

ALGOMA ANGLICAN

October 2017 Official Voice of the Diocese of Algoma – A section of the Anglican Journal - Celebrating 60 years Vol. 60 – No. 7



150 YEARS AND COUNTING: On Sunday, July 23, 2017, Rt. Rev. Anne Germond joined parishioners of St. James, Gravenhurst and members of the community as the congregation celebrated 150 years as a presence in the town. The original church, built in 1867, was destroyed by fire in 1887. It was replaced by the present church structure.

St. James, Gravenhurst celebrates 150 years

By Carol Fraser and Lois Cooper

St. James Anglican church Gravenhurst continues to celebrate 2017, the year of its sesquicentennial. Monthly concerts and guest speakers continue to the end of the year.

It began when a small group of English church adherents began to meet on Sundays at James McCabe's tavern, The Freemason

Arms Hotel on Muskoka Road and by 1867 they had enough money to build a church and cemetery across the road from the inn. Thomas Llwyd began as an elder, then a Deacon and finally was ordained priest by the first Bishop of Algoma Bishop Fauquier.

Soon the congregation outgrew this little church and a frame Church was built in the centre of town at the corner John and

Hotchkiss Streets, where the current St. James sits today. Sadly the new church burned to the ground with all its contents in the Gravenhurst fire of 1887. It was replaced with the brick church in which we worship today. St. James church is "Moving Forward by Faith" 150 years later. So it was that we had our wonderful anniversary and confirmation service on Sunday, July 23, 2017 at 4:00 p.m. with

Rt. Rev. Anne Germond, Rev. Peter Simmons, Rev. Dr. Gailmarie Henderson, Rev. Maureen Hair and Rev. Dr. Jerry Smith all of whom had received 'the calling' while at St. James joined us in celebration. Special guests included Tony Clement M.P., Father Joe Moran of St. Paul's Roman Catholic Church and District Councillor Paul Kelly representing the Town

See Book – p. 4

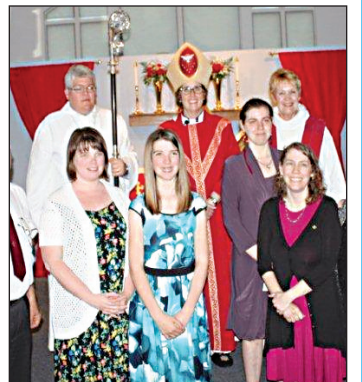
Inside Algoma



Bishop seeks generous support for CLAY

The biennial gathering of Canadian Lutheran Anglican Youth will be taking place in Algoma in 2018. Bishop Anne Germond hopes Algoma Anglicans will financially support youth wishing to attend.

See p. 5



Nipigon church is an active and busy parish

From a consecration of the church to a Service of Confirmation, St. Mary's, Nipigon has had a full schedule thus far in this year of 2017.

See p. 8

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Monday, October 2.**

Send items to:

Mail or courier:

P.O. Box 221

1148 Hwy 141

Rosseau P0C 1J0

E-mail:

anglican@muskoka.com

Algoma involved in new Discovery Centre

Centre will house a national archives and library

By the Ven. Harry Huskins

The new Anishinabek Discovery Centre is being built in Sault Ste. Marie by the Shingwauk Ed-

ucation Trust that will house a national archives, library, research, and teaching facilities with a \$2.5 million a year operating budget. The Algoma diocese, has been a key player in the development of the Centre as part of its commitment to 'Reconciliation in Action.'

The Diocese is one of the four

Partners of the Shingwauk Education Trust. The Trust holds the land and assets of the former Shingwauk Residential School in Sault Ste. Marie, known as 'the gem of the residential school system.' The other Partners are the former Student's Association, and two local First Nations representing the nineteen other Bands who

had students in the school during its operation between the 1880's and it's closing in 1969.

The extensive lands associated with the school where first acquired by the Rev. E.F. Wilson in the 1870's when the original school building on the site was constructed. This was replaced by the present Shingwauk Hall in

1935. When the school closed, the 90 acre property reverted to the diocese. A city high school, an elementary school, and the present Emmaus Anglican parish building had also been built on the lands by that time.

The Shingwauk Education Trust was created to hold and

See Bishop – p. 7

Let's do Advent this year

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

I know it may be getting late to change your plans, but there is still time for your congregation to prepare for something that few if any congregations usually do: observe the season of Advent. Now, I would not be surprised if many, perhaps even most of you, are feeling either confused, put off, or confident because of what I just said. "We already do that," you may insist. However, I need to say, I don't believe that is really true for most of the congregations across this country, never mind in our Diocese.

We may call the weeks before the end of December "Advent." However, other than some of the hymns and prayers and readings, plus, of course, the headings in our Sunday bulletins, most of our church life in December screams "Christmas." That's too bad, because I'm convinced reclaiming the days of Advent in their fullness is imperative for the life and witness of the church.

The way humans mark days, seasons, and years both reveals and shapes identity, meaning, and values. This marking of time is especially crucial for communities that find themselves in contexts where it is challenging to maintain their distinctive story and witness with any kind of vitality or faithfulness. As a wise rabbi once observed, "It's not so much that the Jews keep the Sabbath as it is the Sabbath keeps the Jews."

Our baptismal conversion has transformed the Christian under-

standing of time. Therefore, if our marking of time is to contour our lives in the life of Christ, we must allow the liturgical calendar to "keep us" for more than an hour each Sunday.

Advent is not preparation for our holiday, but for God's eternal tomorrow. It is the season of active hope. As the epistle of James implies, hope includes the capacity to wait with patience, not passively, but rather like the farmer who sows and toils knowing that time and God alone will bring the harvest. As such, Advent is a privileged opportunity for us to publicly name and work to restore hope in our world.

Advent is also the period of prophets, crying out God's promises and naming the deep yearning for justice and peace. According to Rabbi Abraham Heschel, prophets give voice to the silent agony of the poor. Advent can assist us to reclaim our prophetic presence in society.

Advent invites us, too, to embrace a paradox, the already and the "not yet" in our own lives and in the world. Christ has already been raised up as Lord of all. Yet, our world continues to be plagued by violence, hardship, greed, and disease despite our claim that Christ reigns. Most importantly, in a society where the Christian festival of Christmas has been sentimentalized and coopted by the world's largest religion, Consumerism, Advent issues an important challenge and alternative vision.

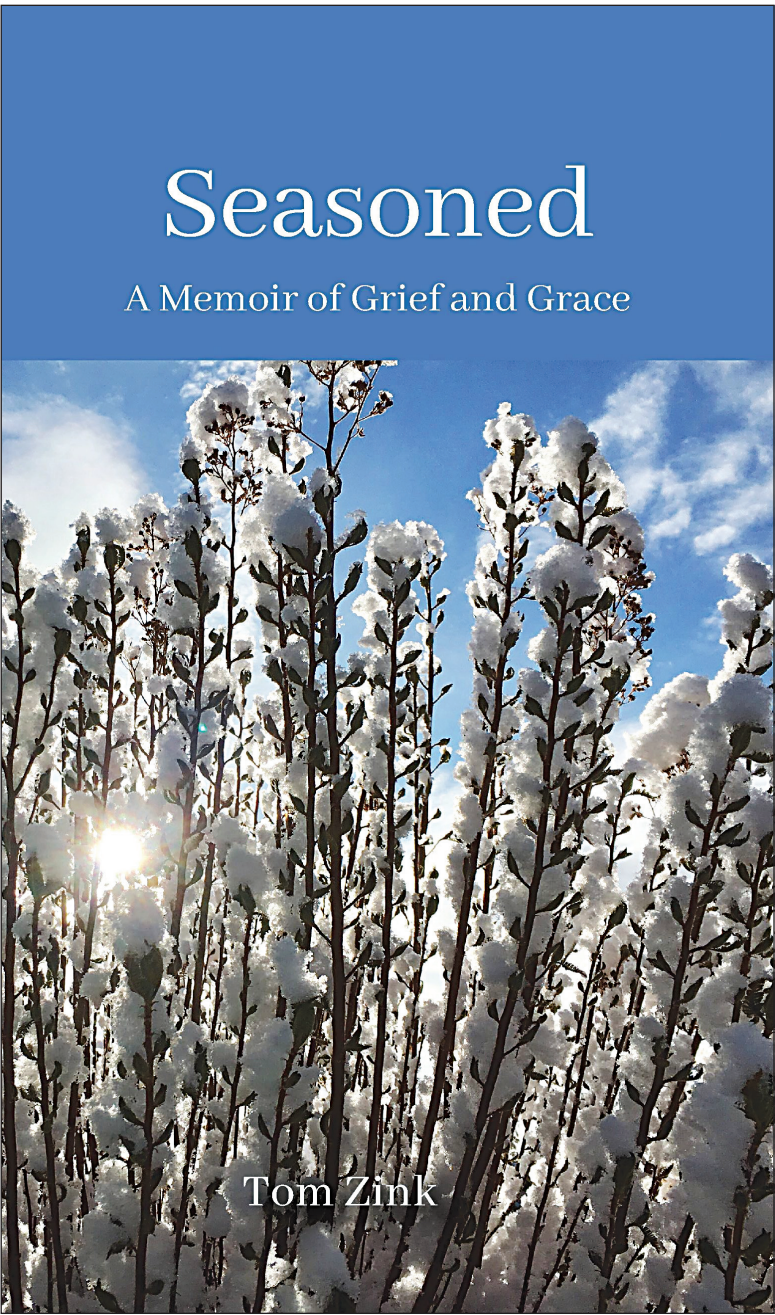
Too often, in our congregations, the global culture of Christmas

effectively eclipses the season of Advent, precluding any engagement of its primary focus, namely, the anticipation and announcement of God's Kingdom. By the time Advent begins, the pressure, even from practicing Christians, to sing Christmas songs and hold Christmas parties is overwhelming.

Yet, when we resist this cultural distortion and keep Advent, we prepare ourselves to welcome the Christ who will come again and truly satisfy the deepest desires of our world. When we allow Advent to draw our focus on the promise of God's counter-cultural reign of justice and peace, the Kingdom of God, we declare our freedom from the mounting pressure of consumerism that exploits the Nativity of our Lord to sell us things we do not need.

Preacher Peter Gomes rightly observes that we Christians hardly have any claim on Christmas anymore. But he argues that "Advent and...its call for patience, its earnest waiting – that belongs to us, and how we reconcile the patience of Advent with the impatience of human, modern living is the problem and opportunity of the moment."

Keeping Advent will require a sense of timing that differs from the rest of society. So the carols can wait. Soon there will be time for pageants and parties too. For the December days prior to the evening of the twenty-fourth, let's bring to the Table the longing that is Advent and work up our appetite for the future.



New Book explores grief journey

Seasoned: A Memoir of Grief and Grace is a new book written by Tom Zink, a member of Christ Church, North Bay. Visit the book's website at www.tomzink.ca to read the Prologue, check out readers' comments and order your copy of the book (\$28 includes postage). To arrange an "author talk" with Tom Zink for your group or organization, you may contact Tom at tczink61@gmail.com. Tom is married to Rev. Beth Hewson, and they live in North Bay.

Seasoned is the story of Tom's unwitting grief journey of five decades that began when his older brother Steve died in a traffic crash while on the paper route the two boys shared. It's the story of a conservative German Lutheran family and the ways in which the parents and surviving children protect each other in loss with a silent acceptance that does not serve them in the long run.

Tom buries his grief along with his brother so he can carry on with his life. His career after high school takes him around the world, across the country and back again. It is only after he is married and a father of two teenaged sons that, in a moment of profound grace, he

realises the depth and importance of his loss. His faith and newfound desire as an adult to process his brother's death lift him out of his personal permafrost of grief and take Tom full circle back to his brother's grave.

But *Seasoned* is not merely a story of grief and recovery. It is also a poignant and, at times, humorous look at laughter and light-heartedness, winning and losing, and doubt and faith.

After finishing the book, Ven. Marie Loewen said this: "Tom Zink's book is a compassionate and sensitive exploration of the life-long effects of the tragic loss of a brother when both boys were teenagers. With grace, humour and understanding it explores the repercussions of the silenced grief of a young person, or anyone for that matter. It reminds us of the importance of giving words to the profound experiences of our lives, and allowing space to mine the depths to find the presence of God in the unimaginable. It is a gentle book to read, but images and insights will linger long after the last page is finished."



HERITAGE SUNDAY CELEBRATED IN WINDERMERE: On Sunday, August 13, 2017 Christ Church, Windermere welcomed three guest speakers for the annual celebration. They were siblings Amy Jephcott, Sarah Leyshon-Hughes and Stephen Osler, whose ancestors were one of Christ Church Windermere's founding families. Records show that their father, John Osler, second son of Mr. and Mrs. Britton Osler, was the first to receive the Sacrament of Holy Baptism in Christ Church Windermere.

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: 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. 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 deadline for the November
editon of the Algoma Anglican is
Monday October 2, 2017

EDITORIAL

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

Letter from the Bishop

Give thanks to God the Father at all times and for everything

Dear Friends,

'The quickly changing leaves and the turning of the season means many things: a new school year, back to church routines and busyness, fall activities in full swing, and Thanksgiving. Every year it creeps up quickly and takes me by surprise. How ever you will be spending it this year I wish you blessings of joy and laughter and the occasion to give thanks for blessings received. When I was in parish ministry it always seemed fitting that before we went home to our festive meals that we share in the Eucharist, also a Thanksgiving meal. The Great Thanksgiving Prayer, the Eucharist begins with words we know so well we hardly notice them.

Lift up your hearts,

We lift them up to the Lord.

Let us give thanks to the Lord our God

It is right to give our thanks and praise.

In the *Book of Common Prayer* Eucharistic prayer it says it is more than 'right' it is 'our bounden duty' to give God thanks and praise.

These words are intended to characterize not just a holiday or a high point feeling; not just a Sunday morning feeling, but to move from our lips to our hearts and to be part of every moment of our Christian living. As a Eucharistic people, we are called to: "Give thanks to God the Father at all times and for everything." (Eph. 5.20) which therefore must include the very ordinary mundane moments of washing dishes, walking the dog, sitting at a sick bed, chopping wood, reading to grandchildren, knitting a pair of mitts for the poor, pulling weeds or peeling carrots.

The Eucharistic life recognises that every moment of life ought to be an opportunity to give thanks.

It is easy for us to be thankful when all is right with the world and our lives, but it is something quite different to be thankful when the opposite is the case. We know the kinds of things that folks are dealing with right now; sickness, death, relationship breakdown, divisions of all kinds, unemployment, debt, economic hardship and uncertainty about the future. A jaded church member said to me this week, why bother, why bother at all?

Why bother? Because in Christ we have been made whole and into a new relationship with Jesus which includes thankfulness. "It is right to give him thanks and praise..." even when our hearts are breaking, even when we have been let down, even when we have just received devastating news, even when we feel there is no hope for the future.

Writer, George Stroup, in his book *Before God*, says that "the purpose and end of human existence is gratitude and praise, not because of who human beings are, but because of who God is." The only human response to who God is in all times and in all places, is praise and thanksgiving.



There is a wonderful book called, *They Came Back Singing* by a Jesuit priest named Gary Smith. He worked for six years with the Jesuit Refugee Service in Sudanese refugee camps in Uganda. During his time there he discovered a suffering people, who despite being displaced by a brutal civil war, turn to Christ for healing, and find the strength to let go of the many and deep sorrows of the past, and always returned singing.

Smith describes an encounter with one of the catechists named Flabius, a man in his 50s, who the night before a teaching seminar had lost a daughter. Fr. Gary was told that Flabius would probably not be at the seminar because the child who had died was his only child. It turned out that this good man Flabius had not only lost his daughter, but his wife, and over the last few years seven other children to war and disease.

To his surprise, Fr. Gary says, Flabius arrived during the Eucharist and afterwards he spoke to the assembled gathering. "I don't have much to say, Father and my brothers and sisters. I have suffered deeply this past week with the death of my last child, and now I am alone, and there is none to assist me, except for you. I didn't want to come to prayers today, but I needed to trust God, and to come and give to him all my pain, and trust that the Word of God will heal me in these trying times. I came because God is great and his plans, though hidden for us, are plans of love for all of us. I am here with you knowing that being with my brothers and sisters and you, Fr. Gary, I shall be given strength. Pray for me. Thank you." (pg. 130)

What grace. We're here today because we have also been given a gift, God's thought filled gift of Christ who is our bread of life and our cup of salvation. And that calls for an act of celebration and thanksgiving, Eucharist, no matter what is going on around us in our lives. In baptism we were invited to take up residence in a whole new world. That invitation, that forgiveness, that embrace of God, and that gift of new life in him makes thanksgiving possible at all times and in all places.

Thanksgiving day then, becomes Eucharist day, the time we bring our "sometimes small and half hearted acts of gratitude and join them with the total act of thanksgiving that Jesus was and is among us. He lived knowing that he had been born of God, was God and his life became a giving thanks for that, a blessing." (Mary Jo Leddy: *Radical Gratitude* pg. 64) In the Eucharist we can really join with the Psalmist and say: "The Lord has done great things for us and our mouth was filled with laughter and our tongues with shouts of joy." (Psalm 126)

Let it be your duty and your delight to give God thanks and praise!

+Anne

Anne Germond
Bishop of Algoma

Iceberg can be looked at differently

Dear Editor,

It was good to hear, in September's *Algoma Anglican*, that Christ

Letter to the Editor

Church, Sault Ste. Marie, had convened a Vestry Meeting to consider proposed changes in the Marriage

Canon.

The analogy of the iceberg which, according to the account of Dr. Gordon Wong, was influential at the meeting, can be looked at in two different ways.

In the first, the Church is the Titanic, dangerously damaged by unseen but insidious faithlessness and disobedience.

See *Iceberg* – p. 6

Algoma Anglican E-mail Address

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

ALGOMA ANGLICAN

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

Produced Monthly by Peter Simmons

Send articles for publication to:

P.O. Box 221, 1148 Hwy 141, Rosseau POC 1J0
Phone (705) 732-4608 Fax (705) 732-4608
E-mail: anglican@muskoka.com

Please send subscription renewals and changes of address to:

The Algoma Anglican, Anglican Journal,
Circulation Department
80 Hayden Street, Toronto, Ontario M4Y 3G2

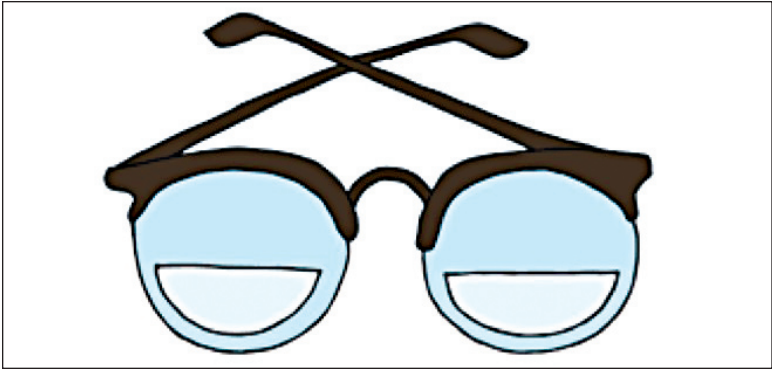
Postmaster: Please send all returns and changes of address to:

The Algoma Anglican, Anglican Journal,
Circulation Department,
80 Hayden Street, Toronto, Ontario M4Y 3G2

Synod Address

P.O. Box 1168, Sault Ste. Marie, Ontario P6A 5N7

Using bi-cultural lenses: part one



By the Rev. Richard White

We have provided safe haven and security to tens of thousands of Middle Eastern refugees fleeing the sectarian violence in Syria and northern Iraq. Most are Muslim. Refugee committees across this country have been gracious, generous, and tireless in their attempts to make their communities safe and homes welcoming. I'd like to suggest the biggest gift we can offer our new-comers is to think "bi-culturally," to remember that Canada is not the Middle East, and that it would be helpful to find ways to understand each other's culture as our new comers adjust to what it means to be "Canadian."

Wearing bi-cultural glasses is an acquired habit. A book won't teach it to you. Experience does. Consider a gentle scolding I got from my Arabic language tutor when I using my hand to count off some days.

"Stop," she said. My Syrian friend was forceful. "Don't ever face your palm towards an Arab," she said, and explained why. The message sent by an open palm is pretty bad. Body language differs from culture to culture.

Or consider this story from a Lebanese parishioner living in the United Arab Emirates. "It was terrible," he said. A friend had been hit by a reckless driver and paralyzed for life. The judge hearing the case ruled that God had caused the accident, so no costs for damages or injuries were assigned, and no one was sentenced. In the Arab world causation for accidents is often attributed to God. Or consider the conversation I had with a young Syrian father preparing to come to Canada. He couldn't believe there was no baksheesh in Canada. Baksheesh is a bribe, a small sum someone might give an official to have their cause favored or the paper-work processed more quickly.

Cultures see life through different lenses. Sometimes those differences amuse us. Consider toilet paper. Toilet paper is shunned in much of the Arab world. Conservative Muslims consider it unhygienic and unIslamic (unMuslim). They prefer to use water as their ancestors did. Water

sprays are found in every public toilet stall, but toilet paper is not. "Cleanliness is next to godliness," as the Anglican patriarch John Wesley said in a sermon in 1778. In fact over a thousand years before that the Muslim Prophet Mohammed said something similar; "cleanliness is half of faith."

Water is respected differently in our faiths. Muslims wash their hands, face, and feet before they enter the mosque to pray (salat), called wudu, it is a lengthy purification ritual. Washing also precedes handling the Qur'an, the Muslim holy book. On the other hand Christians connect water less with purification and more with the great stories of our Faith: the Creation account, the story of Moses crossing the Red Sea, the events of Jesus' Baptism and our baptism, and water's place as the enduring symbol of the Holy Spirit whom those who believed in Christ would receive. We cannot understand each others' Faiths without thinking bi-culturally.

Consider finance. You have to think bi-culturally here also. A Christian-Arab friend financed his car through an Islamic bank. Why?, I asked. Islamic Banks do not charge interest (riba) like Western-based banks do. Historically in the Middle East charging interest was used to enslave people, so when Muslim invaders took over that part of the world, they didn't allow it. It is against Sharia law. Imagine you walked into a bank and said you wanted to buy a car. Instead of charging interest, your local Islamic bank would buy the car and sell it back to you in instalments (murabaha). It's sort of a "rent-to-own" agreement with a transaction fee attached.

Consider clothing. Muslim women and girls have repeatedly been the targets of Islamophobic attacks because of their head scarves (hijabs) or face veils (niqabs). The reports disturb and alarm us. National and regional governments across Europe have legislated where and if Muslim women can wear hijabs or niqabs. Legislators have also banned the fashionable Muslim women's swimwear, the burkini in some places. Yet some observant Muslim women

choose not to wear clothing that broadcasts their Faith. This causes us confusion, but if we were aware of the traditional reason for wearing Muslim-looking clothing, it starts to make sense.

The Middle East is a modest culture. Tradition and modesty (haya) have dictated how women of all Faiths dress in much of the Middle East for centuries. Little has changed over time. Muslim women especially continue to embrace the example of their foremothers. Light-weight over-coats or robes (abayas) are common, preventing the exposure of the arms or the legs. Head coverings (hijabs) obscure the hair. Face coverings (niqabs) neutralize a woman's features. Jewelry isn't worn in public, nor is make-up, and permanent tattoos are frowned upon. In our culture the emphasis is on expressing your self-identity, your femininity. Historically the women of the Middle East have valued modesty. While other regional religions have embraced the clothing styles of other cultures, the Muslim Faith hasn't to the same extent. The value of modesty is an honorable value, when seen through bi-cultural glasses, and women largely embrace that value.

All of these scenarios and behaviors might seem foreign to us. Canada is such an open and expressive culture that our new-comers must sometimes be startled by what they learn and see over here. Understanding and respecting one another comes through asking questions, observation, and respecting our differences. In next month's issue of the *Algoma Anglican*, I will bring you an exercise that I hope will start you down the road toward thinking more bi-culturally.

Note: Rev. Richard White worked as a missionary in Jordan and as an interim priest in Kuwait and the United Arab Emirates. He is studying Arabic. He offers an introductory workshop on thinking bi-culturally and on some ways we can bridge the cultures and share our Christian Faith with our new Muslim neighbors. He can be reached at revr-white@bell.net.

Book produced to mark anniversary

Continued from Front of Gravenhurst.

The church was filled with past and present parishioners and friends of St. James. The full choir sang *Praise the Lord* on this glorious day. Nola Ibbitson, Jennifer Stark and David Pelling were confirmed. The festivities concluded with dinner at the Gravenhurst Seniors Active Living Centre.

St. James history was on display including many confirmation photos, albums of parishioners, history of the choir and St. James house, which in this anniversary year was renovated and restored to become a rectory again. Albums of past priests; the centennial anniversary 1988 of the present church building; deeds of land, Also on display were relics found in the walls of St. James house during the current renovations.

Cliff Flavell, chair of the 150th committee, welcomed guest speakers: Bishop Anne Germond, Rev. Jerry Smith and his mother Elaine Smith. Mrs. Smith gave us a lovely history of Gravenhurst during the 40's. Certificates of congratulations were received from the Govern-

ment of Canada, the Government of Ontario and the Municipality of the Town of Gravenhurst. Rev. Heather Manuel, incumbent of St. James, Barkway, and Lake of Bays concluded the celebration with thanksgiving to all.

The anniversary committee includes: Cliff Flavell, chair, Judy Marriott, secretary, Rev. Heather Manuel, Pam Thornton, Derek and Betty Shakespeare, Carol Fraser, Mary Leger, Peggy Lapierre, George Clendenan, and Lois Cooper. A book detailing the 150 years of St. James, was produced thanks to the work of many individuals. Carol Fraser researched much of the information. Lois Cooper added to the information from additional sources. Photos came from church records, Lilas Watson collection, George Clendenan, Helen Flavell, Carol Fraser, Al Newell, Mary Cooke, Lois Cooper, Mark Clairmont, *MuskokaToday.com*, The Gravenhurst Banner, Fred Schulz, *archives.algoma.ca* and local history books. Lois Cooper, designed, produced and edited the book. It is a sold out hit.



BREAKING BREAD IN CELEBRATION: The Gravenhurst Seniors Active Living Centre was the venue for a dinner held in celebration of St. James, Gravenhurst 150 years. Pictured above are, from left, Rev. Heather Manual, Incumbent of St. James, Ven. Dawn Henderson, Archdeacon of the Deanery of Muskoka, Rt. Rev. Anne Germond, Bishop of Algoma, Tony Clement, Federal Member of Parliament for the riding of Parry Sound/Muskoka, Paul Kelly, Member of Town Council representing the Town of Gravenhurst and Cliff Flavell, Master of Ceremonies.

Bishop issues call to generously support youth in attending CLAY 2018

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

The Anglicans of Algoma are being asked to support our youth as the Diocese prepares to welcome over a thousand young people from across Canada for the biennial gathering of Canadian Lutheran and Anglican Youth (CLAY), August 15-19, 2018, at Lakehead University in Thunder Bay. At CLAY, youth encounter scripture in meaningful ways, experience ancient and modern forms of worship, share in local service projects, engage in conversation and learning through special interest forums, and make connections with youth from all over Canada. It is a great honour for Algoma to host this popular and life-changing event for so many young people from across the country.

Given the priority and aspirations for youth ministry named by Algoma's congregations year after year, this is also a unique opportunity for us to support the teens of our Diocese. Bishop Anne Germond has set a goal of sending thirty individuals from Algoma. Estimates indicate \$30,000 will be needed to make this level of participation a reality. The amount includes the cost of registration, transportation to Thunder Bay from across the Diocese, meals, and accommodation.

Very few of our youth and youth leaders can afford the \$1000 price tag. Therefore, the Bishop is asking every congregation across the Diocese to support Algoma's youth by holding at least one fundraiser for CLAY 2018. Even if you

do not have anyone attending from your congregation, this is one way you can support young people from your deanery or elsewhere in the Diocese. Since the event fills up quickly, it is important that we raise the greater part of our funds this Fall to ensure we can register thirty people from our Diocese first thing in the new year. Details of where you can send your CLAY seed money will soon be posted on the Diocesan website www.dioceseofalgoma.com.

Bishop Germond is confident that our congregations will respond enthusiastically to this call. As she wrote recently to the Diocesan Anglican Church Women, "I know that with your generosity we will be able to send 30 youth and leaders to CLAY." The theme for the 2018 gathering is "Threads." The theme arises from the notion that stories are the diverse threads that God weaves together to form the tapestry of our lives. Stories, ancient or new, personal and communal, can help us find meaning and purpose.

If you are a teen, consider joining with youth from across Canada at "Threads" and discover how to discern our God-given stories. Be a part of the story of CLAY! Look for more information on Algoma's website. For those of you who will help fund the young people, thank you in advance! All readers of the *Algoma Anglican* are asked to pray for those preparing CLAY, Algoma's youth, and all who serve as pastors, friends, mentors, and leaders for the youth of the Diocese.



CLAY 2018: Pictured is the logo for the biennial gathering of Canadian Lutheran Anglican Youth (CLAY) August 15 to August 19, 2018 at Lakehead University in Thunder Bay. The theme for the gathering is "Threads".



CLAY 2016: Pictured are some of the Canadian Lutheran Anglican Youth who gathered on the campus of the University of Prince Edward Island for CLAY 2016.

Guess who came for dinner this time in Milford Bay

By the Rev. Dr. GailMarie Henderson

Editor's note: In the following Rev. Dr. GailMarie Henderson writes of her inviting Rt. Rev. Dr. George Sumner, Bishop of Dallas, to speak to the lay readers and interested parishioners of the Parish of Muskoka Lakes on the topic of mission.

Its always causes me to giggle when I write a little article, giving it what I hope will be a catch the readers eye kind of a title. Then you find the title has become the name of a new educational series in the ministry life of a little country congregation that is discovering, when you have a vision, bigger than you, and you take that vision seriously, that you'd better be ready to start running to keep up with all that starts to happen.

Last winter I shared with this readership that Dr. Megory Anderson, an Anglican theologian, her Ph.D. earned from Canterbury, UK, the CEO and founder of a foundation known as Sacred Dying in San Francisco was our unexpected guest in Muskoka. St. Mark's Milford Bay hosted a dinner in honour of some of the early founders of the Muskoka Chaplaincy Association and Hospice including Sister Mary Cartwright, SCL and Rev. Margaret Johnson, along with others were at the table with Dr. Anderson, their surprise dinner guest.

This summer Rt. Rev. Dr. George Sumner, past principal of Wycliffe College, and present Bishop of Dallas, was staying at the cottage of Christ Church, Gregory receiving some well-deserved rest and recreation in exchange for leading a Sunday worship. Being my principal while attending Wycliffe College, I asked if he might consider taking a couple of hours out of his holiday vacation time to speak with Muskoka deanery lay readers and interested parishioners. The reply was quick, and eager "Sure." St. Mark's Milford Bay, practicing two of their four retreat house mandates, hospitality and education, hosted the event. Our resident chef, Rob Gibbs, out did himself.

The topic requested had nothing to do with Bishop Sumner's principalship at Wycliffe, nor with him being a Bishop. My interest was his knowledge and experience as a global missiologist. I wanted Bishop Sumner to open our eyes to the exciting challenges happening in the wider Anglican communion, so to help us remember that Anglicanism is so much bigger than our local congregational experience.

I believe he did just that, for those who gathered seemed to be eager to listen, and left seeking more. Another smaller group gathered for dinner. The evening ended

with the Bishop leading Compline in the church.

I entered seminary the same year George Sumner became principal. I have taken courses from him and been a Wednesday guest in his, and his wife Stephanie's home when all the students were invited for sherry at 3 p.m., an old Anglican tradition, where a medieval style, theological debate would commence between a Ph.D. candidate and a learned professor, all participants gowned in medieval gowns and caps. It was theatrical learning at its best.

The day I entered seminary there was a *Morning Star*, Wycliffe's newsletter on the entrance table. The opening article was by the new, and still unknown principal. The topic was mission, and the article reflected on how the early missionaries were often swayed to the faith, of those they were trying to influence, except for the Jesuits who had formation that led to their interior formation, not just exterior essentials. I remember thinking at the time, that is what I wanted from my seminary education. I believe that is the education I received from Wycliffe College under the guidance of Rt. Rev. Dr. George Sumner, and for that I will be eternally grateful. He has a brilliant theological mind, admittedly not easy to follow,

and his books are a challenge indeed, but under his tutelage inner theological formation comes.

We are the church in changing times. Inner formation, both theological and spiritual formation as complimentary integration of mind, body and soul, is the only response that will ready the church to carry out the mission God has given us. It is formation for all, not just clergy and seminary students.

I struggled how to properly address the Rt. Rev. Dr. at the dinner and in this article. At seminary, we all just called him George, so I asked him what the proper address would be. He laughed, and said "George" was just fine, so I have continued with the casual approach in this article, the familiarity I hope rings with the deep respect I have for this giant of an Anglican theologian, who made time to come to dinner in a little country church.

Its enough to make one believe miracles still happen. Our next guest coming for tea in October is a Ph.D. candidate from Regis College about to defend her dissertation on Christian Ethics through the lens of Aquinas, with an eye to be of benefit to the medical community. She herself is an endocrinologist.

All the news and then some

By the Rev. Canon Bob Elkin

In a fit of insanity Peter my editor asked me to write an article for November's *Algoma Anglican* Appeal. Right up my alley! If Trump can put together a campaign and get himself elected president of the United States surely I can figure out a way to shake the shekels out of the pockets of Algoma's Anglicans. So I've got a plan and here's the first step, designed to whip the readership into a froth of excitement and expectation. Think of it like the previews you get when you go to the show.

When I think of the *Algoma Anglican* the word 'varied' pops into mind because it's a multi-purpose newspaper. For example suppose you're at the cottage and you catch a fish. Your spouse has threatened to fillet you if you make one more mess on the picnic table and you can't find a board to use anywhere. Enter the *Algoma Anglican*! Open it to the middle, fold it flat on the picnic table, clean the fish and then wrap up all the disgustiveness that is left in the newspaper and dispose of it in the neighbour's trashcan. What could be greener than that?

Or, you're still at the cottage and you discover that you're out of *Charmin*! No problem, simply take an *Algoma Anglican*, cut it into three inch squares and stick it on a nail in the biffy! If you like you can cut it out by articles so you'll have something to read while you're there. You can even make a statement about any writer in the paper that you don't agree with by making sure their articles are first on the nail. And in the evening as dusk falls over the lake and you head out back to light the fire, toast some *Smores* and sing *Kum-by-yah* remember that nothing starts a roaring conflagration like an *Algoma Anglican*! I'm on the fire department where I live and can attest to the thorough job an *Algoma Anglican* can do at a fire scene. Makes you kind of proud, know what I mean?

Of course the *Algoma Anglican* isn't just for the cottage. At home we use our copy whenever we can't find the flyswatter and some pesky Bluebottle just won't leave us alone. Simply roll up the paper,

sneak up on the fly and whammo, another pest re-consigned to the creator. Got a pet canary and forgot to buy cage liners? No problem. Nine out of ten pet canaries prefer the *Algoma Anglican* at the bottom of their cage! Got a new puppy? Trying to train him? The *Algoma Anglican* is the newspaper for you. There's something about the smell of the newsprint and the soft feel of it under their feet that just brings out the best (worst?) in them. My dog insists on an *Algoma Anglican* for all his business and refuses anything else and he's ten years old. He's a little embar-



rassing to take for a walk but hey, when you've enjoyed the best.....

Now I could go on and on. Got wet shoes? Stuff them with balled up pages of the *Algoma Anglican* and enjoy them for years to come. Need to polish those shoes? Do it on an *Algoma Anglican* for nothing absorbs shoe polish stains like one of those. Forgot your hat and now you're out in the heat of the noon-day sun? Give me a page of the *Algoma Anglican* and in thirty seconds I can produce a paper hat that would make you the envy of Napoleon on his way to Elba. The possibilities are almost limitless. There's almost nothing an *Algoma Anglican* cannot do.

I was just finishing up when I remembered one more thing that you can do with an *Algoma Anglican* that I guess I really should mention. You can indeed do all of the interesting things I've said with an *Algoma Anglican* but there's one more thing you can do with the paper that's the most interesting of all. You can read it too and I'll say more about that next time.



SUPERHERO DAY: Holy Manger, Barkway was the site of a Vacation Bible School held from Monday, August 7 to Friday, August 11, 2017. Pictured from left are Lukas, Zachary, David, Emily in front. Lincoln, Kydan and John. The theme was the "Whole Armour of God". The children learned about the heros of the Faith and began each day with a children's version of Morning Prayer.



SPECIAL PRESENTATION: On Monday, July 31, 2017 the Canadian Canoe Pilgrimage stopped in North Bay. The stop was one of many the group of paddlers made while canoeing the ancient Indigenous trading route connecting the St. Lawrence River to Lake Huron. The route covered over 850 kilometres. Rt. Rev. Anne Germond presented Rev. Eric Oland, Jesuit Provincial of the French Canadian Province, with a Bible. Seated from left are Dr. Micahel DeGagne, Chair of Reconciliation North Bay and President of Nipissing University and Re. Dr. Will Kunder, Executive Secretary of the Manitou Conference of the United Church.

Canadian Canoe Pilgrimage stops in North Bay

By Rev. Beth Hewson and Ms. Joan Servent

Over 40 paddlers arrived at the Sisters of St. Joseph's Motherhouse in North Bay on Monday, July 31, 2017. The paddlers consisted of Indigenous peoples, Jesuits, English and French Canadians, men and women, young and old. They were canoeing the ancient, Indigenous trading route connecting the St. Lawrence River to Lake Huron covering over 850 kilometres over water and land. North Bay was just one of the many stops along the old trading route from Georgian Bay to Montreal.

The mission of this Canadian Canoe Pilgrimage was "to bring together different cultures that form the fabric of Canada today. To provide an experience that will encourage dialogue, reconciliation and friendship. The paddlers are immersed in the Calls-to-Action outlined in the Truth and Reconciliation Commission". The "Paddling towards Reconciliation" celebratory event helped participants learn about the Indigenous culture in an inspiring and educational way. Accompanied by drumming, the day opened with prayer in three languages; Ojibwa, English and French. Bishop Anne Germond and several other dignitaries spoke

at the opening ceremony in North Bay. While there she presented to one of the Jesuits a bible for their pilgrimage.

The day focused on recognising the importance of apologies for the past hurts imposed on the Indigenous people and moving forward towards a future that is respectful and inclusive of our different cultures and traditions. The day focused on healing and education for all. The many informational and instructive booths included hands on activities.

At the Ojibwa Women's Lodge, people made tobacco ties that are given to others as a sign of welcome and thanks. The North Bay Metis group had numerous traditional games. One game was "Graces". Two people with two sticks and one wooden hoop would "gracefully", that is the operative word!, release and direct the hoop to their partner. Nearby there was a high energy, fast moving lacrosse game played with sticks with simple webbing and a tiny ball. The dancers of all ages dressed in colourful decorative regalia moved with energy and grace to the strong beat of a drum. Graciously the dancers invited the audience into the space to unite as one people in a simple yet elegant circle dance.

A popular activity was the flip chart. People would write their thoughts on reconciliation. One person wrote: "forgiveness begins in the heart, with me and reaches out to others. May we continue to forgive and unite in love, healing, loving and supporting one another." Another comment was: "We can make great progress if we all pull together in the same direction." And: "Together all is possible!"

Throughout the day there were sharing circles. It was here that Indigenous and non-Indigenous folk gathered together informally to share their hope for reconciliation, recognising the past was painful but making the commitment to move forward with an awareness of a future built on hope. At the end of the day on the shores of Lake Nipissing, surrounded by the paddlers, their canoes and 80 participants, the Nipissing First Nation Elder Women, a Roman Catholic Indigenous Sister and an Anglican minister joined together to conduct the traditional Water Ceremony. It was a day of learning, sharing, crying and laughing together, a day where different cultures came together as one yet remained distinctive.

Iceberg is us inflicting damage as we remain unchanged

Continued from p. 3

In the second, the iceberg is us, drifting along and inflicting damage because we are so little changed. This could be traditionalism, mere habit, or it could be the continuing strength of teachings, even biblical teachings, that upon examination we would not accept: the sanctioning of social inequality, the subjection of women.

It would be sad if the reference to Creation in the

discussion implied a rejection of science. The work of conscientious scientists in many areas now open to us ways of faithful outreach and action. This would be the case in understandings of human sexuality.

The iceberg can host life in some forms and be a source of life-giving fresh water as it diminishes.

Respectfully submitted,
Rev. Dr. Frank Thompson

The Book of Common Prayer 1549

By the Rev. Peter Simmons

Thomas Cranmer was the major force behind liturgical reform in England. There was a multiplicity of books used by the clergy for liturgical purposes such including the Missal, the Breviary and many others. These sources and the many rules and directions dictating liturgical life in the English Church created unnecessary complications. In 1544, Cranmer had produced an English Litany and in 1548 an *Order of Communion* was published. These liturgical reforms were a beginning, however many felt more was needed. In 1549 *The Book of Common Prayer* was introduced. It was intended to address these problems and the concerns of the reform minded in the realm.

The *Prayer Book* allowed for greater congregational involvement in worship. Worshippers had become the audience for clergy performing liturgical rites. This was especially true given services were in Latin, not English. Most did not understand what was being said. More Scripture was to be read and the Church year simplified.

The seven daily monastic services were reduced to two. The offices of Morning and Evening Prayer were provided in the new book. The lectionary would follow the civil rather than the Church year calendar. The Hebrew Scriptures were to be read every year except "certain books and Chapters, which be least edifying". The New Testament was to be read every four months, except the *Book of Revelation*. The Psalms were to be read every

month. It was Cranmer's hope the clergy would say the offices daily and publicly with the people in attendance. The Service of Holy Eucharist also underwent change.

The Eucharist was to be celebrated every Sunday. The service was to be entirely in English without any private prayers being said

Anglicanism

by the clergy except the Lord's Prayer and the Collect for Purity. The Gloria Excelsis was placed at the at the beginning of the liturgy followed by the Collect, Epistle, Gospel and the Nicene Creed. This was followed by a sermon, or an authorised homily, or a reading of part of the homily. An lengthy exhortation of the recipient of the Holy Communion was then read.

The bread and wine were provided by the people and placed on the altar before the service continued. The Prayer for the Church Militant was said before the Prayer of Consecration. This prayer was to be said for all to hear. Before receiving the Eucharist, which was to be provided in both kinds, an invitation, confession, absolution, confession, the "comfortable words" and the Prayer of Humble Access were said. Other rites found in the 1549 *Book of Common Prayer* included those of baptism, confirmation, marriage, anointing of and Communion for the sick and burial rite. How was the book received? More to come.



SHARING THE GIFT OF MUSIC: Pictured are Jessika Monea and Matthew Whitfield, practiced prior to the concert they performed at Christ Church Windermere on Saturday, August 5, 2017. The married couple returned as Artists in Residence this year, having launched Christ Church's Music Program in July and August last year. Christ Church's Music Program is designed to complement regular services, inspire youth and inter-generational outreach and bring together the greater Windermere community. This year, Jessika and Matthew also ran a five half-day camp for children six to twelve years old.



GUIDING THOSE IN DISCERNMENT: Pastoral Chaplains from the Diocese of Algoma joined Bishop Anne Germond, Rev. Dr. Jay Koyle, Ven. Harry Huskins and Ven. Marie Loewen for a meeting at Villa Layola from Wednesday, August 16 to Thursday, August 17, 2017. Pictured in back row, from left, are Ven. Harry Huskins, Rev. Peter Simmons and Rev. Dr. Jay Koyle. Pictured in the front row, from left, are Rev. Canon Bob Elkin, Bishop Anne Germond, Ven. Marie Loewen, Ven. Linda White and Bishop Tom Corston. Each deanery in Algoma has a pastoral chaplain assigned to guide those who feel they may have a vocation to ordained ministry through a process of discernment.

Bishop sees national importance of Discovery Centre

Continued from Front

manage the land and assets with Algoma University, then housed in trailers in another part of the city, moving into the former school building. As one of the Partners, the diocese has also been part of the development of Shingwauk University which offers indigenous cultural and language studies in collaboration with Algoma University. The diocese also sits as one of the partners on the Board of Shingwauk University as well as the Trust.

Bishop Anne Germond writes: "When completed The Anishinabek Discovery Centre will be an

indigenous research and teaching centre of national importance. But this Centre takes on even more importance because of its location on the site of the Shingwauk Indian Residential School here in Sault Ste. Marie. The site, itself, before the construction of the School was of great significance to the indigenous peoples because it is at Bawating, where, Lake Superior and Lake Huron meet, the great gathering place of the tribes from across the continent before European contact.

The ADC project takes on even more significance because it is being carried out collaboratively by

the Shingwauk Education Trust which brings together as Partners the Anglican Church, who ran the Shingwauk residential school, the students who attended it, and the indigenous First Nations from which the students came. In this project the Trust, and its Partners, are working together to transform the legacy of the school into something better and to bring into being Chief Shingwauk's original Vision of a Teaching Place where indigenous and non-indigenous people bring into being a future that is better for all."



SPECIAL PAINTING AT BISHOPHURST: Jesse Agawa's painting portrays Chief Shingwauk's vision of the Teaching Wigwam. Pictured is a print which hangs in the living room at Bishophurst. The original is currently on display in EW hallway at Algoma University.

St. Mary's, Nipigon hosts and participates in many events

By Kathleen Aiken
Bishop Anne Germond comes to St. Mary's Nipigon

Friday, June 23, 2017 was such a special day at St. Mary's. Bishop Anne Germond and husband Colin arrived in the afternoon to spend time with the wardens and the confirmation candidates. She had time to become familiar with St. Mary's. This included coming to know the building, the people and the food, as supper was shared before the events of the evening.

Consecration

Services in the new St. Mary's began on March 19, 2006, when the cross, the communion elements, sanctuary furnishings and books for worship from the old 1888 church were processed. Thanks to the fund raising efforts of parishioners over the years, and a bequest from a loved and generous member, the mortgage and Anglican Foundation loan was paid off at the end of last year. On Friday, June 23, 2017 Bishop Germond consecrated the new church. All are so grateful that the Spirit of God remains, an inspiring presence in this place.

Confirmation

As confirmation candidates had studied diligently to prepare, it was their day. For the rest of the congregation it was a privilege to share with them as they renewed their baptismal commitment. During the service, the Bishop spoke to each of them individually, with her loving grace, a conversation to be

remembered. The newly confirmed included Frank Fox, Dorothy Henderson, Kelly and Emily Mangoff, mother and daughter, and Melanie and Kelly Warder, also mother and daughter.

Walk with Wenjack

St. Mary's history goes back further than 1888, intertwined with the history of St. Mary's Negwenenang, a mission to the Ojibway on Lake Nipigon, established in 1878 by Bishop Fauquier. For some years the two congregations shared the ministry of Rev. Robert Renison. When the original St. Mary's was consecrated in 1890, Bishop Sullivan led two services, one in English and one in Ojibway because most of the people from St. Mary's Negwenenang had arrived two days before, travelling by canoes a distance of sixty miles, to meet their Bishop. There is also a very real historical connection with the history of the Shingwauk Residential School, at Sault Ste. Marie, where several children from the Lake Nipigon mission died.

Therefore, it was fitting so close to National Indigenous Day, that St. Mary's congregation be asked to assist with the Walk with Wenjack on June Sunday, 10, 2017. Rev. Hilpert-McIlroy was approached by a local OPP officer with this request: would St. Mary's serve a spaghetti supper after the planned walk to raise money for the Gord Downie and Chanie Wenjack Fund?

Chanie Wenjack was an indig-

enous boy who escaped from a residential school near Kenora in 1966, and died trying to walk to his home hundreds of miles away. The story is told in historical fiction form in the book *Wenjack* by Canadian author Joseph Boyden.

The Downie/Wenjack Fund is focused on cross-cultural education to support healing and recovery, believing that there is a need to better understand each other before true conciliation can occur. The intention of the Fund is to foster new relationships between Indigenous and non-Indigenous Peoples, while strengthening the voices and work of groups already making a difference. St. Mary's Spaghetti Supper raised \$1022.00 for the Downie/Wenjack Fund at this dinner.

St. Mary's represented at Youth Synod

Parish Council decided early in the spring that they wanted to send as many of St. Mary's young people as possible to Youth Synod held in July. Thanks to the generosity of several people, nine young members attended. This effort was helped by the Diocese providing a motor coach bus for the youth to travel in.

Enthusiastic feedback has been heard about events at Youth Synod and about Bishop Germond. It was said "She is so much fun". God bless her and all the people who made Youth Synod a great success. These young people are the future.



NEWEST CONFIRMANDS: On Friday, June 23, 2017, Bishop Anne Germond joined the people of St. Mary's, Nipigon. Pictured in the back row, from left are, Geoff Aiken, Bishop's Chaplain, Bishop Germond and Rev. Diane Hilpert-McIlroy, Incumbent of St. Mary's. Pictured in the front row from left, are Frank Fox, Kelly Mangoff, Emily Mangoff, Kelly Warder, Melanie Warder and Dorothy Henderson.



YOUTH SYNOD 2018: Nine member of St. Mary's, Nipigon attended Youth Synod held in July at Camp Manitou. Pictured in the back row, from left, are Yosef Warder, Liam Warder, Stephanie Warder, Arowen Warder, Kyle Labelle, Emily Mangoff and Kirsten Hart. Pictured in the front row, from left, are Kelly Warder, Bishop Anne Germond and Emma Hart.

Be thankful for nature and our history

By Charlotte Haldenby

150 Years! So many special events! But that 150 was just since the beginning of the European-style colonies uniting into a country. We were still adding territory in 1949, so start planning for big events in Newfoundland on its seventieth year in Canada in 2019.

Consider this! We love to say Coast to Coast to Coast. Yet until the last spike was driven in for the CPR it wasn't yet coast to coast. Only as fur traders and missionaries moved all the way up to the Arctic, and learned local cultures hands-on, and made agreements, Canadians couldn't add the third Coast. How many of us have actually gone up there yet?

And 150 years? Some people in Quebec would want acknowledgement that the French were here way before that. Others would say "You know, if we hadn't all got together in 1812, we'd all be Americans now." The aboriginal peoples also would say "Just a minute here. You're talking as if only Europeans count. We were here for thousands of years before you "discovered" this country."

The *CBC* did a series for the anniversary. They should have also played David Suzuki's series

Looking at the World

on the land, forests, animals and aboriginal interconnections in regions across Canada, to show what life was like way back. Maybe what we could learn from that heritage.

Recently I interviewed a couple for SERVAS, that international service I belong to that helps you really know a country by staying overnight with people, hoping in the long run we will all be at peace understanding each other. They are from Sioux Narrows. Many Americans come

up there on trips, or even have cottages, just to experience those shining lakes, the soft winds in the trees, real animals as they still live naturally, and even early rock paintings. That's just one little bit of Canada in Ontario, but in a different time zone. From Muskoka all the way around the long curve to Thunder Bay, it doesn't take more than a half-hour to be back beyond 150 years in a natural landscape.

Every city kid needs to see it to appreciate nature now and to imagine how life was lived by our Indigenous Peoples. Be prepared.

I was devastated to hear about the boy from a school in the Greater Toronto Area, drowning in Algonquin Park on a school field trip. I was shocked to find out so many of his companions had not already proven they could swim before the trip. It could have been even worse.

Every immigrant needs to get out of the big cities. My nephew's Filipino in-laws are hoping to come north this year to see the A-

"Every city kid needs to see it to appreciate nature and to imagine how life was lived by our Indigenous Peoples."

GA-wa Canyon, their pronunciation, this fall. This will be a big adventure as they've only gone as far as French River before.

Way back when I was driving my mother and even earlier my grandmother, we used to stop every hundred miles for a cup of tea, or a bathroom stop, or just to stretch our leg muscles so we could walk when we got to our destination. What has happened to all those little villages, and gas stations with small restaurants. Thank Heaven, I've been reassured the French River Trading

Post, BIG BLUE BEAR to me, is going to still be there, and serving Farquhar's ice cream! But really if there is only a ramp and a name, how do we know what's there, especially with all the cement blocking the view, and sometimes we're so high up and windy, and the roadside barriers are so high, just South of Sudbury, we miss whole lakes.

Now, I've heard, but don't quite believe, we need transport trucks to go so far so fast so that everyone can shop, and if it's not there today, it will be in stock tomorrow, and we've absolutely got to have it right now. Sometimes when I travel south there will only be one other

car and a transport as far as I can see on all four lanes. I know, yes, there are very impatient people going North on Friday night and South on Sunday to and from Muskoka, but really!

There's probably a move on to get four lanes all the way from Sudbury to the Sault. One of my Toronto friends asked how I could survive, and call 17 a highway, if we didn't even have four lanes. I reply just west from Blind River there's that lovely stretch along the Mississauga River that I want to see on every trip rather

than getting home 15 minutes earlier. As I've been fighting allergies and a cold this week, I am getting "out of the house" by reading Claire Mowat's *Travels with Farley*, through natural landscapes and small towns, really coast to coast to coast.

I'd better be better in time for the Sylvan Valley Circle. This is a wonderful day outside with stops inside pioneer churches and schools and community halls, to see beautiful arts and crafts, and eat wonderful homemade soup, with delicious biscuits and bread. It also involves looking at the walls for historic pictures or the windows and monuments for community history of these slowly fading farm settlements. There is stop at the Saturday Farmer's Markets near Highway 17. I hope you have something like this near you.

Yesterday my next door neighbours took their grandchildren down to The Island, St. Joseph Island, and Mary said it was beautiful just to see the glow and hear the "Ahas" of discovery as they walked out in the countryside. Walk out beyond your town and you too will soon be giving a great "Thank you God!" for nature and our history, no matter how you count the years.