

# ALGOMA ANGLICAN

November 2017 Official Voice of the Diocese of Algoma – A section of the Anglican Journal-Celebrating 60 years Vol. 60 – No. 9

## Algoma Anglican Appeal

By the Rev. Canon Bob Elkin

In my column this month I talk about the borrowed extended family I grew up in. There was crazy Uncle Bill of risqué limerick fame, hard working, serious Uncle Garnet the farmer, Grandpa who was as old as Methuselah and who you had to keep an eye on to make sure he didn't wander off. Auntie Jean was a great believer in education and grilled you unmercifully for your spelling tests while Uncle Fred, the health nut, drank only milk, walked everywhere and lived almost exclusively on vegetables. There were also banks of cousins and nephews and nieces and others who you didn't know that well but who showed up at all the weddings and funerals and family reunions and who you watched grow and develop and mature as time passed by. I compared that family to our Diocesan family and made a brief case for how the *Algoma Anglican* plays a big role in helping us to know each other in a similar personal way. And then I got to wondering if that was really true so I pulled out my *Algoma Anglican* to take a look and lo, there they all were!

I turned to the Bishop's letter first, my momma didn't raise no fools!, and found the vision keeper, the spiritual compass of the Diocese, the one who inspires us to keep true to our Christian ministry in Algoma. I always thought a spiritual matriarch would be older and more battle scarred but God knows what He's doing. If He can call Samuel as a kid back in the day, I certainly trust him to get it right again now and everything I see tells me that He did. I'm sure God rests easier knowing I agree.

Then there's Richard White with "History Byte" and other articles of interest like last month's "Using Bi-cultural Lenses". Richard's the family member who knows stuff and can tell you Babe Ruth's batting average, or how to jump start a 1979 Lada or what the yield per acre of wheat was in Alberta in 1991. If he doesn't know he finds out and he gets back to you and you learn things when you read Richard's writings.

You learn things when you read Peter Simmons' work too, stuff about Anglicanism and church history and Diocesan things. Peter's like the uncle who has a deep and abiding passion about his interest



**SUPPORT YOUR PAPER:** Rev. Canon Bob Elkin enjoys a quick scan of the *Algoma Anglican* as he waits for a place in the reading room to become available. Canon Elkin writes of his interest in our diocesan paper and encourages readers to support it financially and in other ways.

or hobby and who can tell you all kinds of things about the places he's travelled or the hunting he's done or the cars he has owned. With Peter it's the Anglican Church and I've learned more from him about Diocesan history and Cowley Fathers and former bishops and priests that left a mark here than from anyone. It is good to know these things as it is important to know where we came from and how we got to be as we are.

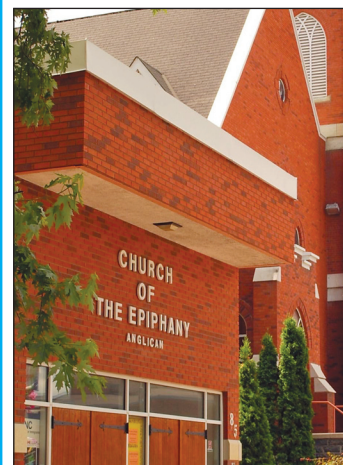
I could write reams about Charlotte Haldenby! She's our diocesan conscience, keeping us focused on moral issues and constantly holding before us subjects that would get a "gee that's terrible" reaction from most of us before it fell off our radar. Our treatment of the earth, the abuse of Indigenous rights, the plight of refugees are things that she confronts us with, disturbing our complacency and making us think. It is vital to any family that

there be an Aunt Charlotte and, praise God we have a good one.

Other relatives speak out on occasion in the *Algoma Anglican* just like it happens at any family's gatherings. Uncle Harry tells us of developments in the church and new projects and undertakings that will have an effect and make us a better people and a better church. Cousin Jay invites us to "Do Advent this year" and enthuses about

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### Inside Algoma



#### Summer experiment in Sudbury

The Church of the Epiphany and the Church of the Ascension in Sudbury came together for Sunday services of Holy Eucharist during the months of July and August.

*See p. 6*



#### ACW of Christ Church, SSM holds meeting

The ACW of Christ Church, Sault Ste. Marie met in September to review the past and plan for the future.

*See p. 8*

#### Next deadline

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

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## Muskoka ACW meets in Baysville

*Gathering brought together members from across Muskoka*

By Lynne Preston

On September 27, 2017 Muskoka Deanery had their fall gather-

ing at St. Ambrose, Baysville. The day was hosted by the ladies of St. Ambrose and the opening service was led by our Diocesan ACW Chaplain Rev. Edna Murdy, Rev. Heather Manuel, Incumbent of The Parish of Lake of Bays, St James Church in Gravenhurst and Holy Manger, Barkway and Rev. Margaret Morrison Deacon of the

parish. Ms. Ruth Cassie led the music for the service and shared with us some very prayerful music through Communion.

There were 34 ladies in attendance. The meeting went smoothly and all the Parishes represented gave a small report on the highlights of events from the summer and shared some upcoming events

and programs continuing through the year such as several food drives and The Starfish program at All Saints Huntsville.

Three people were elected to various positions including Gina Newhall who was elected ACW Vice President for the Deanery, Jackie Howell who was elected ACW Muskoka Deanery Treas-

urer and Lynne Preston who was elected to promote Family Life and Social Action. Following the elections, the meeting was adjourned. The ladies then moved into the hall to enjoy a delicious lunch provided by the ladies of St. Ambrose.

Following lunch, Ms. Sue Kelly

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# Mark your 2018 calendars

**By the Rev. Dr. Jay Koyle  
Diocesan Congregational  
Development Officer**

As fall morphs into winter, many of us are purchasing calendars for the year ahead. “Better carve out time for the commitments that count,” the wise among us reason, “before other demands exert their claim on our schedules.” Since the way we mark time inevitably shapes us as individuals and communities, for better or for worse, it does seem prudent to book the dates that really matter, and book them now.

So, here are some occasions for 2018 I suggest you ink in without delay: The Christian Passover, the Great Three Days that extend from the evening of Maundy Thursday through Good Friday, the Great Vigil of Easter, and Easter Sunday, March 29 to April 1; the Baptism of the Lord, Sunday, January 7; The Day of Pentecost, Sunday, May 20; and All Saints’ Day, November 1, or the Sunday following, November 4.

These are the preferred baptismal festivals of the Church Year. They anchor the deep understanding and appreciation of baptism in the rhythms of a congregation’s life. Therefore, along with the occasion of the Bishop’s visit to your church, unless it’s in Advent or Lent, it is best to reserve baptisms for these days. If you are blessed with an abundance of candidates too numerous for the festivals mentioned above, there are other Sundays that make sense for inclusion on the roster, like those immediately following the Transfiguration of the Lord in August and Holy Cross Day in September. Adult baptisms, though, are best

kept for the Easter Vigil, even if you have an unwieldy multitude ready to plunge into the waters of new birth!

If the preferred days for baptism come along and there are no candidates, you can still observe them as true baptismal festivals, sharpening focus on the meaning and mission of both Christ and the church as these are expressed in this foundational sacrament.



Include the renewal of baptismal vows in the service. Following this reaffirmation, the worship leader can take a cedar branch and lavishly sprinkle the congregation with water from the font, or invite worshippers to process to the font so they may run their hands through its waters and trace the sign of the cross on their forehead or across their body. Everyone can sing “alleluia” or a simple, uplifting chorus as either action takes place. Ensure throughout the liturgy the same level of jubilant music and lavish use of symbols as would be fitting for a celebration of baptism.

You can also mark the anniversaries of parishioners who were baptized in previous years on the particular feast day you are observing. Send these individuals a card, perhaps with an invitation to the service. Name them

in the prayers. Have a cake for them in the social hour following worship. Over time, the number of anniversaries that fall on the particular festival will grow. In the meantime, for those baptized on other days, include them in the baptismal feast closest to their anniversary.

Treat the whole day, not just the morning, as a celebration. Hold a barbeque, potluck lunch, party, or banquet. Provide intergenerational activities in the afternoon that highlight baptism and our lives as the baptized in light of the particular feast day. I suspect the “Godly Play” and ‘Messy Church’ practitioners out there can be of great help in this regard. Offer special events in the evening as a gift to the wider community. These are festivals to joyfully celebrate the Lord’s Day, rather than simply “the Lord’s Hour.”

As I highlighted in last month’s column, the way humans keep days, seasons, and years both reveals and shapes meaning and values. Our marking of time is a matter of great significance, then, when it comes to fostering the distinctive identity, prophetic presence, and active mission of the baptized, all of which are crucial for our wellbeing and that of the world. So let’s treat the preferred baptismal days as true festivals. Their observance will reinforce priority upon baptism and the way of discipleship. As I can testify from firsthand experience in a variety of settings, marking them can awaken enthusiasm for vigorous baptismal practice and fuel the vitality of the church.

# Speaker was inspiring and engaging



**POSITIVE DAY:** Ms. Sue Kelly was the guest speaker at the Deanery of Muskoka ACW fall gathering held on Wednesday, September 27, 2017 at St. Ambrose, Baysville.

*Continued from Front*

introduced her topic for discussion as, “Sense and Sensibilities; The Gift of Years”. Ms. Kelly spoke about how to age gracefully and offered some hints on how to enjoy the process. She was a very inspiring speaker and was very engaging leaving us all with a lot to think about.

The day ended in a very positive way. The ladies look forward to the

Spring Gathering May 16, 2018 at St. James, Gravenhurst, followed by the ACW Annual Meeting May 29-31, 2018 at St. Thomas Church Bracebridge. More information will be shared as the dates approach. ACW groups have been the backbone of many churches through the years and still faithfully work hard in churches today demonstrating the Gospel of Christ in all they do.



**TAKING CARE OF BUSINESS:** On Wednesday, September 20, 2017 the Deanery of Muskoka ACW gathered at St. Ambrose, Baysville for their annual fall meeting. Pictured are, from left, Pat Rimmington, ACW Secretary and Linda Smith, President as they led the business portion of the day.

## BISHOP’S ITINERARY

<b>Monday, November 6- Wednesday, November 8</b>	Provincial Council and Provincial House of Bishops meeting at Church House, Toronto
<b>Saturday, November 11 Sunday, November 12</b>	Remembrance Day services, SSM Confirmation, Christ Church, SSM
<b>Monday, November 13 - Thursday, November 16</b>	Bishop’s Council Retreat; Bishop’s Council and Diocesan Executive Committee meets at Villa Layola, Sudbury
<b>Friday, November 17- Sunday, December 3</b>	Vacation
<b>December 6</b>	Advent service at Bishophurst, “Lady Chapel” - 7:00 p.m.
<b>Friday, December 8 Tuesday, December 12</b>	Thunder Bay visit - Bible Jamboree; Confirmation at St. Paul’s with St. Michael and All Angels; Confirmation at St. Stephen’s (Advent 2)
<b>Wednesday, December 13</b>	Advent service at Bishophurst, “Lady Chapel” - 7:00 p.m.
<b>Sunday, December 17</b>	Holy Trinity, SSM (Advent 3)
<b>Wednesday, December 20</b>	Advent service at Bishophurst, “Lady Chapel” - 7:00 p.m.
<b>Sunday, December 24</b>	St. John’s, Garden River and St. Luke’s Cathedral, SSM
<b>Monday, January 1</b>	New Year’s Day Levee - Bishophurst



# EDITORIAL

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

## Letter from the Bishop

# Remembering and reconnecting with the Saints

Dear Friends,

Following the death of his son in a climbing accident, Nicholas Wolterstorff wrote these poignant words describing the darkness of that time: "I buried myself that warm June day. It was me those gardeners lowered on squeaking straps into that hot dry hole, curious neighbourhood children looking down in at me, everyone stilled, wind rustling the oaks. It was me over whom we slid that heavy slab, more than I can lift. It was me on whom they shoveled dirt. It was me we left behind, after reading psalms." (*Lament for a Son*), pg. 42.

The Book of Wisdom challenges us to look beyond what we see at the grave; death, despair and dust to the hope that lies beyond it. "But the souls of the righteous are in the hands of God." and "In the eyes of the foolish they seem to have died, .....but they are at peace." (3. 1, 3) The author is asking us to peer behind appearances to the truth and the purpose of God, in life and in death. What we see at a grave can lead us to making foolish conclusions, that everything is over, but the author of Wisdom draws a different conclusion; that while pain and loss can be devastating, that they can also become occasions for the deepening of faith and the broadening of human relationships. They can be opportunities for us to grow in hope, "For though in the sight of others they were punished, their hope is full of immortality." (3:4)

In times of death, Christians find great comfort in the funeral liturgy as the community gathers with family to remember before God the life that has ended; to listen to words of comfort and hope in the Scriptures, to surround those who mourn with love and care and to commend that person to God's safe keeping. The funeral service ends with this magnificent prayer of commendation claiming life beyond the grave and the sound of Alleluia on our lips.

"Give rest, O Christ, to your servants with your saints, where sorrow and pain are no more, neither sighing, but life everlasting.

You only are immortal, the creator and maker of all; and we are mortal, formed of the earth, and to earth shall we return. For so did you ordain when you created me saying, "You are dust and to dust you shall return." All of us go down to the dust, yet even at the grave we make our song, Alleluia, Alleluia, Alleluia." (*BAS*. Pg. 586)

Priest and writer, Henri Nouwen, who wrote extensively on death and dying says that when people we love die, "a part of us has to die too. That is what grief is about: It is that slow and painful departure of someone who has become an intimate part of us.....But as we let go of them they become part of our "members" and as we "re-member" them, they become our guides on our spiritual journey. (Henri Nouwen: *Remembering the Dead*)

During the month of November the Church gives us occasions to remember those who have gone before us in two Feast Days set apart for this purpose: All



Saints Day on November 1st and All Souls Day on November 2nd. All Saints Day had its origins in the 4th Century when churches in the East began to celebrate, 'the feast of the martyrs of the whole world' on the Sunday after Pentecost. Western churches adopted this festival but changed the date to November 1st and extended the feast to include all the saints. (Rev. Dr. Stephen Reynolds: *For All the Saints*).

On All Souls Day we remember those who have touched our lives in a special way including the men and women in our parishes whose lives in Christ were an example to us all. We pray for them that the good work that God has begun in them may come to perfection on the day when Jesus returns in glory.

These are important days as we stand side by side with others who have also known the pain of losing loved ones. What a source of comfort this is, knowing that we are not alone, that there are others around us who have also gone through significant losses. There is also comfort in knowing that those we loved are at peace and at rest in the great communion of the saints, the great 'cloud of witnesses' the author of the Book of Hebrews writes about.

The Canadian preacher John Gladstone tells the story of a young English clergyman who served a small congregation. Communion wasn't a common or an everyday practice in those days but this priest decided to offer the Lord's Supper to anyone who stayed behind after the evening prayer service. One night, so few people stayed for communion that the priest wondered whether he should proceed with it, but decided to go ahead anyway. He started to read the words of the Great Thanksgiving, the Eucharistic prayer, and got to the part that reads: "Therefore with angels and archangels and all the company of heaven we laud and magnify thy glorious name." He stopped, paused and read it again, "With angels and archangels and all the company of heaven, we laud and magnify your name." And then the young priest stopped and prayed; "O God forgive me, I did not realize that I was in such company."

This is the company we find ourselves in on All Saints Day. Belonging to the communion of the saints means being connected with all those whose lives have been transformed by the Spirit of Jesus. That connection is deep and never ending.

Ultimately, the saints were people who were empowered by an uncompromising 'trust in God' that prompted them not to put their trust in anyone, or in anything less. What would it mean for us to make these words from the Wisdom of Solomon our personal or corporate mission statement: "Those who trust in God will understand truth, and the faithful will abide with him in love." (Wisdom 3.9)

Anne Germond  
Bishop of Algoma

### Letters to the Editor & Submissions Policy

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

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## ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma  
The Right Reverend Anne Germond, Bishop  
Peter Simmons, Editor Jane Mesich, Treasurer

Produced Monthly by Peter Simmons

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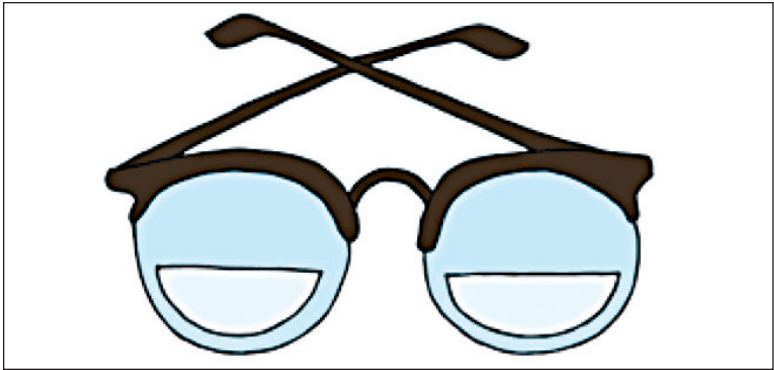
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Circulation Department  
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Postmaster: Please send all returns and changes of address to:  
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Circulation Department,  
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# Using bi-cultural lenses: part two



By the Rev. Richard White

Do you sympathize with neo-Nazis and white supremacists? I don't, but forty years ago I spent months talking with Canadian white-supremacists for a news article. I met some in secret locations, had recorded interviews, and worked hard at listening. I began to understand their points of view, even though I was disturbed by what I heard. Their "world view" was filled with conspiracy theories, racial stereo-types, and pseudo-Christian fundamentalist fervor.

The exercise showed me that we don't all interpret the world the same way. The world can be interpreted through different lenses. To understand one another we need to listen, ask questions and imagine what it is like to be "the other." Over the years I have had to do the same when talking with committed Muslims.

Recently in North Bay I was talking with a young Syrian Muslim in his backyard. The setting had a barbecue and beer feeling to it, but being Muslim the family offered Middle Eastern fare and lemonade. He was among the thousands who had come here during then Syrian Civil War. We were talking about the differences he experienced between the living in the Muslim-dominated Arab world and secular Canada. He was animated. Aspects of our secular culture were difficult to adjust to. "There are so, so many differences," he said. It wasn't hard to imagine how much he missed the daily call to prayer, or adhan, from the local mosque.

Mosques in the Arab world call people to prayer five times a day. A muaddin sings the Muslim creedal statement over speakers on the minaret: There is no god but Allah and Muhammad is the messenger of Allah. The call is loud and clear. The faithful stop what they are doing and enter into the salat, or prayer ritual with robotic compliance, washing their hands and face, pulling out a prayer mat, facing the Saudi Arabian city of Mecca, and doing the prescribed postures and prayers.

I've lived in three Muslim countries. When the adhan is sounded shops may close; food service at a restaurant might halt; scores will go into the public prayer rooms available at local malls, bus stations, airports, gyms, schools and parks. The call of the adhan sets the rhythm of a Muslim's day like the heart beat of a mother does for an infant in the womb. The young man is adjusting to being without it.

Our Muslim immigrants have a different world-view than most Canadians. To grasp the differences, assume that a target is a person's world-view. Picture the bulls-eye, the central red dot. Now picture that red-dot as the driving force of the person's entire world view.

Canada is a secular country. In the secular world the red dot or driving force for society is the notion that the individual is sovereign. The surrounding rings are the presumed

rights and freedoms, routines and values, and unstated array of expressions of the self that support that notion or live along side it. So for many of you reading this, the Christian faith is important and lives alongside the notion that the individual is sovereign. For the irreligious, agnostic or atheist reading this, the Christian faith might be in a distant ring, or absent altogether.

In the Muslim world the red dot or driving force for society is the Muslim faith. Everything and everyone submits to the values and tenets of the Islamic, or Muslim Faith. The individual and his or her needs and desires submits to the expectations of the tenets of the faith too, and the sort of humanistic, secular, almost narcissistic idea that the individual should be the center of the universe is foreign to their thinking. It might even be absent altogether.

Secular Canadians and faithful Muslims have different world views. My young friend was coming to grips with that. To understand the struggle he and others like him have adjusting to Canada, we need to understand the world he came from. So let's do that now. Let's play a game. Let's pretend that Canada isn't a secular culture. Let's create an imaginary world where Canada is as committed to the Christian faith as the Middle East is to the Muslim faith. The target in our culture is now no longer secular, but rather religious and every ring around it will reflect that change.

To begin with, in this alternative Canada it would be unusual for most of our citizens not to count themselves as "Christian," just as in the Arab world it is surprising for someone not to call themselves "Muslim." We don't have an adhan, but we do have church bells. Church bells would ring at least four times a day calling people to Morning, Mid-Day, Evening, and Night-time Prayer. In a Christian Canada the name of God would be so respected, that almost every conversation would begin and end with its participants invoking God's blessing on the other. Using the name of God lightly would be shamed and chastised. Cursing would border on criminal behavior.

In the Middle East mosques, Muslim houses of worship, pepper the landscape. In our parallel world, Canada would have a plethora of churches and prayer chapels. Every neighbourhood would have a church within easy walking distance. In the Muslim world a Muslim cleric opens meetings, so Parliament, provincial legislatures, city and town councils, police and fire departments would have Christian chaplains on hand. The name of God is on many Muslim coins, so our coinage would honour Jesus Christ. Graffiti over there is typically a phrase from the Quran the Muslim holy book, so in this changed Canada graffiti would quite the Bible.

In our imagined Canada, Biblical literacy would be

expected of every school child. No school day would begin without a prayer and the hymn "Holy, Holy, Holy." And just as some Middle Eastern governments have ministries to oversee the spiritual welfare of its citizens, in our alternative Canada Prime Minister Trudeau would have a Minister of Religious Affairs or a Minister of Religious Tolerance in his cabinet.

The Christian Faith would impact the economy and our family values too. Just as shops either have restricted hours or are closed on a Friday, the Muslim holy day, shops would be closed on Sundays in our alternative Canada, and it would be highly unlikely that sporting events would take place on Sundays. Dress would be affected by our faith too. Canadians would dress conservatively. Tattoos, gaudy jewelry or attention-getting clothes or bare skin would be frowned upon for being narcissistic. Men would dress much as they did in the mid 19th or 20th centuries. Women would wear long dresses, long sleeves, and head coverings just as their maternal ancestors did in the centuries before. In short, we'd probably look like we stepped off the set of *Anne of Green Gables*.

Families would be active in their churches; women, as members of the ACW or as Sunday School teachers; men as church council members, men's group or scout leaders, or liturgical assistants. Family prayers at every meal and bed-time would be a given, and every family would have a "family Bible" prominently displayed at home.

The above exercise isn't perfect, but it helps us to appreciate the stark differences between the culture our new comers left behind and the secular Canada they stepped in to. It is helpful to wear bi-cultural lenses when helping them to adjust.

A final note. The people of the Muslim Middle East are as comfortable talking about religion as we are talking about the weather or hockey. We can be sure that our Muslim friends will want to talk to us about Islam and will expect us to talk about our faith too. Remember: religion is in the center of their world view.

We have a unique opportunity to introduce our Muslim friends to the Christian Faith and to the Savior whose Name we bear. Let's pray for them and with them. Let's not be ashamed to articulate our faith with love and bi-cultural sensitivity. Our clergy have their work cut out for them to equip us for such conversations.

*Note: Rev Richard returned to Algoma mid-September from the United Arab Emirates. He has also lived and worked in Jordan and Kuwait and is studying Arabic. He offers an introductory workshop in Islam and has insights into how we can share the Christian Faith with our new neighbors. He can be reached at revrwhite@bell.net*

# Human sexuality is not a simple matter

Dear Editor

The facts are that every human is a sexual animal with varying degrees of factors which makes us male or female. It turns out that our sexual orientation is not as simple as black or white, male or female. Rather, one could consider that we all could be arranged on a continuum line from possessing very female characteristics at one end of the line all the way to possessing very male characteristics at the other end of the line. So we must understand that those at each end of the line have no difficulty in viewing themselves as very feminine or very masculine individuals. The problem comes at the mid points of the continuum when the

male/female factors are present in somewhat an equal balance. Individuals whose make-up places them in this mid position find it difficult and confusing as to their sexual orientation. As a result their sexual responses are different from those at the ends of the continuum. This mid group represents between seven to ten percent among any given population. This is the way we were created. So to say that a person can decide or learn to be homosexual or lesbian would be similar to saying one can decide or learn to have brown or blue eyes. God creates us all as amazing individuals.

**Implications of the Research**  
All cultures develop structures

within their traditions with laws that protect their young, elderly, and vulnerable individuals. Now, the Provinces of Canada, charged with creating laws governing fam-

## Letter to the Editor

ily formation, have responded to the fundamental research of the Twentieth century.

Marriage in Canada consists of a legal agreement between two consenting individuals to faithfully live together, and so provide the basis of a family. We, as Christians, also view marriage as the way God intended us to live.

We believe that marriage should be based on the Christian concept taught to us by Jesus, which is that we love one another. In the *Book of Alternative Services*, the Marriage ceremony states:

"In marriage, husbands and wives give themselves to each other in good times and in bad. They are linked to each others families, and begin a new life together." While expression of our sexuality is part of marriage, it is only one of several reasons for people to strengthen the relationship between themselves and decide to marry. To suggest that the Church will only marry people of a certain sexual orientation is preposterous.

**The Present Situation**

Now the General Synod of the Anglican Church of Canada will be asked to vote in 2019 to change the Marriage Canon to allow Same Sex Marriages to be performed in the Anglican Church of Canada. I cannot understand how we, as a church, can refuse to marry individuals on the basis of sexual orientation.

The Provinces of Canada have passed laws that Marriages of Same Sex individuals are legal. Do we assume we are above the law which has been created, debated and passed in the various provincial legislatures? Arguments are coming forward now against this are too little too late.

*See We – p. 5*



# Canada Briefs - November 2017

### ‘Dismantling Racism’ workshops spark hope, conversation

Thirty-two lay and clergy participants took part in “Dismantling Racism” workshops May 30-31 in Victoria and June 1-2 in Nanaimo, B.C.

Esther Wesley, Anglican Fund for Healing and Reconciliation co-ordinator, and Archdeacon Michael Thompson, Anglican Church of Canada general secretary, led the workshops, which Archdeacon Lon Towstego, rector of the Anglican Parish of St. Peter and St. Paul, Victoria, described as a “challenging and courageous conversation.”

Discussion at the workshops revolved around confronting one’s own racism and colour-blindness. The focus of the conversation was how to break down the attitudes and behaviours that have evolved over many years, and replace them with the love of the gospels.

Participants reflected on the ways they have practiced, experienced and listened quietly to racism in their day-to-day lives. The aim of the workshop was to find ways to dismantle racism through respect and treating others well.

A grant from the diocese of British Columbia’s Diocesan Vision Fund helped to make the events possible.

Among those who took part in the workshops were diocese of British Columbia Bishop Logan McMenamie and Executive Officer Stephen Martin.

The diocese plans to organize a “Train the Trainers” event late this year or in early 2018 to help spread the content of the workshops throughout the diocese. The goal is to have full parish participation.

*Diocesan Post*

### Huron Anglicans protest against anti-Islam rally

Clergy and laity from the diocese of Huron, led by Bishop Linda Nicholls, joined 500 counter-protesters in London, Ont., August 26, in response to an anti-Islamic rally led by the Patriots of Canada Against the Islamization of the West (Pegida), a group that says it opposes “the Islamization of the West.”

The collective Anglican response was organized within a day’s notice as word spread of the counter-demonstration. Nicholls led the group of 40 Anglicans from the parking lot at Huron Church House, where they prayed, to London’s City Hall.

Pegida members, who numbered about 20, arrived at city hall at noon, and were met by the counter-demonstrators.

Those involved in the counter-rally carried signs, listened to speeches and sang 1960s protest songs.

The counter-protest ended with a march, led by drummers, around nearby Victoria Park.

*Huron Church News*

### Kootenay School of Ministry to take sabbatical

The Kootenay School of Ministry has announced that it will take a sabbatical year in order for the ministry committee to evaluate what has been accomplished, explore new directions for the school and engage in a serious discussion with other dioceses about the future of local training in western Canada.

ern Canada.

The Archbishop’s Committee on Ministry decided on this course of action at its meeting in June.

The Kootenay School of Ministry was established after the recommendations of the task force on ministry were adopted at the diocese of Kootenay’s 2009 synod. The curriculum was designed for those who have been called to ministry as locally-trained deacons and priests, and included courses for other lay ministries and topics of interest for all adult Christians. There are nine core courses for those on a path to ordination and six optional courses.

The school was modelled on a vision of a “dis-seminary,” with no physical buildings except for local congregations where courses have been held. In this model, qualified instructors travel to where the students live. The support of hosting congregations has helped to keep costs to students at a minimum.

In the seven years of the school’s operation, intensive courses have been held in eight parishes in four of the five regions of the diocese. There have been 16 instructors from across Canada and 82 students have participated in courses.

During the sabbatical year, the school will experiment with online course delivery. The school is also entering into discussions with 10 other dioceses across the country and may enter into a co-operative venture with other regions to provide Christian education beyond Kootenay.

*The High Way*

### Ministry supports migrant workers in Ontario

The diocese of Toronto has launched a new ministry aimed at improving the conditions of migrant fieldworkers in Ontario.

In collaboration with the Durham Region Migrant Workers Network (DRMWN), the Rev. Augusto Nunez, Canon Red McCollum and the Rev. Kit Greaves are leading an outreach to foreign workers with a goal to meet workers’ physical and spiritual needs.

Worship services in Spanish and English, psychological counselling, medical and dental care, free haircuts and pickup soccer games are among the programs being offered by this ministry. The group has hosted a health fair, which included consultations with doctors and nutritional advice, stressing the importance of a healthy diet.

It is also networking to connect workers with English as an Additional Language classes. “Knowing English can help workers get ahead in their positions and maybe become supervisors,” Nunez says.

Peruvian-born Nunez, who is the priest-in-charge at St. Saviour’s, Orono, Ont., has developed strong relationships with the workers through his ministry. “I came to Canada at age 12, and I can relate to living in a strange land and culture and leaving everything you know,” he says. “You need support.”

A Ministry Allocation Fund grant from the diocese allows him to split his time between serving at St. Saviour’s and conducting this itinerant ministry across the communities of Northumberland County.

Canon Ted McCollum, who started a small program at St. Paul’s, Beaverton, in 2009, says he is gratified to see the expansion of this work, and to see other parishes contribute to this ministry. He hopes to see Nunez’s ministry become full-time.

*The Anglican*

### Anglicans join Ottawa Pride parade

Nearly 50 clergy and laity took to the streets of Ottawa August 27, to voice support for the city’s LGBTQ+ (Lesbian, Gay, Bisexual, Transgender, Queer, Questioning) community.

A large, colourful crowd participated in the annual parade that is part of Ottawa’s Pride festivities. Among the celebrants were representatives from more than 10 parishes across the Anglican diocese of Ottawa.

Parishioners carried signs and banners identifying their home churches. Many of the clergy wore their clerical collars, and some wore their stoles.

Along with the diocese’s contingent were groups representing different faiths and denominations.

Steve Zytveld, a member of the diocese, has taken part in the annual Pride festivities for more than 20 years with his wife, Cathy. In an article for Crosstalk, the newspaper of the diocese of Ottawa, he said he has participated “out of a sense of ministry to our friends and neighbours who do not always feel welcome in communities of fellowship and faith.”

*CrossTalk*

### Alberta parish solves bee problem and saves bees

The rural parish of St. Matthew’s in Viking, Alta., diocese of Edmonton, has found a way to solve a bothersome bee problem while saving the hive of these essential insects.

The bee infestation in the parish was discovered in mid-July, when long-time parishioner Frances Gotobed opened the church to discover a number of honeybees flying about inside. She also found a number of dead bees throughout the church.

Due to the honeybee’s status as an important, yet threatened, part of the world’s ecosystem, St. Matthew’s parishioners stressed the importance of saving the bees while removing them from the parish.

Bee populations have been in steady decline since the 1990s, with unusually high rates of decline in honeybee colonies. As pollinators, bees play a vital role in the environment, and as much as one-third of the world’s food depends on this pollination to flourish. If honeybees were to go extinct, physicist Albert Einstein predicted that humans would not survive their disappearance for more than five years.

With this in mind, Gotobed sought help from her son, Darren, who is a beekeeper. He was able to locate the hive and determine the bees’ point of entry into the church. In early August, Darren uncovered the beehive between the exterior and interior walls of the church’s narthex, and relocated the bees to a new hive.

*The Messenger*

## We learned much in the 20th century

### Continued from p. 4 My Conclusions

For those groups within the Church who struggle with this issue, it is our responsibility that the meaning of sexual orientation be understood. Past views of sexuality have proved not to be based on the facts of our human experience as we have learned from the past century. A friend of mine summed up our dilemma when he said: “This reminds me of the time in history when Gallileo suffered house arrest by the Church for several

years because he said the world was round.”

Let us pray that those who argued for the flat earth point of view, can learn about how God created us as unique individuals, and see that same sex marriage will become normal to us as the planet earth is know to be round.

Respectfully submitted,  
Susan E. B. Simonsen, B.A.,  
B.Ed,M.Ed

### Letters to the Editor & Submissions Policy

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



**BREAKING BREAD TOGETHER:** On Thursday, August 17, 2017 people from the congregation of St. Thomas, Ullswater/Bent River and surrounding community gathered for a fellowship dinner. The church holds a dinner every one, or two months to share conversation, strengthen bonds and have a meal.



# Dear family...send money!

By the Rev. Canon Bob Elkin

I grew up in a single family. That's sort of like a single parent family except there were two parents but no extended family. No aunts, no uncles, no grandparents, no cousins, no nothing: just mom, dad, my sister and me. Usually a story that starts this way then launches into "and we were so poor that I had to walk five miles to school each day in my bare feet, wrapping barbed wire around them in the winter so I wouldn't slip" but this isn't that kind of story. It's a happy story for we lived in a neighbourhood where kids immediately got absorbed into every other family that was nearby.

I spent long summer days with my buddy Alan at Uncle Garnet's farm which is what I called him even though he was Alan's uncle and not mine. Another uncle, Uncle Bill taught me a risqué limerick when I was eleven which scandalized Aunt Olive! I still know every word but will refrain from quoting it right now as this is a church newspaper. I went to family reunions and other celebrations, I attended Grandpa's funeral with the rest of the family, my progress in school was scrutinized by the whole clan just like Alan's was and I received many an 'atta-boy' or a disgusted head shake from them when I did something that was either good or bad. In short I grew up in the normal way for those times secure and happy about my place in family, community and the world. I owe a lot of people a debt of great gratitude for making that happen.

I've belonged to other 'families' over time. My own immediate family of course but also my church family, the parishioners and clergy of whatever church I belonged to and attended. Over the years I've had clergy and people from these families help me through rough times when I was doubting myself or facing crisis or trying to discern what I should do with my life.

When I went off to seminary my church family saw us off with parties, gifts and a cheque to help us do what we had to do. We received ongoing encouragement over the years we were away and when it came time to be ordained a bunch of them travelled a great distance to deliver the 'atta-boy' and tell my family we had done good. I've had the same relationship with other churches where I've served in and have experienced great love, encouragement and respect over the years. I've felt happy and secure about my place in parish families and I owe a lot of people a debt of great gratitude for making that happen.

I also, like you belong to a Diocesan family. We're members of Algoma Diocese and in that family it's a little harder to feel some of the things I've been

talking about. I said earlier I had no extended family but that isn't really true. I had real aunts and uncles and grandparents and cousins but they're all in England and I knew them only through the weekly letters my mother wrote to her mother and they weren't that real to me.

Distance can be a relationship killer and that's a problem we face in our Diocese. We're huge! When I lived in Thunder Bay, Bracebridge was at the other end of the world and since ordination I've discovered that there are scattered parish communities that



consider Sault Ste. Marie to be on another planet! We get together now and then, perhaps at Synod or some conference or another but not enough to meld us into one because rare short visits can't accomplish that. One of my Aunts once came from England to visit when I was a boy and I remember her as 'the big woman who broke our washing machine' which is not really enough to build a close relationship on. If I get to know my Diocesan brothers and sisters it has to be based on more than 'he's that guy who mouthed off at Synod about the *Prayer Book!*' Our primary vehicle for making that happen is the *Algoma Anglican*.

Through it we get familiar with the far flung reaches of our Diocese. In it we see photos of what the names we've heard look like. By it we're exposed to the issues, and the events and the thoughts of fellow Anglicans across Algoma. If I saw you every day I'd get to know you better but that isn't possible. Fortunately the *Algoma Anglican* gives me the second best experience and I know you through its pages and that works not too bad.

This month is the month for the *Algoma Anglican* Appeal. The *Algoma Anglican* doesn't just appear each month for free and we all know what it takes to put it out there. When my kids left home we stayed in touch through phone calls and e-mails and various messages and every now and then one of them would need money and we'd send it. The *Algoma Anglican* keeps us in touch with each other and it needs some money to keep doing that and now I'm going to ask. Please think about your response.



**PART OF THE EXPERIMENT:** The Church of the Ascension was one of two churches in Sudbury whose congregations came together for worship during the months of July and August. In July, the Ascension welcomed parishioners from the Church of the Epiphany.

## A summer experiment in Sudbury

By Marion Collinson

With both The Church of the Epiphany and The Church of the Ascension in Sudbury lacking a full-time incumbent, wardens and interim-incumbents of both congregations decided to try something new this summer. During the month of July, members of The Epiphany joined the members of The Ascension at their Sunday morning Eucharist. This practice was reversed in August when The Ascension came to The Epiphany.

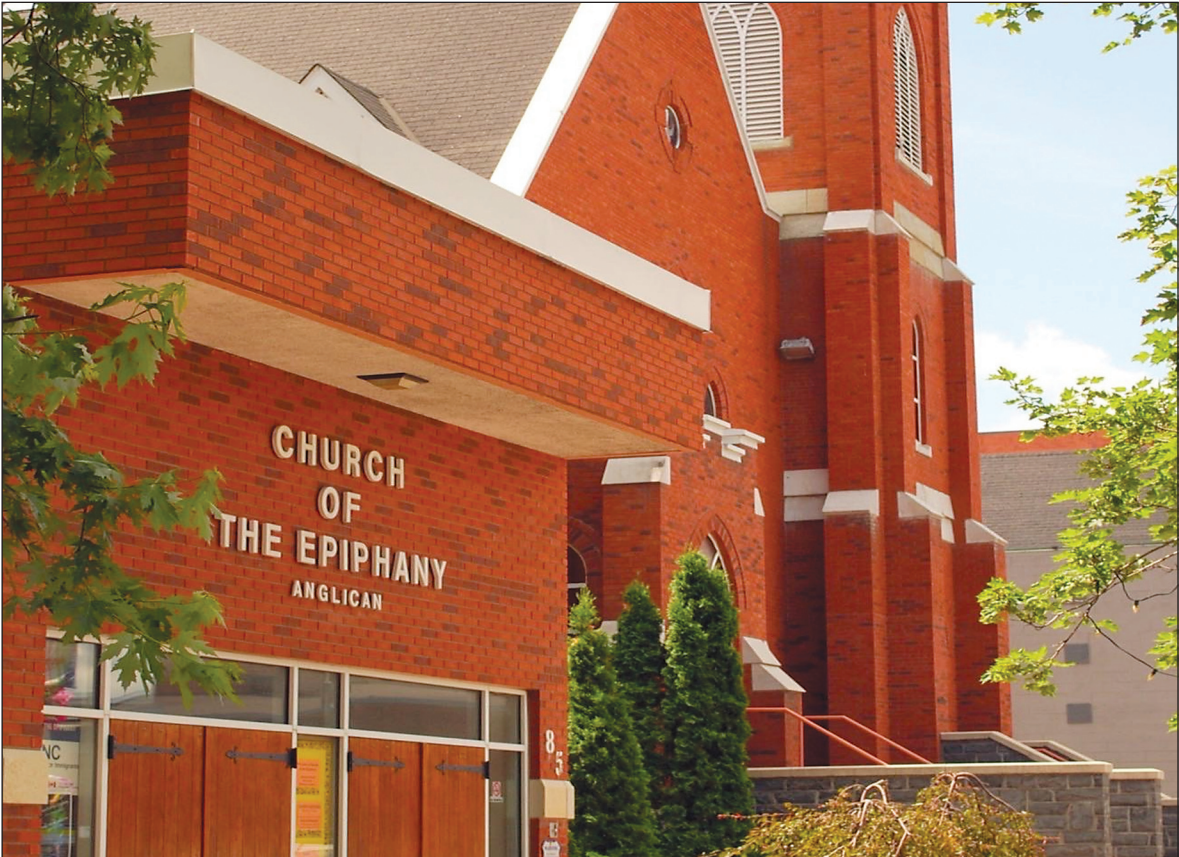
This "experiment" as it was often referred to, gave the clergy in both congregations a chance to enjoy some time off while knowing their worship services were covered.

It also gave the Lay Readers from both congregations a chance to lead worship as Morning Prayer was offered each Sunday at 8:30 a.m. at the Epiphany in July and the Ascension in August for those not able to travel to the other church building. This experiment also gave members of each congregation a chance to renew old friendships and to create new ones as well. It also afforded greater participation in parish events as a number of Epiphany members attended Ascension's annual golf tournament, for example.

When asked for their input regarding this experiment several good suggestions were made, such

as creating one "Summer Service" bulletin which could include prayer lists and announcements and other information from both congregations.

Another idea was also combining the Leadership of both congregations during the services. A choir member from Ascension could sing the psalm at Epiphany, an Epiphany Eucharistic Assistant could administer the Chalice at Ascension, and the two churches would truly combine the summer worship experience. Many are already looking forward to continuing this arrangement next summer, that is of course assuming the new incumbents agree.



**THE OTHER CHURCH:** Throughout the month of August, the congregation of the Church of the Epiphany, Sudbury welcomed members of the Church of the Ascension to Sunday services of Holy Eucharist.

The deadline for the December edition of the *Algoma Anglican* is Wednesday, November 1, 2017



# Paper is a source of revelation

*Continued from Front*  
new things that are happening with our diocese and new challenges and opportunities that present.  
And then there's the cousins! The articles from the parishes that stretch from one end of the Diocese to another. News of a big celebration in Nipigon, a quiet day that was held in Bracebridge, the burning of a mortgage in Blind River or the service of new ministry that took place in Sudbury are all good news stories, to be shared through the pages of the *Algoma Anglican* with us all. And don't forget the photos! "Look how many people attended that special service!" or "That's what she looks like!" or "Wow! That drew a really big crowd of young people", are some of the things I've heard about the pictures in the paper and I've often felt those things myself. A picture says a thousand words and the many photos in the *Algoma Anglican* talk an awful lot to my heart and I hope to your heart too!

Our Diocesan newspaper reveals the whole family...all of us, to each other and to the world. It is our main method of regularly connecting and it needs our contributions to keep doing what it does so well.  
Please support this *Algoma Anglican* Appeal and help the *Algoma Anglican* to continue uniting us.  
**SKIN IN THE GAME**  
The first time I heard the expression 'skin in the game' you wouldn't believe what I thought they were talking about! Thankfully I was mistaken and it turns out that it means you have an investment in the outcome of a project. I learned a long time ago that if I want people to be good donors I'd better be a good donor too. Editor Peter, my cheque for \$500.00 is on its way. Having now got some skin in the game I ask others in our diocese to give some skin to the *Algoma Anglican* too. With thanks, Bob.



**LAY READER TRAINING:** On Saturday, September 9, 2017, St. John's, Schreiber hosted a Lay readers workshop. Members of St. John's were joined by Lay Readers from St. Mary's, Nipigon. Diocesan Congregational Development Officer Rev. Dr. Jay Koyle, pictured above, led the workshop. Topics covered included the rites, the rationale behind the Sunday lectionary, the relationship between the readings and sermon, choosing the best sermon resources and appropriate posture at particular times. Symbolic actions, welcoming visitors and church rituals were also explored.

## Annual Lay Readers conference held in the Sault



**A TIME OF LEARNING AND SOME FUN:** Lay Readers from across the diocese gathered in Sault Ste. Marie from Friday, September 29 to Sunday, October 1, 2017 for their annual conference.

**By the Rev. Dr. Jay Koyle**  
*Editor's note: In the following, Rev. Dr. Jay Koyle writes of the annual Lay Readers Conference held in Sault Ste. Marie from Friday, September 29 to Sunday, October 1, 2017*  
Participants from across Algoma gathered in Sault Ste. Marie from Friday, September 29 to Sunday, October 1 for "One Table, One Body: Preparing and Leading Vital Worship," this year's Diocesan Lay Readers' Conference. The conference began on Friday evening with a session on leadership led by Bishop Anne Germond, followed by a reception at Bishophurst.  
In a series of sessions over Saturday morning and afternoon,

Algoma's Congregational Development Officer, I, answered the "why, what, and how" to questions Lay Readers have been raising in recent years. These are questions about worship and their role within it, including the structures and patterns of services, the shape of the lectionary and its implications for preaching and liturgy preparation, and designing services for special occasions. The proper liturgical attire for Lay Readers was discussed, as was the use of gestures and symbols, administration of the reserved sacrament, presiding at funerals, and other practical concerns.  
On Saturday evening, attendees

were entertained by the Sault Rising Stars, a local acting and singing troupe with a repertoire focussing on issues related to seniors. Both days were punctuated with times of worship, and meals provided by the host congregation, Holy Trinity Church. On Sunday morning, participants released from responsibilities in their home congregations were able to remain in the Sault and join with the people of Holy Trinity for the Celebration of the Eucharist. The congregation's Incumbent, Rev. Claire Miller, presided at the liturgy, while I served as preacher. Next year's conference is scheduled to take place in Thunder Bay.



**JOINING TOGETHER:** On Sunday, October 1, 2017, the congregation of St. John's, Garden River welcomed the people of Zion Lutheran Church, Sault Ste. Marie, for a morning of worship and fellowship. Pictured are Bishop Anne Germond, Pastor Brad Mittleholtz of Zion, and Lay Pastor Susan Koyle and Lana Grawbarger of St. John's.

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.

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



# Looking at the past and planning for the future in Sault Ste. Marie

By Glynnice Avery

When ACW President Bonnie Lyons, unpacked a suitcase she had found in a cupboard at the church, she quickly realised her discoveries would lead her on an enjoyable history trip. After she wiped some of the dust off she began to sort the suitcase's contents. Mrs. Lyons would later realise that the suitcase was purchased in 1955 to hold the Women Auxiliary's (WA) minutes and resources. Inside she found small blue hymn books, 1938 edition, the 1951 revised edition of the WA handbook, minutes of Christ Church's WA meetings beginning in 1946 and other interesting documents. She discovered that her mother, Elva Avery is the longest living member, having joined Christ Church WA in November 1947. Mrs. Lyons began to take notes and decided a fitting way to share these facts would be to hold their September meeting at Elva Avery's home.

It was an enjoyable evening, especially when the various past activities and work projects were highlighted. For example, in 1951 the WA charged \$1.50 per person for their turkey supper, made \$70.80 from the Christmas Tea and saw \$26.19 in profits from a quilt draw. Much mission work was completed. WA donated funds to help pay off Church expenses and played a significant outreach role in the community.

During the highlights, Mrs. Lyons was able to let every current member know the date of which they joined ACW. These many shared memories brought joy, laughter and a sense of achievement which will set the tone for the Christ Church ACW 2017-18 year. In fact, laughter and reminiscing will continue at their turkey pie making bees and during their annual November 4, 2017 tea preparations.



**ENJOYABLE TIME TOGETHER:** On Wednesday, September 13, 2017, the ACW of Christ Church, Sault Ste. Marie met to review past and future projects. Pictured in the back row, from left are Jeanette Maki, Karen Burke, Yvonne Reid, June Odber, and Laura Avery. In the front row, from left are Loreen Danby (seated), Mary Greentree (seated), Susan Gervais, Gail Thompson, Gwen Fantham, Marg Bovingdon, Bonnie Lyons, Elva Avery (seated), Marilyn McIntyre (seated), and Marie Benson (seated).



**MUCH MORE TO LEARN:** Lay Readers from across the Diocese of Algoma gathered in Sault Ste. Marie from Friday, September 29 to Sunday, October 1, 2017 for their annual conference. The theme of the conference was "One Table, One Body: Preparing and Leading Vital Worship." Pictured is Rev. Dr. Jay Koyle who led a series of session held throughout the conference.



**WELCOME TO BAYSVILLE:** Rev. Margaret Morrison was one of many who attended the Deanery of Muskoka ACW fall gathering held on Wednesday, September 27, 2017 at St. Ambrose, Baysville