

## New organ in Sault Ste. Marie

By the Rev. Peter Simmons

On Thursday, August 30, 2012 at 10:00 a.m., St. Luke's Cathedral was filled to capacity for a very special occasion. A service was held for the Blessing and Dedication of the new Beckerath Pipe Organ. This musical instrument was designed by Rudolf von Beckerath Orgelbau and custom built in Hamburg Germany. The organ was given to the Glory of God in loving memory of Capt. Nichola K. S. Goddard, and in thanksgiving for the lives and service of Janet and Perry Short. In attendance at the service were His Excellency, The Rt. Hon. David Johnston, C. C., C. M. M., C. O. M., C. D., Governor General and Commander-in-Chief of Canada, and Her Excellency Sharon Johnston, C. C.

Capt. Goddard, a graduate of the Royal Military College in Kingston, was serving in the 1st Canadian Horse Artillery when she was killed in action on May 17, 2006 while serving in Afghanistan. Nichola Goddard was the first female in the Canadian Armed Forces to die in combat. She was the granddaughter of Dr. Michael West, a parishioner of St. Luke's Cathedral. Dr. West is a veteran who served as a Medical Officer in the 49th Field Royal Canadian Artillery.

Perry and Janet Short were very much involved and devoted to the arts in the city of Sault Ste. Marie. The website for the cathedral notes that Mr. Short, as an architect, was pivotal in helping to preserve the heritage of the city of Sault Ste. Marie. It was through a generous gift from the Janet Perry Estate that a fund was established to finance the cost of the new tracker organ.

The service began with a Vice-Regal Salute by the 49th, Sault St. Marie, Field Artillery Regiment, R. C. A. The service continued with the processional hymn *Holy, Holy, Holy, Lord God Almighty*. Following words of welcome from The Very Rev. James Lawrence McShane, Dean of Algoma, Sally Goddard, mother of Capt. Nichola Goddard, addressed the congregation. Versicles and Responses were said. The Cathedral Choir then joined voices in the singing of the *Venite*.

The first passage of Scripture from Isaiah 42: 10-13, was read by Governor General David Johnston.



**NEW MUSICAL INSTRUMENT:** St. Luke's Cathedral in Sault Ste. Marie was filled to capacity for a very special occasion. Governor General David Johnston and his wife Sharon, were in attendance at the service of the Blessing and Dedication of the new Beckerath organ on Thursday, August 30, 2012. The organ was given to the Glory of God in loving memory of Capt. Nichola K. S. Goddard and in thanksgiving for the lives and service of Janet and Perry Short. (Photo courtesy of the Office of the Governor General).

After the singing of the hymn *O for a Thousand Tongues to Sing*, the second passage of Scripture from Revelation 15: 2-4, was read by Cl. The Ven. John Fletcher, C. D., Deputy Chaplain General, Anglican Military Ordinariate. The Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma gave the homily.

Bishop Andrews, in his homily, acknowledged the generosity of those "who made the purchase of the organ possible, especially the Short family." He went on to say: "But nowhere is our debt and gratitude greater than it is to those who have put themselves in harm's way in order to protect and defend Canada, to promote international peace and security, and who have done so by paying the ultimate sacrifice. It is fitting that their memory should live on in the music of this instrument, for from ancient times music has been regarded as one of the few things shared by both humans and angels, resounding on in heaven as well as on earth."

Bishop Andrews also noted both the ancient view of Boethius and that of modern psychologists and neuroscientists that, "music enjoins both the body and the emotions, the rational and the suprarational, even the physical and the spiritual."

He went on to outline the fact that music operates as a Scriptural theme in three spheres. The first of these is "the sphere of nature and the created order." The second is the manner in which "Scripture speaks of music as the sphere of God himself." The final sphere "that music enjoins both the body and the emotions, the rational and the suprarational, even the physical and the spiritual."

Bishop Andrews concluded his homily with the following: "It is my prayer that the gift of this Rudolf von Beckerath Organ will enhance the ministry of St. Luke's Cathedral in this way: that those who do not know the divine song may detect its strains in this place,

and find themselves drawn inward and upward, where they will discover the healing love of Jesus Christ. Amen".

Following the Apostles' Creed, and the Organ Voluntary *Allein Gott in der Hoh sei Ehr, BWV 662* by J. S. Bach, intercessions were offered. The *Lord's Prayer* was said before the singing of the offertory hymn *Crown Him with Many Crowns*. At this point in the liturgy, the new Beckerath Tracker Organ was blessed, dedicated and unveiled. The choir, under the direction of Organist and Choirmaster Stephen Mallinger, then sang the anthem *Fear not, O land* by Sir William Harris. The final blessing was given by The Most Rev. Colin Johnson, Archbishop of Toronto and the Metropolitan Ecclesiastical Province of Ontario. The service was concluded with the singing of the Recessional Hymn *O Praise Ye the Lord*.

### Inside Algoma



#### Vacation Bible School held in Thunder Bay

Children gathered during the last week of August for a time of fun and learning at the Vacation Bible School held at St. Paul's, Thunder Bay.

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#### Mary Sherwood speaks in Goulais River

Mary Sherwood came home from Madagasgar for a visit. She spoke of her experiences at St. James', Goulais River on Sunday, September 30, 2012,

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#### Next deadline

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

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## An overview of the Diocesan Strategic Plan

*Strategic Plan articulates way forward*

By Craig Hurst  
Chair of the  
Implementation Team

Many Christian denominations,

facing declining membership and financial restraints, have been and continue to re-think their approach to ministry. Facing such challenges, diverse Dioceses across Canada have entered into a process of thoughtful and prayerful discernment resulting in the development of plans for renewal. Starting with the 2005 Synod

in Algoma, a Renewal in Mission Task Force was formed which, after consultation across all levels within the Diocese, brought its report to the 2007 Synod.

At the 2007 Synod, in response to the recommendations of the Renewal in Mission Task Force, the Executive Committee was requested to develop a Strategic

Plan for the Diocese, to include measures providing for its implementation and the necessary financial resources. The new Plan, "Live the Vision and Proclaim the Joy", was approved by the Executive Committee in March 2009 and approved by Synod in October 2009. The Plan articulated a way forward, which is rooted in

ministry, spiritual growth and responsible management.

In the Bishop's Charge at Synod 2011, Bishop Andrews stated: "The nearly unanimous endorsement of our Strategic Plan at our last synod is primary evidence of our resolve and resourcefulness. It is not an efficiency plan, or a

See Core – p. 5



# Diocese of Algoma Anglican Church Women

## DEVOTIONS FOR NOVEMBER



“No one can tell  
Nobody knows,  
Where the wind comes from,  
Where the wind goes.”  
A.A. Milne, *Wind on the Hill*  
1927.

The wind seems to tug at special memories from sailing across the rough North Atlantic in March of 1948 to sitting in the golden sunshine and feeling the gentle wind beside the lake during the fleeting autumn sunshine.

Besides bringing on bouts of sea sickness winds can also bring devastating tornadoes which tear up trees and down power lines and hurricanes that turn creeks into roaring rivers. It brought havoc to our garden by finding a big old pine tree that had been hollowed out by magnificent but destructive pileated woodpeckers and sent it crashing within feet of the house and a maple within inches of the tomato garden. Winds can also cause havoc on the domestic front.

About 20 years ago a clothes dryer came with our new home. Before that we always hoped for windy days to dry our washing. There was nothing more satisfying when the children were babies, to see a line of fluttering diapers, but horrors when the

clothesline broke and everything ended up tangled in the dirt. Anyway, writing about drying laundry on the line brings to mind something wonderful and never to be forgotten.

It had been a beautiful sunny and windy day. Late in the afternoon we had brought in a pile of washing off the line. I was standing in the living room folding it up when a feeling descended over me, a feeling of utter peace and contentment. Having reflected on this feeling over the years, I now believe it was a time of experiencing the closeness of God. In more recent years I have come to recognise God is a lot closer than we realised and that He is just waiting for us to talk to Him. I have found that reading and contemplating scripture as prayer to be quite remarkable. This way of finding God is discussed in William A. Barry’s book *The Practice of Spiritual Direction*:

“Scripture is not God, but a privileged place to meet God. However, one must pay attention to Scripture in the same way that in the contemplation of nature one has to pay attention to trees or sunsets or mountains. One must have a contemplative attitude toward Scripture, let the Scriptures

be themselves, listen to them, and ask that God reveal self while we are listening.” (p. 56-57).

I have come to realize the majority of our columns have been inspired by nature. So as I contemplate God in nature maybe, as my husband reminded me “The answer my friend is blowin in the wind, the answer is blowin in the wind”. (Bob Dylan)

We cannot see the wind, only what it does and we cannot see God but again we can see what He can do. He went in a wind driven cloud before the Hebrews during their 40 years in the desert where He provided manna and quail for their nourishment.

As Remembrance Day draws near we recall the story of one Christmas Eve, during WWI, when God provided a quiet time for the Allies and the Germans to sing Silent Night together. During WWII, He draped a protecting mist over the retreating British Expeditionary Force at Dunkirk so thousands of troops could be evacuated. Then later, the pilot in the unforgettable High Flight poem “reached out and touched the face of God”.

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

# We are all God’s children

By the Rev. Grahame Stap

I wonder sometimes why we seem so fanatical about the rite of religion and the bricks and mortar of our churches, Mosques Temples or Synagogues. I guess it is mainly because everything around us is changing at an alarming pace and our place of worship is the last bastion of comfort we have. It seems as if the hour we spend on a Saturday or Sunday morning gives us some sense of normality that we cannot get anywhere else. The world around us seems full of chaos and we have such a hard time understanding why there is so much hate, misunderstanding and ignorance.

The recent uprisings in the Middle East are changing our ability to comprehend the ease of with which those of the Islamic faith can rise in hate against the west. What we miss is the fact that most of the people of the region are unemployed, a great many can’t even feed their families or give them even the basic things we take for granted. And an uprising gives them an outlet for their frustrations. The reality is that most Moslems are just as upset by what is going on as we are. Most abhor the violence and wish for a life of peace and quite just as we do.

However, it is ignorance that I believe causes the main problem. For example most Christians do not understand that the first prophet of Islam is Abraham, the second is Moses, and the third is Jesus.

In the 4th Surah of the Qur’an it says, “they said in boast. We

killed Christ Jesus the son of Mary, the messenger of Allah; but they did not kill him nor crucified him, but so it was made to appear to them, and to those who differ therein are full of doubts with no knowledge but only conjecture to follow, for of a surety they did not kill him. Nay, Allah raised him up to himself.”

I am not suggesting we should agree or accept the wisdom of the Qur’an but I believe we should at least understand where those of

## Thoughts from Grahame

other religions are coming from and accept that God loves all things God created.

All the major religions of the world include the “golden rule” or something close to it and I am sure most, except those that are fanatical, only want to be able to live their lives, pay their bills, have access to health care, and educate their children just like us who are Christian.

With this in mind, when we receive an e-mail suggesting we should rise up against those of the Islamic faith or worry they may be taking over the world, perhaps we should be more gracious and try to explain, we are all children of God, and perhaps we should allow God to be the one that decides how all this should be handled.

As always it is only my opinion.

# Robert Clubbe and Fraser Fell receive Jubilee Medals

By Conrad Tucker

Rev. Robert Clubbe, Priest Associate of St. Stephen’s Parish, with special pastoral responsibility for Christ Church, Windermere,, was a recipient of the Queen’s Diamond Jubilee Medal. The medals for Parry Sound-Muskoka were awarded by MP Tony Clement and MPP Norm Miller in a ceremony at Huntsville’s Algonquin Theatre on Saturday, August 25.

“The Queen Elizabeth II Diamond Jubilee Medal is a tangible way for Canada to honour Her Majesty for her service to our country. At the same time, it serves to honour significant contributions and achievements by Canadians”, said MP Clement and MPP Miller in a joint statement.

Robert Clubbe, who is a resident of Rosseau, was cited for contributing significantly to the Rosseau community. He was Fundraising Chair of the Rosseau Nursing Station, Community Hall Renovation, Chair of the Rosseau Beautification Committee, Member of the Rosseau Community Action Committee, Founder of Rosseau

Senior’s Breakfast Program, and many more. He has cottaged all his life on Lake Rosseau and lives in his great-grandparents’ home in the Village of Rosseau.

Fr. Clubbe is a graduate of Laurentian University and Trinity College, Toronto, and taught in Sudbury, Ontario. He was ordained in 1986 in the Diocese of Toronto, and served at St. Simon-the-Apostle on Bloor Street, Toronto, until his retirement in 2006.

Fraser Matthews Fell, a member of Christ Church’s “summer” congregation, is also a Jubilee Medal recipient. He received his medal at a ceremony last June in Toronto, where he and his wife, Margot, reside. Mr. Fell was also awarded the Order of Canada on May 4, 1995.

Fraser serves his community on the boards of the Toronto Hospital, the Toronto General, and has served at Western Hospital Foundation and the Toronto Symphony. He is Past Chairman of the Board of Governors of McMaster University and McMaster Divinity College.



JUBILEE MEDAL RECIPIENT: Fr. Robert Clubbe, centre, was one of two people from Christ Church, Windermere awarded the Queen’s Diamond Jubilee Medal. Pictured with Fr. Clubbe, from left are, Marion Thompson, Carmen Clubbe, James Decker and Heather Adamson. Fr. Clubbe received his medal on Saturday, August 25, 2012. Fraser Fell, a member of Christ Church’s “summer” congregation was awarded the medal in June of 2012.



# EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.  
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The Right Reverend Dr. Stephen Andrews, Bishop  
Peter Simmons, Editor

## Letter from the Bishop

# The contemporary crisis in Christian confidence

Dear Friends,

The widespread protestation and violence in response to the YouTube trailer for the inflammatory and execrable movie, *The Innocence of Muslims*, has sparked a great deal of debate on the limits of free speech. The debate is a troublesome one for Christians. On the one hand, we would wish to see a discourse that is respectful and not destructive of the dignity of another person or culture. In light of the tensions raised by the movie, Anglican bishops in the Middle East have now called for an 'international declaration to be negotiated that outlaws the intentional and deliberate insulting or defamation of persons (such as prophets), symbols, texts, and constructs of belief deemed holy by people of faith'. On the other hand, we have the example of our Lord who had a few things to say about the civil and religious establishments of his day that clearly would have run afoul of such a declaration . . . and culminated in its own violent protest.

What are the limits of free speech when it comes to the proclamation of the Christian message? Are there some things we are obliged to say as Christians? Are there other things we should keep to ourselves? What can we claim in confidence, and what should be couched in the language of speculation? And how can we know the difference?

The truth is, . . . well, can we talk about truth?. This has become part of the problem for Christians. We are afraid of appearing arrogant or dogmatic. Moreover, it is claimed that post-modernity has relativized all truth. We are now conditioned to be suspicious of truth claims, especially ones that would appear to privilege one religious group and disadvantage another. It is concern over, and fear of, the way 'truth' has been used to abuse and oppress others that is behind the spirit of those who hold that what is true for me may not be true for you. We end up suggesting people choose religion in the way they choose clothing; wear what fits best. 'At least it is all clothing', we reason.

We are not off the hook so much as we may believe, however. In fact there are a number of truths that are widely endorsed by our post-modern culture, the so-called liberal virtues of equality, authenticity, tolerance, and compassion. And where we might be timid in respect of the truth claims of the Christian faith, we can be quite outspoken and even confrontational in response to human rights abuses, environmental spoliation and cruelty. 'So you can wear what fits best,' we qualify, 'so long as it does not promote inequality, inauthenticity, intolerance and hatred.' Is this an inconsistency on our part?

In his recent book, *Redeeming the Enlight-*

*enment: Christianity and the Liberal Virtues*, Dr. Bruce Ward, Professor of Religious Studies at Thorneloe University, has sought to demonstrate how, properly understood, these virtues are components of Christian witness that require vigorous defence in the public square. What Professor Ward means by 'properly understood', however, is that these virtues, if they are to have any real meaning, must be rooted in theology. That is, they are discovered in the traditional claims about the trinitarian nature of God, they grow out of the claims about Christ we make weekly in the Creeds, and they are embodied in the claims we make about the Church as Christ's body in the world.

These claims do not oblige us to be critical of 'persons (such as prophets), symbols, texts, and constructs of belief deemed holy by people of faith', as our good bishops put it. But neither can we shy away from proclaiming Jesus Christ as the Son of God. This is not a matter of personal taste or opinion, or something about which we should be tentative or apologetic. If this is not at the core of our convictions, our adherence to the liberal virtues will prove to be little more than a contest of prejudices. Indeed, if this is not at the core of our convictions, we may as well give up being the church.

What I am talking about here goes beyond the intellectual. It concerns me when Christians are not confident about who Jesus is, for it affects not only our witness, but also our worship. We are rather like the spectators in a parable the former Archbishop of Canterbury, Donald Coggan, used to tell: There was a sculptor once, so they say, who sculpted a statue of our Lord. And people came from great distances to see it – Christ in all his strength and tenderness. They would walk around the statue, trying to grasp its splendour, looking at it now from this angle, now from that. Yet still its grandeur eluded them, until they consulted the sculptor himself. He would invariably reply, 'There's only one angle from which this statue can be truly seen. You must kneel.'

*+ Stephen Andrews*

Stephen Andrews  
Bishop of Algoma



## "Edith Cavell"

By the Rev. Richard White

Long shadows fell across the rifle range that morning on October 12, 1915. The place was Schaerbeek, Belgium. The time was World War I. The German prison chaplain spoke quietly to the woman in front of him, blessed her in the name of the Trinity, and squeezed her delicate hand affectionately. The woman who faced him was a Red Cross matron serving in German occupied Brussels. Her eyes locked onto the pastor's with stoic determination. In life, an enemy. In faith, a genuine brother-in-Christ. "Ask Father Gahan to tell my loved ones that my soul, as I believe, is safe." The sentence was read out and an infantryman took her by the arm to a pole. Her hands were tied behind her, and her eyes covered with a black scarf. A sharp commands was given, a salvo crashed from eight men at a distance of six paces Edith Cavell slumped to her knees reaching her hands heavenward as she fell, the blood streaming down her face. The German occupiers had executed another traitor.

Edith Louisa Cavell, 1865-1915, was the eldest child of the Reverend Frederick Cavell, an Anglican priest, and his wife, Louisa. They didn't have much and Edith became a governess to a family in Brussels, became fluent in French, then returned to England to begin training as a nurse in London. She became an assistant matron of an infirmary in one of the poorest districts of London, and then, in 1907, she was offered a position as the matron of a training school for nurses in Brussels. She was 41, unattached, experienced, fluent in French, no stranger to Brussels, and ready to go.

On August 4, 1914, the German army violated Belgium's neutrality by invading her in a move to outflank the French Army. To their surprise, Belgium's monarch called on his tiny army to resist saying that Belgium was a sovereign nation, not a road. The resistance came with a cost as the Germany army exacted retribution. Over 6,000 Belgians died,

many summarily executed. Over 25,000 homes, schools, archives, libraries, and religious sites were razed. A million and a half Belgians fled. But Cavell did not. She had been visiting her mother in Norwich, England when war was declared and immediately returned against a flood of evacuees.

Back in Belgium she instructed her staff to treat any wounded soldier, regardless of nationality, which was in keeping with the mandate of the Red Cross. A woman of deep principle, she secretly aligned herself with an underground network to provide an escape route through the hospital for hundreds of French, English and Belgian soldiers escaping to Holland or England. Within the

## History Byte

year an informer alerted the occupying authorities. It was August 3, 1915 when the hospital was searched. The raid yielded nothing. Cavell had hidden a detailed diary in a cushion, and while the search was going on an English soldier escaped through the back garden undetected. Edith Cavell and a colleague were arrested. She was taken to St. Gilles Prison, a massive castle-like fortress. Her colleague was released.

Cavell was held for ten weeks, the last two in a small cave-like cell, Cell 23. Then on October 10th she appeared before a German-language court, charged with violating the German Military Code by "helping the hostile Power." She spoke no German, and wasn't at all sure about the documents she was forced to sign. Far from denying any guilt, she defiantly told the court that escaped soldiers had written her many letters of thanks. That admission that sealed her fate. She was sentenced to die October 11th.

Her final hours of her life were marked by incredible devotion from the clergy attending her. The prison chaplain, Pastor Paul Le Seur, was Lutheran and German. He offered her ministry imploring

*See Cavell's – p. 6*

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# Baptism: meaning and shape

By the Rev. Dr. Jay Koyle

A good number of readers likely remember a time, not so long ago, when parents simply phoned the church and booked a date for the baptism of their newborn. Perhaps this remains the usual practice in some congregations. For the most part, such occasions were scheduled to serve the convenience of visiting relatives. Other times these arrangements were made to ensure the baby “got done” as soon as possible after birth. Now, however, many vital congregations are embracing a different approach: celebrating baptisms only on particular days of the church year. Why the change?

## The timing of baptism shapes our understanding of baptism

Baptism is the foundational sacrament of the church. Yet, for many years, centuries, actually, baptism was treated as something belonging largely to the rhythms of personal or family life. Thus, churches tended to emphasize only the meanings of baptism that focused on its benefits to the individual, such as “eternal salvation” or the “washing away of sin.” As a result, what was essentially the practice of “emergency baptism” became the usual way of doing things.

However, other meanings, all of which were prominent in the early church, have been rising to the fore once again in recent decades. No longer understood in individual terms alone, a growing number of congregations are beginning to see how baptism belongs to an ongoing process of transformation for the whole faith community. The fundamental connection of baptism to Christian mission and ministry is receiving renewed attention. Finally, as we rediscover the notion that the church was established to be an alternative community showing what life is like in the promised Kingdom of God, more people are realising this has implications for how the church prepares for and celebrate baptism.

As the church finds itself in a new, less central position in society, it is recovering and adapting practices from the earliest layers of its traditions, from a time like our own in many ways. Here are found robust baptismal practices that once shaped a growing church of effective witness and service in

the world. Among these practices is the deliberate way in which the church’s ordering of time reflected and reinforced their understandings of baptism and faith.

Today, personal calendars, how time is allocated, both reflect and reinforce what really matters in life. Thus, many of are deliberate about how those calendars are organised. Well, if the church is to be shaped in the kind of baptismal understandings that promoted vitality amongst the first Christians, congregational calendars must be set to reflect and reinforce such understandings, too.

## Observing the baptismal festivals

Many may not realise this, but the design of the church year and its lectionary, the cycle of readings we use in worship, is already shaped to highlight various facets of the baptismal life. Moreover, the seasons of the church year find their starting point and, or climax in particular baptismal feasts.

The Great Vigil of Easter is lifted up as the primary occasion for celebrating baptism, especially for adults and older children. It is at this time that the calendar and lectionary converge in a most profound way on the central mystery of our faith: “Christ has died. Christ is risen. Christ will come again.” This is the time of year when it becomes most apparent that baptism immerses people into the death and rising of the Lord. “Do you not know that all of us who were baptized into Christ Jesus were baptized into his death?” Romans 6.3. Therefore, it is strongly recommended that adult baptisms, except for urgent need, are reserved for this observance alone.

Of course, other days are available for the celebration of baptism, especially when the candidate is an infant or young child. The Day of Pentecost emphasizes the bestowal of the Holy Spirit and that Spirit’s gifts in baptism, the baptismal fellowship in the Spirit that transcends divisions, and the universal witness to the good news prompted by the Spirit.

All Saints’ Day, or the Sunday following, emphasises the Communion of Saints across all times and places, something in which all the baptized share. This feast also gives expression to the promise of

a world in which all nations will be gathered at the great banquet table set by God, acknowledging that it is the church’s vocation to be a sign and foretaste of this promise.

The Baptism of the Lord reveals our share in the mission and ministry of Christ through baptism, recognizing us a beloved and anointed daughters and sons of God. Unless he visits in Advent or Lent, Sundays on which the Bishop, our chief pastor, is present are perfect times to celebrate baptism as well.

If your parish is blessed with an abundance of baptisms too numerous for the above mentioned festivals, there are other days, or the Sunday following them, that readily suggest themselves for its celebration. One is the Transfiguration of the Lord which is celebrated on August 6. Holy Cross Day, September 14, or one of the Sundays during the fifty-day season of Easter are suitable occasions.

If the preferred days for baptism come along and there are no candidates, these days can still observe them as true baptismal festivals. Include the renewal of baptismal vows in the service. Make sure there is the same level of jubilant music and lavish use of symbols as in your celebrations of baptism. Mark the anniversaries of those in the congregation who were baptized in previous years on or following the particular feast day you are observing. In fact, treat the whole day, not just the morning, as a celebration! Hold a barbeque or banquet. Provide intergenerational activities in the afternoon that focus on baptism in light of the particular feast day. Perhaps even offer special events in the evening as a gift to the wider community.

## Reflecting and reinforcing baptism’s priority

Observing the preferred baptismal festivals anchors the understanding and appreciation of baptism in the rhythms of a congregation’s life. Over time, the author believes you will find that marking them awakens parishioners’ enthusiasm for vigorous baptismal practice and contributes a great deal to the vitality of your congregation. In short, their observance will reflect and reinforce priority upon baptism and the way of vibrant discipleship.

# Vacation Bible School held in Thunder Bay

By Marty Sauer

In as long as anyone can remember, St. Paul’s, Thunder Bay held their first Vacation Bible School! For a week at the end of August 2012, children travelled each morning on an “Amazing Desert Journey,” singing, laughing, and learning about God. The author, as Lay Reader In-Training, happily organized the VBS and recruited a team of eager leaders including Kerry Wirkkunen, Alison Arthur, Jasmine Carlson, and Erin Ezak. They were ready to play and have fun with the children.

Each day began in the ‘Desert Oasis’ with worship led by myself along with lively singing led and written especially for our journey, by Kim Fuzzen. Children then travelled with their Caravan Leaders including Erin Prystay, Alicia Carlson, Alistair Fuzzen, Joleah Hynd, and Rose Farrow, to and from destination points. The destinations included the Bible Story Tent and Craft Bazaar, then outside to the Bible Challenge Corner, and Desert Games!

Children stopped halfway through at the Market Place Munchie Station where healthy treats were prepared each day by Susan Pohill. These included fruit kabobs, pitas, trail mix, “palm

trees,” and cheese and cracker Angels too! Children had hot dogs and ice cream as a special treat on the last day.

Each morning ended in the ‘Desert Oasis’ watching a brief desert video as a re-cap, along with worship and songs to wind down the fun-filled day. The theme of the week centered on learning a part of the Lord’s Prayer each day, taking us from the Garden of Eden through this world’s desert, back to Paradise in Heaven at life’s end. All of the activities showed the children of God’s promise, provision, strength, hope, and joy for their own journey.

Highlights of the week included having parishioner, Gaye Manson show the children how to make beautiful garden stones, with crosses made of stained glass pieces. Everyone was proud of their creation and couldn’t wait to take their garden stone home. And who could forget the water balloon fight at the end of the week! It was the perfect way to end our hot Desert Journey; laughing, happy, and very wet!

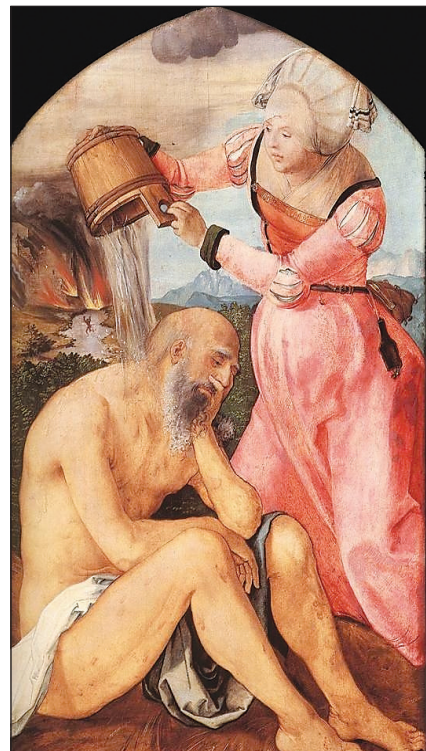
Hope you will journey with us next summer for more fun as mountains are climbed in the Holy Land!



**A TIME OF LEARNING AND FUN:** During the last week of August 2012, children gathered for a Vacation Bible School held at St. Paul’s, Thunder Bay. The theme of the gathering was an “Amazing Desert Journey”.



**WORKS OF ART:** At the Vacation Bible School held at St. Paul’s, Thunder Bay held during the last week of August 2012, children learned to make garden stones utilising pieces of stained glass.



The Cranmer Theological Conference

## Is God Good?

*Why Do Bad Things Happen to Good People?*

The Church of St. John the Divine  
North Bay, Ontario

May 14 - 17, 2013

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# Core values and objectives at the heart of Strategic Plan

*Continued from Front*

design for corporate restructuring. It is an attempt to articulate a fresh vision of what God is calling us to be and do as a 21st century church in our unique context”

In order to facilitate the success of the Plan, the Executive Committee initiated the hiring of a Management Consulting firm to make recommendations relating to the optimal organisational structure within the Diocese. An internal Human Resources Transition Committee was formed to consider the recommendations of the consulting firm including the reallocation of Diocesan resources to facilitate the successful implementation of the Strategic Plan. The Executive Committee also recommended the hiring of a Congregational Development Officer. Rev. Dr. Jay Koyle was hired under contract in April 2010. A Strategic Plan Implementation Team was also formed to monitor and help guide the successful implementation of the Plan. This committee has been meeting regularly since Synod 2009 and provides regular reports to the Executive and Deaneries. Implementation Team reports are also available on the Diocesan website.

The Strategic Plan in its final form, is a 21 page document that provides informative background information, outlining the processes leading to the formulation of the final Plan, including an overview of the strengths, weaknesses, opportunities and challenges within

our Diocese of Algoma. The Plan document also reminds us of our Mission Statement in Algoma which communicates the essence of what we are striving to accomplish in our Diocese.

Driving our Mission Statement are seven Core Values identified by the Executive Committee and outlined in the Plan document. The seven Core Values include moral, ethical, theological and operational values that need to be constant and an integral part of our life within the Diocese.

Finally, before beginning to outline the strategic objectives included within the Strategic Plan, the document refers to our Vision Statement, which describes how we should look in the future; our destination, if you will. This vision of Algoma flows out of our Mission Statement and Core Values.

The seven Strategic Objectives that form the action component of the Strategic Plan are outlined below. The seven Strategic Objectives reflect the seven Core Values and are intended to help us live out our mission and successfully move toward our vision for Algoma. The seven strategic objectives focus on the areas of :

1. Congregational Development
2. Evangelism
3. Child and Youth Ministry
4. Communication
5. Clergy and Lay Development
6. Social Action and Mission
7. Worship

Within each of the seven strategic objectives, there is a number of

specific action requirements with goals and timelines, all intended to support the broader objective.

Although only 21 pages in length, the Strategic Plan document is a comprehensive picture of Diocesan priorities in the five years leading up to 2014 and beyond. To achieve the desired results requires support from all levels within our Diocese and support is facilitated by knowledge of the components of the Plan document. Congregations are encouraged to read the complete Strategic Plan document either by calling it up electronically on our Diocesan website at [www.dioceseofalgoma.com](http://www.dioceseofalgoma.com). When searching click on Strategic Plan 2009-2014 on the right side of the Home Page, or request a printed copy from the parish priest or local member of the Implementation Team.

The following are the members of the Implementation Team:

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Help us Live the Vision and Proclaim the Joy !

# Benchmarks for a healthy congregation

**By the Rev. Dr. Jay Koyle**

Benchmarks for healthy congregations have been developed in response to Algoma's Strategic Plan. The following is the first in a series of monthly features that will highlight some of these benchmarks. Explanations and resources will be suggested, and examples from the lives of congregations will be offered. This first article provides some general background for the benchmarks overall.

In their book *Switch: How to Change Things When Change is Hard*, Chip and Dan Heath suggest that one key strategy for fostering effective change is to investigate what is working in an organization or community and then “clone” it. While our usual tendency is to focus on what is not working and try to “fix” it, they suggest it is usually more helpful to find the “bright spots” and then try to replicate what is working well. This insight played a significant role in the development of the benchmarks that have been crafted and approved for the congregations of Algoma.

The benchmarks articulated in *Shaped by a Living Hope*, the overall approach to congregational development in the Diocese, reflect many of the best practices evident in vibrant and faithful congregations across North America, particularly those of Anglican/Episcopal churches. They are, in many ways, descriptions of the “vital signs” to watch for in congregations.

The benchmarks were developed by first paying close attention to what could be learned from the “bright spots” of both our own congregations and as parishes elsewhere that are similar to them. Then, recognizing the diversity of

Algoma's deaneries and congregations, the benchmarks were crafted to allow for creative and local application.

The benchmarks describe characteristics and activities that indicate and foster health in a congregation. They also address our strengths and weaknesses, opportunities and threats, aspirations and needs as these were expressed in each deanery during the preparation of the Strategic Plan, and then again in gatherings held across the Diocese in the first six months of the author's ministry here.

The benchmarks are not meant to serve as a prescriptive or burdensome checklist. Rather, taken together, they point to qualities and practices that are of particular importance for our congregations at this time. They provide a means by which parishes and their leaders, as well as deanery and diocesan leadership, can identify priorities, set objectives and dedicate resources.

Readers are encouraged you to visit Algoma's website and read *A Listing of Benchmarks for Healthy Congregations* and the other documents about *Shaped by a Living Hope*. If you are on Facebook, check out and “Like” our page “Diocese of Algoma: Shaped by a Living Hope” too. Lots of great articles and resources are linked there on almost a daily basis.

Recommended Reading: *Practicing Our Faith* (2nd Edition) by Dorothy C. Bass; *Christianity for the Rest of Us* by Diana Butler Bass; *Born of Water, Born of Spirit* by Sheryl A. Kujawa-Holbrook and Fredrica Harris Thompsett; *Small, Strong Congregations* by Kennon Callahan.

# Mary Sherwood visits St. James', Goulais River

**By Eleanor Swain**

On the evening of Sunday, September 30, 2012, the congregation of St. James', Goulais River, welcomed Mary Sherwood. Ms. Sherwood returned from Madagascar, and was guest speaker during the service of Evening Prayer. Since January, Mary Sherwood has been visiting many churches who support her in the work that she does for God, and His children in Madagascar. Ms. Sherwood presented a special power-point presentation about the wonderful work done, and being done, by those at Akany Tafita, the inner city centre for children, in Antananarivo, the capital city, Madagascar, and at the orphanage, Akany Famonjena, in the countryside.

She shared that there is a Directress and house parents at the orphanage who care for the thirty-nine Malagasy children, who live as brothers and sisters in one big and happy family. Recently there was great rejoicing as one of the orphaned young women married a young man from a neighbouring village. Of course she left the orphanage upon her marriage.

At the school, there are thirty-nine children who have just begun

another school year. Ms. Sherwood relayed that a past student at the school, Eddy, has recently acquired his degree in engineering, and he is working at the Madagascar Government's Department of Decentralisation. This student is a marvellous example to all the present students at the school of what may be achieved by determination, dedication, persistence and hard work.

The other wonderful happening is that the students return home and obviously tell their parents and relations about what they learn in school, especially about Jesus, and the parents come to the school and ask, “Who is this Jesus? Please tell us more about Him.” Thanks and praise be to God!

She also thanks and praises God for the people in Madagascar, Canada and the United States who sponsor, both in prayer and financially, this Ministry to which God has called her. Last July, Akany Tafita began construction of a new upper level for the centre. It will be completed by October 23, 2012. Not only is this exciting, but the whole year has been, and is exciting, for Akany Tafita as it celebrates its 10th

anniversary in 2012.

The main event will be on October 23, 2012. Mary Sherwood will be returning to Madagascar on October 18, 2012 in time to be part of this and another event in October and one in December. All seventy-nine children will entertain the crowd of guests as the children present dramas, singing, Malagasy dancing, telling the story of Akany Tafita and displaying their school work. This has been challenging for both teachers and students as, due to the construction of the new upper level for the centre school, classrooms have been wherever space could be found! Rehearsals were outside so that the students could try and escape the noise and also stay clear of the construction materials and busy workers. As Ms. Sherwood said, “It has been and is an exciting year for Akany Tafita!”

Interested persons may contact Mary Sherwood for further information or if you would like to support the work that is being done in Akany Tafita and Akany Famonjena via e-mail at [MarySherwood@sympatico.ca](mailto:MarySherwood@sympatico.ca).



**HOME FOR A VISIT:** Mary Sherwood was the speaker at a service of Evening Prayer held at St. James's, Goulais River on Sunday, September 30, 2012. Ms. Sherwood continues her work providing for children in the nation of Madagascar.



## Always half full

By the Rev. Bob Elkin

Is it just me or does the world seem to be filling up with naysayers? You repeat some good news and somebody immediately jumps in with a negative. "I read that unemployment dropped in Canada last month!", you happily say, and get the instant response: "That's only because so many people who couldn't find a job stopped looking for work." Or: "They're forecasting a mild winter", gets "That's because global warming is killing the planet!" Sometimes though they go too far and get tripped up. I'm pretty proud of my old Honda motorcycle and recently bragged: "It's thirty years old with a stock engine but it'll go from zero to one hundred in fifteen seconds!" The response was swift. "Impossible! No old beater could do that!" Now I had them! "Oh yeah?", I said knowingly. "Well I've got that in writing from the OPP to prove it!" I guess I showed them! Still, all this negativity gets you down.

I find the wet blankets can be especially disheartening in the church. The happy news that "Two new families started coming here this year and three new children are in Sunday School!" gets "Seven hundred new families started going to the Pentecostal church down the street this year and they have to start Sunday School on Saturday to fit all the kids in." I'm pleased for the Pentecostal Church. It's a good church, but what has that got to do with the good news of our two new families and three children? What's really being said here? Why aren't we doing what the Pentecostal Church does? I know what would happen if we did. Our attendance would immediately drop by one because I'd be out the door. I'm in the Anglican Church because I want to be an Anglican. If I wanted to be Pentecostal I be in the Pentecostal Church. Duh!

Nothing brings the doom and

gloomers out of the woodwork like talking about money in the church. "We can't afford it!" seems to be their rallying cry. Youth outreach? "Can't afford it!" Missions? "Can't afford it!" Double the minister's salary? (hey it was worth a shot!) "The bum doesn't deserve it and we can't afford it!" Same old same old.

A long time ago a buddy and I tried to do Europe on five dollars a day. I told you it was a long time ago. We found we could do

### Letter from Bob

it, barely. We stayed in flea bag hotels, ate very plainly and just scraped by, and had no fun at all. So we said to heck with it and spent the next few months living well followed by a few months of sleeping on park benches. Both lifestyles turned out to be awesome! Steak Tartar and the opera for the first half and cheap wine and stickbread for the last and a lot of good times and learning in both. Maybe the church needs to take a chance too!

If your church isn't doing the stuff that made you want to go there in the first place maybe it is time to shake things up, spend some money and get doing it. The poet said the world won't end with a bang but a whimper. Personally, I'd rather have the bang but I don't for a minute believe that will happen. I think when we step out we'll be amazed at the things we'll do and the good times that we'll have.

I know this is all easier said than done but what good thing isn't? Getting out of the old comfort zone is scary but the wow factor it can bring is awesome! So get out on the edge and dance! And to the pessimists who just won't let go of the gloom I say: "We upped our joy! Up yours!"



**CELEBRATING 10 YEARS:** On Thursday, August 30, 2012 many people gathered to celebrate the 10th anniversary of Archdeacon Dawn Henderson's service as Rector of All Saints', Huntsville.

## Cavell's heroism and faith continue to be remembered

*Continued from page 3*

her not to see him as a German military man, but as a fellow servant of Jesus Christ. She had one favour. Could he see that her 80 year-old mother heard about the execution before reading the lurid details in the London dailies. He said he would, and kept his word. Then stretching the bounds of his authority, he offered to go to her own Anglican priest in Brussels, Father Gahan, and have him bring her the Sacrament. Her face lit up with joy. He then offered to petition the authorities to allow Gahan to take his place at her execution. She declined, saying the frail priest wouldn't be up to it.

Late that evening Gahan brought her communion. As her priest and his parishioner shared those final hours, she said what would be preserved on monuments to her courage: "Standing as I do in view of God and Eternity, I realise that patriotism is not enough," adding that a person had to live for their fellow men.

The next morning was unusual. Ordinarily the prison chaplain had a grim but simple job; to say a final prayer with the condemned. Pastor Le Seur was determined to walk her through the ordeal as the pastor and brother in Christ he believed himself to be. He arrived at her cell, and walked with her and her guard through the labyrinth at St. Gille's Prison. He sat beside her in the motorcar as it traveled to the rifle range. There he comforted her and prayed for her until she was taken to the executioner's pole. The intervention of the Spanish and American governments, who were still neutral nations at that point, led to her receiving a Christian burial at the very rifle range where she died.

After the war her remains were brought home. The streets were

packed and the weather was rainy at the port of Dover. On May 19, 1919, dignitaries honoured her at a state funeral in Westminster Abbey. A special train brought her body to Norwich Cathedral for yet another service, after which she was laid to rest outside the Cathedral in a spot called Life's Green.

Cavell's heroism and faith was commemorated across the English-speaking world. Nursing schools, care centres, schools and public monuments were dedicated to her. Our own Canadian War Museum in Ottawa, honours her memory. An elementary school in Sault Ste. Marie, later renamed S.F. Howe, and a mountain in Jasper National Park were also named for her, and the name Edith became widely popular. French singer, Edith Piaf, was named in her honour.



**CELEBRATING THE QUEEN:** All Saints', Huntsville was filled to the rafters on Sunday, September 23, 2012 for a service in celebration of the Queen's Diamond Jubilee. Ross Brock, organist for the celebration, was in the loft with the choir.



**FOLLOWING THE PIPER:** From left, Ven. Dawn Henderson, piper Cameron Renwick, Rev. Heather Manuel, and Rev. Peter Simmons prepare to enter Sutherland Hall for a reception following the service held in celebration of the Queen's Diamond Jubilee on Sunday, September 23, 2012 at All Saints', Huntsville.



## Algoma Cycle of Prayer

**Sunday, November 4th - 23rd Sunday after Pentecost**  
**St. James', Lockerby**  
The Rev. Dr. John Harvey

**Sunday, November 11th - 24th Sunday after Pentecost:**  
**Remembrance Sunday**  
**Parish of St. Stephen**  
**Church of the Redeemer, Rosseau**  
**St. Thomas', Orrville**  
**St. Thomas', Ullswater/Bent River**  
**Christ Church, Windermere**  
The Rev. C. Peter Simmons  
The Rev. Robert Clubbe (Assoc.)

**Sunday, November 18th - 25th Sunday after Pentecost**  
**All Diocesan Committees and Social Service Projects**

**Sunday, November 25th - Last Sunday after Pentecost: The**  
**Reign of Christ**  
**Christ Church, Port Sydney**  
**St. Mary's, Beatrice**  
**St. George's, Falkenburg**

## Pray, breathe, budget and seek guidance

By Beth Hewson

A poor widow came and put in two small copper coins, which were worth a penny. Then he called his disciples and said to them, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury." Mark 12: 42-43.

Contemplate and imagine yourself as the woman in this reading. How did she approach the treasury, what was the sound of two coins dropping, could she hear Jesus's remark, what was her prayer and how does the Spirit of Jesus work in this woman? Stay with the woman and get to know her as your friend.

"He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums." Mark 12: 41.

Contemplate and imagine yourself as one of the rich people in

this reading. How did this wealthy person approach the treasury, how was the money presented, did the person remain in the area and what was the prayer of the rich person, and where was the Spirit of Jesus working? Stay with the rich person and start to appreciate him, or her as your friend.

"For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on." Mark 12: 44.

As the season of budget preparation approaches for the upcoming year, the Social Justice and Mission Committee encourages all to contemplate this passage, Mark 12: 41-44. As a church, advisory board or Bible study group, pray, reflect and pray more on this passage as you discern how to allocate your coins.

## Update from the ACW Transition Team

By Jacquie Howell

It is with great pleasure that the Transition Team brings greetings. The Team is pleased to have had the opportunity to speak to each Deanery concerning the proposed Constitutional amendments. This has been a challenging task for each one of us, however, we are the input and support across this Diocese has been encouraging. If anyone was unable to attend a Deanery meeting and would like a copy of the proposed amendments, they are on the web page Those in a parish with a computer could make copies, and if all else fails, perhaps incumbents, would be able to print copies.

The team has now moved forward with the review of the By-Laws and some of the suggestion made at May 2012 annual, which will be incorporated into these amendments. It will be the responsibility of your Diocesan ACW Board to review, and make further recommendations. These will be

circulated by e-mail to all contacts and we would ask that you be in contact with any member of the Board to provide input. The Board will meet by teleconference early in the New Year.

The Transition Team is finding that e-mail, and Skype conferences are making our communications very effective. It is great not waiting for a meeting as we can communicate daily or weekly as required. On one occasion while on Skype, Janet Pike left the room quite suddenly only to quickly return with hail in her hand as the storm passed through Thunder Bay. It was a beautiful sunny day in Muskoka!

The Transition Team is communicating with the Deanery of Muskoka who will be our hosts for the 2013 annual. Hidden Valley Resort on Peninsula Lake has been chosen and they have many ideas. The transition team is working hard on the agenda to provide you with more time to discuss and

share ideas. More information will be coming in the New Year.

Dates to Remember:  
Annual Conference and AGM  
Monday, May 27, 2012 including  
Registration and Evening Opening  
Service

Diocesan Annual Church Service,  
Sunday June 2nd 2013

This is the Sunday closest to the  
Anglican Church of Canada's commemoration of Roberta Tilton.

Continue to pray and give thanks for all our blessing, adding a little tithe to the Mission 2012-2013 container that you will give to your Deanery President for presentation at the Annual opening service. This will support the "Kids to Kids" trust fund of the Anglican Foundation Hope Bears.

Transition Team members are available by e-mail for your opportunity to ask questions, or express concerns. Janet Pike: jepike@tbay-tel.ca Donna Oliver: john.donna.oliver@sympatico.ca, and Jacquie Howell: jehowell@vianet.ca.



## From the Anchorhold



By Sister Mary Cartwright

November is here, with the great feast of All Saints, followed by All Souls. So what? Well, these are the people who have followed in the footsteps of our Lord, and we are following in theirs. I think that is very important and exciting, and comforting. Don't you? It is a time when we are aware that we are all part of a vast whole, present, past and future, and that it does matter what we do with our time here!

We remember all our new saints this year. Father Ted Simeon SCL, our superior who died in October of last year, servant of God, is among them. He set an example of what it means to live and die in the love and faith of Christ. We all have our own saints. We remember older saints: Catherine; Margaret; Clement who gave his sign to Anchorites, so you see it on this column; Andrew, Apostle and Martyr; Hilda; Martin; Leo; Willbroad, all part of God's holy harvest.

And the end of this month marks the end of the Church's year. We light the candles ready for Advent again, as the nights lengthen, looking to the coming of the Light, The Morning Star, the Light of Heaven.

Here, for All Saints, are some lines of John Betjeman, on a woman of faith:

*"Now when the bell for Eucharist  
Sounds in the market square...  
The veil between her and her dead  
Dissolves, and show them clear  
The Consecration prayer is said  
And all of them are near."*

Let us enter Advent in the joy of the Communion of Saints!



Catherine of  
Alexandria



Martin of  
Tours



Andrew



The Arts Council of Sault Ste. Marie & District & St. Luke's Cathedral  
200  
present **Charles Dickens** beloved  
**A CHRISTMAS CAROL**  
Saturday November 24 2012  
7:30 pm at St. Luke Cathedral 160 Brock St

**NARRATION BY**  
**BISHOP STEPHEN ANDREWS**  
**BOB COOPER**  
**AGNES MCCARTHY**  
**JASON TURNBULL**  
CBC RADIO  
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Stephen Mallinger *Director*  
Michael Connell *Piano, Organ*  
Kathleen Radke *Soprano*  
Anya Mallinger *Violin*  
St. Luke's Cathedral Choir

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### Algoma Anglican E-mail Address

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





**SPECIAL HONOUR:** A paddle was installed in the main lodge at Camp Manitou this past summer. The paddle had been presented to Rev. Canon Bain Peever, who is pictured above with his wife Lynda in August of 2012, for his service to Camp Manitou from 1998 to 2011.



**PLAQUE DEDICATION:** On Monday, August 20, 2012, at a service of Holy Communion held in the chapel at Camp Manitou, a plaque was dedicated by Rev. Canon Bain Peever in memory of Todd Fowler, a life-time member of the Camp Manitou community, who died unexpectedly in May of 2012. Pictured are from left, Noella and Dave Fowler, Todd Fowler's parents, Rev. Canon Bain Peever, and Mr. Fowler's daughter Amanda.



**THE THEOLOGY OF C. S. LEWIS:** Dr. Pierre Zundel, centre, President of the University of Sudbury, was the instructor for the course "The Lion, the Devil and Trips to the Heavens: Christian Theology in the Fiction of C. S. Lewis" held at Thorneloe University, Sudbury from June 11 to June 15, 2012. Those who attended the course were, from left, Glenn Miller, Richard Moore, Emily Noble, Henk Willems, Beth Topps-Willems, Dr. Zundel, Thelma Smith, Elizabeth Walton, Charlotte Haldenby, Barbara Graham, and Christopher Fowler.

# We must respect and understand each other

By Charlotte Haldenby

When I was 12, my parents made a life-changing decision for me. I would leave them and my sisters, age six and three at the time, in Dawson City, and go to Sault Ste. Marie to live with my grandparents and attend high school there. I would attend their old high school, Sault Collegiate Institute, and maybe even have some of their old teachers. I was delighted as again I had run out of books, and the High School in Dawson had only two teachers, and I did want to go to university. They would be coming out on furlough the following year. My dad was actually going to take me to the Sault on his way to General Synod. I said Yes! It was only when I was getting into our car and my mother started crying that I realised the whole picture.

It did work out well. I was surrounded by grandparents, uncles, aunts, cousins, and yes, I did have some teachers who knew my parents. My grandmother only allowed me to go to school or church activities or with friends who practically had to have references. After all "I am responsible for you!" But I was busy all the time. And I did get to university.

My mother wrote my grandmother every Sunday afternoon and my grandmother kept her posted on me. But there was one summer I didn't see them at all. After the two year gap, my sisters' first question was "Where is your husband?" because I was so much older and they hadn't seen me for so long.

When my parents decided to come "outside" for good I was

## Looking at the World

half way through university and Ruth was ready for high school. We shared a room as we were again in the same city. And the following two years I became aware of how much I had missed as a teenager by not being at home. Definitely not as bad as the story of Esther Wheelwright, as researched by her many greats niece Julie.

Esther was the great-grandchild of a Puritan minister in New England who was so extreme he kept getting kicked out of parishes until he wound up in what is now Maine. The Abenakis there did not like the white people moving further and further into their territory, and in one of their raids to prove their point captured Esther, age seven.

Then she became the adopted daughter in an Abenaki family and grew to her mid-teens learning the language and all the skills required of that existence. But then a French Jesuit missionary came to their village and educated the children, especially the girls, in literacy and of course, Roman Catholicism. He arranged for Esther and some of the other girls to be educated further at the Ursuline school in Quebec City, where she came to the attention of the French governor's wife, who sponsored her for even more education. Eventually she became a nun.

Her family back in Maine tried to get her back, and even took a young Abenaki boy captive to trade for her. He was treated as a slave though, not one of the family! But they didn't want her if she had become a dreaded Catholic! Forty years after she was captured, one of her family comes to Quebec to trade, but to the French, he might have been a spy, just using this connection!

Later she became Mother Superior of the Ursulines, about the time of the Seven Years War, helping nurse soldiers on both sides. Because of this and her ability to still speak English, she was able to make friends with the new English governor's wife and save her order. She died after the

dential School building. I assisted Nancy Hurn, the archivist of the Anglican Church of Canada with her displays of our photos on file from Shingwauk. Many people came up to us to go through the binders and find their own picture, and their brother and sister's photos, just for themselves or to show them to their children and grandchildren. This was their photo album for their childhood: no parents there, just groups of kids with a teacher. No matter how caring those teachers it's not the same!

Why were they there, some of them barely four? Not because their parents decided their future lay in getting more education, like mine, but because the Canadian government said they had to be. And everything was so different from home. The clothes, so they all looked alike. All those kids together in one dorm, instead of just your family together. Not being allowed to speak

your language, except in whispers after lights out, and don't get caught! English sure sounded weird, but you have to learn it fast. You were not able to meet with your siblings on the other side of the building, because they were not the same gender. Maybe they even got taken to another school. You were just stuck here, not able to go home, and your parents would be in a lot of trouble if you weren't here! Maybe you might not see them for a long time, or maybe you got sick here and never returned to them.

In the book *Speaking My*

*Truth; Reflections On Reconciliation and Residential School*, in writings chosen by Shelagh Rogers and others, we find strong statements of how this experience affected these children and their later children. Hudson Bay Company people and missionaries who came out and lived with them treated them as real human beings with respect, but just the idea of residential schools said they were different and inferior. And if that's what you're told in your formative years how do you recover your identity? Who are you?

I did hear good stories like the man who met his wife at Shingwauk, they're celebrating their 58th anniversary this year, and he did yardwork at Bishophurst to earn money to go to the movies and she was the typing champion of Canada. But how strong they had to be, to do that! And that is the exception, not the usual experience.

The government apology is a good start, but all of us have to change to make sure no child is ever made to feel different and less than any other. We're 200 years away from the wars that tossed Esther Wheelwright around. Parents in special circumstances may still have to make decisions like mine did. But no person should be treated according to a group definition or a stereotype by decisions made far away by people who just see them as objects and statistics that have to be shaped up to meet their oh-so-proper definitions. Let's work together on this!

*"Nothing like that could happen in our lifetime, right?"*

American Revolution.

Imagine the problems of identity of that little girl, just trying to get along and survive, seeing education as a key. Yes, she was able to fit in with three different cultures, but at what personal cost to her, even though she had a positive attitude wherever she was. So long ago, though, we're talking 1700's. Nothing like that could happen in our lifetime, right?

In August, I attended the Shingwauk Survivors' Reunion at Algoma University, which includes the old Shingwauk Resi-