

The new bishop of Moosonee

By Chaplain Allison Cline-Dean

On July 5 and 6, 2010 all roads led to Timmins, Ontario. July 6 dawned hot and muggy with the humidity making it feel like 34C. The Roman Catholic Cathedral of St. Anthony of Padua, Timmins, was filled to capacity with over 400 people with some sitting in the balcony. All were present to celebrate with, and honour, the Ven. Tom Corston as he was consecrated the ninth Anglican bishop of the Diocese of Moosonee.

All the bishops from the Ecclesiastical Province of Ontario were present as was the Primate of Canada, the Most Rev. Fred Hiltz, fresh from dining with the Queen in Toronto on the evening of July 5th. People travelled by car and bus from across the Dioceses of Moosonee and Algoma. Others drove from different parts of Canada to attend the consecration. There were clergy from British Columbia as well as Nova Scotia present. A bus load of people travelled 14 hours by bus across the Diocese of Moosonee to attend the service and to greet Bishop Corston and his wife Ruth. One passenger was 93 year old Fr. Samuel Hughboy who wanted to greet his new bishop. Bishop Corston and Rev. Hughboy were ordained together in 1974.

The service was awe-inspiring, joyous, and humbling all at the same time, seamlessly combining the English, French, and Aboriginal cultures of the diocese including the traditional and contemporary language, symbols, and music. Although everyone was hot, with clergy melting under their robes, the enthusiasm for what was going to happen was palpable. St. Anthony's was decorated simply but beautifully with flowers at the altar given by Bishop-elect Corston and Mrs. Corston. The flowers were in thanksgiving for those family and friends who had been part of Bishop Corston's journey and who were now resting in the nearer presence of God.

Everyone waited with bated breath for the service to begin. The colourful procession consisted of crucifers, acolytes, choirs, lay readers from several dioceses, First Nations chiefs, archbishops, bishops, clergy and various members of church executive. Three choirs processed into the cathedral



ONE OF OUR OWN: Long time Algoma priest and archdeacon Tom was consecrated the ninth Bishop of the Diocese of Moosonee on Tuesday, July 6, 2010 at the Roman Catholic Cathedral of St. Anthony of Padua in Timmins, Ontario.

and then stopped while Bishop-elect Corston was smudged by his cousin, Chief Keith Corston of the Chapleau Cree First Nation at the cathedral entrance.

As the smudging was occurring, Dr. Jan Buley chanted "Jesus A Nahetotaetanome tsehmano'ee'tovatsemenoto" "Naneehooove meo'o" from the Cheyenne *A First Nations' Prayer* by John Heap of Birds. This was further acknowledgement of Bishop-elect Corston's role as a senior aboriginal priest and the first elected as bishop in the Diocese of Moosonee.

The Most Rev. Colin Johnston, Metropolitan of Ontario, conducted the service assisted by many people, both clergy and laity. A new musical setting for the Eucharist, entitled *The Moosonee Service* was composed by Dr. David Buley and dedicated to Bishop-elect Corston for this occasion. The choirs

of St. Matthew's Cathedral, Timmins, St. Paul's, South Porcupine, and the Church of the Epiphany, Sudbury, under the direction of Dr. David Buley, joined together for the first time that morning to rehearse the music and then sing the Eucharistic setting and other anthems during the service.

The first passage of scripture was read in French by Mr. Armand Robert of Foleyet. The second

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Inside Algoma



John Swain honoured by parishioners

After many years in ordained ministry, the Rev. John Swain has retired, having spent the last five years as the incumbent of Christ Church and St. Peter's, Sault Ste. Marie.

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Annual Vacation Bible School held in Sudbury

This past summer, young people from Church of the Ascension, Sudbury, joined in various activities at the annual Vacation Bible School.

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Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Monday, October 18.**

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Algoma Anglican: a forum for our stories

Diocesan paper is a place where people are inspired in faith

By the Rev. Dr. Jay Koyle

Many of my fondest memories growing up usually involve the telling of family stories. At

meals, especially on special occasions with the wider family, hanging out with cousins, or during evenings spent flipping through photo albums with one of my parents, we would rehearse stories, old and new.

This sharing of the narratives of our clan was more than a form of entertainment. Rather, as memo-

ries of ancestors were invoked or new events were reported and interpreted, our sense of family was shaped and deepened. Connections were strengthened. Values reinforced. Our telling of family stories was, and continues to be, an essential element of the close bond we enjoy with one another.

We humans are the stories we

tell. The stories we tell shape us and change us. They go a long way in determining our identity and sense of belonging. They contour our view of the world and, I believe, for better or for worse, can have impact on the world itself. We are, or at least we are becoming, the stories we tell.

The church is a storytelling

people. This is most apparent, of course, in the Liturgy. Sunday by Sunday we crack the spine of our holy book and recount tales of our ancestors in faith. Then we tell stories about ourselves and our world in light of those accounts.

But times of worship are not the only occasions for our telling of

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Diocese of Algoma
Anglican Church Women
DEVOTIONS FOR OCTOBER

Last month, we looked at what it means to be a witness for Christ. We saw that “A witness is one who knows Christ and is able to share the truth as it concerns his own daily life.” This being the case, it seems that our inner spiritual life with the Lord has an effect upon our outer life, in our relationships with others. This month we shall look at how we can nurture our inner spiritual lives.

You have heard the phrase “You are what you eat.” We all know that what we put into our mouths, as food, has a profound effect on our waistlines! The same phrase could be used to describe our spiritual life and what we inwardly ‘feed’ upon to direct our lives. Physical food has the capability to do what it was intended to do, that is to nourish and sustain the body. Given this fact, isn’t it interesting that Jesus used the phrase, “I Am the Bread of Life” to disclose His true identity. Bread is described as being the most staple food, in which there is much nourishment and goodness. However, the dictionary also gives the description to the word ‘bread’ as livelihood, hence we say we are earning our bread each day for our livelihood. So in essence, when Jesus said “I Am the Bread of Life” He is saying that He is the most staple food to sustain our very livelihood. As it is necessary for us to eat physical bread to survive, so Jesus tells us to “eat of His heavenly bread” to survive and live abundantly. How do we do this?

The first step is to learn to live wisely. Life is a journey of learning and often we need to be educated about living. The media and many self help books are filled with information and advice on how to take good care of ourselves; take your vitamins, fitness programs, skin care, sleep aids and if that’s not enough, we have Canada’s food guide to teach us nutritional values! In educating ourselves in good health principles, we respond positively and live better lives. One health magazine headline said, “Conscious Choices for Healthy Living.” We also need to make conscious choices for healthy living in our spiritual lives.

If we are looking for a self help book to give us direction, we need go not further than the B. I. B. L. E. What does this stand for when written like this? Basic-Instructions-Before-Leaving-Earth! Here are our self help instructions for life. Both Old and New Testaments support that we should “feed upon God.” Jesus said “I Am the Bread of Life He who comes to me will never hunger, he who believes in me will never die.” It’s as if Jesus is saying “If you really want to learn how to live, believe in me, for in me you will find abundant life on earth (when you eat of the bread that I will give you,) and afterwards life everlasting, because the bread I will give leads to everlasting life.”

So if we were to list some steps about feeding on the Bread of Life, the first step to take would be to Believe, that He is the Bread of Life. We have to exercise our faith in times of joy and trial that God is all that we need and

He is able to provide for us in every situation. We need to believe that He is the very essence of Life itself.

The Second step to take is to Receive from Him. Jesus said “Eat of my bread.” This was a hard concept for the people listening to Jesus to understand. It’s not easy for us either in some ways. But it was especially hard for them because as Jews they had strict laws about what they ate. Eating flesh was (understandably) repulsive and to be despised. But here Jesus is using the sentence. We know, now, that He was referring to His death and resurrection and to the memory of it that He taught us to celebrate in the Communion. Therefore, as partakers in this life bread we need to corporately share in communion together in the Eucharist. But we also need to daily receive from Him too. Our Bible, (basic instructions before leaving earth) is a good tool for this because by reading it, we can receive His instructions. That’s one thing we need to receive, but we do need other things from Him too, on a daily basis. We need to receive His Holy Spirit, to equip us to be his disciples each day, and to bring us peace in our struggles, comfort in our griefs and joy in the journey. So step two is to make sure we receive from Him each day.

The third step would be to Eat only what is good. Isaiah Chapter 55 begins by encouraging us not to spend money on things that do not satisfy, but to come to God for full nourishment. Isaiah 55 v. 2 says: “Listen to me, and eat what is good and your soul will delight in the richest of fare.” St. Paul, gave similar advice for effective Christian living when he wrote: “Be careful how you live, not at unwise people, but wise because the days are evil.” Paul also encourages us to be “filled with the Holy Spirit.” We can easily be tempted to get our inner hunger and thirsts met in all the world has to offer: materialism, making money, alcohol, but they won’t fill us inside, and they won’t lead to eternal life either. Isaiah the prophet asks of us: “Why spend your money on what is not real bread and your labour on what cannot satisfy?” Jesus, therefore, calls us to eat only of himself, that which is truly good

The Fourth step would be to Act upon Instructions. When we feed on the Lord and seek guidance from the Bible, our love for Him will be evident to others because we will want to obey his divine instructions. God wants to help us in every area of our lives. An example would be of King Solomon who could have asked God for riches and fame, but instead his love for the Lord poured through, leading him to ask for God’s instructions and wisdom in reigning as a godly King. God surely blessed him with many things. The fact remains then, that however smart we are, however important or not our vocation in life may be, we need humility, as Solomon had, to receive our divine instructions, and then to act upon them so that we can to truly be God’s ambassadors in the world.

The last step towards ‘eating of the bread of life’ is to Desire God and His kingdom. This follows on from the attitude of King Solomon as we want to have God’s direction in our lives. In wanting to obey God, we show that we desire to bring forth His kingdom in the world. It is true that God’s way might be very different to a world view of happiness, but His way is complete and God never fails us. Solomon knew the truth of not feasting on things that do not give true happiness. He might not always have got it right, but at the outset of his reign he did. We also need to “Seek first, God’s kingdom and his righteousness and all these things will be added to us.” We can be sure that if we are seeking His kingdom first, we will always have all that we need. We may not be given wealth and riches (or perhaps we will), but we can depend on the fact that God will always provide for our daily needs. So we shouldn’t worry about basic provisions to the extent of major anxiety, hard though it can be at times, “Jesus said: “Don’t worry about your life and don’t run after this thing or that thing to make you happy, the pagans run after these things, but seek first my kingdom and my righteousness, and all these things will be added to you.” We can be assured of his care and provision for our lives. Desiring God’s will and walking in it, is the safest, most effective wisdom for living a healthy life to the fullest.

So now we have a little spiritual checklist to help us with our inner life: B is for Believe. R is for Receive. E is for Eat only what is good. A is Act upon His Instructions and D is for Desiring God’s will and His Kingdom

These all together, spell BREAD. Maybe periodically, we can take time to refocus and ensure that we really are feeding on the living Bread that Jesus offers, and continuing to walk with Him in joyful, spiritual health!

Seek Ye first the kingdom of God,
And his righteousness,
And all these things shall be added unto you,
Hallelu, Hallelujah!

Man shall not live by bread alone,
But by every word
That proceeds from the mouth of God
Hallelu, Hallelujah!

Song by Karen Lafferty (Copyright Maranatha Music 1972)

Bibliography: Sermon. Capt. Deb Everest, 2009

Submitted by Ingrid Koropeski- ACW Diocesan Devotions Secretary

Christine Wright: a good and faithful servant

It is with deepest sorrow that the diocese learned the passing of Christine Wright on Friday, September 24, 2010 following complications with numerous health issues over the last five months. Loving wife and best friend of Al; cherished mother of Rob (Toni-Lyn) and Meghan (Chuck); attentive and caring grandmother of Jordan; Christine expressed a special kind of love for each of her family members. She was a special “mom” to her many pets and spoke of Skye, Kenzie, Reid, Phantom, and her little granddogger Moose

frequently in her conversations.

Administrative Assistant to Bishops of Algoma from 1994 – 2010, Christine was a loyal and dedicated member of the Diocese. She was the compassionate, friendly voice at the other end of the phone for many ordinands, newcomers to the diocese, and long-term diocesan members guiding them through the myriad of administrative duties and requirements on a daily basis. The hearts of all in this diocese are full as we express our condolences and prayers to Christine’s family. She was a special soul who will be

greatly missed by her many friends in our diocesan family.

A memorial service was held at St. Luke’s Cathedral, Sault Ste. Marie, on Wednesday, September 29, 2010 at 1:30 p.m. In lieu of flowers, the family would appreciate memorial donations to the following: Sault Area Hospital, Primate’s World Relief and Development Fund (PWRDF), Golden Retriever Rescue, Friends of Lake Superior Provincial Park (Nijki-wenhwaag) or any other charity of choice in Christine’s name.



MRS. CHRISTINE WRIGHT

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EDITORIAL

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The Right Reverend Dr. Stephen Andrews, Bishop
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Letter from the Bishop

Cathedral churches, not unlike the church as a whole, face significant challenges in Canada

Dear Friends,

On Friday, 15th October, just three days before the Feast of St. Luke, our Cathedral will be celebrating its 140th Anniversary. 177 years ago, Deacon William McMurray conducted the first Anglican service in the village of Sault Ste. Marie. 37 years later Bishop Bethune of Toronto consecrated the Parish Church of St. Luke. When Algoma's first bishop, Frederick Fauquier, stepped ashore at Sault Ste. Marie in 1873, this Mission Church was the only stone church in the entire diocese. Since that time, despite a fire in 1952, struggling manufacturing industries in the 1990s, and a decline in municipal population in the early 2000s, the parishioners of St. Luke's Cathedral have maintained a valued ministry in the Sault and the diocese. Through its pastoral care, inspiring choral worship and community service, our Cathedral church continues to try to live out the teachings of Jesus Christ, and I hope that many of you will attend the festivities planned to celebrate the faithfulness and devotion that has sustained them since before the inception of the diocese.

However, perhaps like every mainline church in Canada these days, the Cathedral faces some significant challenges. A Cathedral is, in the minds of many, the embodiment of the institutional church, and this is not a particular asset when so many young people in our day have come to distrust institutions. A just-published Associated Press article begins, 'Glum and distrusting, a majority of Americans today are very confident in ---- nobody.' In a poll which was the basis of the article, organised religion ranked 4th among trusted institutions, after the military, small business, and the scientific community. The percentage of those polled who said that they trusted the church? 18%. Couple this with the contemporary smorgasbord attitude to public faith and morals and it is not surprising that many of what used to be regarded as the most prestigious, powerful and preferred parishes are now little more than monuments to a failing hierar-

chy, beautiful, and expensive-to-maintain, buildings invested in a chaplaincy to a dwindling immigrant population.

The question of how we have come to find ourselves in this predicament is a very interesting and instructive one. However, much more difficult is the question of what we do now. The Cathedral is poised to tackle this question, and will be hosting a discernment weekend with our Congregational Development Officer, Dr. Jay Koyle, in early October. I am confident that, through prayer, generosity of spirit and resources, and hard, concentrated work, the Cathedral will continue to build on its legacy and grow in the vibrancy of the its faith and witness. It must be added on the eve of his retirement that Dean Small has greatly helped to consolidate the parish and to prepare them for this moment.

Now we all know that the church's survival in the world is a matter of faith and not technique. This is not meant to minimise the value of helpful advice, like that found in John Bowen's booklet *From Visitor to Disciple* (ask your incumbent about it). But the most powerful witness for Christ is the life that has been transformed by Christ. St. Luke the Evangelist was one such witness, and is therefore a suitable inspiration to the Cathedral as well as to all Christians.

There is not much we know about St. Luke himself. Scripture tells us that he was a physician and that he was a sometime companion of the Apostle Paul. But we know from his written gifts to the Church, the Gospel that bears his name and the Book of Acts, that he was seized by the importance and relevance of the story of Jesus. The manner and content of his



writing have secured for him the epithets 'theologian' and 'artist'. He is called a theologian because his account of Jesus' life seeks to convince his readers that God's saving promises made to Israel are being fulfilled in unexpected ways, among Gentiles and the poor, to women and to Samaritans, to the repentant. He is called an artist because of his masterful use of the Greek language and his creative use of sources, whereby in his telling, the story of Jesus' journey to God is revealed as our own.

Luke's beautifully composed and compellingly written Gospel is an example of what happens when an individual is apprehended by God's Spirit and submits him or herself in faith to the work of salvation. St. Luke's Cathedral would not be here today were it not for those who, like St. Luke, were so deeply committed to the cause of Christ in the world that they endured personal sacrifice and bent their talents to his service. How does Christ wish to use your resources and talents? Do you like to write? Are you good at organisation? Do you have an eye for decoration? Do you enjoy children? Spend your gifts! And let us pray for the Cathedral family, just as we would pray for ourselves, that 'by the grace of the Spirit and the medicine of the gospel', they and we might be counted among those which advanced the love and healing power of Christ in our generation. A human institution is not be worthy of the world's trust. But he is.

+Stephen Andrews

Stephen Andrews
Bishop of Algoma

"The water-in-the-wine controversy"

By the Rev. Richard White

It's a ritual that happens in most of our churches whenever we celebrate the Eucharist. A small amount of water is added to wine before the Eucharistic Prayer. This seemingly insignificant ritual is both ancient and controversial.

Its origins are both cultural and symbolic.

a. Culturally, Jesus probably added water to the wine at the Last Supper. In his day, much of the wine was gritty or thick.

So, although our wine is probably superior, we maintain this tradition.

b. It is also tied to a Biblical event. After Jesus died, a centurion thrust a spear into Jesus' side (John 19:34) causing a sudden flow of blood and water. Water and wine are commingled in the sacrament to recall that event.

c. Others see the commingling as illustrating the Incarnation. The water is symbol of humanity, and the wine his divinity. The commingling symbolizes Christ's

true nature: fully human, fully divine.

History Byte

d. One of the most cited reasons for the practice is this. The water symbolizes the people of God, and the wine

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Rev. John Swain retires after 41 years in ministry

By Eleanor Swain

On Sunday August 29, 2010, there was a special service at Christ Church, Sault Ste. Marie, of thanksgiving and celebration for Rev. John E. Swain who after 41 years in ordained ministry, retired on August 31, 2010. Five of these years were spent in the Parish of Christ Church and St. Peter's, Sault Ste. Marie. The theme of the service was based on Isaiah 40:28-31, a quotation given to Fr. Swain by Rev. Dr. Everett (Terry) Fullam, during a clergy and wives conference at Saint Paul's Episcopal Church, Darien, Connecticut in the early 1980s. This theme of eagles has been a significant part of the life of Fr. Swain and his wife, Eleanor. The service included this Reading, as well as the song *On Eagles' Wings*. The service booklet had a cover showing eagles together with the quotation.

The congregations of Christ Church and Saint Peter's Church joined together for a service of Holy Eucharist. Father Swain celebrated with the Reverend Canon Earl Burke assisting. Music groups, 'The Diamonds in the Rough', 'The Chirpmonks', and 'Neil Strand and Friends', took part in leading the those present with the singing of many hymns and songs.

After the Blessing, there was an Appreciation for Rev. Swain and his wife Eleanor in the form of songs written by Darwin Nicholson and Jim Maki, and two poems by Susan Tier and one by Wendy Bonenfant. The Thursday Morning Women's Time Apart members sang a medley of *Jesus Loves Me*. Then came a surprise for the Swains. Karen Burke, the wife of the now Assistant Priest, who had been Incumbent at Christ Church and Saint Peter's Church from 1981 to 2004, gave a poignant speech of appreciation for Mrs. Swain. This was followed by another surprise: a presentation by members of Christ Church Council, Gary Bovingdon, John Pushman were the narrators. Each member had a pumped-up water ring depicting a turtle, a towel draped over the shoulders;

sunglasses, and the men had white beards! Some men, who shall be nameless, Gary Bovingdon and Jim Maki, had difficulty putting on their beards and were helped by Wendy Bonenfant and Mrs. Swain, respectively! The presentation was a parody. Did someone say "Tea"? Well, it was a skit written by Wendy Bonenfant and her daughter Brandi McCallum, mindful of the Swains having been born in Great Britain! It is included herewith.

*Parish Council's "Adieu"
Madam Chair -- the agenda will note*

The members of council must unite in this vote.

Therefore, let's have a motion -- Trusting we can agree;

That we'll work and serve in complete uni-TEA! (Did someone say TEA?!?)

Let's second the motion to carry it through;

For I've heard that they have a waterfront view!

Yes, I've heard that its lovely, and make no mistake

Construction's begun at the site on Bright Lake.

"Best picnic spot ever," says Eleanor with John;

Like tea time -- it's perfect -- in fact, it's 'spot on'!

It's a haven of quiet, of stillness, of love.

There's no one about to bump or to shove.

With a spot that's so special, and parking that's free;

We'd love to 'ring you up' and share your hospitality-TEA! (Did someone say TEA?!?)

Moonlight -- canoe rides -- and a wife full of spunk,

'Happy Chappy' he'll be -- Father John, the 'Mad Monk'...

No neighbours to visit -- no sermons to write

One could practice at playing 'Jubilate' all night!

No overheads to think about; no ivories to pound;

But even in silence one makes a joyful sound.

Praising GOD for this adventure, and the beauty you will see,

May you be blessed to walk in

Faith and know HIS prosperi-TEA! (Did someone say TEA?!?)

With Love from your friends in Christ;

August 29, 2010

Father Swain told his final golfing joke at the expense of Canon Burke, who, using humour, 'retaliated' by implying that he was glad that he would hear no more. He produced a golf ball upon which was written: 'Hole in one date ____' The date was left blank, but Canon Burke promised to send it to Fr. Swain when this was accomplished, even if Canon Burke had to put it on Fr. Swain's tomb stone!

This was followed by two Recessional Hymns, *Onward Christian Soldiers* and *We Shall Go Out With Joy*, the Dismissal and a potluck in the Church hall. The service and meal were attended by friends of the Swains, including Elizabeth and Doug Woods from Wawa, and Teena and Larry Tregonning from Saint Joseph's Island. The liturgical colour was red for the Holy Spirit Who was constantly with Father and Mrs. Swain as they ministered to the flocks in their care. This colour was echoed in the congregation's wearing 'something red' and the colour of the tablecloths and napkins in the hall.

The meal was as delicious as usual, and Cathy Snider had made and beautifully tiered and decorated cake for Fr. Swain's retirement, with the words; "Well done, good and faithful servant" piped on it. She had also made and decorated a cake for the Rector's Warden, John Pushman, who happened to be celebrating his birthday that very day!

The celebrations continued on Sunday, June 27, 2010, at Saint Peter's, Sault Ste. Marie. Many of the congregation were away on August 29th. In light of this, the people provided a meal after the morning service in appreciation of Father Swain and his family. At the conclusion a photograph of a deer in a frame was presented to Rev. Swain in recognition of his almost five years in the Parish, and a bou-



RETIREMENT AWAITS: The Rev. John Swain is pictured with his wife Eleanor in Christ Church, Sault Ste. Marie. After 41 years in ordained ministry, five of which were spent at Christ Church and St. Peter's, Sault Ste. Marie, Father Swain was honoured at a number of celebrations marking his retirement from active ministry.

quet of flowers in a vase was presented to his wife, Eleanor.

The Swains were given a Peace Candle which had been lit from the Peace Candle at Christ Church and a vase of red carnations which had been on the Altar. There were other precious gifts given to them also.

The parting gift of a ball-point pen, with the words "Thanks, we appreciate you -- Love and Blessings, Fr. John and Eleanor Swain, Sarita, John, David, (and) Lindsay" printed on each, was given to each adult person present as a token of appreciation by Mrs. Swain to the members of the congregations of Christ Church and Saint Peter's

Church. The Sunday School and Youth Group members received a Devotional Planner for the coming school year.

Two days later, the Swains left the rectory. Eventually they will go and live in their retirement home beside Bright Lake between Thessalon and Iron Bridge. Yet, as Father. Swain commented earlier as he contemplated his retirement, "Although I am officially retiring on August 31, 2010, and leaving Christ Church and Saint Peter's Church, as a priest in the Ordained Ministry one NEVER retires!"

Paper tells the stories of God's goodness among us

Continued from Front

stories. Whether it is downstairs in the kitchen preparing for the parish potluck, gathering in someone's living room for prayer and Scripture study, offering comfort to the bedridden in hospital, or sitting around the church's board table to hammer out a budget, stories are shaping us as we are giving voice to them.

To me, this points to the key role played by the *Algoma Anglican* in the life of our Diocese. As a monthly publication our paper seldom serves as a vehicle for "breaking" news. However, it provides a valuable forum for communication, teaching, and the expression of a variety of voices. It is, in essence, a place where we share stories and snapshots with one another in our diocesan family. In an area as widespread as ours, this newspaper offers a meeting place where we can inform, encourage and inspire

one another, reporting on how God continues to work in and through the people of Algoma.

In my short time in this Diocese, I have come to value deeply the place of the *Algoma Anglican* in our life together. As I read of outreach ministry to children in the Sault, a woman's care for orphans in Madagascar, the celebration of nearly two centuries of Anglican tradition on Manitoulin Island, the marking of important milestones in the lives of beloved parishioners in North Bay, parades in Callender, food cupboards in Thunder Bay, faithful ordained ministry recognized in Muskoka, and so many other projects and celebrations, I am encouraged by all the signs of vitality across the Diocese, and the ongoing evidence of God's goodness and faithfulness among us.

I am thankful to Peter Simmons for his dedicated work as editor. I worked with a diocesan paper else-

where; I know that Peter's role is no easy task. His ministry, however, is a generous gift to the rest of us in Algoma, one he undertakes with joy and care.

I am thankful, too, for all who submit articles and pictures. Since a staff of journalists cannot be employed to cover Algoma's large geographical area, interested and capable readers contribute most of the content featured in our paper's pages.

Please remember that the success of the *Algoma Anglican* depends upon your generosity. I ask you to support this publication financially by making use of the envelope provided in this edition. Let us ensure the *Algoma Anglican* remains a forum where we can share our "family stories," the stories of God working in and through the congregations of Algoma!



VALUES THE ALGOMA ANGLICAN: The Rev. Dr. Jay Koyle, Diocesan Congregational Development Officer, appreciates the place of this newspaper in telling the stories of faith in our lives together in Algoma.

Church of the Ascension, Sudbury holds annual Vacation Bible School filled with fun and learning

By Chloe Derrenbacker

From August 16-20, the Church of the Ascension held its annual Vacation Bible School (VBS) for 2010. The theme for 2010 was "Baobab Blast," based on the baobab trees and the animals from Africa. The week was filled with Bible stories, plays, dancing, crafts, games, and much more.

Each day there was a special word, verse, and animal to go along with the Bible story. For example, Monday's word was "trust," the story, which was amplified through when Abraham was called by God to go to a new land, Canaan. The kids learned how Abraham trusted the Lord and celebrated his new home. The verse for the day was Psalm 37:5: "Let the Lord lead you and trust him to help." The animal of the day was Faye the Zebra. Just like Abraham trusted God, zebra foals trust their whole community to keep them safe from harm.

Fun games were played such as the "Trust Game," basically a two-legged race where one of the partners is blindfolded! A lot of trust was involved! Games like "lions and tigers" and "L.O.V.E." were also played.

Some of the crafts the children made were their own Baobab trees, colourful "African" masks, lions, using of plates and dry pasta, and

picture frames. The kids also participated in drama. Two groups created skits based on some of the Bible stories from the week and presented them to the parents on Friday. The youngest group developed a dance to a song about following Jesus.

Singing and dancing were a big part of VBS. The Baobab Blast curriculum came with a CD and a DVD with songs to sing and dance along to. Three of the favourite were the *Baobab Blast* theme song, *From East to West*, and *We Have Heard the Call*. Most of the songs incorporated sign language into the dances. Other songs sung were *Jesus Loves Me* and *This Is the Day* with homemade drums.

Friday was a big day for all the participants in VBS. The three groups performed their skit or dance and the youth leaders performed a rap. Parents also saw the dancing and singing talents of the children. After the performance was done there was a barbeque to celebrate the week of learning and to thank the youth counselors, the volunteers who read stories, made crafts, or brought food in, and especially to the children, because without them, our "Baobab Blast" would have never have been possible!



BEATING THE DRUMS: Participants of Sudbury's Church of Ascension annual Vacation Bible School gathered together from August 16-20, 2010 for a week filled with Bible stories, plays, dancing, crafts and much more.

Many from Algoma attended consecration

Continued from Front

passage was read in English by Mr. Edward Trevors of Nova Scotia. Deacon Gladys Matoush of Mistassini, PQ read the gospel in Cree. The Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma, delivered a thought-provoking homily which contained bits of humour such as: why can't Anglicans play chess? Because they don't know the difference between a bishop and a king! Bishop Andrews also gave his insights gleaned from being a bishop for just a year (in his words: "summed up in five minutes"). He also provided encouragement to the Bishop-elect, and gave thanks for both their wives, Fawna Andrews and Ruth Corston. He called them "godly women" who had the insights to bring both Bishops down to earth when they tended towards having swollen heads.

Bishop-elect Corston was presented for examination by family and friends, including long-time family friend and United Church minister, Rev. Dr. Murray Arnill. Several bishops took turns asking the questions to which Bishop-elect Corston responded calmly and with confidence. After the examination was completed, the consecration and vesting took place. Bishop Corston looked very good in his purple cassock and carried off his cope and mitre with dignity and grace, in spite of the heat.

After the Eucharist, the clergy, choirs, and congregation processed down the block to St. Matthew's Cathedral to install the new

Bishop in his cathedral. It was impressive to see the procession and the police stopping all the traffic and warning drivers that they could be in for a 30 minute wait due to everyone having to return to St. Anthony's. St. Matthew's was beautifully decorated with the flowers on the reardos given by the Corston family to the glory of God and in loving memory of various family members. At St. Matthew's Cathedral, it was standing room only as people waited for the new bishop to bang on the door three times. Bishop Tom was warned not to hit the doors too hard as neither crozier or doors would survive hard knocks. Once he was seated in his throne at the front of St. Matthew's the short installation service took place after which everyone recessed out and back to St. Anthony's for the reception.

Bishop Corston was presented with several gifts at the reception including a hand-carved travelling crozier created and given by his sister and her husband, Mr. and Mrs. Wil Wolski. He also acknowledged the many gifts including the bishop's ring, cross, and vestments given by family, friends, and various congregations. It was at this point that Bishop Corston introduced the Rev. Samuel Hughboy to those present as well as acknowledged the distance that many people had travelled to be attend the service.

Since his consecration, the new Bishop of Diocese of Moosonee has been busy travelling. There are 26 active Anglican parishes with

many non-stipendiary clergy and 8,500 parishioners. The diocese, with its See located in Timmins, extends to Geraldton in the west, as far east as Mistissini, PQ, north to Kashechewan and Chisasibi on the coasts of James Bay and Hudson Bay, and south to Chapleau and Gogama.

In a homily preached on September 5, 2010 at the Church of the Epiphany, Sudbury, Bishop Corston acknowledged both the joys and the concerns of ministry undertaken in this diocese and asked for prayers for both the clergy and people of the Diocese of Moosonee. He also asked prayers for himself as he attempts to build up the diocese and be chief pastor to all within his "cure". Further, Bishop Stephen Andrews writes "The pastoral needs are serious in this and many other communities across the North, and Tom's leadership abilities will be sorely tested in the days to come. But, by the grace of Christ, his presence and administrative gifts will bring healing and growth. Won't you join me in praying for the Lord's blessing on his ministry, for protection from danger and despair, and for a deep sense of joy at being used by God for the building up of his church in Moosonee?" (Bishop Stephen Andrews, <http://stephen-algoma.typepad.com/benedictus-benedicat>)

With acknowledgement to material written by Bishop Stephen Andrews, Patricia Dorland, The Northland Post, and the Ecclesiastical Province of Ontario.



MOVING TOWARD THE FUTURE: Tom Corston is pictured in the procession which began his service of consecration and installation as the ninth Bishop of the Diocese of Moosonee. Bishop Corston is the first aboriginal priest elected to this office.

A hunting we shall go

By the Rev. Bob Elkin

After a long hiatus I took up moose hunting again but I get a lot of static from some people over it. My brother in law especially needles me. “Shame on you Father Bob!”, he says. “A man of peace killing creatures of the Lord!” He’s not particularly religious but for some reason he assumes I am and he likes throwing in some God language to make me squirm. About hunting it’s water to a duck’s back though. Clergy spend their lives being nice and helpful and soothing and understanding and pleasant and good so it is perfectly normal to want to go out in the woods now and then and kill something. Besides, giving me a moose tag is like giving one to Greenpeace: Another moose saved! There’s no blood on my conscience ...yet!

I’ve always had rather bad luck hunting. In my teens a buddy and I took his father’s million dollar hunting dog and went after ducks on Lake Erie. It was cold and snowing and we were freezing and just about to give up when a duck flew over. We fired, he fell and we loosed the dog who swam out, took the duck in his mouth and kept right on swimming.... towards America! I lost the coin toss, stripped down and swam out to turn back the dog. We recovered dog and duck but it kind of took the edge off duck hunting and it certainly cured me of ever hunting with dogs. One fool in the bush is quite enough!

When we lived in Pikangikum, a reserve north of Red Lake, I got invited to go with some of the men loon hunting and that was

unforgettable! Loons are prodigious divers and the trick is to try and be somewhere nearby when they come up. Eventually three boats triangulated the Loon who popped up right in the middle. The hunters let fly, the loon dove, the shotgun pellets hit the water and skipped and all three boats

Letter from Bob

went to the nursing station to get everybody patched up! Loon 5, Hunters 0!

I hunted in Schreiber with some men from the church and that was fun! We roughed it in our home-made bolt together camp complete with beds, stoves and electric lights. On Thanksgiving we ate roast turkey with all the trimmings! Brutal! Hunters do a lot of visiting between camps so I got to meet many Schreiber guys who I’d never meet in church. That was fun too! I remember one fellow I met, on learning what I did for a living challenging his sons: “You guys didn’t swear or say anything off colour did you?” “No....” one of them replied and then pointing at me continued: “But he did!” I was always welcome back at their camp.

I think hunting is great! I challenge anyone to name one other kind of fun that lets you dress up in bright orange, arm yourself to the teeth and slowly freeze miles from anywhere in the pouring rain. I believe that even the moose like to see me enjoy myself this way!

Thunder Bay church receives special gift

By Kaylee Lambert

On May 23, 2010 a cushion was given to St. John’s the Evangelist, Thunder Bay, by Roy Smith and his family which was made in memory of Ann Elizabeth Smith (McDougall). The cushion, which now sits on the Bishop’s chair, features the Episcopal Crest of Algoma above the Sleeping Giant, a landmark in the Thunder Bay harbour. Ann was a devoted member of St. John’s Anglican Church for her entire life and was involved in church activities on a regular basis. She was a part of the Anglican Church

Women (ACW) and the Altar Guild. Ann passed away on March 2, 2007. The cushion was designed and stitched by Ann’s best friend, Mary Lou Thompson (Emerson). Mrs. Smith and Mrs. Thompson were friends since childhood, and Mary Lou Thompson was also an active member of St. John’s until she relocated to Southern Ontario. We would like to thank Mary Lou Thompson, not only for her beautiful artwork which will remain in the church as a reminder of Ann, but also for being her loyal, life-long friend.



VERY SPECIAL GIFT: The Rev. Margaret Lucas and Bishop Stephen Andrews accept this needle point cushion from Roy Smith. Mr. Smith and his family gave this gift to St. John’s, Thunder Bay, in memory of his wife Ann.

Unlike water and wine, politics and ritual often don’t mix

Continued from p. 3
symbolizes Christ. Together we form the mystical Body of Christ.

In the mid 2000s, St. Cyprian, the Bishop of Carthage, used that argument to solve a problem. One of his churches was celebrating Holy Communion with water, rather than wine. Cyprian wrote: “The water is understood (to be) the people, but in the wine is showed the blood of Christ. When the water is mingled in the cup with wine, the people (are) made one with Christ.” He then laid out an argument for using wine.

The Church in England was founded by the Roman Catholic missionary, Augustine of Canterbury in the year 597, and a host of rituals came with that. When there was a break from Rome and the our first Prayer Book (1549) was written, many of those rituals remained, including the mixing of water into the wine. The fine print, or “rubrics,” were clear. The priest was to mix the wine with “a little pure and clean water” during the Offertory, a practice most follow today.

Politics have a way of interfering with religion in England. Subsequent revisions of the Prayer Book were born after periods of political upheaval when pro and

anti ritualists sat on opposite sides of the political fence. The Prayer Book that survived the longest was the 1662 Prayer Book, still in use in corners of the Anglican Communion. It was born after the English Civil War; a war that pitted the anti-ritual Puritans against the pro-ritual monarchy and the upper class. The Puritans won. In spite of their short hold over England, the Puritans had an effect. When the 1662 Prayer Book eventually appeared under a new king, there was no rubric on mixing water in with the wine. Rubrics on ritual were scarce.

The 19th century brought ritual, and the commingling of water and wine, back into the spot-light. Two ritual-loving movements were born. The Oxford-based Tractarians wrote tracts calling for a return to older liturgies. The Cambridge Camden Society wanted rituals back in our liturgies. This created a stir.

Such “High Churchmen” became the target of the Church Association formed in 1865 whose supporters penned and passed The Public Worship Regulation Act 1874. The Act made it unlawful to add rituals to Communion liturgy. Over five years, four clergymen were imprisoned for ritualism.

Ritualists were challenged in other ways too. The Rt. Rev. Edward King, the Bishop of Lincoln, was charged and tried before a court presided over by the Archbishop of Canterbury. The judgment for his case surprised many on both sides.

King had added several rituals during services he conducted in December 1887. When he faced the Archbishop of Canterbury the following June, he denied none of the charges against him, including two involving the mixing water and wine. He simply argued that tradition was on his side. The case dragged on for over a year. Then In November 1890, the Court made a surprising judgment. It partially agreed with King that the practice of the mixed chalice was ancient. It even said that using wine alone was unlawful! However it instructed the bishop to do such mixing before the service, and not during the Offertory hymn, which he agreed to.

On March 1, 1965, the Public Worship Act was finally repealed. Clergy in Algoma join in performing an ancient rite every time they mix water in with the wine at the Eucharist service.



PRAISE @ THE PAVILION: On Sunday, June 20, 2010, 500 people gathered at the Roberta Bondar Pavilion in Sault Ste. Marie for a city-wide outdoor service of Holy Eucharist.



SPECIAL CELEBRATION: The Rev. Patrick McManus was the celebrant at a city-wide service of Holy Eucharist at the Roberta Bondar Pavilion in Sault Ste. Marie. The Rev. Dr. Jay Koyle, Diocesan Congregational Development Officer, right, was the preacher.

Algoma Cycle of Prayer

Sunday, October 3th - 19th Sunday after Pentecost

St. Simon's, Temgami

The Rev. Grahame Stap

Holy Trinity, Temiscaming

The Rev. Richard White

Sunday, October 10th - 20th Sunday after Pentecost:

Thanksgiving Sunday

St. Luke's Cathedral, Sault Ste. Marie

The Very Rev. Nelson Saml

The Very Rev. Lawrence Roberston (Dean Emeritus)

The Ven. Harry Huskins (Hon.)

The Rev. Canon Henry (Harry) Morrow (Hon.)

Sunday, October 17th - 21st Sunday after Pentecost

St. Paul's, Thunder Bay

The Rev. Deborah Kraft

The Rev. Robert Brown (Hon.)

The Rev. Gordon Holroyd (Hon.)

Sunday, October 24th - 22nd Sunday after Pentecost

St. Alban the Martyr, Capreol

The Rev. Lyn Fisher

Sunday, October 31st, - 23rd Sunday after Pentecost: All

Saints Day (Nov. 1)

All Saints, Huntsville

The Ven. Dawn Henderson

All Saints, Coniston

The Rev. Genny Rollins

Special celebration in White River

By the Rev. Bonnie Rayner

On Sunday June 13, 2010, All Saints Anglican Church, White River celebrated with the children the completion of their program of preparation for Eucharist. Samantha Mikus, Robyn Guinchard and Mitchel Hatton, completed the program: 'We Share in the Eucharist' through St. Basil's School and then along with Sawyer (who will complete the School based program in grade two), they all completed the *Life in the Eucharist* program at All Saints Church School.

Teachers from St. Basil's School, Mr. Paul and Mrs. Sarah Best were the program leaders for 'We Share in the Eucharist' while Mrs. Kathleen Hatton and Mrs. Janice Mikus, who are the Church School Leaders, helped the children complete the components of the program from *Life In the Eucharist*, which are particular to the Anglican tradition.

The week prior to our celebra-

tion, the Children from St. Basil's Roman Catholic Church received their first Communion and the children and leaders attended the service. Children from All Saints' received a blessing from the priest, Father Manuel.

The following Sunday many people from the St. Basil's came to All Saints' to celebrate with the children, and at communion time as is our custom to offer an open table, all were invited come forward for communion or a blessing, as their conscience directed them.

There were many proud family members and friends in attendance, and following the worship service there was an interfaith BBQ for all the children and their families, at the Best family home.

Congratulations to the children of All Saints, White River and to Mr. and Mrs. Best on the arrival of their new beautiful baby daughter Madeline, the week before first Holy Communion.



WELL DONE: The Rev. Bonnie Rayner is pictured with the adults and children involved in the 'We Share in the Eucharist' program held through St. Basil's School in White River and the *Life In the Eucharist* program held at All Saints' Anglican Church, White River. Pictured with Rev. Rayner are adults from left Sarah Best, Kathleen Hatton, Paul Best, and Janice Mikus. Children in the front row are, from left, Samantha Mikus, Robyn Guinchard, Sawyer Hatton and Kaylie and Mitchel Hatton.



From the Anchorhold



By Sister Mary Cartwright

Welcome October! It is a good month for Thanksgiving; such beauty of earth and sky. The marvelous colours that lift our hearts to God; even those who profess not to believe in Him. As my sight fails, I look longer and harder! It is the month of Harvest Home. Many of today's young people hardly know what harvest is or where food comes from. This is dangerous because, especially in the West, we see irreplaceable land given to be ruined by oil companies for a lot more than thirty pieces of silver, but the thought is the same! Someone said to me that it was silly to read the Ten Commandments because "we don't worship idols." No? It could seem that money, power and possessions are good examples of current idols.

The harvest of saints - Teresa of Avila; Francis of Assisi, troubadour of God, wearing the marks of His Lord's wounds; Edward the Confessor; the Red Letter Saints - Luke, Evangelist and beloved physician; James the Great; Simon and Jude; and then on to Brebeuf and his brethren; Wyclif; Alfred; Ignatius and Paulinus; a goodly crop. Thank god for the harvest of Heaven as well of earth that feeds our souls as earth feeds our bodies. Consider taking a family collection to give to some other family a reason for thanksgiving.

Here is a grace for your Thanksgiving dinner:

Father we thank you for this good food

You have provided in abundance

We remember those so poor they have no food,

Those so sick they cannot eat

And those who have too much, but will not share.

Bless them and us, through Jesus Christ, Our Lord.

Grace from Bishop of Ijebu, Nigeria



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VOICES IN SONG: A choir of twelve friends gathered recently at St. Francis, Mindemoya for a service of choral evensong. The service was attended by 90 people including summer residents, visitors, and parishioners. Music included works by Orlando Gibbons, Thomas Tomkins and William Byrd. Pictured are six couples who formed the choir, from left: Kate and Simon Helsen of Toronto; Heather and Chris Theijsmeijer of Toronto; Esther Anstice and Greg Sidmore of Oxford, England; Mary-Jo Gordon and Alex Baran, Dorothy and Jim Anstice of Manitoulin; and Maggie and Peter Duinker of Halifax, who are former parishioners of St. John the Evangelist, Thunder Bay.

IS THERE A YOUNG ARTIST IN YOUR CHURCH?

Archbishop Colin R. Johnson, Metropolitan of the Ecclesiastical Province of Ontario, is holding an art contest for all young Anglicans and Lutherans (ages 13-19) who live in the Province. The purpose of the competition is to celebrate the birth of our Lord and Saviour Jesus Christ. The top three entries will be published in a full-page ad in The Toronto Star on Dec. 22, 2010. The top 50 entries will be posted online. All participants will receive a letter of thanks and encouragement from the Archbishop.

The deadline for artwork is Nov. 1, 2010.
For full details about how to enter, visit
www.toronto.anglican.ca/christmasad.



Fossils fuels and the need to plan for the future

By Charlotte Haldenby

In the school year 1979-1980, I was at the University of Alabama, studying for my Masters in Special Education for the Gifted and Talented. I cringed at the hurricane that fall; they took it in stride. They cringed the two days we had half an inch of snow; I had the whole town to myself. As I travelled all over to take pictures for my media course, even staying “home”, I picked up that accent, and it took me a month to lose when I got home. So when I hear that Southern drawl talking about Katrina or the big oil spill, it’s a little bit home.

In my Creativity course I was introduced to the Multiple Talent Model, and when my sister Ruth visited me the week my project was due, every time I said the word “many”, she would chime in “different and unusual”, the key words in this approach.

The professor assumed we all knew how to teach the Academic Research Talent. In fact that very year the Ontario Department of Education put out a document on *Research Study Skills, for History and Geography*, highlighting the following question: “What forms of energy should Ontario develop? with categories: thermal, nuclear, solar, wind, hydro, biomass, and tidal and assigning kids to find out about cost, accessibility, renewability, and effect on the environment to draw conclusions.

Nowadays most kids would go straight to the Internet, but as you know, I’m a book person. So I’ve been reading: Paul Roberts’ *The End of Oil*, full of really dense detail on this issue; Canadian Linda McQuaiq’s *It’s the Crude, Dude: War, Big Oil and the Fight For the Planet*; and Lisa Margonelli’s *Oil on the*

Looking at the World

Brain: Adventures from the Pump to the Pipeline, which includes interviews with frontline workers in oil, or locals displaced by oil, as well as government and science people.

So, how about the second talent: Productive Thinking: If oil comes gushing out the ground at you, what are “many different and unusual” things you can do with it? Obviously in the transportation and fuel categories you can get too many things, but stretch beyond the obvious into different categories, and you get fertilizers and plastics; and go beyond this to unusual, like cosmetics, black dye and textiles.

Then there’s the third talent: Forecasting: So if you have a big supply of oil, what are the many, different and unusual results? More oil leads to more means of transport readily available; cars, buses, trains, aeroplanes. And most of us in North America assuming we will just have our own car. People in developing countries see the car as the way to show you’ve made it, while in North America you’ve really made it with a big luxury car, or an SUV, that probably never goes off-road, or a pick-up truck that never “picks-up” anything. Do you know why these last two gas-guzzlers are emphasized in advertising on American channels? American automobile manufacturers have lost the battle of fuel efficiency to the Japanese and other Asians, but these are the vehicles they still can sell, and in some cases you get a tax

break for buying them!

Those are examples of the many. But let’s think “different” now. How about economics? More people compete to get hold of more oil for themselves so they can make more money. Way back in early days John D Rockefeller, who used every method possible to eliminate competition including building his own refineries, sales networks, and brands, and besides getting a special rate from the railroads to transport his oil, also got a kickback on what the others paid full-rate. When EXXON was eventually ordered to split up, as too much of a monopoly, it did, but each branch kept up its own territory and the board of directors still interconnected. This happened everywhere, so that now there are just a few big guys, and a very few independent little ones. And back into geography: places

“If we seem to be running out of oil, what do we do?”

that weren’t of any importance before may become important just because they have oil. After all those cars just need to go on running!

And “unusual”? Even in the early days like 1895, the Swedish chemist Svante August Arrhenius was predicting that excessive burning of fossil fuels would eventually alter earth’s climate. Definitely unusual then, but do we give it priority even now?

Then you get into Decision-making. If we seem to be running out of oil, what do we do? Find more of course. But it must be

secure for us, and our cars. So when in 1951, Iran elected a government which nationalized the oil industry, well we’ll show them. The CIA plots to take down the government and the shah becomes an absolute monarch. We know where that led! Libya was the country with the easiest oil to access, but the king did not get a good deal for his people, so there was a rebellion and we have Muamar Qaddafi! The leaders of Venezuela are upset with their deal, and initiate OPEC with other countries who were feeling ripped off! And why would an American cabinet with heavy connections to the oil industry decide to invade Iraq? See what’s happening !

Yes we get the oil, but in our criteria for making decision we did not consider all the many different and unusual factors like the local people, politics, local elites who negotiate and keep it all to themselves.

Well, maybe we could cut back on our use of energy. The US did that in the early 70’s but after the crisis it was back to bigger and more cars and trucks!

Well maybe we could develop other forms of energy. Do please see the documentary *Who Killed the Electric Car*. If we have spent so much securing our oil supply, we expect to make money on it, so no to those other weird energies!!

Then there’s Planning. Once you have your decision made, what are the steps you take to follow it through. And after you’ve thought of the steps and got them all arranged in order, what are the “many different and unusual” things that could go wrong, and how can you plan better so they

don’t.

In Nigeria, deals were made for oil in the delta, but little consideration was made for the local tribal realities. Why do some get royalties and others get none? Why does the president not allow the “college” that was supposed to see schools and hospitals get built with the royalties get on with their job, and stop buying more weapons?

It costs \$36 a barrel just to get the oil in the Gulf of Mexico pumped to the surface. Don’t you think BP would have done more research on drilling at such depth, would have made sure that all the equipment was top notch, not just whatever they could get, and would have a good backup plan? Why weren’t government inspectors doing their job? Are we doing any better with our drilling in the high Arctic? Or the Tar Sands?

The final talent is Communication. I hope from my few examples from the oil industry you have got the message. We need to do better with the oil we have. We need to use it more efficiently and we’d better get working on alternative sources soon, before it runs out. We must consider all the people in the world!

By the way, why did I go to Alabama? Well I checked out many professors writing in the “Gifted” journals. Then I thought, if I’m going away for a year, why not try something different? Like a year without snow! But the unusual clincher was the pictures in the profs’ offices when I checked them out in March Break, 1979. One had pictures of himself shaking hands with the American president, and all sorts of famous people; the one I chose had artwork her students had done for her! YES!