

Stop! look! listen! Its *Algoma Anglican* Appeal time



CATCHING UP ON THE NEWS: Rev. GailMarie Henderson takes a few moments to peruse a recent edition of the *Algoma Anglican*. Rev. Henderson writes of the importance of diocesan newspaper as one of the primary instruments for diocesan communication.

By the Rev. GailMarie Henderson
Incumbent
Parish of Muskoka Lakes

Remember those three lessons for staying safe when crossing the street?

Well let's apply them to another precarious situation, the ongoing well being of our *Algoma Anglican*.

So, STOP and ask yourself, "do you enjoy having the *Algoma Anglican* arrive to your home?"

Once it arrives "do you LOOK inside and read your favorite section first or are you a

front to back, disciplined reader?

Once into an article do you LISTEN for the key point being made eager to discuss it with others or is scan and browse more your style?

How ever you happen to enjoy our *Algoma Anglican* be assured you are being enriched by the humorous articles, the tidbits of history, the warm photos of celebrations from across the diocese, the devotional pieces that are regularly featured and the words from our Bishop.

Good communication is vital for any healthy organisation. Communication is a two-way street and where ever there is healthy commu-

nication you can be assured there is learning, growth and change going on.

The *Algoma Anglican* is one of our primary instruments for diocesan communication and we need to discover outside-of-the-box ways to become an ever greater part of this monthly dialogue by committing to play an active role. Its not communication if the conversation is one sided.

For instance: when we send in our financial contributions lets indicate our support of this ministry of communication by making it our mission to

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Inside Algoma



BBQs bring people together in Milford Bay

A series of weekly BBQs held this summer at St. Mark's, Milford Bay enhanced the warmth and bond of community and to draw people closer.

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First responders gather in North Bay

On Sunday, September 15, 2016, at St. John the Divine, North Bay, First responders were honoured and thanked for their service and sacrifice.

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Next deadline

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

Send items to:

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CLAY 2018 to be held in Algoma

Canadian Lutheran Anglican Youth come together

By the Rev. Nancy Ringham
Editor's note: In the following Rev. Nancy Ringham writes of the biennial gathering of CLAY:

Canadian Lutheran Anglican Youth held in August of 2016

In August, I was a part of a delegation of over 900 youth and leaders from Anglican and Evangelical Lutheran Churches from across Canada gathered for the biennial gathering known as CLAY: Canadian Lutheran Anglican Youth. It was my first time

in attendance as the second Home Team Leader of the group who are part of the ELCIC MNO Synod coming from Thunder Bay. I am also an adult alumnae of Youth Synod, and have attended there as a leader from Muskoka as well as Thunder Bay Northshore Deaneries. CLAY was 10 times larger than my largest Youth Synod! And

folks, you need to know, there is an opportunity for Algoma Youth and leaders coming up in 2018! Keep reading.

A wee bit of background for you. MNO Synod stands for Manitoba Northwest Ontario Synod, one of five Synods in this Canadian Church. Bishop Elaine Sauer is in Winnipeg where the Synod office

is located, and Thunder Bay and Pass Lake, on the Sibley Peninsula east of Thunder Bay are on the eastmost boundary of this Synod. In Winnipeg, the Anglicans are in the diocese of Rupert's Land, in Thunder Bay the Anglicans are in Algoma. There is a time change of one hour between these points.

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Diocese of Algoma
Anglican Church Women

DEVOTIONS FOR NOVEMBER

If, like me, you have experienced a time when phones were rare and telegrams usually brought bad news, hardly any television and only a crackly radio, maybe you find this age of constant communication rather wearing. Between e-mails, the internet, text messages, television and the like there is no reason at all why we shouldn't be the closest worldwide community ever. However the abundance of communication has led us to not be quite so reliable too. Plans can be changed at a moment's notice, what we hear and read is often giving us a very biased view.

Think back to that earlier time if you can or imagine the world without all the mass media etc. Parents talked to their children, made plans and everyone carried them out. Family was a close knit community with the closest of communication possible. It is not like that now in many homes. Each goes their own way, occasionally crossing each other's paths and possibly eating together

er occasionally. The unity of the family has frayed at the edges.

What about God's family? Do we have that sense of community with all his creation? Sharing what we have and learning from each other. Do we valuing each other just because we are family? I don't think so. We are far too busy doing our own thing, going our own way. And I am talking on a global scale. How, if we believe in God are we so anxious about so many things or are only concerned about ourselves and believe we are OK?

"I know what I am doing. I have it all planned out, plans to take care of you, not abandon you, plans to give you the future you hope for.

When you call on me, when you come and pray to me. I'll listen.

When you come looking for me, you'll find me....I'll make sure you are not disappointed." Jeremiah 29:11... *The Message*.

Just think on tha, our future is secure and all we have to do is

stay close to God.

"He knows us far better than we know ourselves....that is why we can be so sure that every detail of our lives of love for God is worked into something good." Romans 8:26... *The Message*.

Remember, all creation is part of God's family. Jesus did not restrict himself to the synagogues or the temples. He went out into the streets. He travelled between villages. He preached on mountain tops and the lake shore. He went were the people are and that is what he told us all to do in almost his last words on earth.

"Go into the world. Go everywhere and announce the Message of God's good news to one and all." Mark 16: 15 *The Message*.

Everywhere is to be his church, everyone is wanted in his family, and everyone needs to hear and believe His message and believe in it. And we fortunate believers are the one to do it

Pam Abraham
Diocesan ACW
Devotions Chair

St. Mark's, Milford
Bay hosts weekly
summer BBQs



CLOSER TOGETHER: A series of weekly BBQs over the summer held at St. Mark's, Milford Bay brought people from the surrounding community for food, camaraderie and a strengthening of community.

By Barb Gibbs

Editor's note: In the following, Barb Gibbs tells the story of a summer initiative at St. Mark's, Milford Bay

Living in a small, busy hamlet there is not always the chance to relax and enjoy your neighbours company. This summer St. Mark's, Milford Bay made the decision to provide such an opportunity by hosting a weekly BBQ at our rectory. The premise of the get together was not to recruit more church members or raise money but instead to enhance the warmth and bond of community. We told ourselves that if only our church members attended it was still an occasion to become closer.

Taking on this endeavour we never knew how much food to prepare. Our board made an initial contribution of \$200 to purchase the food and accessories. The cost to attend was a suggestion of \$10 each or what people could afford. Monies at the end of the summer above the initial outlay were to be directed to community programs.

Our first week we were all smiles, BBQ primed and ready, we served six people from our community. Our priest, Rev. Gail Marie Henderson, reminded us that this was something new and a level of trust needed to be developed to show community residents that we were not indeed there to lure them into our church and lock the door. It seems that those that did attend spread the word about the hospitality and food. Our second week we hosted approximately 20 people and for the next seven weeks the numbers varied from 35 to 50. It seemed the weeks that rained we had the most attendees.

Those attending did not always know each other or necessarily come from the area. Whomever attended had stories to share and enjoyed the camaraderie. As the weeks progressed we developed a ritual with the children present ringing the church bell to let the village know the food was ready. I am pleased to say we never ran out of food. Sometimes we cut it very close but everyone attending always went home well fed.

One week we invited the members of Trinity-St. Alban's, Bala to attend. As our boundaries change and grow our congregations will be working more closely together and the BBQ seemed a positive way of starting the process. We were overwhelmed at the positive response and the large number that came bearing desserts. Since this initial meeting the two parishes have provided other opportunities for spiritual exploration and friendship.

The positive effect and encouraging comments helped us realise the importance of functions such as these to strengthen community ties. The consensus was that during the winter people still wanted the opportunity to visit and share and thus we will be hosting regular monthly suppers. Money wise we were able to present cheques to the Milford Bay Community Garden, The West Muskoka Food Bank and also Messy Church hosted by St. Thomas, Bracebridge. Each of these helps support members of our community. If other churches are looking at an opportunity to strengthen community ties then a weekly get together such as this can only enrich your neighbourhood.



A CALL TO END HUMAN TRAFFICKING: Ellen Duffield was the guest speaker at the fall meeting of the Muskoka Deanery ACW held at the Church of the Redeemer, Rosseau held on Wednesday, September 28, 2016. Mrs. Duffield spoke of her recent trip to Moldova where a number of people are working diligently to end this most terrible practice.

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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

At a meeting recently, a comment was made concerning the similarity in our culture of happenings prior to the decline of the Roman Empire. Emphasis on games, violence, uncontrolled sexuality, disunity amongst peoples, disparity between the rich and the poor.

This past weekend for example, the thought stuck in my mind as I watched sports, switching channels from baseball to football, and also heard all of the conflicting views concerning the referendum vote; meanwhile Yvonne was showing me three different articles in our local paper where a child was abused, and just today I saw an article in the National Anti-Poverty Organization (NAPO) warning Canadians that our social programs are gradually being eroded.

During these last few days we gave thanks for all that we have been privileged to experience, the thought came to me - when people give thanks and express their praise to God there is unity in a community ... rather a blinding flash of the obvious.

However, to clarify what is dawning on me. Two happenings, recorded in Scripture speak to me.

The Tower of Babel where everyone lost communicating skills because everyone began speaking their own language. They stopped working - the tower was not completed. The other, the experience of the first Pentecost when everyone began speaking in different languages, but they were all one in spirit praising God.

The thought never leaves me - what are we doing with our tongues as we speak our languages. Are our thoughts and spirit uplifted to focus on giving praise and thanks to God, or are we tearing one another down in critical analysis and power tactics to preserve our turf.

I believe the people of God are called to lift up hearts and minds to the Lord, and in love serve and care for one another. I have always found three simple thoughts helpful: Look at Jesus and you find joy. Look at others and you become full of criticism. Look at yourself and you are often depressed.

When you look at Jesus you usually find you are loved just as you are.

When a whole community focuses on Praise and Thanksgiving, the Spirit of God can bring new joys, hopes and faith.

At a recent National meeting, in the Worship Session, we were asked to pray the Lord's Prayer in our own language. I sensed a unity in spirit as we all expressed our hearts and minds to Our Lord.

If in communities more time was taken and foremost to express praise and thanks to God, allowing enough time for worship to move beyond perfunctory duty, and touch its eternal mystical roots. I believe we would see more unity and a clearer vision of our work in the world. It is a matter of choice what we do with our time - Tower of Babel or Pentecost; wrangling or exuberant praise.

Yours in Christ



Leslie E. Peterson
Bishop of Algoma

This *Letter from the Bishop* was originally published in the November 1992 edition of the *Algoma Anglican*

From Kuwait



By the Rev. Richard White
September 2016

I head out for a healthy bicycle ride. It's just after 6 a.m. In Kuwait a handful of die-hard cyclists rise early, grab a water bottle out of the fridge, and take advantage of the cool morning air. I also soak my hair with cold water and wrap a water-soaked bandana around my neck. It helps. It's 30 degrees, but it will get hotter quickly. It could surpass 40 or more on this beautiful late September day.

I am contracted with the Bishop of Cyprus and the Gulf to do a four month interim ministry at St. Paul's, Ahmadi, the only Anglican church in Kuwait. This morning bike ride has become part of my routine. Kuwait is a day's plane trip from North Bay, in one way, another world away in another.

Ahmadi is an oil town, the home of Kuwait Oil Company (KOC). When it was built in the 1960s it was to be home away from home for a largely British work force. The 20,000 people who make up Ahmadi today are Kuwaitis and people from around the world. The town has clinics, hospitals, a theatre guild, two or three fitness centres, restaurants and a Roman Catholic and Anglican church. Each of our churches are used by other government-sanctioned Christian groups. St. Paul's provides the umbrella for about twenty Protestant groups who use our modest facilities.

Every street has a number. There are "lanes," and "roads," "streets" and "avenues" and traffic circles. People drive on the same side as they do in Canada. I

meander through a now familiar route of immaculately maintained roads until I come to a new stretch of desert highway. The divided highway is wide with date palms and Ghaf trees bordering it as wind barriers. From the air it would probably resemble a pair of black-silk ribbons delicately bordered by green lace, set across a cloth of pale sand. Sand and oil go together in this land and there is a lot of each.

The traffic will burst onto the highway soon. The speed limit is 120, but few observe it. The

History Byte

speeds are insane. The driving patterns erratic. But for now I and a handful of other cyclists pretty well have the road to ourselves. The landscape on either side of this highway is a forest of hydro-electric towers, and "tank farms," and beyond that lie the oil wells and ports that gush two and a half million barrels of oil daily into the world's petroleum market. There's a greyish tinge to the desert, a ghostly reminder of what happened here almost thirty years ago.

In the summer of 1990 Saddam Hussein invaded Kuwait, claiming it was a province of Iraq. Over 100,000 troops pillaged this land. His lust for Kuwait's treasures came up against a coalition of Arab and western forces. Within six weeks he withdrew his armies, but not before setting fire to Kuwait's oil fields. The nation was

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Making submissions for publication in the Algoma Anglican?

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

2) Photos: If you're using a digital camera, we

prefer to receive as large a file as possible. Most digital cameras produce files at 72 dpi and up to 24 inches or larger in width. Please save the file as jpeg and do not reduce the size.

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Many honoured by Thorneloe at annual convocation

At its annual Convocation ceremony on October 6, Thorneloe University honoured two former faculty members, two local community activists, and a former President of the University, as well as installed its new Chancellor.

Professors Andrea Levan and Sally Katary (deceased) were inducted into the Fellowship of Thorneloe University for their many years of service in the classroom. Dr. Levan was an early member of the Women's Studies Department, teaching there since the mid-1980s through her retirement in 2013. Dr. Katary, who died suddenly this past August, taught for 30 years in Ancient Studies and Classics.

Mary Faris and Lori Adams were awarded the Thorneloe Mitre for their efforts with "Free the Children" – an international organization that works alleviate poverty and exploitation for children in the developing world. Native to Sudbury, Ms. Faris and Ms. Adams created "Minga for Maasai," an organization working through the "Free the Children Adopt a Village" program. "Minga for Maasai" regularly connects local Sudburians with Piminiet, a village in rural Kenya, in meaningful and life-changing ways.

The Rt. Rev. Dr. Stephen Andrews, former Bishop of the Anglican Diocese of Algoma and former President of

Thorneloe University, was awarded an honorary Doctorate of Sacred Theology for his many years of important service to the Anglican Church of Canada and higher education. Bishop Andrews, who is now Principal of Wycliffe College (Toronto), remarked in his address to Convocation that "the strength of Thorneloe University is the care that the staff shows to students, the engagement of faculty who are learned and accessible, the offering of subjects that seek to explore, critique and enrich our understanding of what it means to be human beings in community, and an opportunity to experience that community in an intimate and supportive residence."

In addition to these honours and awards, as well as the conferral of scholarships and Theology degrees, Thorneloe's Convocation marked the retirement of Mrs. Barb Bolton as Chancellor and the installation of her successor. Mrs. Bolton has served Thorneloe University with distinction in a variety of ways since 1992 – as a Board Member, Board Chair, Acting President, Thorneloe nominee to the Laurentian University Board, and most recently as its sixth Chancellor since 2010.

Mrs. Bolton is succeeded by the Ven. Anne Germond.

Rev. Germond is Rector of the Church of the Ascension (Anglican) in New Sudbury, where she has served since 2000. Married to Dr. Colin Germond, Rev. Germond is also Archdeacon of the Sudbury-Manitoulin Deanery in the Diocese of Algoma. She is a graduate of Thorneloe University's School of Theology and has served on Thorneloe's Board of Governors since 2002. Rev. Germond noted that "as a graduate and friend of Thorneloe University for over 20 years, I am honoured and deeply humbled to be its new Chancellor. I look forward to serving the University in this capacity and to support this vibrant centre of learning in whatever way I can."

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

For more information about Thorneloe University, visit www.thorneloe.ca.

Spirit of life in the little church

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turned into a burning and blackened cauldron. Ahmadi was made uninhabitable. Its citizens fled. The Church of St. Paul suffered little during the occupation, in part because Christian Iraqi soldiers respected its sanctity. But the artillery of the coalition forces blew out its windows. Between the invasion the war and the oil fires, most of Paul's members returned home. Fire-fighting teams descended on the land from around the world and would struggle for the better part of a year to extinguish the fires. One member of St. Paul's would remain in Ahmadi to rebuild the congregation and restore its premises. He had a congregation of five that would grow to eighty by year's end. It typifies the spirit of life I have seen in this little church.

I pass Paul's as I go around a traffic circle and onto the street where I live. The parking lot is filling up. One of its many guest church groups has arrived. Its members are from India. The Anglicans on the other hand, meet at Paul's twice a week. Our two congregations attract worshippers from England, Scotland, America, China, India, Pakistan, Argentina, Eretria, South Africa, Nigeria, Ghana, Cyprus, Egypt, The Netherlands, Finland and even Canada. Right now Paul's is looking for a new incumbent, man or woman. And he or she will have little difficulty getting a work visa. How is it that Christians have both respect and privilege in a Gulf state that governs its Muslim citizens with Sharia law? That's a tale for another blog.



BREAKING BREAD TOGETHER: On Wednesday, September 28, 2016, members of the Muskoka Deanery ACW met at the Church of the Redeemer for their fall annual meeting. Over lunch attendees were able to spend time together in conversation.



BLESSING OUR COMPANIONS: On Sunday, October 2, 2016, various pets brought their guardians to St. James, Gravenhurst for a service of the Blessing of the Animals. Teddy, the Golden Retriever prepares to enter the sacred space for his blessing.



WELCOME: Ladies from the Church of the Redeemer, Rosseau were pleased to welcome members of the Muskoka Deanery ACW on Wednesday, September 28, 2016 for a Service of Holy Eucharist, a meeting and lunch. Marilyn Goodhall is pictured in front of, from left, Dianna Allen, Lynne Preston, Roxanne Bissonette and Sarah Neal.

Canadian Lutheran Anglican Youth matters for youth

Continued from Front

When our Home Team 133 left Thunder Bay early one morning in August, by air, the excitement was palpable. Among us we had a seasoned youth leader with several CLAY experiences and we had five youth travelling to their second CLAY and the rest of us were newbies! Included in the experience of travelling to the East Coast was a SASK-MNO Bus Trip. You guessed it, with Saskatchewan Synod. We met up in Halifax, stayed at a Dalhousie University residence and toured for two days in that area, 260 of us on five buses. Then we headed for Charlottetown via Hopewell Rocks and Parlee Beach in New Brunswick. I have learned that no matter where the youth come from, bus trips are the best! These were highway coaches, the scenery and the weather were amazing, but the company on the bus and the new friendships made before we even set foot at UPEI where we lived for five nights, will always be remembered as a favourite aspect of CLAY!

Charlottetown and the province of Prince Edward Island rolled out the red carpet! Okay, so it is always out; in the remarkable red soil and the multitude of white buildings on the countryside and the ocean views around many corners. That is a whole other story!

I can say so little now about what happened at CLAY, there is not enough room in this paper! The organisation by the National Planning Committee (NPC) and the welcome from UPEI staff and Islanders in every corner was superb. There are “traditional” components of CLAY; Theme, 2016: NOT FOR SALE, Servant Event, Ministry Projects, Late Night Spots, Morning Mash Up, Large Group Gathering (LGG), Reveal and the drama team, the music team, the production team and many others who work in the background, make this one powerful youth centred pilgrimage that is life changing. One of our youth commented to me “everybody is here,” meaning even the Primate Fred Hiltz and National Bishop Susan Johnson, and many other bishops and priests and pastors from both National Churches! I was so humbled to be part of a gathering that was outright led by and created for youth in the church! Youth matter to the church! And CLAY matters for Youth! And being a second in charge leader with our Home Team, I can tell you that God is at work mightily among this demographic and it is good for us to hang out with them!

If you want to hear more about

CLAY 2016, you may need to find me and just ask me. And I can locate in a flash, several who could tell you all about what it meant to them. If you came back tomorrow, they could share a whole bunch of new things!

For today, the main reason why I am writing, is to tell you about the part that will matter to you in Algoma Diocese! Reveal happened where it always does, I am told. That is the part where the production team through the screen, begins to tell the news of where the next CLAY will be held; literally in the middle of the row of my youth I was standing. Behind me was Judy Steers, the Anglican staff liaison from the National Church. As the Reveal unfolded on the screen, with photos and music “of Thunder Bay” at the centre of it, our Thunder Bay Lutherans began to get it: CLAY is coming to Thunder Bay in 2018!

CLAY 2018, already coined THUNDER CLAY will be hosted by ELCIC MNO Synod and Anglican Diocese of Algoma. Lakehead University is the site where we hope to see 800 plus youth and leaders gathered from across Canada for an unforgettable encounter with God! The NPC, check the acronym mentioned earlier, is planning the first meeting in November. The Theme for CLAY 2018 is revealed very soon.

As Local Arrangements and Volunteer Coordinator for CLAY 2018, I am inviting you personally to volunteer and share ideas for Ministry Projects and the Servant Event. Here is how you may contact me; pastornancy@tbaytel.net 807.627.5667 call or text, Hilldale Lutheran Church 807.768.9890 or like me on Facebook! No excuses, you want to be part of this, you have the opportunity before you! If you come from out of Thunder Bay, I invite you to make your desire known. There is a place for you!

And finally, all of you have the best road trip scenery in Canada, bar none! Northshore Lake Superior cannot be beat. Driving through Algoma territory from Muskoka is the perfect country to ride the bus, to gather youth and leaders, to foster new friendships, and to see northern Ontario. And Thunder Bay, at the head of the majestic Lake Superior opens its heart to you and all who gather here. We don’t call it Superior by Nature for nothing. God has done his handiwork here and we can prepare to be amazed at what else HE has in store for us in August 2018!



HAPPY HOME TEAM: Youth from Hilldale and Our Saviour’s Lutheran churches in Thunder Bay, Manitoba Northwest Ontario Synod are pictured with Bishop Elaine Sauer, far right.

Algoma Anglican is our diocesan meeting place

Continued from Front

let it be known what we would enjoy in future editions. Maybe book reviews would appeal, or a question and answer column on faith or doctrinal issues, maybe we’d enjoy some humorous cartoons, or some famous quotes from preachers from Algoma’s past: they are available.

I’d like to see the *Algoma Anglican* not just report, but to embrace a wide based mandate to teach and inform on a host of current topics: 10 characteristics of good leaders, or ideas for ecological experiential learning in the parish or a column that begins to define all the new words coming into the church, like missional.

Proverbs says: “a people without a vision die” while in Deuteronomy we hear God saying we must make a choice for life.” Being an active part of a living vision is a choice for life.

It is imperative that we keep our eye on what we seek the *Algoma Anglican* to become or we will have only a memory of what was,

a remembrance of by-gone days, to fondly reminisce about.

Its time for all of us to consider our investment into the future well being of our little gem of a diocesan newspaper.

Last year I never got around to making my financial investment. I got busy and figured my little bit wouldn’t be missed. I was wrong. It was missed. Most of what was missed was my personal investment into our paper’s well being. I told myself, “someone else will cover the expenses, someone else will step up and give our *Algoma Anglican* its innovative wings. We are the someone else.

We all have something to actively offer to give ever newness of life to this ministry that helps to hold our far flung diocese together.

We need to know the celebrations taking place in the farthest reaches of our diocese. We need to be learning together as we move forward into what promises to be challenging, exciting and God, filled days that lie ahead as we discern our paths and our directions.

Our staff people have things to share with us so we meet them at our breakfast table over a cup of coffee, for the alternative is they are strangers to us who live in an unknown land called the Synod office. We just have to let them know we are interested in hearing their wisdom, their passions and expertise.

In this diocese we have opinions to share, discussions to have, dialogues seeking to be entered, questions to be asked and inquiry to be made. Our *Algoma Anglican* is our meeting place.

It is up to all of us to make our Algoma Anglican all it can be.

I wonder if I can send an e-transfer every month to the *Algoma Anglican*? All my personal banking is done electronically and I no longer have a cheque book. Oh, we are living in a changing world.

Please prayerfully consider sending a financial contribution to the *Algoma Anglican*
P.O. Box 1168
Sault Ste. Marie, ON P6A 5N7

Canada Prays

When the disciples asked “Lord, teach us to pray,” they were not hoping to develop a new skill. Rather, they were working to enhance their ongoing and daily communication with God, with hopes to better align their lives with the will of the divine.

Jesus’ response was the perfect invitation for all of his followers throughout the ages. He invites us to enter into that mystical dance with the Holy One, through the simple and poignant act of prayer.

This fall, the Anglican Fellowship of Prayer (AFP) has joined with the Society of St. John the Evangelist in CANADA PRAYS, a project encouraging us all to delve deeper into the shared mystery of that prayerful experience. Using the seven models of prayer (thanksgiving, petition, penitence, oblation, intercession, praise, and adoration), we are all being invited to participate in the daily exercise of prayer at prayer-softhepeople.org.

For seven weeks, starting at Thanksgiving and leading up to Advent, we will focus on one model of prayer each week, highlighted in a blog on The Community (thecommunity.anglican.ca). In Advent we will return to one model per day. Prayers will be welcomed through social media (Facebook, Twitter, Instagram) by use of a double-hashtag (i.e. #prayersof #thanksgiving).

Commenting on the project Archdeacon Paul Feheley, the National Director of AFP said, “This project is an exciting step forward for AFP as we work to develop new and exciting prayer resources for all Christians. These prayers are truly the prayers of the people, reflecting the truth of God active in our lives from the depths of our being. As more people participate, the richness will increase.”

These prayers will remain on the prayersofthepople.org website,

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All the same under the skin

By the Rev. Canon Bob Elkin

Connie and I went off to the wedding of her sister's oldest boy in Holland this year and, as always, I had a great time. What's not to like about a country that offers you a million different kinds of beer and has a bakery on every street corner? I'm sure if I lived there I'd be an extremely overweight lush, but at home in Canada I have much more control with my weight. There are some things that give you pause though.

The purpose of our trip was to attend the wedding. I found this a bit unusual since they got married almost two years ago! In Holland, if you owe a fortune in student loans it is too bad, so sad and you have to make a payment every month but if you marry someone who also owes student loans there is a cap put on the household's monthly payment which often reduces it by half.

Our nephew and his wife both owed but when they married in a short service at City Hall it cut their combined monthly load by 50 percent, and with both of them working, they quickly got things on track and under control. It all makes sense to me up to this point but then they pointed out that since that first marriage was kind of a marriage of the government's convenience that they are now ready for the marriage they always wanted to have with the fancy ceremony and the banquet and the party and all the trimmings. I've got no trouble going to a party but I don't usually travel half way round the world to do it. As I noted above though Holland has many other attractions that appeal to me, so I was happy enough to go.

This isn't the first time I've been a bit bemused by how they do things in other parts of the world. We lived for three years on Carriacou in the West Indies and I was constantly out of my depth when shopping there. We needed pillows and we went week in and week out to buy pillows but they were always out of them. Months went by and finally on a trip we made to Grenada we found pillows and purchased what we needed.

Climbing back on the boat don't we run into the lady from the Carriacou store who is always out of pillows and don't we get hark from the tomb! "Why you buying pillows on Grenada?" she challenged in a voice that rang in every corner of the ship. "I sell pillows in my store!" I tried to explain that I would happily have bought my pillows from her but that she never had any but she wasn't buying the argument. "That doesn't matter" she stated emphatically, "I sell pillows and you should have bought them from me!" The rest of the passen-

gers eyed us distastefully. Another stuck up couple from away who don't support the local economy! I stuffed the pillows behind my seat and rode the boat shamefully back to Carriacou. For the rest of our time there if they were out of whatever we needed in the local store we learned to live without it.

Many years ago we lived on reserves in Northern Ontario amongst Ojibwa people and I learned that they found us a lot stranger than we found them. We

Letter from Bob

needed a clock to tell us when to eat, we went to bed at a certain time whether we were tired or not and we wouldn't eat certain foods even if we liked it. I learned this one when I was given a piece of boiled Loon to eat and admitted after I finished it that I didn't like it. When asked why I said that it tasted too much like fish. "Don't you like fish?" asked my host and I assured him that I did indeed like fish. "What's the problem with the Loon then?" he asked. When he put it that way I was darned if I could figure out what the problem was either!

On the other hand I found their custom of never refusing anything you offered even if they didn't like it for fear of offending you. I smoked back in those days and did what passed for good manners then by offering my cigarettes to whoever was nearby whenever I had one. I'd have grandmas and grandpas, moms and dads, teenagers, nursing mothers and everybody but little kids puffing away with watering eyes and choking coughs whenever I did this until I finally wised up to the fact that they didn't like it but I'd offered. I learned to leave my cigarettes in my pocket.

Ultimately I've come to believe that we all have similarities that make us human but we've learned to do things in different ways. This isn't bad and there isn't a right or a wrong to it. It's just different, that's all. When I was in seminary we shared some joint classes with students from St. Peter's, the Roman Catholic seminary not far from Huron College. After the initial strangeness had ended we'd work together and sometimes tease each other about our differences. Once a beautiful young lady walked down the hall and a few of us couldn't resist pointing her out to some of the Catholic seminarians and teasing: "Wife, wife, wife!" They looked where we pointed, smiled and replied: "Housekeeper, housekeeper, housekeeper!" Like I said, we all have similarities that make us human.

First Responders honoured at St. John's, North Bay



THANK YOU FOR YOUR SERVICE: On Sunday, September 11, 2016 at St. John the Divine, North Bay, Matt Plant piped in members of various emergency services who were honoured and thanked for their service to the community. (Photo by Gord Young of the North Bay Nugget)

By Pam Handley

It was another beautiful crisp autumn day when smartly dressed First Responders marched into The Church of St. John the Divine on Sunday, September 11, 2016. Paramedics, Firemen and Police Services people gathered with the congregation and choir to celebrate and remember the thousands of people who died, were injured and their families of 15 years ago in New York on September 11, 2001. Matt Plant piped in the parade of First Responders which were followed by Ven. Linda White and the choir dressed in royal blue singing *Joyful, Joyful We Adore Thee*. Thus began The Gathering of The Community to remember and honour the people of the day that happened 15 years ago.

Gord Young of *The North Bay Nugget* was on hand and reported in part "Mayor Al McDonald thanked the First Responders for their work, which can place them in dangerous situations. And he called on the community to give them support". Later M.P.P. Vic Fedeli said "Today is a very powerful reminder of the heroic efforts of our first responders".

In her sermon Archdeacon White said: "The main focus of the

service on the 15th anniversary of those events was the service and sacrifice of First Responders on that day. In particular we wanted to acknowledge and express our appreciation to our city and the welfare of us all. They are the ones who when a disaster happens and everyone else is fleeing are going toward to help and assist. 911 was a seminal moment in our time, remembering those who lost their lives in the attacks, including those who died trying to save others".

The archdeacon focused not only on the work and price First Responders pay in terms of critical incident stress, but on Jesus our First Responder, coming into a world lost in darkness and sin. He is Emmanuel, "God to the Rescue." The scripture passage focus was on this "Greater love has no one than this, to lay down his life for his friends." John 15:13 After the sermon, Ven. Linda White presented engraved plaques to each of the services to acknowledge and to thank them for their dedicated work. God has promised he would give us the strength and courage to face adversity when it does happen.

Sing to the Lord, all you godly ones! Praise his holy name. For his

anger lasts only a moment, but his favour lasts a lifetime! Weeping may last through the night, but joy comes with the morning. Psalm 30:4

And sing those in attendance did throughout the service with *Sister, Let Me Be Your Servant, Make Me a Channel of Your Peace*, with some of us remembering Diana, Princess of Wales, as this was sung at her funeral, *What a Friend We Have in Jesus* and we processed into the world with *I Heard the Voice of Jesus Say*.

The prayer of St. Francis of Assisi was printed on the programme for all to share:

"Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life."

Multiple ways to be involved

Continued from p. 5

and we encourage intercessors to consider including them for use in common worship. Pray with us at: <http://prayersofthepeople.org> and use #prayersof on social media Like us on Facebook and write on our page: <https://www.facebook.com/prayersof/> Visit the AFP website: anglicanprayer.org For more information please contact: The Rev. Laura Marie Piotrowicz at Impiotrowicz@gmail.com Archdeacon Paul Feheley is available for interviews

at pfeheley@national.anglican.ca

CANADA PRAYS

October 30th: #prayersof #Oblation God of vision, I offer to you

November 6th: #prayersof #Intercession God of compassion, I pray for

November 13th: #prayersof #Praise God of glory, I praise you

November 20th: #prayersof #Adoration God of love, I adore you

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

The breach with Rome solidified

By the Rev. Peter Simmons

Following the end of Henry VIII's marriage to Catherine of Aragon, the breach with Rome would be solidified. The *Ecclesiastical Appointment Act* provided a formula for the election of bishops in the realm. The *Dispensation Act* moved the authority to grant dispensations and licences from the pope to the Archbishop of Canterbury. What was the reaction of the public to all of these events?

Most accepted, with little resistance, the end of Henry's marriage and the fracture with Rome. However, some were prepared to risk their lives in opposition. These included a number of religious and parish priests. John Fisher, Bishop of Rochester, who supported Catherine and was sympathetic to the past, refused to take the Oath of Supremacy. He was imprisoned, accused of treason and beheaded on June 22, 1535. He would be followed in death by the good Christian soul, Thomas More.

Sir Thomas More was a patron of learning, and although not perfect, was a good and respected member of society. He was quite willing to move with Henry in regards to organisational reform of the Church and the movement away from Rome. He, like Fisher, struggled with the Oath, fearing an increasing overreach of power by the king. More was put to death on July 6, 1535, only weeks after Fisher. It was becoming clear Henry was firm, resolute, even dangerous, in the achievement of reform as he envisaged it. Although considerable change had taken place in the political and constitutional areas of gover-

nance, the Church in England had not been reformed. In doctrine and worship nothing had changed.

It is true new ideas were beginning to take hold on the continent, arising out of the thoughts of Martin Luther. The centre of a new reformist movement was Cambridge in the 1520s. Thomas Cranmer, although very much a reformer at the core of his being, was extremely loyal and commit-

Anglicanism

ted to Henry. He would keep his thoughts to himself, while others wished to move more quickly to reform the Church. Hugh Latimer, who became Bishop of Worcester in 1535, was highly desirous of reform: reform moving to a more Protestant approach. Nicholas Ridley, friend and private chaplain to Thomas Cranmer, also wanted reform, even more quickly and profound than Latimer. Both would be martyred by Queen Mary in 1555.

Anti-papal sentiment continued to increase. A number of relics, held dear during the period of Roman oversight, were now viewed with disdain. Many were destroyed, or removed from the sacred space. In 1538, the shrine of Thomas Becket at Canterbury, was desecrated and his bones removed. Becket, having been held in high esteem, was now seen as a traitor to his king. Tensions began to arise as the language of worship became a topic of discussion along with the translation of the Bible into English.

More to come.



CARING FOR THE ENVIRONMENT: Emma Gowanlock is pictured planting trees which will form a hedgerow for the protection of crops from wind, to reduce moisture loss. This was one of several projects carried out at the Canadian Lutheran Anglican Youth (CLAY) gathering in August in Charlottetown, Prince Edward Island. Ms. Gowanlock is wearing the CLAY shirt declaring the theme Not for Sale Creation Not for Sale, People Not for Sale, Salvation Not for Sale.



HONOURING FIRST RESPONDERS: On Sunday, September 11, 2016, a special service was held at All Saints', Huntsville to remember the events of September 1, 2001 and honour first responders. The sermon was given by Tom Brown, pictured in centre. Mr. Brown is Chaplain of Huntsville/Lake of Bays Fire.



BLESS US ONE AND ALL: On Sunday, October 2, 2016, a service of the Blessing of the Animals was held at St. James, Gravenhurst. On this occasion, the church welcomed a number of dogs of various breeds and sizes.



TAKING TIME TOGETHER: On Sunday, September 11, 2016, the community gathered with first responders to remember the event of September 11, 2001 and to honour those who service in various emergency services. A reception was held following the service.



OVERFLOWING: On Saturday, September 24, 2016, the Orrville Community Centre was filled to capacity for the annual Turkey Dinner sponsored by St. Thomas Anglican Church, Orrville. Over 350 people were served at this gathering of family and friends which has been held for over 50 years.



TIME TO GO TO WORK: Members of the youth group from St. Thomas, Orrville are pictured donning their aprons as they prepared to welcome the many people who came for the annual Turkey Dinner held on Saturday, September 24, 2016 at the Orrville Community Centre.

It is crucial to know the people of other nations

By Charlotte Haldenby

A hundred years ago the countries of Europe were at war. In their imperial arrogance it was called World War I, and indeed once Britain was at war, so were Canada, Australia and New Zealand. And the Americans for the last bit. It may have started as revenge for the assassination of a Crown Prince, but by the end of the war, especially with the ideas of Woodrow Wilson, the concept of national homelands became prominent, except for the remains of the Ottoman Empire. Both Britain and France had interests in that part of the world, and as winners, started drawing boundaries for peoples they hardly knew.

Imagine how our world would be different if they had actually surveyed the resident population for their ideas or even knew that there were several strong divisions of Islam with very different ideas on life and the law. Imagine if they had used the same concepts for settling the new boundaries in Eastern Europe to redraw the Middle East.

There might have been Sunni states and Shi'ite states rather than several countries which included both, and could never really stay at peace within. There might also have been a state called Kurdistan in a definite tilted diamond shape including the East of present day Turkey, the very Northeast of Syria, the North of present day Iraq and Iran. It is so easy to draw on a map, and indeed for a few months it did exist according to the Treaty of Sevres, until Turkey reestablished their own gov-

Looking at the World

ernment and said absolutely not. So nowadays there are rebels in these areas, not to be confused with ISIS, just people who want their own country, and to speak their own language, and use their own names like everyone else. They are about 34 million strong, Canada is 35, in a much smaller space with few people of other ethnicities. Their writing is distinctive, European letters, but right to left.

Iraq did allow a bit of self-government for a while to "their" Kurds, when they were concerned with fighting other countries and didn't want trouble at home. The Kurds used that time well to show that they were capable of democratic self-government. Then the outside war ended, and besides much of Iraq's oil is in Kurdish territory. So sorry!

And the Kurdish movements in all four countries have their own problems within their states, so if you're a Kurd in Turkey you might not have the same political objectives as in the other three, except to break out. Sometimes other countries, including the Americans now, talk nicely to you, to get a base in your area. Afterward, so sorry!

It's not that the Kurds have just sprung up in the Twentieth century. There are some who still speak Aramaic, the language Jesus spoke. And remember

Saladin, who fought against the Crusaders, and gave them safe passage out of the country: a Kurd. The people in all four countries are well aware of the Kurds, but no, no state for them. So the Kurds are still acting out their frustration about never having their own country, because people elsewhere were making decisions based on very little direct knowledge of the Middle East, except as it might affect them: for Britain, their passage through the Suez Canal to India.

At that peace conference, almost a hundred years ago, Canada was given her own seat, thanks to the outstanding efforts of her soldiers. And of course Britain liked that, as it would

"There are some who speak Aramaic, the language Jesus spoke."

mean more support for her ideas. But once our troops were home, we settled down to "peace, order, and good government" until Europe cracked open again.

Eventually Lester B. Pearson got the UN Peacekeepers started in the Suez crisis. What will it take to bring peace to the Middle East, and maybe give the Kurds their own country? Today Canada is considering rejoining that UN Peacekeeper effort.

As Michael Ignatieff said in an interview on *Power and Politics* on September 23, we must know everything we can about the country we are going to, (likely

in Africa). We must know the official story from the government and the UN, from our own ambassadors to each, and be aware of the areas of conflict, the various groups and what they are looking for as "peace".

How do we get to that? Beyond the official stories, we must read up on the history of the area going way back, biographies of leaders now and before of all groups, maybe even novels by local authors that can give us a personalised story of how things work. Now that Canada includes people from every country in the world, can we find people who know that country and also Canadians, for their view on what's happening but also on how to behave. An American general offended all the Iraqis he met by sitting with his legs crossed and the sole of his shoe showing; a major insult. Maybe check with the *Red Cross/Crescent* and *Doctors Without*

Borders as well. And can we get a handle on the local languages?

We must also make sure it is clear what is expected, and that the UN will listen to the peacekeepers on the ground, not getting caught up in bureaucracy or powerful interests, but recognising that the people right there know the real story, not just what journalists have been allowed to cover. Honour Romeo Dallaire, as most Rwandan writers do, for doing his best, but not getting support from the UN.

Over the past month I have been reading about how our treaties with First Nations came

about, and the cross-cultural misunderstandings. Also, because one of our Arabic interpreters recognised that the names of one of our refugee families were Kurdish, about Kurdish issues today. Thinking back to the way disagreements were settled in the Hambukushu tribe in Botswana and the small village in India, where I worked with anthropologists recording traditional ways, and Bishop Mark MacDonald's course at Laurentian a few years ago.

It is so important to sit down with people representing all viewpoints, sitting face to face, being polite, letting each person say their piece uninterrupted, listening with total attention, and finding consensus solutions that people can live with in dignity and respect. This is what the Bishop of Rwanda is doing now to restore broken neighbourhoods. This is what we need more of in the world today.

So as we attend Remembrance Day events, let us all pray together, that we may see all the peoples of the world as God's people, and as we are called, break down barriers between us, and with God's blessings, help to bring peace to our troubled world. Amen.

PS. Good books but hard to read for what's happening to the people in them. Nathan Tidridge. *The Queen at the Council Fire*. Kevin McKiernan. *The Kurds: A people in Search of Their Homeland*. Quil Lawrence. *Invisible Nation: How the Kurds Quest for Statehood Is Shaping Iraq and the Middle East*.