



NEW MINISTRY TO BEGIN: From left Jeremy, Logan and Pamela Rayment are pictured following Rev. Rayment's ordination to the diaconate on Wednesday, May 8, 2013 in Sault Ste. Marie .

See New – p. 7

St. James the Apostle, Port Carling: 100 and counting

By Corbett Smith

The weekend of July 27-28, 2013, was full of activities in celebration of the 100th anniversary of St. James the Apostle in Port Carling. Construction on the present church located at 94 Joseph St., was started in 1912, after a devastating fire earlier that year destroyed the first church. The first church that was built in 1881 in a different location within the town. A fire began in a nearby hotel and quickly spread to the first church. As the church was burning, a few items were saved including three of the pews donated by Lord Dufferin and the front stained glass window donated in memory of Rev. Edward Strubbs, the church's first minister. These beautiful items are still in the present church

today. In 1913 the present church was consecrated by The Most Rev. George Thorneloe, the 3rd bishop of Algoma .

Centennial celebrations began on Saturday, July 27, 2013 with one of the churches locally famous bake sales, including a lemonade and cookie stand. While shoppers and visitors were milling about the sale tents on the churches front lawn, they were entertained by a local accordion musician playing an assortment of hymns and melodies. With the church doors wide open, they were greeted by a church historian who gave them informative tours of the church and pointed out many of its historical pieces. While inside, visitors were able to sit and relax and listen to

See Church – p. 4

St. Christopher's and all seagulls

By Zoe McDougall

St. Christopher's Anglican Church in McGregor Bay is a unique, vibrant and incredibly active parish. With a 100 capacity church on the hill, the spacious rectory near by and a Parish Hall that hosts countless activities, those who have grown up in this summer parish are indeed blessed. Members primarily come from the northern United States and Canada, but the church has regular members that drive from California and Florida, Oregon and others that fly in yearly from Belgium to their summer cottag-

es. All are active members of St Christopher's.

During the annual visit of the Bishops, it is always a point of humour or interest as to what and how many churches, even faiths are represented in this church. Anglicans are definitely in the minority in their own parish! There are folks from United churches, Episcopalians, Baptists, Presbyterians, Catholics, and yes, even the author's Muslim son-in-law has attended a family funeral at this church.

See Many – p. 2



SUMMER IN THE BAY: Members of St. Christopher's, McGregor Bay are pictured outside the parish hall fellowship time during following a Sunday service.

Inside

Next deadline

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

Send items to:

Mail or courier:

P.O. Box 221
1148 Hwy 141
Rosseau POC 1J0

E-mail:
anglican@muskoka.com

General Synod 2013 a joint effort

The theme of General Synod 2013 was "Together for the love of the world." It was a Joint Assembly bringing together Anglican and Lutherans. The gathering was held at the Convention Centre in Ottawa from July 3 to 7.

See pg. 4



Keep the conversation going

For decades, the *Algoma Anglican* and the *Anglican Journal* have been a vital communications link between parishes, dioceses and the national Church.

Together, we have shared stories, ideas and opinions from a faith perspective in a way that has helped us put that faith into action.

Whether encouraging a response to human need, educating about the care of creation, or helping readers discover new ways to reach out and grow the Church, the *Algoma Anglican* and the *Anglican Journal* spark compassionate conversations in an increasingly secularized world.

Please give generously to the Anglican Journal Appeal this year. With your help we can keep the conversation going!

Please fill out and return the enclosed postage-paid donor reply card or call 416-924-9199, ext 259.

Alternatively, you can email mross@national.anglican.ca or go to www.canadahelps.org to make your gift today.



Diocese of Algoma Anglican Church Women

DEVOTIONS FOR SEPTEMBER



The long and short of it is we have always been surrounded by babies. I always find it rather endearing when we read yet again of Sarah laughing when the angels tell her she and Abraham are going to have a baby when they are well into old age. But as we know "Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son." Gen. 18:14.

Abraham and Sarah were convinced they would not have any children, but God had a long range plan for mankind which we follow throughout the Old Testament with the birth of King David and into the New Testament with the birth of our Lord and Saviour Christ. "When the angels had left them and gone into heaven the shepherds said to one another, 'Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us'. So they went with haste and found Mary and Joseph, and the child lying in the manger." Luke 2:15-16.

After the death, resurrection and ascension of Jesus, generations of Christians carried the message of Jesus and his salvation around the Mediterranean, to far flung countries. Throughout the ages Christianity has suffered

numerous trials and tribulations yet the powerful message of salvation has carried on until today and will into the future, when another baby boy, Prince George of Cambridge, "supreme governor of the Church of England", *Maclean's* Aug. 12, 2013 p. 40, will one day help continue the future of the Anglican Church.

Today many mothers are possibly chuckling, or not, as they relive their months of pregnancy, the pangs of labour, giving birth and contending with the early days of babyhood along with Kate and William, the Duke and Duchess of Cambridge. Although millions of babies are born every day, the birth of Prince George captured the hearts and minds of people around the world. Personally I clearly remember the baby's great grandfather, King George VI. Many people today probably know more about this dear man thanks to the excellent movie *The King's Speech*.

Our family did not make headlines around the world when our granddaughter Eilah was born 20 months ago and is now speaking a language we haven't quite deciphered. She knows her hands must be at 10 and 2 o'clock on the steering wheel as she gazes down the road and into her future.

As she drives along maybe she

sees William proudly driving his family home from the London hospital. Maybe she sees fledgling baby birds leaving their nests. We have to tell you we have three voracious baby Red Breasted Nuthatches delighting us with their feisty antics.

This summer we have been reminded how precious all life is with celebrations of births, of aging as my Mother turns 98 and of healing as we recuperate from a broken kneecap, which has slowed us down somewhat. Maybe this is why we had the acuity to see the baby birds, for the first time ever. Maybe this is why we are even so more aware and grateful for this wonderful world God has created and maybe why this age old hymn springs to mind:

Now thank we all our God,
With heart and hands and voices,
Who wondrous things
hath done,
In whom his world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.
J. Cruger, 1647.

Pam Handley,
Diocesan A.C.W.
Devotions Chair.

Not me! How could it be me!

By the Rev. Grahame Stap

At the time of Pentecost I celebrated the fifteenth anniversary of my ordination. To honour this, the wonderful congregation of St. Simon's, Temagami gave me a beautiful leather bound notebook and a card, which read: 'You are God's servant in God place at God's perfect time.'

I keep going back to the card and reading those words and I just want to crawl away and hide. 'In God's place'. Not me! How could it be me! It reminded me of other times in my life when I have doubted the wisdom of God.

When I was about eighteen I was taken to hospital with tonsillitis. At that time in England the wards in hospital contained about twenty-six beds. The ward I was in had an extra twelve beds added at the end for children.

As I lay there contemplating, not the operation but the pain I could expect after the operation, and feeling very sorry for myself, A young boy, about seven years old, was brought in. He was what we would have called in those days, retarded. He was having a very difficult time understanding what was going on. Why he was there? Why his were parents leaving him and why was everyone making such a fuss.

The doctors, because of the circumstances, decided to operate as quickly as possible. After the operation the boy was brought back to the ward to recuperate. However, the recuperating process did not go as was expected. As the anesthetic wore off, the pain from the operation quickly took its place and he started to cry. His crying produced more pain and, as I am sure you can imagine, this produced more crying and so the cycle began until he, crouching on the bed, in the fetal position, screaming with blood hemorrhaging from his mouth seemed to be in danger of dying.

This was in 1959 and our knowledge of anesthetics and sedatives was considerably less than today. Although it was taking

a risk giving him a sedative so soon after anesthetic, the doctors decided the risk was outweighed by the need. Meanwhile in the rest of the ward, most of us, all men, had tears on our cheeks and an attitude of frustration. Why was nothing being done? Why did the doctors not do something? We, of course, did not understand all the ramifications of the situation.

I got out of my bed, went over to the young boy, before the sedative arrived, reached my hand through the doctors and nurses that were around the bed placed my hand on the boys head and silently prayed "Father please let him sleep", and he did in the middle of a cry he went to sleep.

Thoughts from Grahame

I took my hand away as if it had been scalded. The doctors and nurses looked at each other and at me. I quickly left, went and sat in a linen closet for about three hours and spent the next twenty odd years denying it ever happened.

To accept it had happened meant I had to accept that I was in God place at God's perfect time. Not me! How could it be me!

Still today I have difficulty understanding how God could have chosen me. The truth is God chose us all. We are all 'God's servant in God place at God's perfect time'

God does not play favorites. God reaches out to us all. My difficulty and I suspect it is the same for all of us is accepting that Jesus in dying made us worthy to stand before him and serve him. With all my faults, of which there are many, God still reached out to me and said 'You are God's servant in God place at God's perfect time.' As long as I remember that it is the will of God and not mine I think I will be OK.

As always it only my opinion

Numerous activities are held throughout the summer in McGregor Bay

Continued from Front

During the short three month season, there are weddings, funerals, memorial services, baptisms, all coordinated by the student rector and officiated by ordained clergy. It is not unheard of to have a wedding party thrown into the lake during a reception. Just more McGregor Bay fun. Members are the proud keepers of a magnificently natural and simple cemetery behind the church, so popular that

there has just been an "expansion".

The McGregor Bay Association rents back time for the use of the Parish Hall where all their activities also take place. Between the church and the MBA, there is an activity at the hall nearly every day of the summer. Sailing races, Bridge and Garden Clubs, Nature walks, water festivals, auctions, pancake breakfasts, Fish Fries, movie nights, Bible studies, art shows, square

dancing, to name only a few. The two boards, church and cottagers, manage to coordinate activities by advance planning.

And the proper name of our church does NOT include seagulls. It is a nickname that was given to St. Christopher's during the 1960's when seagull droppings decorated the roof apex. Yes, even THEY are welcome at St. Christopher's.



JUBILEE MEDAL RECIPIENT: Dorothy Chambers, a parishioner of St. Paul's, Thunder Bay is pictured moments after receiving the Queen's Diamond Jubilee Medal in January of 2013.

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 General Synod 2013



‘So that a people yet unborn may praise the Lord’ (Psalm 102.18)

Dear Friends,

Although I have nothing to compare to Canon Dr. David Gould, who has clocked an astounding eighteen General Synods, the first being Vancouver in 1965, I am in the category of a ‘veteran synod goer’. The meeting in Ottawa in July, the Anglican Church of Canada’s fortieth, marks my sixth. I confess that I have always found them complicated affairs. I am idealistic enough to go into them with certain expectations that always leave me feeling a bit let down at the end; and yet there are moments of exhilaration and inspiration that somehow survive the disappointment. This year’s General Synod was no exception.

I won’t indulge the temptation to whine about the frustrations of a shortened meeting, David Gould’s first synod was nine days; this last one was five, nearly sixty per cent of which was spent in joint sessions with the Evangelical Lutheran Church in Canada, reducing the amount of time for Anglican business to a total of two days, or complain of synodical decisions that not go the way I had hoped. I will say that, once again, I was impressed by the quality of the Algoma delegation. Pictured in the photo by Simon Chambers are Nancy Ringham, Hugh Mackenzie and David Gould, seated, and Jacquie Howell, Harry Huskins, Patrick McManus, Bob Derrenbacker, Alicia Dumas, Yours Truly, Clare Andrews and Fawna Andrews, standing. Jay Koyle was seen schmoozing in the display hall. We did more than our fair share of heavy lifting in the legislative affairs of the gathering, and in our own circles of contact made important contributions to both debate and fellowship. The venue, the Ottawa Convention Centre, was also the best in my memory, a noted improvement on my first synod in Montreal, which is ruefully remembered as General Sauna.

One of the debates that did attract some attention and controversy concerned a proposal coming from Nova Scotia and Prince Edward Island that the Anglican Church consider changing the canon on marriage to include same-sex couples. Now, I have been a part of this debate since 1998 when the synod spent three days on a motion to approve a policy on human rights. The motion was defeated, but in his final address, Primate Michael Peers vowed that the subject would return. His Schwarzeneggerian prophecy has come persistently true. Sexual ethics has been a feature of every synod since then, and in one capacity or another I have found myself close to the centre of the Church’s preoccupation. As a member, and later Chair, of the General Synod’s Faith, Worship and Ministry Committee, I participated in the development of educational materials and motions dealing with the blessing of same-sex unions. I was a member of the Primate’s Theological Commission that was given the task of helping the Church to determine whether or not the blessing of same-sex unions was a matter of doctrine. I have

written papers on the subject and have made presentations to diocesan gatherings in Canada and to the Anglican Consultative Council meeting in Nottingham in 2005. And I continue to monitor the discussion both in the Church and the academy. I wouldn’t say that I have become jaded in this debate, for it involves both people who feel passionate, or deeply conflicted, about the subject and principles that have far-reaching implications for the way we understand our sexuality as part of who we are as creatures made in the image of God. But it is not often that I hear something new.

But I did hear a voice at General Synod that I had not heard before. Leona Moses, a First Nations Elder from Huron Diocese, representing the six Anglican Churches on the Six Nations Reserve, said, ‘Traditionally we look ahead to the next seven generations before we make up our mind about what we decide or should do or should not do today.’ What she was referring to was a pre-contact prophecy in the Iroquois Nations known as ‘The Great Binding Law’. Part of the law reads, ‘In your efforts at law making, in all your official acts, self interest shall be cast into oblivion. [. . .] Look and listen for the welfare of the whole people and have always in view not only the present but also the coming generations, even those whose faces are yet beneath the surface of the ground – the unborn of the future Nation.’

The theme of the Synod was ‘Together for the love of the world’. Leona Moses reminded me that ‘the world’ includes generations yet to be and that there may be decisions that are not entirely ours to make. This does not sit well with my boomer approach to life, which is shamefully insistent and self-indulgent. But look at the results of our hubris in the consequences of my generation’s choices regarding energy and the environment. It seems to me that there is wisdom in the seventh generation philosophy. Our debates on normative ethics should show a measure of restraint out of deference to those who come after us. In our decisions, we need to make room for them to act as responsible agents, recognising that their values and worldviews might differ from our own. Some may fear that we are giving hostages to fortune, but in the Church we believe that our fortune is in the hands of ‘the faithful God who maintains covenant loyalty with those who love him and keep his commandments, to a thousand generations’ (Deuteronomy 7.9).

Yours for the love of Christ,

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.

ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma
The Right Reverend Dr. Stephen Andrews, 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



FRIENDSHIP RENEWED: From left, Rev. Nancy Ringham, Padre Shaun Tuner and Jacquie Howell renew old friendships while at General Synod 2013 in Ottawa. Rev. Turner is on leave from the Diocese of Algoma as he serves with the Canadian Armed Forces.

General Synod 2013 brings Anglican and Lutherans together in Ottawa

By Jacquie Howell

Editor's note: The following is a report from Jacquie Howell on General Synod held in Ottawa from July 3 to 7, 2013

It is with pleasure that I share some of the highlights of General Synod 2013. As a lay delegate attending for the first time, I arrived with an open mind and a great deal of curiosity, having read the convening circular in parts. I was excited about being part of this historic occasion, when we joined with Anglicans across our nation, and to be introduced to and join in worship with our Lutheran brothers and sisters. I was blessed to share a suite with Rev. Nancy Ringham. What a wonderful companion as we shared many moments together.

Tuesday we gathered at the Ottawa convention Centre where we were greeted by an impressive 12-foot high inukshuk. This symbol became part of our gathering; "Together for the Love of the world."

Archbishop Fred Hiltz who celebrated the Eucharist and Bishop Susan Johnson of the Lutheran Convention, who preached, led opening service. During the opening hymn with Archbishop Hiltz and Bishop Johnson quietly watching, the Inukshuk was disassembled and from its parts, the altar for Eucharist, a font for the remembrance of baptism and ambo from which the scripture lessons were read, was created.

The service was a combination of both denominations and I felt that the Holy Spirit was present with this large gathering. Archbishop Hiltz spoke of the historical significance of this gathering and the signs of HOPE we all could share. Water was an important symbol of our gathering as we gave thanks for our baptism and renewed our baptismal vows. Worship assists ran between tables, trailing long flowing streams of fabric, invoking the sprinkling rites that often accompany the baptism service. This service was a combination of high tech and very traditional worship. Bishop Johnson in her sermon, challenged us to bear witness to God's word in the world. The Eucharist prayer was commissioned for the joint service, with the consecrated bread and wine be-

ing distributed to each table where delegates served each other communion. We had a closing hymn but no blessing or dismissal, as we would continue to pray during our meetings.

At our joint sessions, many speakers were in attendance including Annie Smith-St. George, who welcomed us to Algonquin Territory; Martin Jung, General Secretary, Lutheran World Federation; Kenneth Kearon, Secretary General, Anglican Communion; Rev. Alyson Barnett-Cowan, Director for Unity, Faith and Order, Anglican Communion; Bishop Mark Hanson, Presiding Bishop, Evangelical Lutheran Church in America; Archbishop Katharine Jefferts Schori, Presiding Bishop, Episcopal Church; Olva Fykse, General Secretary, World Council of Churches; Rev. Jamie Scott, the United Church representative to the Truth and Reconciliation Commission. The keynote speaker was the Rev. Dr. Christopher Duraishingham who encouraged and preached that ecumenical coming together is what God intended Church to be.

By checking the Anglican Church of Canada web site, you will find in depth information about our speakers and many of the resolutions.

Many resolutions were presented regarding governance, and change of words for canons and pensions. Most of these non-controversial. I will humbly present three resolutions that will affect us in our faith, worship and ministry.

General synod Resolutions:

- Baptismal Covenant: To add the following addition to the covenant:

Celebrant: Will you strive to safe guard the integrity of God's creation, and respect, sustain and renew the life of the earth?

People: I will with God's help.

This motion was requested at the 2010 General Synod. After some discussion, the question was called and approved.

- Changes in the Diocese of Keewatin:

The current geographical boundaries will change in December 2014. The large section of Northern Ontario from Kenora to the Arctic will be created and will be a First Nation Dioceses. Aborigi-

nal Elders, church and community members will rename the Diocese by 2015. The southern part will become part of the Diocese of Rupert's Land. Bishop Lydia Mamakwa wiped away tears of joy as she presented the primate with a pair of moccasins, with the Archbishop promising to wear them as a sign of walking together. It was a historic moment as we are being called to "go where no Church has gone" This resolution passed unanimously and as the primate, Bishop Mamakwa and Archbishop David Ashdown swayed and danced followed by approximately 50 elders through a hall cheering and supporting this resolution. I was truly touched, as the Holy Spirit was present.

- Marriage Canon:

A resolution asking that COGS present a motion to change Canon 21, the Marriage Canon "to allow the marriage of same sex couples in the same way as opposite sex couples."

Bishop Andrews presented an amendment to this motion that clarified the work of COGS: seeking broad consultation; to explain how this motion does not contravene the Solemn Declaration; assuring their is Immunity under the human rights code for bishops, diocese and priests who choose not to authorize these marriages and to present biblical and theological rational for these changes.

This amendment was approved.

Unfortunately, Archbishop Fred Hiltz made an honest error in procedure and the question on the motion was called. This delayed the final vote after a very humble and sincere apology from the primate. The final vote was called by order with the following results:

In Favour: Bishops 25, Clergy 72, Laity 101

Against: Bishops 11, Clergy 30, Laity 27

It passed with a two thirds majority. The motion will be presented in 2016 and would require a two thirds majority to pass and a second reading in 2019.

Saturday morning the combined youth organised a prayerful gathering on Parliament Hill. This was an opportunity for the Anglicans and Lutherans of Canada to

See Joint – p. 5

Church was over flowing for celebration

Continued from Front

classical music performed by an area organist.

On the evening of the 27th, a fund raising concert was put on at the local community centre featuring the Dodington Family. The sold out performance of close to 300 in attendance, including Bishop Andrews and his wife Fawna, were treated to a variety of music from show tune classics to country, rock, and hymns. During intermission, a silent auction that had been running for the day, concluded with many happy winners of the beautifully donated items which included quilts, paintings and crystal.

On Sunday, July 28th, St. James the Apostle held its 100th anniversary church service at 10:30 a.m., with The Right Rev. Dr. Stephen Andrews officiating using the service of Holy Communion from the *Book of Common Prayer*. The incumbent of the Parish of Muskoka Lakes, Rev. Canon Rudy van der Hiel was the master of ceremonies. The epistoler for the service was Rev. Judie Cooper a former incumbent. Rev. Barbara Graham was the Gospeller for the service. She is the widow of The Ven. William Graham, a former rector of the Parish for many years. The Bishop's Chaplain was Mrs. Helen MacNaughton, a lay reader of the

parish. Lynne van der Hiel, also a Eucharistic assistant for the service and lay reader of the parish, and Canon van der Hiel's two grand daughters, Emily and Gracey Farrer, were the Crucifers for the service.

The former organist of the parish Henry Giresbrecht, returned to play the hymns and responses. Other service participants included Myrna McComb, Diocesan Lay Reader, Cathy Duck, Nick and Sandra Turnbull, Vernon Crowder, and the author of this article. The beautiful flower arrangements in the church windows added a finishing touch to this well attended and historic service.

After the service, presentations were made in recognition of this special occasion to the church by the Muskoka/Parry Sound MP the Hon. Tony Clement, with the Township of Muskoka Lakes Mayor Alice Murphy in attendance. A presentation was also made to Bishop Andrews and Fawna from the church as a memento of the historic occasion. St. James the Apostle Anglican Church in Port Carling was alive with chatter after the service while parishioners and visitors alike took part in the sharing of memories and the breaking of bread together. Thanks be to God!



HAPPY ANNIVERSARY: From left Myrna McCombe, Emily and Gracie Farrer, Lynne van der Hiel, Alice Murphy, Rev. Canon Rudy van der Hiel, Bishop Stephen Andrews, Rev. Judie Cooper, Tony Clement, Helen MacNaughton and Rev. Barbara Graham were all in attendance at a service in celebration of the 100th anniversary of St. James the Apostle, Port Carling held on Sunday, July 28, 2013.



JOYFUL CELEBRATION: St. James the Apostle, Port Carling was overflowing at a service in celebration of the 100th anniversary of the church held on Sunday, July 28, 2013.

St. John's bids a fond farewell to Rev. Mal and Mrs. Ruth Binks as they return to the south

By Phyllis Walls

On May 22, 2013 a Farewell Party was held at Grand Gardens for Rev. Malcolm and Mrs. Ruth Binks. Those in attendance had mixed feelings about doing this because Rev. and Mrs. Binks had become very dear to the congregation of St. John the Evangelist, Sault Ste. Marie. All were sad to see them leave, even though everyone knew that they had to go home and start enjoying their retirement. They had come to serve at St. John's for six months and somehow that had stretched to four and a half years.

Many members of other congregations as well as from the community, came to help with the celebration. It could have been a sad affair but turned hilarious at times by remarks made by clergy, members of St John's

and other churches. As Bishop Steven Andrews was unable to attend, Fawna Andrews spoke in his place.

The Binks were presented with a monetary gift and a Bobbin Lace picture of the Good Shepherd made by Dora Hocken. It was appropriate since Rev. Binks had been a good shepherd for us. A donation to the Altar Guild in Mrs. Bink's name was also presented.

Fr. Binks had been involved with the War of 1812 Centennial Committee and was presented with a Métis sash on behalf of the Métis Council. It is not possible to fully express our gratitude for Mal and Ruth Binks for their wisdom and guidance during a very stressful time in the life of St John's.



THANK YOU: On Wednesday, May 22, 2013, the Parish of St. John the Evangelist, Sault Ste. Marie gathered for a farewell party for Rev. and Mrs. Mal Binks. Rev. Binks served in ministry at St. John's for four and a half years.

Annual Cranmer Conference held in North Bay

By Aaron James

From May 14-17, 2013 the parish of St John the Divine, North Bay hosted the first annual Cranmer Theological Conference. Growing out of the success of the Cranmer Conferences for young adults, begun in 2006, the new Cranmer Theological Conference provides an opportunity for people of all ages to explore contemporary theological questions within the context of classic Anglican theology and spirituality. This year's conference asked the question: "Is God Good? Why Do Bad Things Happen to Good People?"

The conference's title refers to one of the oldest problems of theology: the question of how God's goodness can be reconciled with the very real suffering that we experience in our lives. Three distinguished theologians offered presentations that shed new light on this perennial question. The Rev. Canon Dr. Timothy Connor, rector of St George's, London, Ontario, began by examining Harold Kushner's enormously popular book *When Bad Things Happen to Good People*, which portrays God as a distant being who can provide emotional support but is ultimately powerless to help human beings in their misfortunes. Dr. Connor contrasted Kushner's flawed account with the robust presentation of God's goodness in the *Book of Common Prayer*, showing how the *Prayer Book* liturgy invites people into a deepened awareness of the reality of God's providential care for us.

The Rev. Canon Dr. George Sumner, Principal of Wycliffe College, Toronto, reminded those in attendance that questions about God's goodness and human suffering are not merely abstract questions; they are always asked by particular people from a particular vantage point, and the same question takes on a different meaning depending on whether it is asked by a "struggling believer" or an "atheist on the attack." He suggested that all questions about the meaning of human suffering must ultimately be considered within the context of God's coming kingdom, in which all wrongs will

be made right, a promise that does not cure all of our problems but transforms them, since the prospect of God's future judgment brings our selves and our sorrows into dialogue with God's Word.

The third presentation of the conference, by the Rev. Dr. Tim Perry, rector of the Church of the Epiphany, Sudbury, asked how Fyodor Dostoevsky's character Ivan Karamazov might respond to the horrifying school shootings in Newtown, CT. Ivan, a key character in the novel *The Brothers Karamazov*, offers a passionate and articulate critique of Christianity, arguing that any God who allows the suffering of even one innocent child is a God unworthy of belief. Christians cannot answer a critique like Ivan's with clever arguments, Perry argued. Instead, our response to evil should take the form of deep lament, a process of mourning before God that inspires human beings to respond with acts of forgiveness and love. Just as Ivan's brother Alyosha lives out the Christian life through his relationship with a group of children, people are called to answer the challenge of evil "not with an explanation, but with a life."

Discussion on the conference topic was opened by a set of prepared responses to the three papers, offered by the Rev. Patrick McManus, rector of St Matthew's, Sault Ste Marie, Dr. Derek Neal, Nipissing University and Dr. Adrian Langdon, Nipissing University. All three respondents expanded upon the points raised by the speakers and offered additional food for thought. The Conference also featured the thoughtful participation of the Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma and Episcopal Patron of the CTC. Bishop Andrews preached two sermons at the conference's services, explaining the significance of the difficult doctrine of the Ascension, and offered a concluding talk bringing together the central issues of the conference. A conference book is in preparation which will contain all of the papers, responses and sermons read at the 2013 Conference.

Like previous Cranmer Conferences, this Conference was firmly grounded in the practice of common prayer and worship throughout the day. As Bishop Andrews noted in his concluding talk, almost all of the conference speakers and respondents were involved in parish ministry, showing that theology at its best is intimately connected to the life of the parish and the worship of the Church. Accordingly, each day of the conference included the sung services of Morning and Evening Prayer, and the conference attendees were joined by the parish and choir of St. John's for an opening Choral Evensong and closing Choral Eucharist. As Cranmer Conference attendees have come to expect, this time of worship together was one of the most revitalizing parts of the conference. Services were organized by the Rev. Andrew Nussey, rector of St. John's, with music by organist, the author of this article, who also played an organ concert on the opening day of the conference.

The 2013 Cranmer Theological Conference was made possible by the hard work of Fr. Nussey and Kayla Krasnor, the conference registrar, and by our generous hosts at St John's. The Conference would like to thank the Grace Foundation and the Ottawa Branch of the Prayer Book Society of Canada, for offering the financial support necessary to make the conference happen, as well as the Anglican Journal and the Prayer Book Society of Canada for providing advertising space. The Grace Foundation was founded by an anonymous donor "to provide the financial resources for individuals, parishes or others within the Diocese of Algoma, to become better prepared to live and think like Christians." Plans are already underway for the next Cranmer Theological Conference in spring 2014, with the theme "Do Dogs Go To Heaven? The Afterlife in Christian Thought." For more information see www.stjohndivine.ca/ctc.

Joint Assembly advocates for safe drinking water in Canada

Continued from p. 4

join in advocating for a supply of safe drinking and washing water, along with safe sewage disposal. The Primate and Bishop Johnson led us in prayer. We were in small groups of ten to fifteen and we took time to discuss the lack of water within our First Nation families and other lands. Once again, the flowing cloth of water was passed along those gathered to emphasise the importance of water that we prayed about in our opening Eucharist. The prayerful gathering

ended with a spontaneous singing of *O Canada* on a beautiful clear day beneath the Peace Tower.

Sunday morning we gathered to celebrate this historic gathering of many firsts. Archbishop Hiltz presided and celebrated with Bishop Susan Johnson preaching. Communion was distributed by both the Primate and Bishop Johnson at the font along with several other stations as over 600 people shared in Communion. Following closing prayers and dismissal, the altar, font and ambo were carried to

the centre of the room and the inukshuk was created. Annie Smith St. George wished all safe journey home and to remember her people.

Thank you for electing me to attend General Synod on your behalf. It was a wonderful time of worship, learning and fellowship as I met Lutheran and Anglican sisters and brothers from across this country and reconnected with Rev. Shawn Turner and the Rev. Cathy McCaig and my ACW across the country.

LAY READERS CONFERENCE 2013
SEPTEMBER 27 TO 29
THUNDER BAY, ON
WORKSHOP LEADER:
REV. CANON JUDY ROIS
EXECUTIVE DIRECTOR OF THE
ANGLICAN FOUNDATION OF CANADA

For further details about the conference schedule accommodations are available on the Diocesan website, or from the Wardens of Lay Readers. You may also contact the Committee Chair, Ruth Douglas at 807.475.8124 e-mail: ruth-douglas@shaw.ca

The dog days of summer

By the Rev. Bob Elkin

My son and his family went off on vacation a while back and since we live near by asked if we'd mind looking after the family animals while they were gone. It didn't look like much of a chore. His dog is some sort of half Pug and half sneaky varmit breed so how much trouble could that be? I should have been suspicious when I realized that the number 666 emblazoned on his ear was a birthmark and not a tattoo but we unsuspectingly took him in. The idiot who writes the Pets Column in the Toronto Star is forever saying: "There are no bad dogs" but she obviously hasn't met this devil dog from hell!

He hadn't been here twenty minutes when he chewed up the generator on my camping stove and it was downhill from there. Our living room chair has a hole in the arm, we're looking for a charity that collects single shoes for amputees and as part of his crowning glory Connie greeted my return from a several day hiking trip by making an impolite gesture as I pulled into the drive. Turns out that was the only position her hand could take since it was in a cast from the elbow down as a result of the fractured finger she got when the dog spun like a dervish and wrapped her finger up in his collar giving her a spiral break. "Oh honey, what did you do then?" I solicitously asked. "I threw him in the truck, took him to his place and chained him up and then drove to the hospital where they set the finger and put it in a cast" she nonchalantly replied. Elkin men don't marry wimps let me tell you!

It was on the tip of my tongue to ask if she'd changed the oil in her Harley and got the winter wood in yet but I wisely decided not to mess with her. Even in a cast she could probably take me in a fair scrap and heaven knows she doesn't come from a long line of Marquis of Queensbury fighters. I wisely went in and poured her a beer.

And then there's the chickens! My son and his wife in a fit of "back to the landerism" decided that keeping a few laying hens and some meat birds enabled you to control what got put in your food and bestowed countless other health benefits so they acquired six of each. The birds live in wheeled chicken pen things that are supposed to be moved around your yard every few days so the chickens can eat the grass

and the bugs. Nice theory! The Trojans had less trouble dragging the wooden horse into their city than we have trying to move those chicken hutches so they tend to stay in one spot and devastate the ground beneath them.

Shortly after we took charge one of the chickens started to drag her wings and walk like a

Letter from Bob

gunfighter so Connie climbed on the computer and discovered "egg bound" a condition where an egg has formed but won't come out. "You have to massage the chicken's vent and then gently insert your finger covered in mineral oil to try and help it or it might die" she read. I went out and told the chicken to prepare for the afterlife but time passed and the chicken did fine. She never stopped walking funny but she ate like a stevedore and looked great so we left her alone. She also never produced an egg but I don't care, I'm vegetarian! So far the eggs come in at a fortune apiece but hey, we know for sure what's in them. Gold!

The last of my boy's menagerie is a turtle but him and I get along just fine. Every few days I go over and throw three dew worms in his pond and that's that. The water is a strange green colour and you can't see a thing in it so for all I know he escaped weeks ago but as long as three worms hit the water every other day I'm fulfilling my obligation. The Scribes and Pharisees got nothing on me!

It used to be that people went off on holidays, sent you a postcard, came home and bored you senseless with the slides they'd taken of their kids standing by the car in front of an ice-cream stand someplace but no more! Now, through the wonders of the internet and facebook you can see the kids and the car and the ice-cream stand as it happens. You can also read about the good times they're having and the plans they are making. And that worries me. My son's family is having a great time which pleases me no end but they're having such fun that they're thinking about doing it again next year! Which means their animals will need looking after! Hmmmmmm. I wonder if our European relatives are up to us visiting next year?



VINTAGE WEDDING GOWNS: Wedding gowns, dating from 1765 to 2004, were on display during an event held by Trinity-St. Alban's, Bala on Tuesday, July 23, 2013.

Wedding gowns new and old on display in Bala

By Glad Bryce

The afternoon of Tuesday, July 23, 2013 at the Bala Community Centre, people were treated to a viewing of vintage wedding gowns dating from 1765 to 2004. The collection was gathered from local women. The gowns included one of black lace and satin from 1892, a yellow one from 1973, a steel blue short gown with matching hat from 1929. There were 23 gowns displayed. It was fascinating to see the differing styles. As the vintage gowns were being viewed, two violins provided baroque music beautifully played by Sheri and Sarah Lundy. A programme gave inside information about each gown and bride.

The name for the event reflected the tradition of many Muskoka

brides going overboard off a boat or a dock on their wedding day. Overboard is also the name of a store in Bala which sells casual clothing. Clothes from 'Overboard' were modeled by sixteen of the Anglican women and the styles were appropriate for the mother-of-the bride to wear on a boat or a Maid of Honour at a bar be que. Bright colours and the latest trends in casual clothing made the fashion show exciting as the models moved around the tables so guests could touch and view the items close up.

English High Tea followed with home made scones, served with Devonshire cream and red currant jam, and an array of interesting sandwiches including cucumber, watercress, asparagus with all the

trimmings. A wide range of sweets served on tiered plates were complemented by English Breakfast and Lady Grey tea. The entire menu was well researched and authentically presented using silver tea pots and bone china cups.

This "Raise the Roof" event was held to raise funds for a roof to be built over top of the existing one, thus making the church more energy efficient while still preserving the lovely wooden ceiling inside Trinity-St. Alban's Anglican Church in Bala. There was a great turn out for 'Brides Overboard' and visiting and chatting raised the roof alright. The entire afternoon was spent in just the right way for a sunny Tuesday afternoon in July.

Bishop Andrews visits Nipigon

By Kathleen Aiken

Many parishioners of St. Peter's, Red Rock gathered at St. Mary's, Nipigon on St. Barnabas Day, June 11, 2013, for a special service with Bishop Stephen Andrews. Barnabas had been named Joseph, but the apostles called him Barnabas which means "Son of encouragement" because he had sold a field that belonged to him and laid the proceeds of that field at the Apostles' feet. According to the Book of Acts, Barnabas was the one who introduced Paul to the Apostles. Later he moved to Antioch and invited Paul to come and help him lead the church there.

Bishop Andrews spoke about Barnabas' encouraging ministry: building up the young church at Antioch where the disciples were first called 'Christians'. Contemporary Christians can follow his example, in this time, encouraging each other and building up the family of God.

While he was with the people of the church, Bishop Andrews rededicated the font from St. Peter's Church in Red Rock. The font was recently moved to St. Mary's after the original Red Rock church building was sold. St. Peter's was built in 1948 when the paper mill had made Red Rock a boom town with high employment. The decline and final closing of the mill since 2000, meant drastic declines in the economy and

ultimately the closing of St. Peter's, as many families moved away.

This beautiful font is believed to have come from England, where many treasures were rescued after the bombing of historic buildings during the Second World War. It stands now at the entrance to St. Mary's.

St. Mary's Spring Tea and Sale, June 15
We know that God works in mysterious ways, but sometimes the demonstration of this truth leaves people amazed and thankful. The spring tea is part of St. Mary's annual community outreach, anticipated and well-attended. This year was a particularly busy spring given the Spring Tea was scheduled for Father's Day weekend, when some people left town to visit fathers, and others attended competing events. Not the best situation, one might think. But it was truly inspiring: watching the people of St. Mary's working together, community members coming in the door, and joining this group of happy, smiling people. The young people joined in, competing in the Silent Auction, laughing and talking with the rest of those present. The event was a success, not as financially successful as it might have been, but it brought members even closer together. God must be thanked for this great gift.

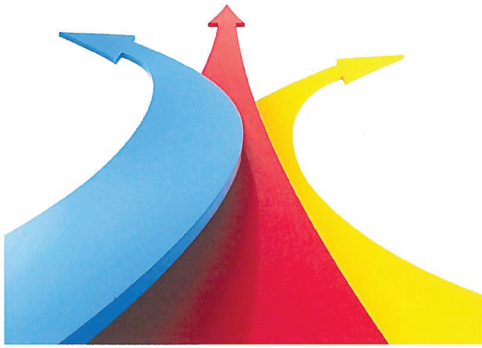


SPECIAL SERVICE: Bishop Stephen Andrews is pictured with parishioners, past and present, of St. Peter's, Red Rock on Sunday, June 11, 2013. From left are, Shirlene Mowat, Glen Nelson, Bishop Andrews, Joy Evans, Priscilla Tibbles, Larry and Alfreda Woods, Sally Aubut, Stephanie and Ron Johnson and Rev. Diane Hilpert-McIlroy.

The Bishop has a blog!
It is called
'benedictus benedicat'
You can find it at
<http://stephenalgoma.typepad.com/benedictus-benedicat/>

So Where to Next, Lord?

Villa Loyola
Friday September 27th - Sunday September 29th
with Sister Elizabeth Ann, SSJD



Registration cost (non-refundable) \$25 (September 13th)
Retreat cost \$75
Overnight accommodations at the Villa available:
Single room, meals, \$220.00/person
Meals only, \$105.00/person

We are always on a journey and asking, "What are we being called to next?"
Whether it is a career change, new community/parish, retirement, or some other life change, take time and listen for what God is calling you to....

for more information please contact
Ruth Corston: ruthcorston@gmail.com

New incumbent at St. John the Evangelist Sault St. Marie



NEW INCUMBENT: Rev. Pamela Rayment was welcomed as the new incumbent of St. John the Evangelist, Sault St. Marie at a service on Sunday, June 2, 2013.

By Phyllis Walls

It was with great anticipation that the people from St. John the Evangelist, Sault Ste. Marie waited for a new part time incumbent. The Rev. Pamela Rayment was first introduced to the parish when she was called upon to say the blessing at the Farewell Dinner for Rev. Mal and Mrs. Ruth Binks. Rev. Rayment graduated from Wycliffe College with a Masters of Divinity Degree in May. She was ordained to the Diaconate at the Synod opening service on May 8, 2013. She will also resume duties of both Program Associate and Child and Youth Facilitator for the Algoma Deanery. She is married to Jeremy and they have a son Logan. The new Incumbent celebrated her first service at St John's on

June 2, 2013. Following the service, a welcome luncheon was held in the Memorial hall. Almost immediately she was involved in Parish Outreach with a Little Helpers party, frequent visits to Back to Basics Children's Centre and doling out food from our church food basket to the needy who come to the door. At the same time Rev. Rayment had to contend with the noise of the constant banging and pounding by the City Engineers repairing the aqueduct beside the rectory and church. Everyone at St. John's heartily welcomes Rev. Pamela Rayment, husband Jeremy and son Logan to the church family and look forward to many years together to learn, pray and grow into the people that Christ would have the person become.

From the shores inland

By the Rev. Peter Simmons

When the Gospel of Jesus Christ was first proclaimed in Britain and when the Church was planted, no one knows. Some believe that during his missionary work St. Paul came to Britain early on with the news of Christ. Could Joseph of Arimathea have travelled to the island, bringing with him Lazarus and his sisters Mary and Martha and the Good News? Perhaps it was Lucius, King of the Britains, who in the 2nd century is said to have heard of Christianity and sent ambassadors to Rome, asking that the gospel be sent to his realm. Although none of these stories can be dismissed, they are thought to be legends, arising out of the mists of early Church history. There is however certainty in one event. The Roman invasion and conquest of Britain. With the arrival of Julius Caesar in the year 55 A.D., Britain was opened up to the greater world. Roman influence and dominance spread quickly. Gaul, it appears, was the channel through which much of the Roman influence flowed. This is of great importance relative to the establishment of the Church in the realm.

Churches had been planted in Gaul between 150 A.D. and 170 A.D. and many believe the Church moved into Britain from Gaul and began to spread. The Venerable Bede, the great English historian tells of the martyrdom of St. Alban in the 3rd century. St. Alban was a citizen of Verulamium, who it is said, sheltered a priest seeking refuge during the Diocletian persecutions. Alban gave him shelter in his home, hiding the priest from soldiers bent

Anglicanism

on finding him. During his stay, Alban observed the priest, his behaviour, his devotion to prayer. Alban converted to the Christian faith through the example of this priest's life. It soon became known that Alban was harbouring this Christian soul. When the soldiers arrived to take him into custody, Alban changed places with him. Taken before the judge, Alban would not make sacrifice to the Roman gods. He was removed from the court and taken out to be executed. He became the first

martyr for the faith in the British Isles. It is apparent that the Church was gaining some ground and influence among the population of Britain. Further evidence of this fact is offered in the record of a Church Council called in 314 A.D. The council met at Arles and was called to address Donatism which had arisen in Africa and caused a schism in the early Church. The historical record of this council notes that there were three British bishops in attendance. They were: Eborius, bishop of York; Resitutus, bishop of the town of London; and Adelfius, bishop of the town of Caerleon, or perhaps Lincoln. Another council, called in 360 A.D., the Council of Ariminum, also records that episcopal representation for Britain had been sent. By the middle of the 4th century, correspondence from the British Churches signified by Athanasius, indicated they adhered to the Nicene Creed. Writings from the likes of Chrysostom, Jerome and Sozomen show that the Church was becoming well established in Britain. Would this remain the case? To be continued.

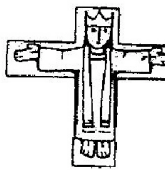
From the Anchorhold



By Sister Mary Cartwright

Here it is September again! I hope your summer holidays did you good and you returned rested and refreshed in body and soul. I am, as most of you know, in a retirement home as my sight is failing, with my chapel oratory I should say, in my room. It is like putting on comfortable slippers. The travelling and visiting days were good fun and speaking to groups taught me much too. But I can pray best where God has placed me; in my own prayer stall. We'll begin with the saints of September: Martyrs: Martyrs of New Guinea, John Coleridge Patteson of Melanesia and companions; then bishops: Gregory the Great, Cyprian, Ninian, Theodore of Tarsus, Lancelot Andrews, Archbishop of Canterbury; Spiritual leaders: Sergius of Moscow and crusty but brilliant Jerome, and then Matthew, Apostle and Evangelist, the birth of the Blessed Virgin Mary and St. Michael and All Angels. The first feast is Holy Cross, in which we honour the Tree of Shame become the Tree of Glory, through the death and resurrection of Jesus. It is the wood on which we seal our lives as His servants and pledge to carry our own crosses for Him. We seem to have become embarrassed by symbols, probably because we have not been taught their meaning correctly: we cannot "prettify" the cross, only reverence it. It is the Tree of Life and its fruit is eternal. "The Tree of Life my soul hath seen Bedecked with fruit and always green The trees of nature barren be Compared with Christ, the apple tree."

My favourite feast is St. Michael and All Angels. In such a secular world, few believe in angels and fewer see them but I have always been a believer, along with most of my generation in the Church. Be sure: they are there to protect, guide, companion, warm, perhaps to show us something we are missing. I am very aware of "Angels and Archangels and all the company of heaven" including those especially dear to me, at every Eucharist, as well as the overwhelming presence of the Lord. I wonder what it will be like from that other perspective? Michael is traditionally the leader of the Hosts of Light, but also the one who protects and companions souls on their last journey. I have been with many people at their death and some have seen beings, welcoming them. Sometimes the people who saw them were surprising, but God is full of surprises! Children and the elderly, who, me included, are learning to be children again, simpler in faith and with fewer distractions are more apt to be aware of Angels, than the hurried, worried world of competition, business and noise. I think there are faithful souls who have not experienced them one way or another. Thanks be to God! Here is a wonderful Celtic prayer for you: "Valiant Michael of the white steeds Who subdued the dragon of blood For love of God, the pains of Mary's Son Spread thy wings over us, shield us all Spread thy wings over us, shield us all."



The sweet sounds of ecumenism in Elliot Lake

By Linda Wilkes-Parker

It all began during a 2008 visit to purchase property for a vacation home outside of the city of Kinsasha, capital of Congo where he was born and raised. Fr. Constantin Kazadi, priest of Elliot Lake's French Roman Catholic Paroisse Ste. Marie was shocked and deeply saddened by what he saw. So many people were being subjected to filthy drinking water and no hospital.

Very quickly, his goal of building a vacation home was replaced by the urgent desire to build a hospital. Prior to his return to Elliot Lake, he built a well for safe drinking water. Coming home with memories of an impoverished childhood in Congo and the fervent desire to help make life healthier for those barely surviving in the backyard of a city of more than eight million, he took out a loan and shipped a brick making machine, two engineers, a shuttle bus and a driver to Congo.

Then, with money scarce but faith abundant, Fr. Constantin was hired by Sudbury's Laurentian University as an internet long distance teacher. All of the money earned and donations from his parishioners went into the hospital project, the completion and opening of which he is now overseeing during a five-month

sabbatical before returning to his ministerial work in Canada.

So, what does all this have to do with Paroisse Ste. Marie's organ being at Elliot Lake's Anglican Church of St. Peter the Apostle? Some months ago, a decision was made that something had to be done about the Hammond 820 organ sitting silently in the basement of the French Roman Catholic church. With the purchase of a new keyboard, there was no use for the organ. However, it was known that Ron Kruger, long serving organist for St. Peter's might like to play it. Quite simply, Ron Kruger did fall in love with the beautiful Hammond organ and Fr. Constantin desired to fill his new hospital with spiritually uplifting music.

Solution? St. Peter's smaller, cheaper-to-ship instrument went to Congo, along with a collection of choir gowns that had been replaced a few years earlier. Paroisse Ste. Marie's organ was moved into St. Peter's. Now, through an ecumenical partnership of common interests, the sweet sounds of faith ring out in an Anglican church in Elliot Lake and in a Roman Catholic hospital chapel in Congo.



SWEET SOUNDS OF FAITH: From left, Fr. Constantin Kazadi, priest at Paroisse St. Marie Roman Catholic Church, Elliot Lake is pictured with Ron Kruger, organist at St. Peter's, Elliot Lake, Fr. Henk Willems and Claude Ethier. Through an ecumenical partnership of common interests, the previous organ at St. Peter's can now be found at a Roman Catholic chapel in the Congo, while the organ pictured above once resided at the Parish church of Paroisse Ste. Marie.

Everyone must have a place and be valued in life

By Charlotte Haldenby

When I volunteered with an anthropologist to record the traditional ways of the Hambukushu in northern Botswana in 1972, we could almost predict, according to age and gender, where we would find any person at any time. Everyone had their own job to do for the survival of the family. As soon as children were old enough they were in training. As soon as she could walk the distance, a little girl would have her own little bucket on her head and be walking up from the river with her own water alongside her mother; when she was old enough she would be looking after younger children; when she was powerful enough she would be grinding the corn, she had tended in her fields. As soon as he could manage a suitable stick a boy could move the cow around to pasture, and once he had learned how to swim and hold a bigger pole, he might be down at the river practicing his poling to eventually go out fishing in his dugout canoe. Watching this society at work told us much about life in early agricultural times. Everyone had a place and a purpose, and was valued.

Decisions for the group, when they had to be made, were done by a council of elders under a particular tree, and most often were court sessions about someone who wasn't doing their job or was hindering others. The chief, who announced the big decision after much open discussion, could often be found at other times doing the usual things side by side with everyone else. How did we

Looking at the World

get from that to the I-them pattern of later society, where someone was boss and others did the regular work? How did it go from everyone working together to me and my workers, then us and the workers, then our superior class and the working class?

At least that still sounded as if the workers were people. But then we started talking about the "labour force". This moved on to "human resources" and lately the "human component" in our production as if the people on the assembly line were just another object like the coal and iron coming into the factory every day.

Early in the last century, people moved to higher positions by proving their worth at the particular job. Management actually knew how to do what the workers did, because they had been there once. Now you may just be walking into head office with your MBA and not have a clue what the people who make your product actually do. Isn't this the appeal of the show *Undercover Boss* when the big shot actually tries to lift the load or run the equipment, under close supervision of the real guy who knows what he's supposed to do? And why is that big decision-maker so surprised that the workers have excellent suggestions on how to improve the product,

or innovate in the process or that they have hopes and dreams for their kids too?

As I write we are just finishing the draft season of the hockey leagues. Soon we'll be hearing that some shining star of the OHL, at the age of 18, will be making almost a million a year with an NHL team. Longtime sports reporters claim this money has made a real difference in them knowing the players personally. When salaries were not so wild, players and reporters went out to socialise afterwards, not just for the few seconds of interview at the end of the game, but now the big guy who has played

"Watching this society at work told us much about life in early agricultural times."

maybe 15 minutes tonight goes off in his silver Mercedes leaving the reporter to work on his story. When I was in university, hockey players often went to summer school to make sure they had a career after hockey. Now they feel they have to be paid enough in their few seasons to last their lifetime.

In the June 24, 2013 issue of *Maclean's*, Peter C. Newman highlights the money culture with the current corporate shuffle at Barrick Gold. Peter Munk who started this company, the world's largest gold mining operation, has decided to pay his newly

appointed cochair \$11.9 million simply for signing on to a position that paid \$17 million a year in 2012. John Thornton is a senior professor at Tsinghua University in Beijing and "has not been particularly involved in mining ventures but did serve as a director of Rupert Murdoch's News Corp. and was a executive at Goldman Sachs." Eighty-five percent of the shareholders said no, and the company's stock went down. Just imagine how the regular guys on the line felt. Has Thornton ever even been down a mineshaft in his life? And he's in charge, making decisions about my life? Please check www.kairoscanada.org for more info on mining.

Or, overheard at my physiotherapist's, how steelworkers feel when they hear of the steel company in Hamilton purchased by an American company which shut it down so that the American company can pick up the resources and the market share. The Canadian guys now out of work were making \$30 an hour while the American workers make \$20. Same process and same work, and probably those American workers wouldn't have minded having the Canadian salary plus health care and a safe place to live. Big Money has spoken.

Sometimes you may have an impressive title, but in this time of cellphones, and technology, can you ever get a vacation, or are you permanently on call 24/7? One of my nephews is an IT

person for a township, and we all know computers can breakdown at any time. Another is "Human Resources Manager", for a company with plants right across Canada. Things don't just happen between 9 and 5 Eastern Standard Time. No wonder both of them used to come to my mother's house on weekends and sleep the afternoon away. This weekend, they visited me and both slept a lot. Just catching up in a stress-free place. When some of us get the day off for Labour Day this month, think about these issues and the real people involved.

Where do our clothes come from? To the Bangladeshi women who made *Joe Fresh* this was a wonderful opportunity to support their families. But surely they deserved better than a factory that collapsed around them and killed them. At least the Canadian CEO is offering some compensation. But it is a "least". I wonder if the other American and British companies even offered that! And did Lac-Mégantic have to happen for us to wake up to the fact that we should insist on proper shipping containers and two people on each rolling train, and a night watchman when the train is "parked"? Again, check out www.kairoscanada.org

The Hambukushu women just cracked up at my attempts to grind corn. How pathetic! They knew their work. It was necessary and valued. They had their meaning in life, their dignity. Surely all working people around the world deserve the same.