

## Yes, the Algoma Anglican is still effective and relevant



**FIFTY-EIGHT YEARS AND COUNTING:** The *Algoma Anglican* has been arriving at the homes of Anglicans throughout the Diocese of Algoma for 58 years. With your continuing prayers and financial support, this will remain so for many years to come.

**By the Ven. Harry Huskins**

Our diocesan newspaper has roots that go back well over 100 years to the old *Algoma Missionary News*. Over that century it has been a key part of enabling us to build our present strong, prayerful, and compassionate community of Christians living out our Anglican tradition and fellowship over this very wide geographic area we call Algoma.

One of the strengths of Anglicanism is our ability to recognise things that work well and then carry them forward from generation to generation. It can also become one of our weak-

nesses as the things we do can become less effective and relevant over time.

Much of the work I do here in our diocese, and at the provincial and national levels of our Church, is thinking about whether we are using our resources in the best possible way for what we are really about, the saving of souls and the loving of our neighbours.

About five years ago questions began to be seriously asked about whether diocesan newspapers like ours are still effective and relevant when we have diocesan websites, texting, and tweeting. My starting assumption was that it

was time to close down the fine, but now outdated, diocesan newspapers but I wanted to look at the actual facts and hear from the experts.

At our provincial level a communications taskforce has taken a very serious look at this, and we have been very ably represented on it by the Rev. Kelly Baetz. Similar work has been underway at the national Church level. My involvement in overseeing both has let me take a close look at the studies and the conclusions.

It seems that my starting assumption was wrong. The advent of these new means of communications

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### Inside Algoma



#### A Season of Gratitude

In his October letter, Bishop Stephen Andrews writes of the nature of gratitude and how being thankful is one of the hallmarks of the Christian faith.

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#### Writing a sermon can be hard work

Rev. Canon Bob Elkin tells of how sermon writing can be a tricky undertaking; some come easily while many sermons can be hard work.

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#### Children learn behaviour from others

Charlotte Haldenby looks at the world in her monthly column writing of how children learn inclusivity and respect through people and the world around them.

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#### Next deadline

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

Send items to:

**Mail or courier:**

P.O. Box 221

1148 Hwy 141

Rosseau P0C 1J0

**E-mail:**

anglican@muskoka.com

## Seafarers utilise mission in Thunder Bay

*Editor's note: In the following, Anne Zuliani writes of events surrounding the acquisition of a new van for the Mission to Seafarers in Thunder Bay*

**By Anne Zuliani**  
Chairperson, Mission to Seafarers: Port of Thunder Bay

I write this article following a

tumultuous 18 months. It all started with our old 1981 van becoming unserviceable and ending with our new van being welcomed during a wonderful Blessing of the Van ceremony on June 2, 2015 at the Seafarers' Centre in Thunder Bay. What a time it has been!

Why does the simple acquisition of a van matter so much to

an organisation like the Mission to Seafarers? The opening of the St. Lawrence Seaway in 1959 has meant that Thunder Bay operates as the western most port in the Seaway, receiving ocean going ships transporting cargo westwards, where these same ships would then collect cargo transported across the Canadian prai-

ries via rail for the return eastern trip. Since 1885 with the opening of the Canadian Pacific Railway, The Port of Thunder Bay has been a major hub for the grain industry, and due to excellent harvests over the past two years, continues to see a lot of grain transiting through the Port. Potash from Saskatchewan is also a major

cargo for the Port, as are windmill parts and large machinery headed for Fort MacMurray in Alberta and other sites.

The result of our busy port is the ongoing need to support seafarers from oceangoing ships, and hence the Mission to Seafarers: Port of Thunder Bay. Opened in

*See Van – p. 5*



# Diocese of Algoma Anglican Church Women

## DEVOTIONS FOR OCTOBER

As the summer draws to a close, I have just returned from my first camping trip in Canada. The first four days I was on my own with time to reflect on the past year and think what I had learned from those experiences. What shouted out loud and clear was to do less, to make time for quiet periods in the day and to give thanks we are children of God who always will look out for us if we are receptive to his voice. Business and other facets of life often shuts out that special connection.

These four days were my attempt to find time to think, to paint, to walk and discover the wonder of God's creation. They were amazing days and I suggest that you all make time for yourselves as soon as possible. You will be amazed at what you will learn.

The second four days were not as peaceful as my granddaughter joined me. I maintained as much freedom of routine as I could but meals now had to be on time. We both kept a rest time each afternoon which was delicious for me as I basked in the quiet and absorbed the sounds of nature.

But it was the last evening that God absolutely confirmed he had been talking and listening to me. There were many trails around the campsite and I had purposefully kept to the flatter ones as my knees are not too good. My granddaughter chose not to come with me.

I made for the lake, which was reflecting all the beauty of the trees around it, and then had to

decide which way to go. Something, someone guided me to the beginning of a strange track which I decided would take me back home. It did but not in the way I expected.

I set off with my two canine pals and found the trail much the same as I had already experienced. I could take time to view the different fungi around and the lovely leaves that had floated down to the ground. Then the trail rose steeply but manageable, flat for a while and then dipped sharply. This pattern continued with each incline and decline getting steeper and steeper. Rotten wooden steps were provided occasionally which I had to descend either backwards or on my bottom. My little dogs took all this in their stride.

My mind began to wander and life's journey how it could be flat or inclined or down in the pits. And I gave thanks for God's presence in my life. Without it where would I be? Defeated I think. This beloved psalm echoed through my head.

Psalm 23 from *The Message*:

1. "God, my shepherd!

*I don't need a thing.*

*You have bedded me down in lush meadows,*

*You find me quiet pools to drink from.*

*True to your word,*

*You let me catch my breathe*

*And send me in the right direction."*

How glad I was to remember the last verse as I was beginning to wonder what I had got myself into. To go back was difficult and

to proceed could bring me out on to flat ground. I went on and it didn't. The repeated pattern kept on repeating until I could see how high we were. Round the next bend was the steepest decline yet ending in a stream which was crossed by rotten log stepping 'stones'. I didn't think I could make it when at my feet I saw a stout branch about the size of a tall walking stick. I ignored it as in the past I have found them more of a nuisance than anything else. Something – a small voice said "Pick it up. It is mine..." So I did and with its aid I descended and crossed the stream. Unfortunately I had to do it about four times as my dogs refused to cross and would retreat back to high ground.

4b. "I'm not afraid when you walk at my side.

*Your trusty shepherd's crook Makes me feel secure."*

And so it did... I completed the rest of the trail with continual challenges as sure foot as any deer. That staff allowed me to go to new and different places with great confidence.

As the psalm finishes I found myself back at my camper and an anxious granddaughter who felt I had been gone too long.

6b. "I'm back home in the house of God

*For the rest of my life."*

I urge you all to make time to listen to what God is saying specifically to you.

Pam Abraham  
Diocesan ACW Devotions Chair

### Lift Up Your Hearts Cultivating Gratitude

New Bible Study available via webinar

6 Tuesdays beginning 06 October, ending  
10 November, 2015  
4:00 – 5:00 pm

For information, please contact The Rev'd Kelly Baetz  
(705) 645-3486 or [kellinac@yahoo.ca](mailto:kellinac@yahoo.ca)

This study is part of Bishop Stephen's "Lift up Your Hearts" Initiative

To register, please e-mail  
[webconferencealgoma@ontera.net](mailto:webconferencealgoma@ontera.net)

There is no cost for this webinar.  
Participants must register and have access to  
High Speed Internet and speakers.  
[microphones and/or webcams are options]



**NEW LOOK:** Recent renovations at St. Stephen's, Vankoughnet have given the church a wonderful new look. The work on the church was carried out by local craftsman Robert Vanderniet.



**COMING TOGETHER:** A Sacred Circle was held from Sunday, August 16 to Saturday, August 22, 2015 in Port Elgin Ontario. Pictured are from left, Bishop Lydia Mamakwa, Rev. Pamela Rayment, Bishop Stephen Andrews, Rev. Chris Harper and his wife Tracy. Sacred circles bring together Indigenous Anglicans for prayer, worship and decision-making.



**NEXT ITEM:** A home made quilt goes on the auction block at Christ Church, Windermere's Heritage Live Auction and Sale held on Saturday, August 8, 2015. Wyatt Wilson Nibblett, left and Rev. Robert Clubbe hold the quilt up for buyers to see. This year's auction raised approximately \$7000.



# 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 Right Reverend Dr. Stephen Andrews, Bishop  
Peter Simmons, Editor

## Letter from the Bishop

### A Season of Gratitude

Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. (1 Thessalonians 5.16-18)

The week before Thanksgiving, I gave my parish a Thanksgiving exercise. I asked them to finish the sentence, 'I am thankful for . . .' The responses, which I published in the bulletin the following Sunday, were quite heart-warming. Some replied that thankfulness is what wells up inside them when they consider 'all the good Lord gave us', and when they detect 'increasing faith and decreasing concerns'. Many were thankful for the freedom 'to come to whatever church you want', and 'to worship as you please'. Others were grateful for 'God's love and those who tell us about it'; for 'truth and justice', 'love and peace'; and for 'life, health, loving family, trusted friends, home, and church'. One was happy that families were being reunited in love; while others appreciated the love and support they had received in times of trouble and sorrow. It was said that thankfulness is what you experience when you contemplate the privilege of helping others. People were grateful for the ladies of the Women's Bible Study; for those who teach Sunday School; for me and my family (though I think that was in Fawna's handwriting!). Finally, a number mentioned 'those who have gone before us' in faithful ministry; while others gave thanks for Canada, and 'a safe and abundant harvest'.

I was very touched by these brief statements, and they encouraged me as indicators of our spiritual maturity as a congregation. Indeed, I believe that the most reliable measure of an individual's true health and prosperity is whether they possess gracious spirits. Those who are bitter and full of resentment, those who are restrained in their praise and unrestrained in their criticism, are poor indeed, despite their material wealth or celebrity. But the man or woman who cultivates a spirit of thankfulness, their slim means or reasons for worry notwithstanding, demonstrate just how rich they are.

Gratitude is one of the hallmarks of the Christian faith. St. Paul says that those who are not Christians neither glorify God 'nor give him thanks' (Romans 1.21). Believers, on the other hand, are conscious that all that they have and are is by God's gracious provision, and they will, in Paul's words again, be 'abounding in thanksgiving' (Colossians 2.7). Our

gratitude will, moreover, express itself in our worship as we 'sing psalms, hymns, and spiritual songs to God' (3.16).

And yet, if we are honest, we must acknowledge the fact that sometimes gratitude is very hard to come by. We can accept the idea that Christians should



strive to be thankful in the good times (and, because we are so prone to take things for granted, occasionally even this takes work). But how can we hope to live up to Paul's admonition to 'give thanks in all circumstances'? Isn't this just a bit out of touch with reality? When

tragedy strikes, or when circumstances become desperate, is it right to say to God, 'Gee, thanks!' Is it proper to believe that God has been the author of our misfortune? That the estranged relationship or the death of a loved one has been 'the will of God in Christ Jesus for you'? I don't mean to be flippant. I have heard pious Christians actually thanking God for adversity, and I have thought that there was something unnatural and unhealthy in it. For in the end, the person who thanks God for adversity is being dishonest with themselves and is likely entertaining a distorted notion of God. God is not a celestial killjoy who likes to see us squirm. He's not a drill sergeant whose chief aim is to toughen us up. No, he is a God of compassion and mercy, and although he allows us to go through times of testing and affliction for reasons which are unfathomable to us, he nevertheless is not the direct cause of our suffering. Therefore, we don't have to put on a false front, and deceive ourselves into thinking we're happy when in fact we're miserable. There is nothing sub-Christian about getting angry or impatient or argumentative with God. Anybody who doubts this needs to spend more time reading the Psalms.

So then, what does St Paul mean when he says that we should be thankful whatever the state of affairs? It is important to pay close attention to his admonition here. He does not say give thanks 'for' all circumstances, but 'in' all circumstances. That is to say,

whatever the situation, whatever the plight, there are grounds for gratitude.

Matthew Henry, the famous Puritan Bible scholar, demonstrated this when he was robbed by thieves. He wrote in his diary: 'Let me be thankful first because I was never robbed before; second, although they took my wallet, they did not take my life; third, because although they took my all, it was not much; and fourth, because it was I who was robbed and not I who robbed.'

The grounds for gratitude in all circumstances are manifold. They include the fact that God does not abandon us in our need; that he will be a reliable source of strength and perseverance and love; that somehow, he will weave our lives with all of our sins and virtues, blessings and misfortunes, into the grand fabric of his purposes. And we can be certain of this because, when the world was its darkest, when it looked as though wickedness would triumph over righteousness, and death would snuff out the most beautiful life ever lived, God took history's greatest tragedy and transformed it into the promise of redemption. This is what St. Paul means when he affirms that 'this is the will of God in Christ Jesus for you'. This glorious hope is the chief ground for all of our thanksgiving, and it is why, in our Prayer of General Thanksgiving, we crown our gratitude with the words that, above all, we are thankful 'for thine inestimable love in the redemption of the world by our Lord Jesus Christ'.

I speak for Fawna when I say how thankful we are for you all. Not a day goes by when we do not find some reason to be grateful for this diocese and for this church. You have shown us many kindnesses, of which we are unworthy, and we look forward to 'lifting up our hearts' in thanksgiving with you in this season of gratitude.

*+Stephen Andrews*

Stephen Andrews  
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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Phone (705) 732-4608 Fax (705) 732-4608  
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#### Making submissions for publication in the Algoma Anglican?

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

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

E-Mail address: anglican@muskoka.com



# The Church is alive in the Muslim world

By the Rev. Richard White

When I flew into Dubai in mid August, I had little idea what to expect. Linda and I had worked in the Middle East in the 1980's, and had not been back since. We had never been to the United Arab Emirates, an oil rich federation of states in the Arabian Gulf. Then, thinking we were nicely retired, an e-mail came from an old missionary colleague. Bill Schwartz was now an archdeacon in the Diocese of Cyprus and the Gulf, responsible for overseeing more than a dozen congregations in the Arabian Gulf countries, including Saudi Arabia, Yemen, Iraq, and the UAE. He asked if either of us could fill an interim position for him, or "locum" as they call it here. I was available. So in mid August with Linda left behind in North Bay, I came to a large Anglican church in Sharjah, UAE, an emirate with a population of 800,000 down the coast from Dubai.

The temperature most days this summer hit the low 40s. Just to walk to the little grocery on the corner feels from where I live is like a walk through a sauna. I have reentered into the world of Islam, a world where I have had to brush up on my Arabic, a world where the faithful hear the haunting call to prayer six times a day, a world where most of the local men wear white and women wear black with a hijabs or niqabs that cover most of their faces, a world where the Anglican churches are vibrant and growing, a phenomenon few of us in the West even hear about.

How could that be in the heart of the Muslim world? Immigrant labour is the answer. In this shot, desert, oil-rich land, more than 80% of the inhabitants are non Arab. They are immigrants from India, Sri Lanka, Pakistan, the Philippines, Nigeria, Kenya and other lands that comfortably work in such temperatures. They come here to run the infrastructure of the Gulf states. They staff the restaurants, the mar-

kets, the sooks, hospitals, schools, road crews, hair-dressers, laundries, oil refineries, trading companies, hotels, shopping malls, local parks, and even the security forces on guard across this emirate. Many are Christians, some because they were actually led to Christ by fellow immigrant workers who don't have the hesitation to proclaim their faith that most do in the West.

The Emirate states provide places of worship for them. It's simply part of doing business. Our Canadian government would never dream of providing worship spaces for immigrants. It would be politically suicidal. Out here the various Muslim rulers don't hesitate. Providing churches for Christian immigrants is just plain smart.

More than that, unlike the extremist elements in Islam, the Sunni leaders here tow the traditional line when it comes to the Christians. Their Prophet Mohammed, ca. 570-632, praised Christians as "the People of the Book," said that Muslims were to protect the rights of Christians, and famously made treaties and agreements with Church and monastic authorities to ensure their safety. The emirs and rulers of the Gulf states appear to take this very seriously.

The church I serve is a product of these factors. The emir of Sharjah has set aside a district in the City for Christian churches, Al Yarmook. I serve St. Martin's Church, the largest church in Al Yarmook. Down the street from us are Orthodox, Catholic, Brethren, Pentecostal and Marthoma churches. For close to a century we Anglicans have had a unique relationship with the Gulf States. We are recognised as the historic "Protestant" Faith of this part of the world and enjoy many benefits. The government has helped to provide us with a stunning facility that has over a dozen sanctuaries and worship spaces, and also houses a Bible Society shop right beside the church office!

St. Martin's has three stories of halls, classrooms, and worship spaces. Our office manager carefully schedules these out to over a hundred smaller Protestant groups living in Sharjah for their weekly worship services. Christian evangelical groups worship here in multiple Asian and African tongues each week. There is even an Arabic church for Syrian refugees who escaped to Sharjah. Imagine working in a church office where pastors from the various congregations stop in everyday, and where there is worship every night of the week. That is the reality my joyful staff of four experiences.

Did I say "staff of four?" Two of those are full time deacons, one from India, and one from Pakistan, who work in the "Labour Camps." Each is a housing complex built by the government for the lower rung of immigrant labourers. Our deacons' ministry is to bring social assistance, and the Gospel to hundreds each week. Others from our church assist them. The result is almost every weekend a new person shows up from the Camps.

Active, non-apologetic evangelistic outreach is part of the fabric of St. Martin's Church. St. Martin's also holds a yearly conference for pastors from other parts of the world. It supports overseas missionaries. It has open prayer groups and Bible studies going on throughout the week. Outreach is something this church has done for a long time, not because it wants to be "relevant" or it wants to increase its givings. Relevance isn't an issue. Money isn't a problem. St. Martin's Church chose to follow the model of Church outlined in the Book of Acts. This Church is alive. In my next submission I want to tell you what they have taught me about worship.

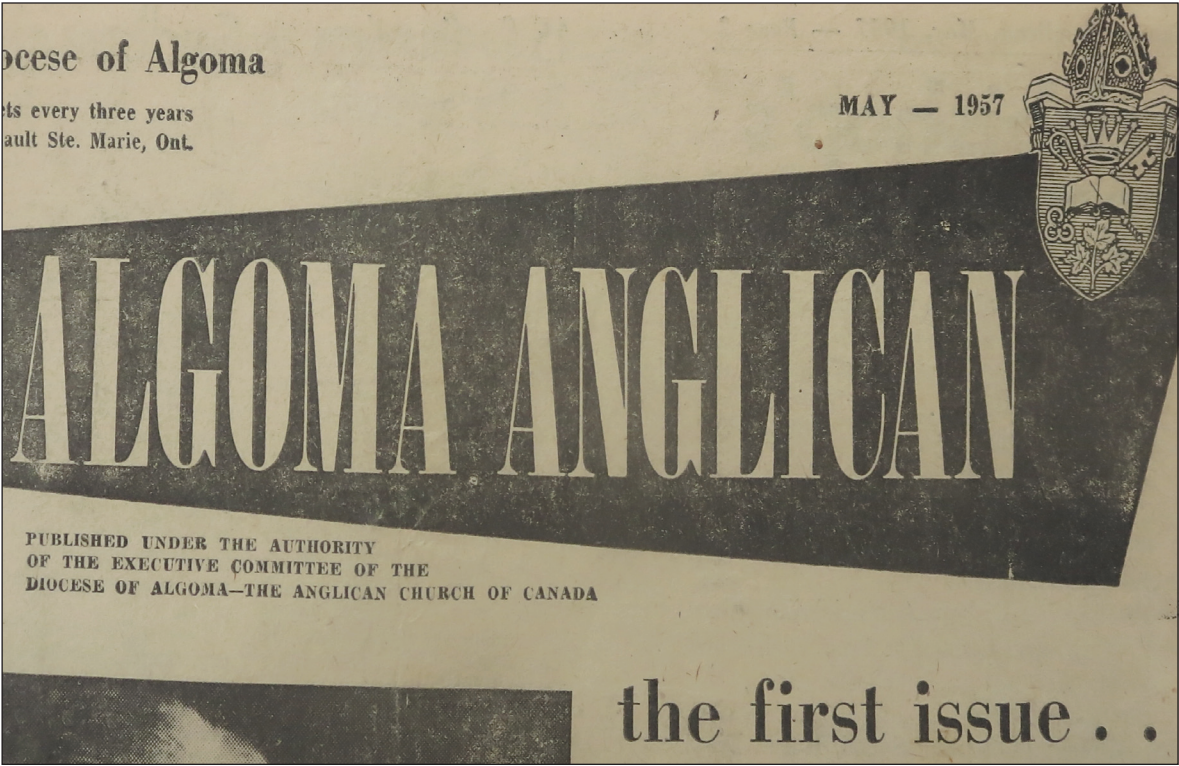
## Newspaper remains effective in spreading the Good News

*Continued from Front*

has not outdated or displaced our newspapers, it has given us additional tools to use with them in becoming even more effective in both spreading the Good News of Jesus Christ and in listening to the voices of those around us.

The studies, and the experts, tell us that our newspapers have become even more effective and

relevant because of these additional tools and the investment of money and energy that we put into them gives a "many fold return" to us. The continued existence of the *Algoma Anglican*, however, is dependent on our personal generosity. Please be generous in responding to our annual appeal to fund this very good piece of God's work.



THE FIRST ISSUE: May 1957 marked the beginning of the publication of the diocesan newspaper. The *Algoma Anglican* continues to bring the Good News into the homes of Anglicans throughout the diocese and beyond.



FAITHFUL SERVANTS: On Sunday, September 6, 2015, the congregation St. Paul's, Grassmere welcomed Fr. Mal Binks and Fr. Don Clark for worship.



LONG HISTORY: On Sunday, September 6, 2015 the people of St. Paul's, Grassmere gathered for Sunday worship. The church, consecrated in 1885 remains faithful to their mission "to provide worship service to the seasonal and transient tourists of the Highway 60 corridor from Huntsville to Algonquin Park."



# Van is essential for Mission in helping seafarers

*Continued from Front*

1962, the Mission has served seafarers for over 50 years, with 127 oceangoing ships visiting the Port of Thunder Bay in 2014. The Port itself is spread out along the shoreline, and driving from a terminal at one end of the Port to a terminal at the opposite end can take upwards of an hour. What that means for seafarers is very costly taxi rides, as much as \$70 Canadian one way which as you can imagine is not practical.

In 2014 alone, the Mission in Thunder Bay transported 1,202 seafarers, with 791 visiting our small Centre to make use of our Wi-Fi and other amenities. Fortunately our Seafarers' Centre is located fairly centrally in the Port. The Mission has a small but dedicated group of volunteers who had been transporting seafarers with our old 1981 passenger van. This van finally ceased to work, and as you can imagine it is difficult if not impossible for a Mission to function without one.

It was a trying year but we persevered, and with the encouragement of Canon Ken Peters from the UK Mission to Seafarers we applied to the International Transport Workers' Federation (ITF) Seafarers' Trust for funding for a new van. This took time of course, partly because as you might imagine, requesting a van to transport seafarers from oceangoing ships in the centre of Canada is somewhat counter intuitive if you are not from this area. This made for some interesting conversations in order to sort us out, but in the end the ITF came through for us with a generous grant which has allowed us to purchase a van and to continue our good work for the

seafarers.

We held an appropriate ceremony, a Blessing of the Van, based loosely on the old Gaelic blessing of a ship on June 2, 2015. Rt. Rev. Stephen Andrews, Bishop of the Anglican Diocese of Algoma and Archdeacon Deborah Kraft were in attendance, as were representatives from the Roman Catholic and Lutheran churches, along with close to 80 participants, many of whom were attending the Annual Diocese of Algoma ACW Conference. The Diocesan ACW and parish ACW groups have been strong financial supporters of the Mission to Seafarers. It was a lovely ceremony of blessing by Bishop Andrews followed by fellowship over lemonade and cookies outside the Centre.

The Chaplain of our Mission, Rev. Canon Ed Swayze, as well as our Board of Directors, have all worked hard to finalise this project, but at the Blessing of the Van we realised that it had taken so many more people to see us through to the successful end of this project. First of all, our heartfelt thanks to the ITF Seafarers' Trust who have made this van a reality. Also, a big thank you to Trevor O'Farrell from the Mission to Seafarers International Headquarters in the UK, who helped us out immensely with the application process. And finally, thanks to everyone who donated or supported us in any way. We are truly blessed by your thoughtfulness and concern for seafarers. Now The Mission to Seafarers: Port of Thunder Bay can move forward caring for seafarers. We are proud to be a part of this amazing international organisation.



**BLESSING OF THE VAN:** Over 80 participants gathered on Tuesday, June 2, 2015 at the Mission to Seafarers in Thunder Bay for a ceremony to bless the Mission's new van. Bishop Stephen Andrews was joined by Rev. Canon Ed Swayze and many others for this special gathering reminiscent of the old Gaelic blessing of a ship.



**NEW VAN:** Anne Zuliani, Chair of the Board of Directors, Mission to Seafarers, is pictured with Bishop Stephen Andrews and Rev. Canon Ed Swayze on Tuesday, June 2, 2015 at a ceremony held to bless the Mission's new van.



**CARING FOR SEAFARERS:** Archdeacon Deborah Kraft, Rev. Canon Ed Swayze and Bishop Stephen Andrews are pictured in front of the Mission to Seafarers in Thunder Bay on Tuesday, June 2, 2015.



**SPECIAL GIFT:** On Sunday, August 23, 2015, the ladies of St. James', Murillo and St. Mark's, Rosslyn in the Parish of West Thunder Bay presented a beautiful new stole to Rev. Charlene Scriver marking the occasion of her ordination to the priesthood. Rev. Canon Paul Carr offered a prayer of blessing before the ladies placed the new stole on Rev. Scriver.



# Inspiration takes perspiration

By the Rev. Canon Bob Elkin

I saw a cartoon not long ago that showed a minister in his office down on his knees praying saying: “Gracious Lord, please send me a sermon to go with this terrific joke I’ve just heard.” Hey, been there done that! There’s nothing worse than hearing the funniest story in the world that you’re dying to use on Sunday and finding that there is no way you can make it relate to the readings for the day. I’ve always figured that a priest should have the integrity to at least be in the ballpark regarding the relationship between the gospel and the sermon but sometimes it can be a real challenge

This past August we came through a slew of readings about Jesus being the bread of life and no one coming to the Father except through him and so on and so forth. The first week this train of thought showed up I went to my references books, thought of an introductory story that was fitting, finished up with a challenge to the congregation and felt pretty good about the whole thing. When a similar reading showed up the following week, I realised that I’d shot my bolt on the whole issue the week before so I waited for inspiration.

When it didn’t arrive I dove into my computer files, found something I’d done on that reading in the dim past, blew the dust off it, updated my illustrations and trotted it out from the pulpit on Sunday. It was politely received which is a classy way to say it bombed and I gratefully kissed that theme goodbye and resolved not to do pulpit supply in August of 2018 when those dogs show up again. Imagine my surprise, which is a gentle way of saying what I really felt, when the following week’s gospel was very similar.

I did a quick scan of a well known on line preacher's resource called *The Desperate Preacher’s Website* which, strangely enough gets the majority of its hits on Saturday night after 10:00 p.m. but after reading what they offered and recognising a dud when I see it, I gave it a miss. I ended up beginning my sermon with a hilarious story about three bakers in a nudist colony who had to bake dinner rolls and then segued into the rest of the sermon with: “Speaking of bread do you know why Jesus calls himself the bread of life?....” and letting it take off from there. It too was politely received. Later that week I looked over next Sunday’s gospel, saw the word bread and preached on

the psalm. As I said before, I do believe that it takes integrity to make the gospel and the sermon relate but you’ll notice I didn’t claim to have that integrity. Enough said.

Sermons can be tricky. Some of them practically write themselves and the words just flow from your brain to your computer screen. In my thirty years of full and part time ministry I’ve had that happen maybe twice! The rest of them have been hard work. Most people

## Letter from Bob

don’t know that and I’ve been told on occasion: “It’s wonderful how you can just stand up and prattle off something from the top of your head and get well paid for it too!”

I’m reminded of the appliance repairman who was called in to fix a dishwasher. He turned it on, listened a moment as it hummed and clicked, reached over with a hammer and gave the pump a smack and away it went, working fine. When he told the homeowner she owed him fifty dollars she spluttered: “But you only tapped it with a hammer!” angrily adding: “I went an itemised bill!” He did her up a two line bill which read: “Tapping dishwasher with hammer: two dollars. Years of training required to know where to tap dishwasher: forty-eight dollars.” Sermons are a bit like that.

Years ago I worked for the United Church on a reserve in Northern Ontario and, having no formal training at that time I found it didn’t take long before I was basically delivering the same sermon every week. Ordination in the Anglican Church required six years of university and we were well taught about what to do. It’s sort of “years of training required to know where to tap dishwasher: forty-eight dollars” all over again.

I love what I do. A Sunday service that is clicking along as it should with great music, enthusiastic liturgy and interesting readings that have people’s attention is a thing of beauty. Delivering a sermon that is as good as you can make it and having it well received is a real high and coming away feeling that God is pleased with what was done just puts you over the moon! That doesn’t happen every time but it happens sometimes and I’ve felt it often enough to conclude that I’m in the right place and that’s right where I’m supposed to be.

# Canada Briefs

## Sponsored family grateful for fresh start in Saskatchewan

In early 2014, Sirley Sanchez and her three children, Valeria, Valentina and Adriana, were living together in a single room in a house in Ecuador. Sanchez and her children had been forced to flee their native Venezuela after her husband’s murder at the hands of extortionists. Having applied for refugee status, they were hoping for the opportunity to begin a new life.

That opportunity presented itself when PALS (Presbyterians, Anglicans and Lutherans in Service)—which includes Redeemer Lutheran Church and St. Paul’s Anglican Church in Biggar, Sask.—submitted a refugee sponsorship application in Aug. 2014, with the assistance of Klaus Gruber, the Anglican diocese of Saskatchewan’s refugee co-ordinator.

PALS held a variety of fundraisers in anticipation of the family’s arrival, including a spring garage sale and a jukebox concert headlined by PALS’ musician pastor, the Rev. Mark Kleiner. The Sanchez family arrived on Sept. 24, 2014, to a freshly painted, washed and furnished house in Biggar.

Almost one year after the family’s arrival, Cindy Hoppe, who helped out throughout the process of sponsorship, wrote, “Sirley’s gratitude for her home, for the opportunity of school for her children...for the beauty of a Canadian winter, is a gift and a model for the rest of us.”

*Saskatchewan Anglican*

## Farm Day spurs conversation on food ethics

Families and youth from the diocese of Edmonton braved unseasonably cool, drizzly weather as they set out on a trip to Campbellton Farm in Rosalind, Alta., in June.

Dubbed Diocesan Farm Day, it was a family event in which members of various local churches were able to experience a brief glimpse of farm life, and explore the issues of food and hunger right at the source.

Abbey Marshall, who attends Christ Church in Edmonton, called it an “eye-opening and empowering day in the presence of God.” Among the more poignant lessons she took from the group’s discussions on food was the fact that “we have an overabundance of food here in Canada and most of us don’t understand the value of our food and, sadly, lots of it goes to waste.”

The group also shared an informal outdoor eucharist on the banks of Battle River, an experience that resonated with the Rev. Elizabeth Metcalfe of St. Mary’s, Edmonton. “Sharing the bread and the wine while standing within sight and sound of the water flowing gently over a beaver dam reminded me

of the importance of water in both our spiritual and physical lives,” she said.

*The Messenger*

## Healing and reconciliation through sport

In July, Naden Field in Esquimalt, B.C., played host to the second annual Thunderbird Soccer Association Fun Day. The event aimed to strengthen ties between the Indigenous community and its neighbours through a day of friendly soccer scrimmages.

Fun Day is the combined vision of the Thunderbird Soccer Club and Aboriginal Neighbours, a multi-faith organization founded by the Anglican Synod of British Columbia and comprised of Indigenous and non-Indigenous members dedicated to furthering the mission of reconciliation.

Participants ranged in age from four to mid-late-60s, and one game featured the play of Mark MacDonald, National Indigenous Anglican Bishop, and Logan MacMenamie, bishop of the diocese of British Columbia.

A “small army” of volunteers from the local community deserve special thanks for making it all possible, said one event spokesperson. “Our local stores, volunteers and merchants came through brilliantly.”

*The Diocesan Post*

## Bishop’s Court to become student discipleship house

Bishop’s Court, a rectory in downtown Fredericton, N.B., will soon have its first occupants in 18 months. The residents will not, however, be clergy. Instead, it will house a group of students.

At a meeting on June 20, diocesan council gave unanimous approval to youth and intergenerational ministries director Colin McDonald’s proposal to turn the property into a discipleship house. Apart from scattered short-term rentals, the rectory has been empty since the retirement of Archbishop Claude Miller in 2011.

McDonald pitched the idea in part as a way to support young people within the community. “Among kids, their belief system is constantly under attack, especially after high school,” he said at the council meeting. “Eighteen to 24 is often the age that many young people step away from their faith...How can we better support them?”

McDonald pointed to the success of similar projects in Halifax and Edmonton. “This is about investing in young people and their discipleship,” he said.

*The New Brunswick Anglican*

## Niagara Synod approves Cathedral Place plan

During the diocese of Niagara’s 141st annual synod in May, a five-year, multimillion-dollar plan to

revitalize Cathedral Place in Hamilton, Ont., was approved by diocesan delegates.

The plan, which calls for an investment of not more than \$4.5 million, a land transfer valued at \$1.7 million and a subsequent mortgage of not more than \$2.5 million, will add residential, community and retail space to the property.

Prior to passing the proposal, delegates raised concerns with regard to the potential environmental impact, area gentrification, financing and the procurement of community and city approval. Local architect David Premi and Windmill Development Group, the diocesan partners in the project, were on hand to answer questions and help allay such concerns.

For his part, diocesan Bishop Michael Bird expressed excitement about the project. “The revitalization of James Street North has presented us with a huge opportunity to respond to the ministry needs of today in a way that is visionary, innovative and sustainable,” he said in an address to synod delegates.

*Niagara Anglican*

## GIFT box raises awareness of human trafficking

There was a conspicuous addition to the Cathedral Church of St. James this summer: during the Pan Am and Parapan Am Games, a large, bright yellow gift box was installed on the cathedral’s grounds.

The GIFT Box, as it’s called, served as an interactive exhibit to educate people on the issue of human trafficking. It is the end product of a collaboration between the United Nations Global Initiative to Fight Human Trafficking (UN. GIFT) and STOP THE TRAFFIK, a worldwide activist organization dedicated to ending the practice of human trafficking. The Toronto installation is the first time GIFT Box—which debuted at the London Olympics in 2012—has appeared in Canada.

The festive exterior purposely belied interior displays that included testimonies and information that visitors often described as shocking—particularly when they learned that Ontario holds the highest number of trafficked people in Canada.

An estimated 1,000 people made their way through GIFT Box by the time the Games wrapped up in mid-August, according to Leah Watkiss, chair of the Working Group for the Safe Alliance to End Human Trafficking, one of the groups who partnered with St. James Cathedral to bring the exhibit to Toronto. “The response has been very positive,” she said. “When you hear the stories of people who have been trafficked, you can’t help but be moved personally and feel the need to act.”

*The Anglican*

## 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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# Edward I and the three Archbishops

By the Rev. Peter Simmons

Edward I ascended to the throne in 1272. Although loyal to the Church, he would not be dictated to by anyone in the Church, whether in England or in Rome. The thrust of his reign was nationalistic. His desire was to codify and define the laws of England, and ensure they were justly and universally enforced throughout the realm. Order and security would prevail.

It was during his reign that more people became interested in the general well being of the country. More citizens held land directly from the Crown. Education became of prime importance the influence of universities increased in the society. A number of the great cathedrals were built during this time period. Edward would see three Archbishops move to Canterbury during his time on the throne. The first of these men was Robert Kilwardby, 1273-1278.

Kilwardby was a Dominican Friar, scholar and Provincial Prior of his order. He had no interest in political matters and the national fervour sweeping England. He was most concerned with the power of Rome. The Archbishop sought to make the Church independent of state influence and control. This would have implications regarding taxation. In the face of this, the Edward looked for ways to limit the power and independence of the Church. In 1275, the *First Statute of Westminster* was passed which made it illegal for bishops to release criminals from prisons unless they had good reason to do so. Robert Kilwardby left the Canterbury after being named a cardinal in 1278. John Pecham would succeed Kilwardby.

John Pecham, 1278-1292, was also a friar, belonging to the Franciscan Order. He was holy, educated and a fervent reformer; a reformer to the point of being aggressive. Edward I was often angered by Pecham's assertiveness. One major issue was the amount of property held by the Church. No revenue from these vast hold-

ings was coming to the state. The *Statute of Mortmain* was passed by parliament in 1279. This legislation would prevent the passing of property into the possession of the Church without the owner having some financial responsibility to the State. In another financial struggle between the Church and state, Pecham believed that no tax could be demanded of the

## Anglicanism

Church without the consent of the Pope. In this time of increasing nationalism, Edward's anger was roused by Pecham's position. John Pecham's death in 1292 would not put an end to the struggle between the Church and the Crown. Enter Robert Winchelsey.

Robert Winchelsey would serve as Archbishop of Canterbury from 1294 to 1313. Although elected in 1293, Winchelsey would not be consecrated until 1294 because of a papal vacancy. Winchelsey was a scholar of some merit who was ambitious and firm in the positions he took. In 1296, with the support of Robert Winchelsey, the Pope issued a bull, the *Clericus Laicos*, demanding the clergy not pay taxes and princes not to demand this of the clergy under the penalty of excommunication. Edward reacted harshly, the Barons having to calm the him. Compromise would be reached with the Pope, in a letter of explanation, stating the clergy must not pay taxes, but they must nonetheless be willing to give. Edward I allowed the clergy the right for clergy to pay taxes without their consent. The clergy felt freed by the king's action.

Parliament would pass the *Statute of Carlisle*, anti-Roman in tone, in 1307. The intent of the Act was to limit papal abuses, disallow the promotion of those from outside of England in the Church and prohibit the sending of financial resources overseas by religious orders. Edward I died in July of 1307.

More to come.



**HERITAGE SUNDAY:** On Sunday, August 9, 2015 at Christ Church, Windermere, Rt. Rev. Stephen Andrews, Bishop of Algoma, preached at a service of Holy Baptism as Robyn Mary Augusta Adamson was received into the family of God. Pictured are from left, Conrad Tucker, Rector's Warden, Lay Reader Helen Sinclair, Rev. Robert Clubbe and Bishop Andrews. Heritage Sunday is an annual celebration marking the history and life of Christ Church.



**MORE TEA PLEASE:** On Saturday, August 8, 2015, the ladies of St. John the Evangelist, Kagawong held a Victorian Tea. Victorian style sandwiches, cake and scones were served using the finest china. Guests were treated to Victorian information about cooking, dining rooms and more. Victorian baptismal gowns, books and artifacts were on display. Facts were provided on the reign of Queens Victoria and Elizabeth II. From left are pictured Rev. Sherry De Jonge, Myrna Ellis and Marilyn Smith.



**WELCOME TO THE FAMILY:** On Sunday, April 12, 2015, Hunter Robert John Rapp was baptized at St. Mary Magdalene, Sturgeon Falls. From left are pictured Pamela Rapp, Hunter Rapp, Rev. Michell Ferguson and Robert Rapp. His Godmother, Karla Morin was able to be in attendance. Godparents Rev. John and Charlene Rapp, who live in Middle Lake, Saskatchewan, were able to participate thanks to Skype.



**LEARNING AND FUN:** Rev. Patrick McManus is pictured with some of the participants at the Vacation Bible School held at St. Matthew's, Sault Ste. Marie from Monday, August 17 to Friday, August 21, 2015.





**TWO BISHOPS:** Christ Church, Windermere was honoured to have two bishops in attendance at the annual heritage Sunday service held on Sunday, August 9, 2015. Bishop Stephen Andrews, right, was this year’s guest preacher and Bishop George Elliott is an Honourary Summer Assistant at Christ Church.



**PREACHING THE WORD:** Rt. Rev. Dr. Stephen Andrews preached at Christ Church, Windermere’s annual Heritage Sunday service held on Sunday, August 9, 2015. Rev. Robert Clubbe, Priest Associate of Christ Church, looks on.

# Children learn from the behaviour of others

**By Charlotte Haldenby**  
Volunteering at St. Matthew’s Vacation Bible School with mothers and grandmothers, and great teenagers was a tremendous experience of living “In God’s Backyard”. Learning songs with actions, almost to dance level with Tasha, and hearing Bible stories anew with Rev. Patrick McManus was great. Hearing the kids give excellent examples of how to be of service to family, friends, neighbours, community and to Jesus in the whole world was awesome!

Right from the smallest baby in attendance you could see the eagerness to learn about others. What a smile! You could see identities developing, not just in taking in the stories but in practice at the craft table and out on the wet playground; sometimes because of the rain, sometimes because of the water balloons. Some boys figured out how to make clean-up time fun by seeing how many building blocks they could roll up in the front of their T-shirts and then get them into the sack I was holding without spilling. Some girls always needed their shoes tied in a bow, and some just took off their shoes and their socks, and ran the races. The child in a wheelchair was asked to lead the procession to the next activity and sometimes to say how the next stage of a relay should be “run”. And many of the big ones stopped by the youngest sitting in their play table

**Looking at the World**

to push buttons too: big smiles on all faces.

When one boy built his house really high he realised he had forgotten a door below. I reminded him of the friends in the Bible story he had heard yesterday, and he put the door opening in the roof. We, as adults, whether parents, teachers or friends, do not realise how open kids are to experience, and how much they learn from watching us. If we greet others happily and talk to our friends, they see that joy. If we are texting while our friends are there, they wonder about how that can be more important.

If they see us curl up with a good book and smile or even laugh out loud, they may think reading is fun. What do they think when all we watch on TV is violence, or comedy with words they’re not allowed to use? When I was little I asked my dad why his brother used bad words so often, when he would get mad if I said those words. My grandmother explained that my uncle had a heart condition and they had been told he could die at any minute, so he didn’t feel he could be just a normal guy, and wouldn’t you be mad too? He lived into his forties and doing all

the usual farm work!! But most of us don’t have that excuse!

When school and other activities are inclusive and everyone has some sparkle of success every day, kids also become inclusive. Maybe I can’t be the star athlete but I can help with equipment. I can keep score when they’re practising.

Maybe I’m the one who asks the questions that everyone wants to ask. One year when I was teaching *The Merchant of Venice* to my high school class, one of my Jewish students had heard bad things about that play and

*“If we greet others happily and talk to our friends, they see that joy.”*

wondered why we were taking it. As the grand finale we staged the trial scene, and my Special Ed student said, “You mean, Miss, they’ve taken this man’s daughter, and his money and now they want to take his life! That’s not fair!” Aha! Maybe that’s what Shakespeare was trying to say!

When we lived in the Yukon, I had a few questions too. Everyone pointed to my family our first day in church, and not just ‘cause we were the minister’s kids. It turned out the previous rector had been from South Africa and had made white people sit on one side

and native people on the other and we had sat on “the wrong side”. It took my dad several years to break that down.

At the same time, I was also upset at school. Why was there only one native kid in Grade nine, and one in my class is Grade seven? Why were so many back in the really low grades? It turned out, their families had been told they must settle down in town and their kids must get into school and everyone must start in Grade one, with the little white kids. You could fast track as you learned the material for each grade, and George had got to Grade seven in three years. But can you imagine the humiliation of being 14 and having to start school, sitting in a chair all day, with all the little white kids, and learning everything from scratch, in a new language, in some cases. No wonder there was such a dropout rate once you were allowed to quit. Just not fair! Definitely more fun at church groups that went by your age.

If we spend all our time sitting with our “devices”, it isn’t healthy for us, for our bodies or our minds, or our kids. If we take a family walk every night after supper, we get to know the neighbours and they get to know who we are, and if we’re lucky we might even find a park or a neat ravine to explore. Then kids

will feel secure on their street, and they can experience nature, observe the seasons, feel the proven power of “green growing things”.

If there are after school groups where we can laugh and play and run around yelling our heads off, because it’s fun, that may be the best thing that happened all day. This is especially if you’ve been most of the day with kids in fancy clothes and shoes that sparkle and you know there’s not going to be much for dinner tonight. Even kids who live in the best homes may need to feel they are important too. Can’t my daddy get off his business cellphone for a while and play a game with me? Why can’t I bring my best friend home after school? Is it because she’s got a funny last name? Or she doesn’t speak English properly yet? You should see how quickly she’s learning it.

We are all, no matter what age, living in God’s backyard. Our community gradually stretches to the whole world and to all people from that baby with those wide eyes taking it all in to Grandma with white hair and a cane. We can be good serving people to all, and thus, to Jesus.

P.S. That cute baby will be 85 in 2020. When you vote in October think about doing your best for all of us. Great or small, short or tall, young or old, we are all God’s gold!