



**SUCCESSFUL PARTNERSHIP:** Over the past year, the churches of Lake of Bays, St. Thomas, Bracebridge and St. James, Gravenhurst, in partnership with Community Living, South Muskoka, have been holding services of worship for the developmentally challenged. Each of the four supporting churches have made significant contributions to this important ministry.

## Muskoka churches hold services for developmentally challenged

**By the Rev. Margaret Morrison**

*Editor's note: In the following Rev. Margaret Morrison writes of the ministry of a number of churches in Muskoka working in cooperation with Community Living, South Muskoka*

The Lake of Bays, St. Thomas, Bracebridge and St. James, Gravenhurst have been working together for almost one year now in cooperation with Community Living, South Muskoka to offer church services geared to the developmentally handicapped. It has been a wonderfully successful partnership. I look forward to the twice monthly services with happy anticipation.

Each service begins with a review of previous homilies. Questions like the following, varied to some degree each week, are put

to the congregants and it delights me to hear their answers which are increasingly correct. Sometimes I wonder how our Sunday congregants would do with the questions. I can guarantee there would not be such delight in correct answers. There are cheers for correct answers and increasingly the clergy can be heard adding their applause.

1. Who loves each and every one of us?
2. No matter how old we are, we are all children of \_\_\_\_\_?
3. Who built the ark?
4. What was the name of the baby who was found in a basket?
5. What were the names of the Kings we studied?
6. Name one of the great prophets.
7. What city was Jesus born in?

8. Who came to see Jesus after he was born?

9. What led the visitors to find Jesus in the manger?

10. Jesus grew up in \_\_\_\_\_?

The service continues with prayers, hymns, most with actions and hand held instruments and a homily presented with slides. We are fortunate that we have the services in St. Thomas Church which has the equipment necessary for the slide shows. We conclude with fellowship and "yummy treats".

Each of the four supporters of these services contributes significantly:

1. Lake of Bays provides the lead clergy, myself, who organises the services and prepares the homily slides and service bulletins. A Lake of Bays family, the Ponds,

donate the treats for fellowship.

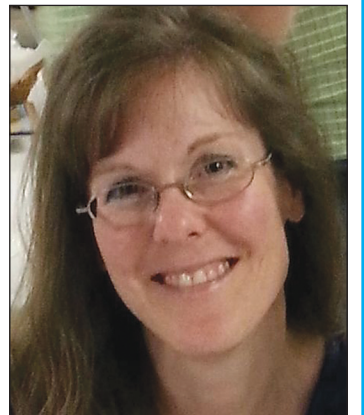
2. St. Thomas, Bracebridge provides the space, sets up and runs the slide show for myself and Incumbent, Rev. Kelly Baetz who provides The Grace, the Blessing and leads some wonderful songs with actions that she says she remembers from her camp days.

3. St. James, Gravenhurst provides the musician, who is Lay Reader, Derek Shakespeare, prints the service bulletins and Incumbent, Rev. Heather Manuel who has taken on the task of teaching the congregants how to pray and the components of prayer.

4. Community Living, South Muskoka is the most critical team member. They publicise the services, provide transportation and

*See Comments – p. 6*

### Inside Algoma



#### Bishop Germond announces new appointment

Susan Montague Koyle has been appointed the lay incumbent of the Parish of St. Joseph and St. George. Mrs. Koyle assumed her new responsibilities effective April 15, 2018.

*See p. 5*



#### Sault Church holds outreach event

On Saturday, March 24, 2018, Christ Church, Sault Ste. Marie held an outreach event for children and families in the community. Lunch and many activities were enjoyed by all.

*See p. 8*

#### Next deadline

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

Send items to:

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## Learning to live well in community

*Society of St. John the Divine offers women an opportunity*

**By the Rev. Frances Drolet Smith, Rector of St. Alban's Anglican Church in Dartmouth, N.S. and an Oblate of**

**the SSJD**

Today many Christians are seeking fresh ways to express ancient truths. The Sisters of St. John the Divine (SSJD), an Anglican order based in Toronto, is planting new seeds of community life and mission, renewing the monastic life both in the church and for the church.

Companions on an Ancient Path, an 11-month program begun in 2016, invites women of any denomination, age 21 and up, to spend a year in spiritual formation, learning to pray, serve others and study while living among the Sisters in intentional community.

Why would anyone, much less a woman in her twenties or thir-

ties, want to embark on such an adventure? The experiences of those who embraced the program in its inaugural year bear witness to the program's value.

Amanda Avery, a Companion last year and a director of a program for low income children in Halifax, described her time in the Companions program as "excit-

ing, stressful ... yet joyful". She went on to say "The experience has changed me and has given me new insights and new ways to look at not just God, but myself and my community and the people that are in my community."

Another participant, Christine Stoll, and mathematics teaching

*See Those – p.5*



# Say “Amen” to what you are

**By the Rev. Dr. Jay Koyle**  
In a sermon preached 1600 years ago, give or take, St. Augustine of Hippo pointed to the bread on the altar and said, “We call that the body of Christ.” He then gestured toward the congregation: “Yet the Apostle Paul calls you the body of Christ. So it is your own mystery that you see on the table. It is your own mystery you receive when you come forward. When you take the bread in your hands and answer ‘Amen’ to the words, ‘The body of Christ,’ you say amen to what you are. So,” he exhorted, “live as Christ’s body that your ‘amen’ may be true.” (Sermon 272)

His words seem like a radical identification between the church and the one whom we name as Lord, to be sure. Yet Augustine’s insight is very biblical. After all, as the good bishop noted, Saint Paul makes the same claim in the many ways he refers to the church as the Body of Christ.

Augustine’s proclamation continues to echo a crucial insight into our own time and context: the Body of Christ is not only on the table; it is also around the table.

We need to underline these as words of tremendous relevance for liturgy, mission, and congregational vitality today. Just as the risen Christ is made known to disciples in the bread that is his body on the table, so the risen Christ is made known to others in the people that are his body in the world.

I have an icon, as well as many other captivating pictures, depicting the story of the encounter on the road to Emmaus (Luke 24.13-35). The reel of this episode spins on our lectionary projector every three years on the Third Sunday of Easter, and annually during the evening of Easter’s First Sunday. Yet, the Emmaus narrative

consistently captures my imagination within and beyond the Easter season. So I spend a fair bit of my prayer time gazing at these images throughout the year: despairing disciples heading the wrong way; the stranger who comes and listens to them and “meets them where they are”; the proclamation that causes their hearts to burn in a way that prepares them to see; the hospitality offered and accepted that leads to bread broken and Saviour recognised; two once hopeless disciples going out, full



of hope, as a living testimony to the risen Christ!

My prayerful immersion in this story persuades me that it is not enough for us to identify only with the two disciples on the Emmaus road. There is a larger vision and vocation to embrace, another character with whom it is imperative for us to identify. My pastoral experience convinces me that if we allow it to do so, our liturgy has the capacity to help this happen in profound ways.

Faithful and vital liturgy, you see, plays a central role in forming us to be that stranger saddling up alongside people in despair, conflict, or confusion; listening to them and walking with them, meeting them where they are, as Christ’s ears and compassionate

presence. Faithful and vital liturgy shapes us to be a people that responds by not only telling the Story, but actually being the Story of the risen One, kindling hearts and sparking imaginations.

Faithful and vital liturgy transforms us into bread, taken, blessed, broken, and shared, through which the Lord Jesus is revealed and recognized.

Faithful and vital liturgy inspires us to inspire others to join in the acclamation: “We have seen the Lord! Alleluia!”

The refrain for one of my favourite songs sings these words: “Let us be bread blest by the Lord, broken and shared, life for the world. Let us be wine, love freely poured. Let us be one in the Lord.”

The commission set before us in every Eucharist is this: just as the risen Christ is made known to the disciples in the bread that is his body offered on the table of the church, so the risen Christ is made known to those beyond our walls in the baptized, we the people who are his body offered on the table of the world.

By the way, if we are paying attention, we will not only recognize Christ in the breaking of the bread; we will see Christ, too, in the faces of those whom we serve.

So let the church say, “Amen,” and may our ‘amen’ ring true!

This column is a revision of one of Jay’s posts on ‘The Community,’ an online forum of The Anglican Church of Canada. That post was a revision of the sermon he preached on the inaugural Sunday of Emmaus Church in Sault Ste. Marie.

1 *Let Us Be Bread*, by Thomas J. Porter. Copyright c. 1990, GIA Publications, Inc., 7404 S. Mason Ave. Chicago, IL 60638

# Sudbury resident Patti Brace to be ordained deacon

Bishop Anne Germond is pleased to announce the upcoming ordination of Patti Brace, God willing, as a deacon in the church of God. The service is scheduled for Saturday, June 9, 2018 commencing at 1 p.m. at Church of the Epiphany, Sudbury. Rev. Dr. Bob Derrenbacher, Provost of Thorneloe University and Honourary Associate at Church of the Ascension, will be the preacher. A reception, hosted by churches within the Sudbury-Manitoulin Deanery where Patti has served, will follow the service. All are welcome!

Patti Brace has a B.A. (Hons) from Trent University, Peterborough; a M.A. (English) and a Ph.D (English) from Queen’s University, Kingston; and she is near to completing her M.Div. from Trin-

ity College, Toronto (2019). She is currently an Associate Professor at Laurentian University, Sudbury.

As a cradle Anglican, Dr. Brace has been involved in various aspects of church life from her childhood. She admits to pursuing career choices and starting a family while at the same time discerning a call to ordained ministry that “refused to go away”. She is actively involved in her parish home in Sudbury (Epiphany) and has been involved in various parishes in Canada and the UK when travels and academic pursuits took her from Sudbury.

We uphold Patti Brace and her son, Caleb, in prayer as she prepares for this next step in her journey.

## NOTICE

To: Parish Wardens and Treasurers

From: The Diocesan Treasurer

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

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

# Book review of the month

**By Charlotte Haldenby**

My ladies’ book club was formed to read good fiction, often with lots of historical or biographical details and sometimes with an interesting discussion of a social issue, but the story was always most important. However, this year one of our newer members proposed *The Book of Joy*, a presentation of a week’s discussions of the joyful meaning of life by the Dalai Lama and Archbishop Tutu to celebrate the Dalai Lama’s eightieth birthday.

How could we turn those two down? They are among the most respected leaders of the world, honoured for their efforts to preserve their cultures peacefully against powerful opposition, but also well-known for giving full attention to everyone they meet. And here they are, addressing questions seriously, but also often just a pair of old guys, who have been best friends for a long time, laughing and teasing each other, not stuck up there on their pedestals.\*

Through recounting their own experiences and spiritual practices, they answer questions the world often asks them, such as, “With all that you’ve been through, how do you keep on going, and still smiling, even?” or “What is this great joy that people find in you, that must be in your deepest inner self?”

Look at all the problems we confront every day: the fear, stress and anxiety; frustration and anger; sadness and grief; despair; loneliness; envy; adversity; illness and fear of death. These two have confronted all of these and yet they still face the world with a smile. In each chapter they acknowledge our basic human difficulties and how hard it is to persevere.

But then we get to the pillars of joy, that help us build our strength and hope for a better day. These two great examples show us perspective, humility, humour, acceptance, forgiveness, gratitude, compassion and generosity, again with examples from their own lives and spiritual practices.

The big message: Let’s reach out from “I” to “we”. Let’s see others in our common humanity, and be helpful in community, and so we are changed within. Then, there are the last 40 pages of guided thought, facing your difficulty with deep breathing and meditative prayer, leading to that joy.

As one of our members commented, “This is not just any old self-help book”. No, because we’ve seen these guys in action, on the news, one of our friends has younger relatives who volunteer around the world and have actually met them close-up. We know what they’ve been through, and they are still living their joy.

The person who recommended this book to us received this from a friend just after being diagnosed with cancer, and it has been helpful. I started reading it, just after receiving the news of a nephew’s family problem. These exercises calmed me down to help me see what I could do that really would be helpful. I think I will keep it for a while until those joy practices become ingrained.

His Holiness the Dalai Lama and Archbishop Desmond Tutu with Douglas Abrams. *The Book of Joy*. London: Hutchinson, 2016.

\*If you want to see how these two get along, check out [www.bookofjoy.org](http://www.bookofjoy.org).

The deadline for the May edition of the Algoma Anglican is Tuesday, May 1, 2018

# EDITORIAL

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

## Letter from the Bishop

### Witnesses to the Resurrection

In churches full to overflowing on Easter Sunday we sang, *Jesus Christ is Risen Today, Alleluia!* We listened as the story of Christ's resurrection was told in the written Word and through the spoken word so that we might come to know the Living Word. We gathered around the font to renew our baptismal covenant. We shared in the Eucharistic feast and left worship full of Easter joy and with hope in our hearts.

The Old Testament reading appointed for Easter from Isaiah 25: 6-8, resonated with me this year. In powerful images he described a celebration meal in the age to come on an earth at peace with itself. In just two verses Isaiah uses the word 'all' five times. I imagined all of God's people sitting to enjoy this feast rejoicing in the story of God's salvation through Jesus Christ, then heading down the mountaintop to bear witness to what we had seen and heard. Some of God's best work is begun around the table of fellowship and the altar of prayer.

Each of the Easter stories has the Risen Christ calling the disciples to be witnesses of the resurrection by telling what they have seen and heard. At least one of them happens around a fire with fish and bread cooking on it. "Go and tell my brothers to go to Galilee, there they will see me." (Matthew 28:10); "Go into all the world and proclaim the good news to the whole creation." (Mark 16:15); "Feed my lambs....Tend my sheep." (John 21:15, 16)

Their experience was unsustainable and the joy of the resurrection is soon lost on them. We find the disciples on the 'other side' of Easter, paralysed with fear, hiding in a locked room, not saying or doing anything at all. Peter goes back to his former occupation thinking for a moment that fishing was a better option for him. It takes 50 days and the arrival of the Holy Spirit for them to find their voices and set the world ablaze. Then, they literally cannot keep from being witnesses in word and action.

When we get to the 'other side of Easter' we can't afford or allow it to be business as usual. The paschal mystery of the death and resurrection of Christ stands at the very heart of our faith and the church gives us 50 days to live into the reality of the resurrection and what it means to be a community that is shaped by this



event.

The Primate of Canada, Archbishop Fred Hiltz reminds us of this in his Easter letter: "The Resurrection is such a Holy Mystery, as is our life within it, that I am ever grateful that Easter is indeed for us not one, but 50 days!" This is why the Sundays following Easter are referred to as "Sundays of Easter" and not "Sundays after Easter". Furthermore, through our baptism into Christ's death and resurrection we have the Holy Spirit within us.

How is it possible for Easter to remain with us for 50 days? The Jesuit poet Gerard Manley Hopkins wrote a poem entitled *The Wreck of the Deutschland*. It commemorates the death of five Franciscan nuns who drowned on the German ship Deutschland at the mouth of the Thames in the winter of 1875. One half-line is especially poignant: 'Let him Easter in us, be a dayspring to the dimness of us.' Let Christ 'Easter' in us. The word 'Easter' here is not used as a noun but as a verb. A rare verb indeed, but it suits this holy season which culminates on Pentecost Sunday. How does Christ Easter in us? I suggest in four ways; By a faith that rises above doubt. By a hope that conquers despair. By a love that does justice. By speaking the truth of what we have seen and heard as followers of the Risen Christ.

This year the church is giving us opportunities to let Christ "Easter in Us." The Ecclesiastical Province of Ontario has designated the Fourth Sunday of Easter/ Good Shepherd Sunday as 'Homelessness Sunday' and asked us to use the resources provided by dioceses in Ontario and now on its website to bring this issue into the spotlight and to do what we can to suffering as a result of their living conditions. Pray, Act, and Give are all action words. In addition to this, from Ascension Day, Thursday May 10th, to Pentecost Sunday, May 20th, the Archbishop of Canterbury is inviting us to pray intentionally that we will be witnesses to and from our homes to the furthest corners of the world in the power of the Holy Spirit.

May the joy and hope of Easter be in each of you, always!

+Anne

Anne Germond  
Bishop of Algoma

## The story of Manche Masemola



By the Rev. Richard White

If you're in London England and visiting Westminster Abby, go to the Great West Door and look up. You'll see them. Ten statues. They form a façade, a gallery really, of ten martyrs of the Christian Faith, each murdered in the 20th century. Some you will no doubt recognize. There stand Martin Luther King, Oscar Romero, and Dietrich Bonhoeffer. And less familiar martyrs stand there too, like Manche Masemola, a teenager from South Africa. Her tragic story takes us to February

4, 1928.

It was outside a small village in Limpopo, a province in



north-eastern South Africa. The bloodied, naked body of Manche Masemola lay in the South Afri-

can sun. The anger, the terror, the family conflict was over. Her parents had murdered her. Her father dug his shovel into the golden soil and buried her beside a rock that would mark her grave. Her mother and a terrified cousin, Lucia, stood by. Each parent had played a role in her murder. Manche was 14 and destined to be recognised as an Anglican martyr.

On the surface, what caused her death was obvious; it was an "honour killing." Manche had repeatedly disobeyed her parents.

*See Manche – p. 4*

### 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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# Manche Masemola was determined to be baptised

*Continued from Front*

But the reason for her disrespect made this killing all the more memorable. Manche had converted to Christianity converting out of the tribal animism of her Pedi people. She was preparing to be baptised and there would be no turning back.

The ground work for this had actually been laid years before. Ten years previous a tiny Anglican evangelistic mission had been planted in the region by an English Anglo-Catholic mission order, the Community of the Resurrection. The African mission was overseen by Father Augustine Moeka, an Anglican brother and evangelist. It included a school, a clinic, and St. Peter's Anglican Church located a dozen miles from Manche's village.

When she was 13, Manche and her cousin Lucia fed their curiosity about the mission and walked the distance to St. Peter's to hear Father Moeka preach. It was the first time Manche had gone into a church and the priest's message hit home. That evening she asked if she could attend the priest's bi-weekly Bible classes. She could, and that led to her conversion. Soon after she decided to be baptised. The year ahead became a path to her martyrdom.

For the Pedi people, conversion and baptism were a problem. The Pedi feared that leaving the ancestral gods would raise their ire causing the family and the community to be cursed. And there was another problem. For her family, attending Bible classes and church kept Manche away from the fields, a place where every set of hands counted. The priest understood the problems and counselled Manche to be less zealous.

He recommended she wear her traditional Pedi clothing, something she no longer wanted to do. He said she could attend classes less often, she said she had to make her own decisions. Her stance was plain. Even if her fam-

ily threatened her life, she would never leave Jesus. He warned her that the period of conflict could worsen because preparation for baptism was a long process. She said "I may be baptised with a better baptism," saying that she would probably be baptised in her "own blood."

Manche was persistent, and as her priest feared, her parents reacted badly. She was beaten after going to church. Her mother took away her clothes to keep her home. Her father severed the ties with her equally zealous cousin Lucia, who they saw as a bad influence. Her mother threatened her with a whip and a spear. Her father sent her to a relative's farm to care for the cattle. Finally they forced her to visit their tribal witch doctor and to drink a potion to rid her of the Christian god. When she refused to drink it, it was forced on her. The truth was, Manche made an effort to obey her parents as much as her conscience allowed, but refused to turn away from Jesus and her new-found faith.

On February 4, 1928 the exasperated parents led her outside the village, killed her and buried her beside a rock that later marked her grave. Her cousin Lucia said Manche was laughing when she died. Within a few years Christians began making a pilgrimage to her grave and inscribed the place with these words: "The noble army of martyrs praise Thee."

To this day, Father Moeke's mission continues to work among the Pedi people. One of its converts would be Manche's mother who was baptised in 1969, taking the name "Magdalene" as her Christian name.

The World Wide Anglican Communion honours Manche Masemola in on February 4th in its calendar of saints. In 1998, statues of ten Christian martyrs were unveiled above the Great West Door of Westminster Abbey in London. Hers was among them.



**DISCOVERING NEW A TALENT:** Picture from left are Lynda Viau and Kathy Dunville, two of the participants of a night of painting held by the Mothers' Union of St. Paul's and St. Thomas', Thunder Bay on Tuesday, February 6, 2018.

# Canada Briefs - May 2018

**After 50 years, black priest sees changing attitudes**

The Rev. Blair Dixon, a retired Anglican priest, shared his passion for Black History Month with members of the Qu'Appelle Valley Christian Association (QVCA) in Fort Qu'Appelle, Sask., February 22.

Dixon, 82, served as the pastor at St. Matthew's in Regina for 17 years and is on the board of the Saskatchewan African Heritage Museum.

Dixon told stories of growing up in Saint John, N.B., the seventh of 11 children in a family that can trace its ancestry to black slaves from Louisiana who settled in the Maritimes after the Civil War in the United States.

Dixon served in the Royal Canadian Air Force before making history as one of the first black men in Canada to be ordained an Anglican priest.

This milestone was not without challenges. "Coloured people were not welcome in the church. In order to become a priest, you needed to be sponsored by the bishop," he recounted. The bishop of Fredericton at the time, Henry O'Neil, refused to sponsor his ordination.

Determined to answer the call, Dixon went to Ottawa, where Bishop Ernest Reed agreed to be his sponsor. Dixon studied theology at King's College and was ordained in 1966.

In his speech to the QVCA, Dixon applauded initiatives like Black History Month for helping change attitudes toward race in Canada. "Back in the '50s, being black was a novelty," he said, adding that he is not bitter about the racism he faced.

"I am one of the first blacks to be ordained. It is uplifting."

*The Saskatchewan Anglican*

**Saint John parish transforms from near extinction to thriving multicultural church**

In three years, a church in the diocese of New Brunswick went from a parish on the brink of extinction to one of relative prosperity, growth and revitalization, sustainability committee chair Trevor Holder told diocesan council.

In 2015, St. Luke's Church, in the parish of Portland in Saint John's Old North End, was close to being shut down. The building was inaccessible and needed a new roof, spending was out of control, heating bills were unsustainable, and they had no priest. Holder called the parish at that time "spiritually adrift."

Bishop David Edwards encouraged them to come up with a mission-focused plan. Committees for sustainability, worship, outreach and marketing were formed.

Over the next two years, fundraisers, a grant from NB Power and a loan from the diocese helped the church decrease its deficit and fund outreach programs. Canon David Barrett signed on as a part-time priest.

In May, the church's large, empty rectory became the home for a refugee family of 10 from the

Democratic Republic of the Congo. By fall 2017, several families from India that had arrived in Saint John began attending the church.

With an increase in giving and a successful fundraiser, the church's 10-year loan from the diocese was paid off in two.

The parish, which a few years ago had 50-60 worshippers, now holds 90 on Sunday mornings. It hopes to have as many as 160 worshippers by 2020. It also wants to have a full-time priest in five years.

"With a lot of prayer, a lot of hard work and God's blessing, things have turned around," said Holder.

*The New Brunswick Anglican*

**Diocese of Nova Scotia and Prince Edward Island churches embrace 'mini-mission'**

Parishes in the diocese of Nova Scotia and Prince Edward Island have implemented small ideas packed with big intentions for outreach.

The congregation at All Saints Anglican Church in Bedford, N.S., has placed a prayer box at the end of the church's driveway, where passersby can submit a prayer request. The box is checked regularly and general themes are shared on Sundays. Associate priest the Rev. Shirley Carras says that many people pass by the box daily. "We don't measure the success or failure based on the number of requests," she says. "For all we know, if someone looks at the box, it might encourage them in ways we are not aware."

The Parish of Sydney Mines/Baddeck, N.S., is sharing the Good News with a little ink stamper that carries the phrase "God Loves You! He always has, and always will."

The stamp will be applied to any printed material from the church, as well as bags used for the church's turkey burger lunch fundraisers, which typically serve about 750 people.

"We live in a hurting world, and for some people, they are alone," says the church's rector, the Rev. Stacey LeMoine. "We hope that this little phrase brings them some comfort."

The Rev. Elliott Siteman, of St. Peter's Birch Cove in Halifax, N.S., connects with the community by offering prayer. He visits a local café, purchases a coffee and a snack, then sets out a sign on his table reading "Free Prayer: Talk to a priest. Non-judgmental."

"Often people don't want prayer per se, but do want to talk," says Siteman. "It is a great way of getting out amongst people. Jesus did this best. He met people where they were and no one was more important to him than the person he was with."

*The Diocesan Times*

**School for Parish Development launches in diocese of Ottawa**

Twenty-seven people, lay and ordained, from 14 different parishes in the diocese of Ottawa, gathered February 2-3 for the first weekend of the diocese's new School for

Parish Development (SPD). The school officially launched with a full complement of participants registered for its first year, and a waiting list forming for its second.

Participants reflected the range of ministry contexts across the diocese. Rural, suburban and urban, large and small, single and multi-point, area parishes and area collaborations were all represented.

Since the first weekend of the school, the SPD sub-committee has heard many stories of participants already putting their learning into action in their parishes. These updates include parish council meetings transformed from hum-drum business meetings into exciting learning sessions, plans in the works for visioning days, running small group sessions and collecting data.

The two-year program of the SPD is run over eight weekends, during which participants learn through plenary and small group sessions, working through a series of models, case studies and facilitated conversations.

*CrossTalk*

**Anglican woman heeds call to help after deadly hurricane in Dominica**

Jessica Carrington, a member of Grace Church in Markham, Ont., diocese of Toronto, was praying early one morning last summer when she felt the urge to respond to the devastating hurricanes that were sweeping across the Caribbean. "A little voice said to me, 'We can help,'" she recalls.

Carrington was particularly moved by the plight of Dominica, a small island nation of about 70,000 people, located in the Windward Islands. The category 5 hurricane caused 40 deaths and left much of the country in ruins when it hit Sept. 19, 2017.

As a native of Barbados, Carrington felt kinship with the people of the island. "I thought, 'This has happened to my neighbours, and if it happened to them, it could happen to us,'" she says.

Carrington enlisted the help of Canon Nicola Skinner, incumbent of Grace Church, and together they encouraged parishioners to donate items. They ended up collecting more than 180 boxes of clothing, shoes, food and medical supplies for the people of Dominica.

In addition, Grace Church raised \$3,800 for Dominica's Hurricane Maria Fund through a karaoke fundraiser and a donation from the church's Anglican Church Women.

Frances Delsol, Dominica's trade and investment commissioner in Toronto, helped to ship the boxes to the island. "I've heard from people who have told me, 'Thank you so much for remembering that we are here and are not forgotten,'" she says.

Carrington says she was overwhelmed with joy by the experience. "It was about what we could do to help others. That's what we're here for—to help others. And it felt really good."

*The Anglican*

**Algoma Anglican E-mail Address**

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**LIFE IN COMMUNITY:** Pictured are some of the members of the class being held as part of the Companions on an Ancient Path, a program of the Sisters of St John the Divine in Toronto. The program is an opportunity for women aged 21 and up to spend a year living alongside the Sisters building community, learning from a healthy traditional community and developing spiritual disciplines that they can take into their future lives.

# Those in program enter into prayer, study and service

*Continued from Front*

assistant, found the Benedictine balance of the Sisters’ life formative. “Living here, for me, has been good and healing,” she said. “In terms of discernment, I wasn’t expecting to have everything all figured out at the end of this year, but I think I have a clearer sense of what it is I need to do.”

SSJD’s community life is based on the 6th century St. Benedict’s Rule which has guided individuals and groups of people to live well in community by engaging in a balanced life of prayer, work, study and leisure. Benedict invites his readers to “listen with the ear of your heart,” an invitation welcome in a noisy world. This early monastic rule is part of the Wisdom tradition of Christianity and is firmly rooted in and inspired by the Scriptures. Despite its antiquity, it remains fresh for our time for it is primarily a guide to daily life lived in Christ, and is a call to live such a life extraordinarily well with others.

Living is an often hectic existence. Despite

our being instantly connected to people and events half way around the world through an assortment of technologies, individuals can feel increasingly disconnected from others. While the internet offers an on-line community for every interest, it lacks tangible, in-depth human interaction. Though products such as Facetime and Skype offer visual community in real time, the warmth of human proximity remains illusive. Living in an intentional community provides that face-to-face contact.

Those who engage the Companions program step into a challenging daily rhythm of prayer, study and service, and no doubt, participants will be surprised by what they discover about themselves. Alongside their personal spiritual quest, a key aspect to being a Companion is committing to a life lived fully, faithfully and authentically with others. Community life, both inside a Convent or out in the world, calls us to be our best selves. Where better to discern gifts and explore call than within a community already engaged daily in those very things and

whose members have insights to share.

Maria Potestio, currently in the Companions program and formerly a Customer Relations Co-ordinator for a bank, has found the program to be a life-changing experience. “Through the acceptance and love of the sisters, I have been able to see God’s love for me in a way I never saw it before. I am learning to be more vulnerable, open and honest with myself which has been healing.”

Alice Chiu, another participant, appreciates the convent as “an oasis in the city,” particularly in her vocation as a hospital chaplain. “Companions have a schedule similar to the sisters which at the beginning felt overwhelming. But after several months, I am learning how to find balance in the program. I go to the chapel ten minutes before each daily service and let the Spirit hold me in a few moments of peace. It is in the silence and stillness that I feel God is really near me. Spending time in nature, in the garden or the labyrinth, also grounds me, and makes me feel more able to give myself to my work.”

The 2018-2019 cohort begins in September. A woman interested in exploring the Companions’ program may request a detailed Program Description, application and further information from the Companions’ Coordinator, Sister Constance Joanna, by e-mailing [cj@ssjd.ca](mailto:cj@ssjd.ca) or phoning 416.226.2201, ext. 316. Applications will be considered any time before June 15.

The Sisterhood of Saint John the Divine is a contemporary expression of religious life within the Anglican Church of Canada, founded in 1884. The SSJD is a prayer and gospel-centered monastic community bound together by the call to live out the baptismal covenant through the vows of poverty, chastity, and obedience.

For more information about being a Companion, visit <http://ssjdcompanions.org/> and these social media sites: Facebook: SSJDCanada Twitter: SSJDCanada Youtube: SSJDCanada Flickr: SSJD

## Susan Montague Koyle appointed new lay incumbent

Bishop Anne Germond is pleased to announce the appointment of Susan Montague Koyle as Lay Incumbent and Administrator for the Parish of St. Joseph and St. George effective as of April 15, 2018. Pat Brown, who held this position for several years, retired April 1, 2018.

Mrs. Koyle is currently the Deanery Associate for Congregational Vitality for the Deanery of Algoma, the Warden of Lay Readers in the Deanery and a Diocesan Lay Reader. She, most recently, provided ministry at St. John’s, Garden River as their Lay Pastor. She has a BA (Hons: English) from Trent University; a BEd from Queen’s University and has been enrolled in School of Theology courses at Thorneloe University since 2012. Prior to her move to Sault Ste. Marie,

she was a Special Education Resource Teacher of a self-contained classroom for students with intellectual and behavioural difficulties for the District School Board Ontario North East.

Susan Montague Koyle comes to our Diocese from the Diocese of Moosonee where she is well known for her contributions and involvement in the spiritual life of the Diocese in various leadership roles and committee memberships. She is married to our Diocesan Congregational Development Officer, the Rev. Dr. Jay Koyle, and has two sons, Kevin and Stephen.

We uphold Mrs. Montague Koyle and the parish in our prayers as she prepares to undertake this new ministry in the Diocese.



**NEW LAY INCUMBENT:** Bishop Anne Germond has appointed Susan Montague Koyle as the new lay incumbent of the Parish St. Joseph and St. George as of April 15, 2018.

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 Word-

Perfect in our production department.

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

E-Mail address: [anglican@muskoka.com](mailto:anglican@muskoka.com)



# I swear it's true

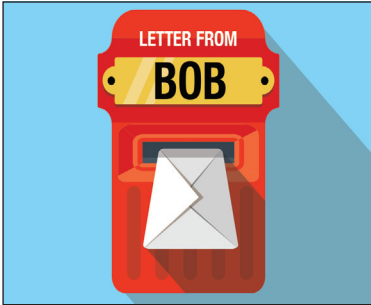
By the Rev. Canon Bob Elkin

I was doing some delicate finishing carpentry the other day when my hand slipped and I whacked myself on the thumb with the flat end of the axe I was using to pound in the nails. “Oh gee” I said. “That may hurt a bit later on!” If you believe that’s what I said I have some Lada stock that you might be interested in! Of course that’s not what I said! It hurt like blazes and I danced around the room with my thumb in my mouth shouting invectives and telling the axe in no uncertain terms that the legitimacy of its birth was questionable. A few hours later when the throbbing stopped I was embarrassed for using such language, especially since my wife and grandson had heard me. There’s nothing like witnesses to make you repentant. I’ve got to say though that sometimes when something like that happens it is only strong language that will fit the situation. So how do you finesse bad words in mixed company?

Being an English speaking Canadian gives me some clue as to how this might be done. We have both English and French around where I live and although the English uses all too easily understood words about bodily functions and scatology and the part of the horse that goes over the fence last, the French doesn’t. It tends to dwell on things of the church like the host or the tabernacle or the chalice. Had I shouted “Oh Tabernacle!” or “Hopping Holy Host” or something similar I doubt Connie would have given me “the look” and for sure my son and his wife wouldn’t be wondering where their kid learned that word. I should have known better than most what I could have said.

My wife’s from Holland and the Dutch do most of their cussing in diseases so I could have got away with “You cholera covered axe” or “typhus on you chopper”. She would have laughed at me and the grandkid wouldn’t have had a clue what I was talking about and it would have worked out. That got me thinking about what the rest of the world uses for blue language and off I went to the internet with fascinating results. I hate to think about the pop-ups I’m going to get on the computer for the next few months but it was worth it. I got a real education!

Apparently in Russia calling someone a pancake will raise their blood-pressure while in Japan to tell them to “hit your head on a corner of Tofu and die” are fighting words. I could see those being handy the next time Trump and Putin get into it. When Trump hears: “How you doing you old pancake?” he can wittily retort: “Careful you don’t hit your head on a corner of Tofu and die Vlad” which is wittier than the stuff he usually comes out with. Animals and reptiles can help you put people in their place in some parts of the world. “Old Toad” will shock people in Spain while “Son of an owl” will make them come out swinging in India. The trick of course is to not use that language in those countries remembering that what will get you punched



out in Spain will get you a laugh in Ireland. “Buy us a beer you old toad” sounds cheerful and friendly anywhere but in Spain while “You son of an owl” wouldn’t even have got a look if I’d have used it on the axe when I hit my thumb.

I worked in a young offenders prison once and they weren’t allowed to swear on pain of getting shipped to a maximum security place if they did. They kept to the letter of that law but they sure violated its spirit on a daily basis. Icy politeness and formal names had a new meaning there. “Thank you for pointing that out to me, young Mr Smith” really meant “if I get half a chance I’ll rip your lips off for saying that” and everybody knew it but it couldn’t be proved because it sounded so nice. Calling someone a goof guaranteed that there would be repercussions later when the guards weren’t around but calling them a loogin, a nonsense word with no meaning at all guaranteed a right now, over the table, fists and feet flying response. It seems that the human condition demands that we have some strong offensive fighting words in reserve just in case. So take that you cow of an axe!

## Comments are heartwarming

Continued from Front

support workers for those congregants who require assistance and/or supervision. One of their managers, Dawn DeCaire is part of our service team. A regular church attendee herself, she has also helped congregants repeat and repeat short prayers so that they can take the prayers home to their families or residences.

At the end of December we celebrated Advent and studied the birth of Jesus and awarded 17 certificates to those congregants who had completed their study of The Old

Testament with us. A red and white cake with candles, celebrated the wonders of Christmas and their accomplishments. What a happy day we had!

The service ends with many heartwarming comments like “See you next time.”, “I am going to come back to church.”, “I like this church.”, or simply big grins. I thank our loving and generous God for this wonderful opportunity.

Should anyone wish to offer such services in their own Parish, I would be happy to share the homily slides.



**MORE GOD GIVEN TALENT:** Nancy Houghton, a parishioner at Trinity-All Saints, Bala continues to create works of art on the pages of her Bible as a way to journal about her faith and illustrate her love of God. The drawing of the child pulling the wagon of Truth was inspired by 2 John chapter one, verse four: “I rejoiced greatly to find some of your children walking in the truth.”



**LEARNING STEP BY STEP:** On Tuesday, February 6, 2018, the Mothers’ Union of St. Paul’s and St. Thomas’, Thunder Bay gathered for a night of painting. Thirteen ladies learned how to paint using water colours. Pictured from left are Maria Napolitano, Kathy Dunville, Janis Barker, Christine Sandford and Deanna Blanchard.



# PWRDF makes a difference in the world

By Cathy Pirrie and Irene Wyrozub

The Primate's World Relief and Development Fund is the Canadian Anglican response for emergency relief, refugees, development and justice. With global partners, we

are making a difference in the world.

In the Diocese of Algoma support to PWRDF is given in a number of ways including through donations in parishes, directly on-line at [pwrdf.org](http://pwrdf.org) and, or through

fund raising events. Parishes are encouraged to choose a representative whose job it is to highlight the good works done at home and abroad by Anglicans through PWRDF and the need for on-going givings.



**LUNCH SERVED WITH LOVE:** Anne and Jim Hann, long time members of All Saints, Coniston, hosted and welcomed folks to a Valentine's lunch. They received help from members of the family. Pictured in the back row are Stacey Hann, Brad Hann and Jim Hann. In front are Sam and Alexandra and Anne Hann.



**HOSANNA IN THE HIGHEST:** On The Sunday of the Passion: Palm Sunday, March 25, 2018, children and adults of St. Paul's, Thunder Bay celebrated the triumphal entry of Jesus into Jerusalem by waving palm fronds as the children entered the sacred space.



**DIOCESAN PWRDF REPRESENTATIVES:** Pictured are Cathy Pirrie, above and Irene Wyrozub who are the representatives for the Primate's World Relief and Development in the Diocese of Algoma. Ms. Pirrie works with deanery and Parish representatives in the deaneries of Thunder Bay-North Shore and Muskoka. Ms. Wyrozub performs the same role in the deaneries of Sudbury-Manitoulin and Temiskaming.

## New appointments announced

### The Rev. Beth Hewson

The Celebration of New Ministry between Rev. Beth Hewson and St. John the Divine, North Bay, is planned for Sunday, April 8th, 2018 at 3 p.m. Ven. Joan Locke will preside on behalf of Bishop Anne Germond. Ven. Marie Loeven will be the preacher. Clergy and Lay Readers are invited to robe and process. The liturgical colour is white. A reception will follow the service in the parish hall. All are welcome!

### The Rev. Dr. Derek Neal

The Celebration of New Ministry between Rev. Dr. Derek Neal and St. Simon's, Temagami, is planned for Sunday, April 29th, 2018 at 3:30 p.m. Ven. Joan Locke will preside on behalf of Bishop

Anne Germond. Rev. Aidan Armstrong will be the preacher. Clergy and Lay Readers are invited to robe and process. The liturgical colour is white. A reception will follow the service in the parish hall. All are welcome!

The Celebration of New Ministry between Rev. Dr. Derek Neal and Holy Trinity, Temiskaming, is planned for Sunday, May 6, 2018 at 3:00 p.m. Ven. Joan Locke will preside on behalf of Bishop Anne Germond. Rev. Dr. Peter Armstrong will be the preacher. Clergy and Lay Readers are invited to robe and process. The liturgical colour is white. A reception will follow the service in the parish hall. All are welcome!



# Christ Church, Sault Ste. Marie holds Gospel outreach event

By Brandi Culberson

*Editor's note: In the following Brandi Culberson writes of the third annual Gospel outreach event held by Christ Church, Sault Ste. Marie in March.*

By God's Grace, this has been the third annual Gospel outreach event to the Sault community held by Christ Church. This year, we're blessed to know the fellowship of 42 children and their parents as the community celebrated the Gospel message on Saturday, March 24, 2018.

Much like faith, the event has grown! There are always a variety of events for children to partake in; this year they enjoyed face painting, cartoon caricatures, various crafts, egg and cupcake decorat-

ing.

Children and their families are welcomed and enjoy an atmosphere of fun and creativity as they embrace the Gospel message of Jesus Christ and His love for all. Everyone was provided with a light lunch prior to embarking on the search for chocolate and the Truth of Christ in the Gospel message; conveniently contained in Easter 'eggs' hidden and found throughout the church.

Special thanks to all the families and individuals who gave of their time and energies to assist and encourage our youth, and those who work and live with them. all are looking forward to next year already!



**REACHING OUT:** On Saturday, March 24, 2018, children and families gathered at Christ Church, Sault Ste. Marie to learn of the Gospel and participate in various activities including face painting, various crafts and egg and cupcake decorating. Lunch was served before the children embarked on a search for chocolate.

The deadline for the May edition of the Algoma Anglican is Tuesday, May 1, 2018

## ACW ANNUAL DIOCESAN BOARD REGISTRATION

MAY 29<sup>TH</sup> - MAY 31<sup>ST</sup>, 2018

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ POSTAL CODE: \_\_\_\_\_

TELEPHONE: (\_\_\_\_) \_\_\_\_\_

EMAIL: \_\_\_\_\_

ACW DIOCESAN POSITION: \_\_\_\_\_

DEANERY: \_\_\_\_\_

### REGISTRAR:

Barb McDougall  
14 Andrea Dr.  
Bracebridge, ON P1L 1C5  
705 644-0078  
bmdougall@cogeco.ca

I will attend the Board meeting on Tuesday, May 29<sup>th</sup> 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 29<sup>th</sup> from 3:00 – 5:45 pm – Quality Inn  
Wed. May 30<sup>th</sup> 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 29<sup>th</sup> 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 7<sup>th</sup>** (MAIL NO LATER THAN APRIL 23<sup>rd</sup>) Late fee of \$10.00

PLEASE MAKE CHEQUES PAYABLE TO: DEANERY OF MUSKOKA ACW