooner rather than later and figures he'll speed up the process? I remember that movie *The Bad Seed*! They had to base that show on something!

He did get me thinking about my stuff though. I spent much of my life acquiring it and the last fifteen years trying to get rid of it with mixed results. When we downsized and needed a home for the fridge my son showed up with a truck and away it went. "I can always find room for a beer fridge!" he reasoned. A chip off the old block, by gosh. The photo albums have turned out to be a much tougher sell. I never thought of us as big picture takers but the thirty or forty packed albums crowding the bookcase seem to indicate that there were a lot of Kodak moments around our house.

I offered them to the children and was met with shrieks of silence. Well I wasn't born yesterday! I divided them up so each kid got the ones that were mainly about them, sneaking in those photo's that weren't about anybody (for some reason we have several hundred pictures of squirrels for example) throughout the collection and told the kids to come and get them. I wasn't born yesterday but unfortunately neither were they. They banded together to claim that such a family record could not possibly be broken up and must be kept at our house so their children could thumb through the whole collection and enjoy this wonderful photo record whenever they were visiting. That sounded just believ-

able enough to fly so the albums are back on our shelves waiting for the first grandchild to thumb through and enjoy. I have a feeling it will be a long wait.

I wish I had inherited my mother's gift for dealing with stuff. She could embrace it, enjoy it and then pitch it and never give it another thought. That beautiful crystal bowl with the giant red glass pendants and the blindingly shiny gold feet that I gave her

## Letter from Bob

for Christmas when I was twelve years old? I have it after rescuing it from the Salvation Army donation pile that was headed out the door when she moved.

The achingly cute ornament that her grand-daughter made for her tree? I've got that too, also from the Sally Ann pile. The touching portrait photo of my sister and I? It's at my house, hidden in one of the albums I'm trying to foist off on the kids. The Sally Ann didn't want that one, so it was headed for the dump or the bottom of the bird cage when I rescued it. Mom had the sentimental attachment of the average game fish when it came to her stuff. "Useful or out" was her motto. "Nothing rides for free."

I've heard of people who have everything in their house labelled with the name of its eventual recipient and let everybody know for when the time comes but I wouldn't want that. If I knew someone had something for me I'd feel funny every time I visited them and saw it there, just waiting. As rector, I don't even like knowing that somebody has mentioned the church in their will as I have to fight urges to call up and see how their doing when times get tough. On the other hand it would be nice to know that all the detritus of my life is eventually going to end up with someone who'll appreciate it. On thinking about that I'm going to go and wrap up a certain plush snake that lives in my spare room. I know just the spot where he can live.

## 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.

## 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 35 MM camera, we prefer to receive

negatives and we'll do the scanning in our production department. However, we can use prints, if negatives are not available. 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](mailto:anglican@muskoka.com)

# Epiphany, Sudbury hosts traditional Irish lunch

By David MacDonald

For many years, the local community in downtown Sudbury turned out in their green attire to celebrate St. Patrick's Day with a traditional lunch at the Church of the Epiphany. Last year many were disappointed when this event did not take place. Epiphany's Fellowship Committee decided that this was an event that was greatly missed, not only by the congregation but also by the local business

community who would take the opportunity to have lunch here at the church. With the help of many people from the Church, an Irish lunch was served, consisting of a traditional beef stew with crusty bread and for dessert a warm bread pudding. The food was generously donated by local restaurant Simon's Gallery Grill. Nearly two hundred people were served and not a crumb was left over.

The crowd was entertained by

the Sudbury Irish Arts Association (Comhaltas Ceoltoiri Eireann) who danced, played tin whistle and sang traditional Irish songs in both English and Irish. There was a bake table, craft table and also a children's craft table to keep little ones busy. The event was a great success and with the 'luck of the Irish' the Sudbury community can look forward to many more St. Patrick's Day celebrations at the Church of the Epiphany.



TRADITIONAL IRISH ENTERTAINMENT: Members of the Sudbury Irish Arts Association provided the entertainment at a traditional Irish lunch held at the Church of the Epiphany in Sudbury on St. Patrick's Day.



OVERCOMING ADDICTION: A number of young men from Teen Challenge North in Sault Ste. Marie visited the Church of St. Mary Magdalene, Sturgeon Falls on Sunday, March 27, 2011. Teen Challenge North offers individuals an opportunity to live in a group home setting while they work to overcome addiction to alcohol and, or other drugs.



DIOCESE OF ALGOMA ACW  
SPRING CONFERENCE AND ANNUAL MEETING

in Sudbury ~ May 31 and June 1, 2011  
[Board Meeting Monday, May 30 at 4:00 p.m.]

OPENING EUCHARIST - CHURCH OF THE  
ASCENSION

1470 Sparks Street, Greater Sudbury  
The Rt. Rev. Dr. Stephen Andrews Officiating and Presiding

CONFERENCE CENTRE AND ACCOMODATIONS

Howard Johnson Plaza ~ 50 Brady Street  
Ph. (705) 675-5602 [mention ACW Conference]

GUEST SPEAKERS:

JOHANNA HENRY from the Stephen Lewis Foundation  
[She liaises with grandmother groups across Canada,  
led 42 Canadian Grandmother Delegates on a trip to South Africa  
to visit projects supported by the Foundation  
and to attend the African Grandmothers Gathering  
on Manzini, Swaziland]

For registration and further information  
contact:

Shelia Stevens  
104 Juliette Dr., Hanmer, ON P3P 1H9  
Ph.: [705]969-0176

*Plan now to attend  
Don't miss this great chance to worship, plan our  
future, and have fun together !!!*

Church will refrain from some things, take on others

*Continued from Front*  
numbers of people and financial support to continue and expand the ministry base. All of the monies that come into this church will come in as free will donations from the people who worship in this place.  
This church will also refrain from meetings and committees and events which are not **essential** to the health of the parish. To accomplish this the question to be asked will be: "Can we possibly skip this, and if we can, then we will."  
Some rather outlandish generosity is going to be taken on. As an example, the ACW will host their annual Spring Tea. This year, it will be a "Royal Tea" in honour of Prince William and Kate Middleton, and the ticket announcing the time and place will state in bold script: "Our Gift to You." A free

tea. Imagine. The women of St. Luke's are getting excited about this. The thought is to have the children in fancy dress and white gloves acting as pages for the royal event. The menu will be designed around High Tea items. Some fun should be had as people come in and attempt to make donations which will not be accepted. They will have to come to church on Sunday if they insist on paying for their tea.  
One parishioner recently reported that a friend gave as a reason the following for not attending the Anglican Church: "If you go thee, they want all of your money and all of your time and you'll never escape." Those who heard this smiled a bit, but also felt enormously sad. In 2011, this church will honestly say, "Come to lunch at St. Luke's, its free, check it out."

A commitment to corporate prayer is also being taken on. Once each week, day time or night time, there will be an opportunity for people to come together in the worship space to pray specifically for the mission of the parish to the community which it serves. A prayer guide has been designed by the author incorporating ancient and modern prayers along with references to *The Book of Common Prayer* and *The Book of Alternative Services* and *Oxford Book of Prayers*. Members of this church will pray together in silence or aloud for an hour each week in addition to individual home prayers and those said during services.  
Thirdly, St. Luke's is taking on a huge, high ration of fun. Free fun, in the parish hall. Drop-ins, games nights, music sessions, book reviews, videos and creative activi-

ties for the active children on a weekly basis. For all of this fun, the basic "Do we have to?" question is answered with an emphatic "NO". Come when you can, as you are, and stay for whatever time works for you and your family.  
On February 6, 2011, the parish vestry passed a motion to inaugurate what is being called St. Luke's "Year of Jubilee". Six weeks later, people enjoyed six prayer hours, a drop-in, a games night, a pancake supper for over 125 people. This resulted in five new people coming to church. Fun was also had with special children's activities. A weekday service of Compline was held. Annual Board meetings have been reduced from ten to five sessions. All of these ventures have been undertaken with enthusiasm, hope and a fresh sense of freedom and joy. There are certainly some

members of the church family who don't care for all the changes, but members will care for one another with love and hope.  
The author of this article also designed a carry card for each congregant based on the acronym for REST. The people of St. Luke's, Thunder Bay would be happy to share this with other in the diocese. This church will provide updates on this initiative and would like readers to share things they have been doing, perhaps over many years. Mutual support will thereby be provided. In conclusion, the following quote from Scripture undergirds this journey of Jubilee: "Do not be anxious about anything, but in everything, by prayer and supplication with thanksgiving, let your requests be made know to God." Philipians 4:6.

# Algoma Cycle of Prayer

**Sunday, June 19 - 1st Sunday after Pentecost: Trinity Sunday**

**Holy Trinity, Sault Ste. Marie**

The Rev. Robert Elkin (Interim)

**Trinity Church, Parry Sound**

The Rev. Robert Sweet

The Rev. Dr. Frank Thompson (Hon.)

**Tuesday, June 21 - National Aboriginal Day of Prayer**

**All First Nations People in the Diocese**

**Sunday, June 26 - 2nd Sunday after Pentecost**

**Biscotasing, Broadbent, and McGregor Bay, and the ministry of our summer students and supervisors.**

**Camp Manitou, Camp Temiskaming, and Camp Gitchigomee, beginning their summer camps.**

**Sunday, July 3rd - 3rd Sunday after Pentecost**

**St. Mary Magdalene, Sturgeon Falls**

The Rev. John Stennett (Interim)

The Rev. Grahame Stap (Priest Assoc.)

**Sunday, July 10th - 4th Sunday after Pentecost: (Sea Sunday)**

**St. Stephen the Martyr, Thunder Bay**

**Mission to Seafarers**

The Rev. Ed Swayze

Almighty God, we give thanks for all those who work at sea. We acknowledge our need for the food and raw materials they transport. We recognize that they are often in danger and we are sorry that their long absences often involve sacrifices in their daily family life. Give us grace to show our gratitude not only in our words, but also in our actions. Through Jesus Christ our Lord. Amen.

**Sunday, July 17th - 5th Sunday after Pentecost**

**Parish of Muskoka Lakes**

St. Mark's, Milford Bay

St. John's, Beaumaris

Christ Church, Gregory

St. James', Mortimer's Point

St. James', Port Carling

St. George's, Port Sandfield

The Rev. Canon Rudolph van der Hiel

# Thorneloe University, Sudbury, invites public to events celebrating 50th anniversary

**By Dr. Robert Derrenbacher  
President**

**Thorneloe University**

All members of the public are invited to Thorneloe's 50th anniversary events.

On June 23, 2011, Thorneloe will host a golf tournament at the Idylwyld Golf and Country Club. The tournament, to raise funds to replace the seats in the theatre, will include lunch and dinner as well as a silent auction.

Thorneloe's annual "Summer Shakespeare" will take place from June 24 to 26, 2011. Directed by Professor Patricia Tedford, student actors will perform a Shakespeare comedy in the outdoors.

From September 30 to October 2, 2011, alumni of the Thorneloe

Theatre Department will reunite on stage for a special weekend marking the program's important contribution to Sudbury's cultural life.

Thorneloe's 50th anniversary celebrations will culminate on October 12, 2011 with the annual Convocation. Bursaries and scholarships will be awarded. Degrees in theology will also be granted. In addition, The Right Honorable Adrienne Clarkson, former Governor General of Canada, will address those in attendance and receive an honorary Doctor of Canon Law. The ceremony will begin at 7:30 p.m. in the Thorneloe Theatre.

For more information about these events and more, visit [www.thorneloe.ca](http://www.thorneloe.ca).



PHILIP



MATTHIAS



# From the Anchorhold



**By Sister Mary Cartwright**

May is Blessed Mary's month! It is the time of spring, flowers, and green everywhere. In the old retreat house, my woods were full of trilliums and mounds of blue periwinkle. A photo of the spring woods has been (and will still be) my Reredos behind the altar. Spirits lift. Prayer becomes easier and yet more joyful. I will be in yet another place, hopefully the last, with more time for prayer. My sight is failing, so reading is a question, although my friends help out with these things.

It is a month springing with saints too. Apostles are St. John at Eastertide, Philip, James and Mathias (who takes the place of Judas). Then we have bishops: Athanasias, Dunstan and Augustine both of Canterbury, a religious priest monk and historian, the Venerable Bede. Then we remember two women centuries apart: Florence Nightingale, whose work in the Crimean War at the battle sites made nursing a respectable profession for women and paved the way for all women who are in medicine, research and other professions today. The earlier one, one of my favourites, is the Lady Julian of Norwich, spiritual teacher, anchorite, and mystic. We still have a very small Julian group. Silence is not understood in this age of constant noise. There still are a few of these groups in Canada and more in England. We begin with a collect and then we pray together in silence for an hour, say another collect and go home. We find it powerful and helpful.

The main feast is the Visitation when Mary, excited and fearful after her encounter with God through Gabriel, goes to see her cousin Elizabeth, who is very pregnant (by God's blessing with John the Baptist, though she is old). Mary tells her story and is given love and affirmation: "Whence is it to me that the Mother of my Lord would come to me! At your voice the babe leapt in my womb for joy!" "And blessed is she who believed." What a lot they must have talked about. Mary sings "Magnificat" as religious do every night.

Thank God for spring and for those in the spring of life, that they may persevere and find God in spite of all distractions and look for true heroes to follow. May we give thanks for our journey knowing however hard the road, the end is God and home. Remember too, Mother Teresa (now there is a heroine).

"We can do no great things, only small things with great love."



**NEW SUNDAY SCHOOL PROGRAM:** Sue Simonsen presents Bishop Andrews with a copy of her newly published Sunday School program *Coming Alive in the Faith Volume One*. The program has been tested and used by the Sunday School at St. Michael and All Angels in Thunder Bay for the past three years. Each volume provides material for use on a yearly basis and has a focus including "The Year of the Law", "The Year of the Faith", and "The Year of Discipleship". The program is teacher friendly, simple to use and includes fun, interactive ways to involve children. Children from ages four to ten hear exciting and relevant stories from the Bible. More information and an order form can be found on the following web site: [www.suesundayschoolprograms.com](http://www.suesundayschoolprograms.com), or you can order direct from Sue Simonsen at 107 Ibbetson St., Thunder Bay, ON P7A 7J8, or contact her via e-mail: [sebsim@tbaytel.net](mailto:sebsim@tbaytel.net).

Bishop's Blog

'benedictus benedicat'

at <http://stephenalgoma.typepad.com/benedictus-benedicat/>



# Lectors at St. John the Divine, North Bay, attend training workshops

By Steve Kitzul

The Lectors are coming! The Church of St. John the Divine in North Bay is in a wonderful position as far as Lectors go. With recent Lector Training Workshops, the parish now has 24 people on the Reader's List. These well-trained individuals take turns proclaiming God's word during the Sunday Liturgy.

Besides stressing the spiritual component of proclamation, the three hour course is designed to train the lector in the techniques of preparation, and better understand the Word of God. The necessary tools are provided to allow

the reader to utilize his or her gift to the fullest. With such training, lectors are able to undertake their ministry in a manner in which members of the congregation can not only hear, but also understand what is being proclaimed.

The Lector Training Course is designed not only for new readers but also for those who have previously received training. Experienced readers are encouraged to repeat the course every few years. This allows them to hone up on their skills and to share with newer lectors some of their experience and technique.



THE LECTORS HAVE ARRIVED: Pictured are participants of two recent workshop for lectors held at St. John the Divine in North Bay. A total of 16 persons participated in the three hour long training session. They ranged in age from 16 to 68 years. There are now 24 active lectors at St. John the Divine.

## Contact

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

# More flowing, and less flooding please!

By Charlotte Haldenby

I feel gyped. I would love to discuss the election with you, but it will be all over by the time you read this. One good effect of calling the election! It stopped the FLOOD of Canada's Action Plan ads, paid for by all of us taxpayers. It would be nice if these ads had FLOWed out once a week over the past two years showing people how to get back to work and so on.

But even before the election started there was such a FLOOD of attack ads. When someone bad-mouths another person so much, don't you start to wonder why he's so afraid of him? How many trees were wasted to produce all that FLOOD of attack flyers. Was it last summer? Wouldn't it be nice, whatever the result, to see the political parties of Canada FLOW together to do the best for all Canadian people, to see a constructive spirit FLOW through Question Period, rather than all that shouting.

And here's a thought. Solon, the great law-giver of Athenian democracy enacted: "In any time of dispute within the nation, the man who took neither side should be disenfranchised and should lose his rights as a citizen." If voter turnout was low again, and those who didn't vote were cut off from benefits, we might dissolve the deficit really fast. In countries around the world people fight to have the rights we have. I hope you weren't just saying, "Oh, ho-hum! My vote won't make a difference!"

## Looking at the World

But enough of that! It is spring! My chipmunk is peeking out and so are the crocuses! The sap is FLOWing on St. Joseph's Island! And the people in Manitoba are worried about FLOODing!

The ice is melting in the St. Mary's River; the water is FLOWing! But even seven months after the FLOOD in Pakistan, the water is still covering the lower plains of the Indus. George Strombouloulous, do I have enough o's and u's?, is now Canada's UN Ambassador for the World Food Campaign and a few nights ago took us through Pakistan to see the problems. He is a person who can talk to anyone easily and so he had the suited experts and the regular people to tell him what the FLOOD means even now. So many people are still displaced. Even when they go home they have to rebuild their homes and re-plant crops if their land has even dried out yet, and that's another expense; more seeds, when your budget is \$0.

There are some outlying areas often forgotten by the capital, which now are shown to be just as poor as some African areas, and cannot be ignored. We can talk a lot about the struggle for Kashmir or the money FLOOD-ED into the nuclear industry,

but these are the political needs of a country with up and coming power. India is right next door, with over 60 years of never quite getting along. Meanwhile don't we need a FLOW of seeds and harvest from the Canadian FoodGrains Bank (an ecumenical group sponsored by PWRDF) to keep people alive and getting back on their land.

My religious book club decided to study the United Church book *There's No ATM In The Wilderness* this year for Lent and we are meeting every week to discuss the role of money in our lives. In North America we claim a FLOOD of many things to satisfy our appetite; meanwhile

*"Wouldn't it be great if we could just calm down to FLOW and appreciate what we have."*

many people in other countries would like to claim just a little FLOW to satisfy their starvation.

When I looked for resources for a Grade 4 student studying World Hunger, I found a wonderful map from the FoodGrains Bank showing the hunger percentages of countries around the world. In Canada there might be one in thirty people hungry, but in many countries in Africa, it is more like one in three. This is partly due to the low population in the middle generations due to AIDS, but it also due to drought. Will the rivers FLOW again?

And another election aside! Did you know that by the timing of the election call, the Senate did not conclude their discussion and vote on the lowering of the price of the anti-viral drugs needed for people with AIDS in lesser developed countries and the bill to clean up the water on over 100 First Nations reserves! Now the proposals will have to start all over again!

If you look at the FLOOD of commercials every night it is pretty hard not to want something! If you look at the flyers with the newspapers you want even more. One comedian in the past week did a routine of a man who had just managed to get the latest iPod and two hours later was let down because he could hardly wait to buy the new one next year. What a FLOOD of things we must have the very latest of, just to keep up.

And the whole internet FLOODing you with more ideas of what you really have got to have!

Wouldn't it be great if we could just calm down to FLOW and appreciate what we have. We could send a bit of the extra off to the Soup Kitchen or the In from the Cold program, or even off to Pakistan and Japan. Netflix can FLOOD you with all the movies you want, but how about playing a game with your kids or grandkids, or at an after-school program.

We are FLOODed by information, more than we can ever un-

derstand, and the 24-hour news channels. By the time you read this, there will be three Canadian channels who make us think we have to watch all the time to stay up to date. Maybe we could fit just an hour for news into the FLOW of all the other things we do in a day; meals and work and quality time with friends and family, and that would be enough!

When you watch the world figure-skating championships or the final games of the Stanley Cup, you can tell which people have the FLOW. They're on the ice on perfect glides or just where they should be to take the pass. They have blocked out all the FLOOD of the crowd roaring and the noise makers and what the scores of the other people are, and they are right there in the moment now!

Whatever you do, you can have these awesome times. When you start to do something and it's so good and you're in the FLOW and two hours later you have done something wonderful. You don't know where the time went at all!

At our Lenten Retreat run by the Sisters of St. Joseph, our first meditation was about the woman at the well to whom Jesus promised the living water. And for many of us, the line from the 23 Psalm is ingrained; "Where streams of living water FLOW!" Jesus is that living water FLOWing in our lives, enabling us to stand up with people around the world against all the FLOODS.