

St. Mary's, Nipigon celebrates 125th anniversary



ANNIVERSARY CELEBRATION: From left, Doreen Medly, Rev. Diane Hilpert-McIlroy and Bishop Stephen Andrews gathered at the Nipigon Marina on Saturday, May 30, 2015 for a reenactment of the 1890 welcome for the Bishop's arrival. This was part of the 125th anniversary celebration of St. Mary's, Nipigon held on the weekend of Saturday, May 30 and Sunday, May 31, 2015.

By Kathleen Aitken

St. Mary's Parish has included four churches in its history: St. Mary's Negwenenang at Lake Nipigon, St. Mary's at Nipigon, St. Matthew's at Dorion and St. Peter's at Red Rock.

A search for our history began at the Archives of Diocese of Algoma. There, we discovered that the beginnings of our story predates the establishment of the Diocese in 1872. It was during Treaty discussions in 1850 that Muh-nedoshans, Chief of a Lake Nipigon Ojibway tribe, heard of the faith of the English Queen and asked that a teacher be sent to his people.

In 1878, Bishop Fauquier and Rev. E.F. Wilson kept the church's promise and journeyed to Lake Nipigon, where they were welcomed by a people eager for the Christian story. In 1880 St. Mary's, Negwenenang was built at Lake Nipigon, a mission that remained active for almost 30 years.

With the construction of the Canadian Pacific Railway and increased population at Nipigon, the first St. Mary's, Nipigon was constructed in 1888. Bishop Sullivan consecrated the new church in June 1890. Almost all of the natives from St. Mary's, Negwenenang had

arrived two days before, travelling by canoes a distance of sixty miles. The morning service was in English and the afternoon service in Ojibway, led by the Bishop who read the native language well. The church was filled to its utmost capacity.

Dorion is some 40 kilometers southwest of Nipigon. It was opened for settlement in 1893, pioneers clearing land for agriculture and working in forestry. About January 1913, Rev. Percy Bull was holding services in the Farmers' Club Hall and the old schoolhouse. The building

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Inside Algoma

Horace Mann and a census that shook a nation

In his *History Byte*, Rev. Richard White writes of Horace Mann, who conducted the first, and last, government survey on the spiritual life of Britain in 1851.

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Summer tea held at St. Thomas', Bracebridge

Thirty-five people spent some time in fellowship and visiting old friends at a summer tea held for shut-ins and residents of local retirement homes in Bracebridge.

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Stories need to be told for all to hear and understand

Charlotte Haldenby looks at the world in her monthly column writing of how stories and concepts related to First Nations should be told in aboriginal languages.

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Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Tuesday, September 1.**

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Youth Synod held at Camp Manitou

Event attracts youth from all parts of the diocese

By Lizzy Clifford

Youth Synod is a second home to many of the annual campers, and everyone feels welcome from

the first minute. It's a place where teens from around the diocese of Algoma can go. There, they can expand their knowledge and understanding of God by doing activities and participating sessions that help them realise how to live life through Christ.

The sessions this year were terrific. The theme this year was

"Faith Unlimited", led by Aidan Armstrong. Aidan is a third year student at Wycliffe College in the Master of Divinity pioneer track. He has completed his Bachelor of Theology at Huron College, and is presently a candidate for ordination for the Diocese of Algoma. He spoke on how to build a relationship with Christ, and how to

share faith and beliefs with others. Through his discussion, he referred to tools that can be used as steps to demonstrate one's journey as they grow in faith.

The steps for talking about Christ, as Mr. Armstrong explained, started out with breaking up the ground, followed by picking out the stones, planting the

seeds, watering/weeding/tending, protecting from predators, giving crop time to grow, harvesting, and ended with saving some seed to plant again next year. In each example Mr. Armstrong shared, he helped participants realise how these steps work in developing a trust and relationship with God

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Diocese of Algoma Anglican Church Women

DEVOTIONS FOR SEPTEMBER

As I write this first meditation I am reminded of Pam Handley and her Geraniums. On my balcony there is a good display of flowers but it was not squirrels that delayed their growth. It was workmen repainting our balcony floors. This was a very drawn out process over months rather than days.

As I sit back and enjoy their beauty now I am reminded that they showed patience and just waited quietly until the time was right.

How many times do we just fume and worry about things outside our control? What a waste of energy and time!

God has promised that all things will work out for our good...

As this is the tenth anniversary of my ordination to the priesthood I have spent a long time recently reflecting my past life. The people I interacted with, the children I taught, my family have often caused me pain. Looking back today I recognise how these bad times have actually been the fine tuning of the person I am today.

Would I change them if I could – probably not – as the alternative to fine tuning can often be much more drastic?

The one thing I am certain of is that if God had never been in my Life I don't think I would have survived.

Each day I meditate on God's word in some form or the other and recently received this as an

e-mail.

"God doesn't waste anything. You are defined not by your past. You are prepared by your past." (Joel Osteen).

The past is gone – any good in it is now part of you. The bad has been swept away.

We need to live for today. Enjoy all that God has for you to receive today. Secure in the promises of God and life eternal we should be able to float through times of difficulty.

No! They won't disappear but by staying close to God, with an ever listening ear, we may be surprised at solutions that come to mind.

Jesus was clear that the Kingdom of Heaven was on earth. We are part of that kingdom but how often do we forget it is a 'heavenly' kingdom and not an earthly one. The latter is full of do's and don'ts whilst Jesus' kingdom is full of beauty and freedom to be who you were created to be.

Look again at the flowers in your garden – they do what they were created for – they can cast their seeds far and wide, they wait patiently for the necessities of life. They bloom and play their part. God has provided all they need.

We humans however are never that content – we need to interfere – to improve – to take control of whatever we are involved in. WHY?

Do daffodils object to sharing their bed with tulips?

Do flowers want whatever the

others are wearing?

Do they object to being planted in a not so obvious plot?

Do they object to only having a short life on earth?

The answer is obviously a resounding no. We are compared to flowers a number of times by Jesus. He affirms they are equally loved by God for being themselves.

Why can't we live this way?

We can!

We need to relax in our own position – do the best we can – as much as we can so that people will recognise we are full of confidence that all will work out for our good.

In the next few days and weeks take a close look at your life.

- List the things you are doing only because you think you SHOULD.

- Look for people who may be available to take them over.

- Relax in the assurance of God's love.

- Listen for that quiet voice that is trying to point you in a different direction and obey.

- Enjoy whatever it is you are doing.

- Keep your life full of JOY.

- Pass it on...

Let the world see that we are the most content, the most joyful people on earth and let us show them why!!!

Pam Abraham
Diocesan ACW Devotions Chair



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Bishop entered bear pit at youth synod

Continued from Front
through Christ. He also explored the gospel teachings through five spiritual practices: prayer, fasting and abstaining, worship, abiding, and gratitude. Through the five sessions, those in attendance learned about who Jesus was, what the gospel was, the importance of sharing our faith, and how to share our faith with others. Aidan Armstrong was fun, interactive and interesting, and we all enjoyed the sessions very much.

There was also the fantastic hike to the top of Mount Stadnyk. You can read the plaque on the top that says, "Mightier than the thunders of many waters, mightier than the waves of the sea, the Lord on high is mighty! Psalm 93:4. God is always greater than all of our troubles." The hike to the top of the mountain is challenging, builds teamwork, and really brings out courage in everyone, and when you reach the top, the beautiful view just lets you know it was all worth it.

We had the annual Youth Synod talent show, and had many great performances. It's always interesting to see everyone's personalities when they get comfortable around each other and start performing

something that they like to do. Everyone was amazing; all the singers sounded wonderful, jokes and skits were hilarious and great, and you can never forget Skylar Payne's amazing beatboxing!

This year the one and only Bishop Stephen Andrews was present. The Bishop's Bear Pit was held during which the youth got to ask him whatever questions they wanted to, and he would answer them all. That was a lot of fun, and everyone really enjoyed to see what a Bishop does in his free time.

Each day a worship service was led by the clergy that came to support us at our camp. The last night was wrapped up with a healing service, which was both emotional, and relieving. It helped so many campers, and it brought them all even closer together. Many hugs were given that night, and long-lasting friendships were made.

Youth Synod at Camp Manitou is an annual experience for youth 13 and up. It gives the youth an opportunity to get together as young people in the diocese to build relationships, and grow in the faith. The annual event helps young people understand the importance of living and sharing our faith in daily life.



FAITH UNLIMITED: Aidan Armstrong was the guest speaker at the 30th annual Diocesan Youth Synod held at Camp Manitou Bay of Islands from Sunday, June 28 to Wednesday, July 1, 2015. Mr. Armstrong is a 3rd year student at Wycliffe College in the Master of Divinity pioneer track and has already completed a Bachelor of Theology at Huron College.

EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
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The Right Reverend Dr. Stephen Andrews, Bishop
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Letter from the Bishop

A moral compass for the Christian electorate

Human rights. Women's rights. Gay rights. Animal rights. Rights of the unborn child. Squatters' rights. Right of way. Legal rights. Minority rights. 'All rights reserved'. Right of free speech. 'You have the right to remain silent . . .' We are truly a society of based on rights. But what are our rights, and where do they come from?

Rights in this sense come from the thinking of the Enlightenment. The 17th century philosopher and mathematician René Descartes started it off with his immortal words: Cogito, ergo sum, 'I think, therefore I am.' This statement led to what might be described as a 'move over, God' mindset. It dismissed God from the centre of the universe, and put human beings there instead. This is what people mean when they talk about the theocentric perspective of the medieval world giving way to the anthropocentric perspective of the Enlightenment. Naturally, this philosophical displacement of God had political ramifications. Social and political revolutions were soon spawned, and great humanist statements were written. The most famous of these, of course, were the American Bill of Rights, and the French declaration which was based upon it, called, The Rights of Man.

Perhaps no one knows their rights better than the Americans and the French. Wearing my Yankee hat for a moment, I can testify that from a very early age I knew that the United States Constitution was primarily designed to protect my rights. When I learned how to shoot at the age of eight, my instructor prefaced his teaching by reminding us of the Second Amendment's guarantee: 'the right of people to keep and bear arms shall not be infringed'. Moreover, the television lawyer, Perry Mason, would, when acting on the part of the defence, appeal to the Sixth Amendment: 'in all criminal prosecutions the accused shall enjoy the right to a speedy and public trial' (and speedy they were – his trials were usually concluded in less than an hour).

Canadians may smile smugly at what may be perceived as American quaintness and idealism, but we and the rest of the world cannot claim complete innocence in this matter either. Before the American Revolution, the Englishman John Locke taught that the rights to life, liberty and property were natural. And as recently as 1948 the United Nations drafted a Universal Declaration of Human Rights. These rights include 'the right to social security' (Article 22), and the individual's right 'to a standard of living adequate for the health and well-being of himself and his family, including food, clothing [and] housing,' (Article 25). Now I ask you, which of our political parties would dare to quibble with these principles?

The truth is, we all believe in rights. Rights for the group; rights for the individual. We insist upon our rights. We exercise our rights. We maintain our rights. We expect our government to protect our rights. We rejoice when those who had no rights are granted rights, and when those who were forbidden to exercise their rights are granted liberty.

And yet . . . and yet, in all this noble talk there is something unsettling. For it leads to one person asserting his or her rights over the rights of another, breeding conflict and exposing selfishness. Is it any wonder that the nation which should be founded on the principle

of universal human rights should also have a reputation as the world's most materialistic, most litigious culture? The eminent German psychotherapist, Viktor Frankl, who emigrated to the States during the war, once mused that the United States should erect a statue next to the Statue of Liberty and call it the 'Statue of Responsibility'.

It is true, of course, that human beings have rights by virtue of the fact that they are created in God's image. But in the Church, we ought to be talking more about our responsibilities than our rights. There are many places in Scripture that could be summoned to support this claim, not least to the two great commandments upon which all the Law and Prophets hang (Matthew 22.40), namely, the love of God and neighbour.



But chiefly we have the pattern of Jesus Christ, who, although he had by right all the privileges and benefits of his divine status, 'made himself nothing, taking the very nature of a servant' (Philippians 2.6, 7). Throughout his earthly life, Jesus was a victim of human rights abuses: he was a refugee in Egypt as an infant; he was a prophet without honour in his own country; and he was hated by the very people he came to save. He was a prisoner of conscience, refusing to compromise in order to secure his release. He was falsely accused, unjustly condemned, brutally tortured, and finally executed. And throughout his ordeal he refused to defend or demand his rights. And why? In order that by the sacrifice of his rights, you and I might enjoy the rights inherent in becoming the children of God and citizens of his kingdom.

You see, Christian love is neither self-seeking nor demanding. Rather, it always pursues the welfare of another and the glory of God. As we stand on the eve of an election, let us not be deceived into thinking that any one leader or party platform is going to bring the kingdom. The Church is the agent of the kingdom, and its government is effectively administered when we all ask, 'What "rights" we are we clinging to that God is asking us to surrender?' St Paul replies, 'Let the same mind be in you that was in Christ Jesus.'

Yours in his service,

+Stephen Andrews

Stephen Andrews
Bishop of Algoma

The census that shook a nation



By the Rev. Richard White

It was late 1853. Young civil servant, Horace Mann pushed back his chair and sighed. It had taken him two years to complete the census before him and it filled two massive volumes. He felt both great contentment and great distress.

Contentment, because he had completed Britain's first, and last, government survey on the spiritual life of Britain. He had the applause of his boss, Major George Graham. The survey was unprecedented. Mann's team visited the clergy of 37,862 congregations in England, Scotland and Wales. It surveyed primarily targeted Anglican churches, but included Roman Catholic, Methodist, Presbyterian, Quaker, Baptist and Unitarian churches as well. Each clergyman was interviewed. Each was handed the form and expected to provide an enormous amount of data. The clincher was this: each clergy had to give an accurate count of the number of parishioners in the pews on the same day, March 30, 1851.

The religious census was a form added to the somewhat routine national census of the population. Graham, the government's Registrar General, had decided to add it, and Mann was chosen to oversee the project. Why was a religious census called for? What were its findings? How did those findings affect life in Britain?

It came about because of an unprecedented spike in the population. The population had swollen from eight to twenty million citizens in a bare fifty year period in part because of an influx of immigrants from Ireland during the potato famine of the 1840s. The logical belief was that the spike required building more and larger

History Byte

churches, and hiring more clergy. Parliamentarians wanted to assess the hard facts, and Graham's department had to meet that need.

The task was done, but mixed in with the contentment was distress. In summarizing his findings, Mann had no choice but to conclude that the nation faced "spiritual destitution" because "...a sadly formidable proportion of the English people (were) habitual neglecters of the public ordinances of religion." In short, non-attenders exceeded attenders, and more non-Anglicans attended church than Anglicans. Only 40% of a total population of nearly 18 million citizens, even attended church. In the major cities that number was as low as 10% of their populations. Over five million citizens seldom, if ever, even went to church. Never mind building new churches. The nation had

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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

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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

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Mann’s report was a devastating reality check

Continued from p. 3 to fill the ones they had. Mann blamed the nationwide apathy on secularization, the disparities caused by industrialization, and the widening gap between the haves and the have-nots.

The report was a devastating reality check. In the Houses of Parliament there was a great deal of finger pointing and a lot of hand-wringing over Mann’s findings. Some Parliamentarians doubted the accuracy of the numbers and became census deniers. In the House of Lords, some Bishops scoffed at the attendance figures. They didn’t tell the whole story, they said. What counted was allegiance to the Church of England. Regardless, the Mann Report put the spiritual health of Britain on the national agenda and both Parliament and Church had to respond to his findings. And Mann’s researchers pointed to many causes for the nation’s spiritual malaise.

• One was a new social phenomenon: “secularism.” Championed by free-thinker, and publicist, George Jacob Holyoake, secularism maintained that people should focus more on this life than on some speculative afterlife. Mann believed secularism was a cancer that was creeping across the nation. He was right. Today in Western Christianity, secularism continues to threaten the life of our faith communities.

• Another was that the lower class labouring population felt unwelcomed and out of place in a Church that catered to the better educated, and the more fortunate members of society. He was right. He listed several specific changes that needed addressing, including the abolition of a system that rented out the best pews to those who could afford them and relegated the lower classes to benches in the back. Today’s Church continues to wrestle with issues of relevance and equity.

• Then there was Mann’s damning observation that the poor held disdain for churchgoers whom they felt lacked sympathy for their poverty, prevalence to disease, and illiteracy. The disdain was fueled by the fact that Anglican clergy were paid and the well-off ran the churches. Mann suggested the creation of “lay agencies” that could con-

nect with the poor. His observation and suggestion was right again. Even today we recognise that church growth is linked to our ability to respond to the needs of the most vulnerable in society.

• Then there was Mann’s observation that the Church had failed to address the “vice and filth” of the cities, except for the presence of a handful of dedicated “slum priests” who were mercilessly criticized for their High Church practices. “Teeming populations” of neglected and hostile people surround half empty churches, he said. Domestic missionary work was needed, he said, and held up the model used by John Wesley and George Whitfield of a previous generation. The Methodists, as they were called, fearlessly practised “street preaching,” and planted cells to disciple the newly converted in the poorest of neighbourhoods and villages. Mann challenged the cultural norms of Victorian Britons to rise to carry out meaningful evangelism. Today the notion of domestic, community based missionary work and “street preaching” probably challenges our cultural norms too as we face declining numbers.

• Mann pointed sympathetically to the parish clergy. They were overworked, he said, trying to do the impossible: fulfill the duties of running a church while at the same time visiting neighbourhoods of 4,000 or 5,000 persons who needed “perpetual visitation.” His solution was an increase in curates and trained laity to knock on doors and visit parishioners. Again, he saw what others hadn’t, but he applauded those who did. He noted “The Society for Promoting the Employment of Additional Curates in Populous Places,” founded in 1836 that funded 323 curates, and the on-going work of the Methodists of his day who trained 10,000-15,000 lay persons for that task, and the Baptists who created the “Home Missionary Society”, and the “London City Mission.” In today’s Church curacies have all but vanished, and many might say parish clergy face similar challenges.

Mann’s report didn’t gather dust. The 19th century became one of the most energetic periods of domestic outreach and evangelism the Church would ever see. Consider the City of London as an example. Mann found that less

than ten percent of Londoners attended Sunday worship. The Diocese of London Church responded to his findings with a flurry of new initiatives. The Bishop of London’s Fund (1863) financed outreach initiatives and still does; the East London Church Fund (1880) assisted poor families; the London Diocesan Deaconess Institution (1861) trained women to do charitable work among the poor; the London Diocesan Home Mission (1857) increased the number of clergy and trained them specifically to do visitations; the New Hospital for Women (1872) was created so that women could receive medical help from female practitioners; the Parochial Mission Women Association (1860) sent teams of trained women out with food and clothing, teaching public hygiene, and bringing the good news of the Gospel. In Winchester the Mothers Union (1876) began. Created by Mary Sumner the Mothers Union helped women burdened by the challenges of motherhood.

During these years the YMCA (1844) and the YWCA (1855) were formed specifically to bring Christian knowledge to youth and to encourage a healthy lifestyle. Methodist preacher, William Booth founded the Salvation Army (1865) and Anglican clergyman Wilson Carlile launched the Church Army (1882), each endeavour practising street preaching and openly inviting men and women into lives of faith.

During this era, the nation also opened its wallets for such philanthropic causes. A letter to the editor of The Times of London in 1884 described the atmosphere as an “immense ocean of charity”, and charitable directories recorded millions of pounds given, often anonymously, to over a thousand charitable causes. The response to the dreary findings of the 1851 Religious Census was a tsunami of lay and clergy activism and compassion that set out to address the advance of secularism and ameliorate the worse effects of industrialization. Sadly that wave would soon come face to face with the horrors of the First World War causing a new question to haunt the collective conscience: where is God?

St. Thomas’, Bracebridge hosts summer tea

By Sandy Beaumont

St. Thomas’ Bracebridge held a “Summer Tea” on Thursday, July 16, 2015 for our shut in members and for residents of our retirement homes. A wonderful time of fellowship and a time for visiting with old friends was enjoyed by about thirty five people. The tea was held from 2 to 4 p.m. Many people came at 2 p.m. and were there for the whole two hours.

Entertainment was provided by our organist Connie Knighton on

the keyboard and her husband Rob with his wonderful singing voice. They did old hymns and songs from the past. Wonderful sandwiches and sweets were made by our ladies and served with tea and enjoyed by all. This being our first tea, it was rewarding to receive such wonderful comments and the wish that we will do it again next year. All in all, a wonderful afternoon of fun and fellowship was had by everyone!



ANOTHER CUP?: From left, Joan Roberts, Bev Bullen, Win Hooton and Mary Andison attended a summer tea at St. Thomas’, Bracebridge on Thursday, July 16, 2015. Mrs. Hooton is 101 years of age and a life long parishioner of St. Thomas’.



READY TO SERVE: From left Ellen Harper, Jo Nickason, Lois Hilson, Mary Andison and Sandy Beaumont prepare to serve an abundance of goodies at a summer tea held at St. Thomas’, Bracebridge held on Thursday, July 16, 2015.

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Anniversary celebration was filled with numerous activities

Continued from Front of St. Matthew's was begun after 1914 and was consecrated by Archbishop Thorneloe on June 14, 1921. Anglicans in Dorion were dedicated to their church. Diocesan papers tell many joyous stories of weddings, baptisms and confirmations, even the moving of the church to a new foundation when the original basement walls failed. As with many communities along the north shore, population has declined since the late 1970's and despite the congregation's efforts, the church was closed in 2003.

An Anglican mission was begun at Red Rock in 1932, following construction of a pulp and paper mill and town site on Nipigon Bay, approximately four miles down the river from Nipigon, and about 12 miles by car around Paju Mountain. Starting in 1944, Rev. Alfred Bull established regular Anglican services in the company-owned hotel. St. Peter's was built in 1948. The congregation continued to improve their church and later shared the building with the United Church. St. Peter's closed in October 2000 due to the downturn of the pulp industry and decline in population. However the relative proximity to Nipigon permitted a number of St. Peter's congregation to become dedicated members of St. Mary's, Nipigon. Several people from St. Mary's make the trip to Red Rock every month to hold services for older residents at Mountainview Court.

By the turn of the 20th Century, the beloved 100 year old St. Mary's, Nipigon had major structural deficiencies. After a struggle, the congregation decided to abandon the old church and build a new one. On March 19, 2006 a service of Thanksgiving was held in the old church. A procession to the new St. Mary's was led by the crucifer with people carrying the communion elements.

On the weekend of May 30 and 31, 2015, we paid tribute to our native and pioneer ancestors who came together to worship God and establish churches in the wilderness. Tribute was also paid to our clergy who travelled such great distances by water and rail and land, by snowshoe and dog teams. They encouraged the formation of congregations and the building of churches.

On Saturday, May 30, 2015, people dressed in period costumes and gathered at the Nipigon Marina for old time games and music while waiting for Bishop Stephen Andrews. With the help of our neighbours from the Red Rock Indian Band we staged a reenactment of the 1890 welcome for the Bishop's arrival. Our planning for the re-enactment was inspired in part by the November 1982 article in the *Algoma Anglican* which reported on the centennial reenactment by St. John's, Chapleau, of the 1882 Mission service on the banks of the Kebaquasheshing River.

The Red Rock Band had provided the use of their large canoe and event tent. Elder Marilyn Netemegestic led a smudging ceremony before the canoe launch for protection of the journey. People from the Red Rock Band and St. Mary's paddled the canoe to bring Bishop Andrews and representatives of the church and the Band to the welcome site. A young Band member

in beautiful regalia provided an aboriginal welcome with drumming and dancing.

People formed a procession, led by Crucifer Geoff Aitken, Bishop Andrews, and Rev. Diane Hilpert-McIlroy making their way to St. Mary's where pictures and historical displays were enjoyed by visitors. A capacity crowd attended from Nipigon and the Thunder Bay-North Shore Deanery, and former members who had travelled back to Nipigon to join us. Rev. Douglas McClure, former incumbent of St. Mary's, Rev. Nancy Ringham, Rev. Charlene Sriver, Lutheran Pastors Jari Lahtinen, Pastor Ed Long and their spouses as well as the Rev. Alvin and Rev. Lenora Rowsell from the Nipigon Pentecostal church joined us for a celebratory dinner. Greetings were read from all the communities in the Parish and from along the North Shore: Thunder Bay to Schreiber/Marathon. Included was a letter from the *Hudson's Bay Company*, whose supply post manager had first provided worship space for the fledgling congregation prior to the building of St. Mary's, Nipigon.

Following dinner, a bonfire was enjoyed by those who could stay up later, including a group of the Thunder Bay Deanery Youth led by Jayne Coy, Child and Youth Facilitator for the Deanery. The youth had an "all-nighter" at St. Mary's where they were joined for breakfast by Bishop Andrews.

The congregation and visitors gathered on Sunday morning, May 31, 2015 for a Service of Thanksgiving led by Bishop Stephen Andrews, with a reading from Elder Marilyn Netemegestic, and a message from the Bishop. Archdeacon Deborah Kraft arrived in Nipigon bringing a piper. The bagpipes were the perfect end to a beautiful service. Following a delicious lunch, Bishop Andrews blessed the barbecue given to St. Mary's by St. Paul's to mark the 125th Anniversary.

It was significant that our celebration took place on the same weekend as the Walk for Reconciliation in Ottawa. We now know that there is a tragic side to our history: several children from Chief Muhnedoshans' tribe died at the Shingwauk Residential School and are buried in the cemetery there. While we were planning the 125th anniversary celebration and with the help of the Red Rock Indian Band, we found a descendant of the St. Mary's Negwenenang people. David Thompson, who is a direct descendant of Chief Muhnedoshans, joined us for the 125th Anniversary celebration. At the end of the Sunday service, he spoke of the story of his people and their grief for the lost children. Mr. Thompson brought to life the pain of his people. We are better able to understand that their journey to healing is just beginning, and so is our role in facilitating that.

We owe gratitude to the St. Mary's people and our Red Rock Band neighbours who worked so hard to make our celebration meaningful and joyful. We have shared the memories of our parishioners and thanked God for the blessings of the past. St. Mary's congregation will continue to worship beside the great River Nipigon and look to God for his continued presence in this place. We pray for His guidance in discerning our path for the future.



THE WORD OF THE LORD: Elder Marilyn Netemegestic read a lection at a service of thanksgiving and celebration of the 125th anniversary of St. Mary's, Nipigon held on Sunday, May 31, 2015



OVERLOOKING THE BAY: This photo of the cross hanging in the chapel at Camp Manitou Bay of Islands was taken at the 30th annual Diocesan Youth Synod held from Sunday, June 28 to Wednesday, July 1, 2015.

THE MORNING STAR SEMINAR 2015

"Reading Genesis with Luther"

The Morning Star Seminar is a three day retreat for theological refreshment for Alumni/ae and friends of Wycliffe College. The three days offer study and fellowship centred on the reading of a scripture commentary. This year's seminar will be led by **The Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma**, Trustee and Alumnus of Wycliffe College, Class of '84.

Bishop Andrews will lead participants through Martin Luther's commentary on Genesis 1-11. Luther was both an inheritor and practitioner of an Augustinian approach to reading the Bible, with a couple of important differences. The first is that he reinterpreted the spirit/letter dichotomy in terms of gospel and law. This perspective, arising as it did out of the context of his own inner convictions about justification, and what he regarded as abusive treatments of Scripture by the schoolmen, is foundational to our own individualistic and pietistic reading of the Bible.

Secondly, Luther took on humanist philological interests in an attempt to get behind the Latin translation of the Bible. His determination to get at the original meaning of the text led to an eclipse of allegorical readings of Scripture, and thus helped to lay the groundwork for grammatical-historical critical methodologies that still dominate contemporary biblical scholarship.

Participants are encouraged to purchase two volumes of Martin Luther's commentary on Genesis from Concordia Publishing: *Luther's Works, Volume 1* (ISBN 978-0570064015) and *Luther's Works, Volume 2* (ISBN 978-0570064022). It is not required, but participants may also wish to purchase *Reformation Commentary on Scripture: Volume 1, Genesis 1-11* (ISBN 978-0-8308-2951-4), as an additional resource.

About Bishop Andrews

The Rt. Rev. Dr. Stephen Andrews is the Bishop of the Diocese of Algoma. He studied Classics at the University of Colorado and theology at Regent College and Wycliffe College, where he received his M.Div. degree in 1984. In 1995, he completed a Doctor of Philosophy in the Faculty of Divinity at Cambridge University. Prior to his episcopal election, he served as the President, Provost, and Vice-Chancellor of Thorneloe University College in Sudbury. In 2013, he was appointed the Chair of the Ontario Provincial Commission on Theological Education.

[Read more here.](#)



ADDRESSING THE ACW ANNUAL: Jacquie Howell addressed those in attendance at the 48th Diocesan ACW annual hosted by the Deanery of Thunder Bay. The gathering was held from Monday, June 1 to Wednesday, June 3, 2015 at the Valhalla Inn, Thunder Bay

People are funny

By the Rev. Canon Bob Elkin

I was in the Liquor Store the other day buying a bottle of Carolans, knock off Bailey's, half the price with the same great taste, at least after two or three! The cashier checked the ID of the young man ahead of me so when I got to her I asked: "Do you need to see my ID?" Her face never twitched. "Actually sir, I do" she replied. I didn't twitch either. "I want to marry you" I said. "That could probably be arranged" she answered. "How would you be with a teenaged boy, two dogs and a large number of cats?" I deadpanned back: "I will always love you from a distance!" and she responded: "It's probably for the best" and then she gave me an impish little raised eyebrow grin and we both had a huge laugh! She made my day and I think I brightened hers and it was fun! Sometimes I ask myself: "Why isn't there more of that going on?" and then I realise that the reason is probably me.

How often I've dragged myself through the days with downcast eyes and a mind full of stern, serious thoughts while surrounded by people who would willingly enter into some fun, some banter, some silliness if only I'd put it out there. There's an old general store near where I live and I went there one day to get a copy of the fishing regulations. The proprietor gave me a big smile and greeted me with a friendly: "What can I sell you today?" I shook my head and answered: "I don't need anything", but before I could continue he shot back: "Then get the hell out of here and quit bothering me!" Needless to say he knows me well and I roared just like he knew I would. That man probably knows everyone in the township and he can make us all laugh and he's a gift to us. Perhaps more of us need to work at being gifts also.

Clergy can be hilariously funny when they're allowed to take off their professional face and be themselves. I once went to a clergy luncheon right after my yearly visit to the dentist. "What have you been up to Bob?" somebody asked and I told them about my dentist visit finishing with the good news that: "My dentist says my teeth are fine and will last me the rest of my life!" Someone shot

back: "Yes but he's probably been talking to your doctor." It cracked up the room.

Another time, years ago I attended a clergy meeting where all the participants except for one were men. The lone lady looked around the room and mock seriously asked: "What am I, the token woman here?" The reply was instant. "Well somebody has to make the coffee!" as the room

Letter from Bob

broke up in cat-calls and laughter with her laughing most of all. Sometimes a funny remark is just meant to be funny, with malice towards none and it is great when it can be appreciated in that way.

A while back I discovered that I'd let my Firearms Possession-Acquisition Licence expire and since I own a few hunting rifles I decided to write the exam at a local gun shop in the Sault before going to work. I walked in kitted out in clergy togs and told the man I'd come to challenge the exam. He instantly shouted to his assistant through the curtained door behind him: "Hang on. I've got another gun crazed lunatic here to write the exam!" He didn't know me from Adam but he made my day and I wrote that exam with a smile on my face and got the licence too. Win-win-win!

Anyone can make you smile. A laugh can come from anywhere if only your aware of it. We once had a First Nations student live with us who didn't say much but who could slip in humour at the most unexpected moments. Just before thanksgiving one year I returned from the grocery store carrying a huge frozen turkey for the holiday feast. He saw me coming up the stairs, opened the door and quietly said to my daughter standing nearby: "Oh look. Turkeys." He then continued on to wherever he was going. I still smile at it all those years later.

People are funny if only you give them the chance. They can make you laugh and lighten your heart and make your day seem brighter and you can do the same for them if only you dare it. So dare it and make life more fun for everyone!



MIGHTIER THAN THE THUNDERS: The plaque picture above sits at the top of Mount Stadnyk at Camp Manitou Bay of Islands. The photo was taken during the 30th annual Diocesan Youth Synod held from Sunday, June 28 to Wednesday, July 1, 2015.



ROGATION DAY PROJECT: Pictured from left are Cole Dawson, Julie Heroux, Nathan Dawson, Rev. David Knudson and Marion Strawson. They were part of the endeavour by the Sunday School of St. John the Evangelist, Thunder Bay to support a deanery wide initiative by PWRDF representatives in the Thunder Bay-North Shore, asking parishioners to plant an extra row of vegetables in the garden, or in a patio pot. The Sunday school prepared pots with seeds and gave them to parishioners on Sunday, May 25, 2015. This project was a reminder poverty exists close to home, not only in distant lands.

Rev. Hilpert-McIlroy thanks many for anniversary celebration

By the Rev. Diane Hilpert McIlroy

Celebrating 125 years of God's faithfulness at St. Mary's, Nipigon is a privilege and we continue to be inspired by the pioneering spirit that existed in 1890. Thankfully that spirit still exists today at St. Mary's. Combining the four congregations was definitely a challenge only God could make suc-

cessful.

However the celebration could not have happened without the Algoma Archives and Ken Hernden's assistance. Kathleen Aitken began working on the anniversary in 2012 by researching the history at the Algoma Archives. Our Diocese is blessed to have the Archives and archivist Ken Hernden. We are grateful to him, to Kathleen Aitken

and Stephanie Johnson, Maryanne Booker, Levina Collins, Alfreda and Larry Woods, Dorothy Henderson, Glenn, Jennifer, Emma and Kirsten Hart, Kyoko Oyakawa, Glenn and Shirley Nelson, Cookie Dampier, Diane Williamson, and our Red Rock Band neighbours who worked so hard to make our celebration meaningful and joyful.

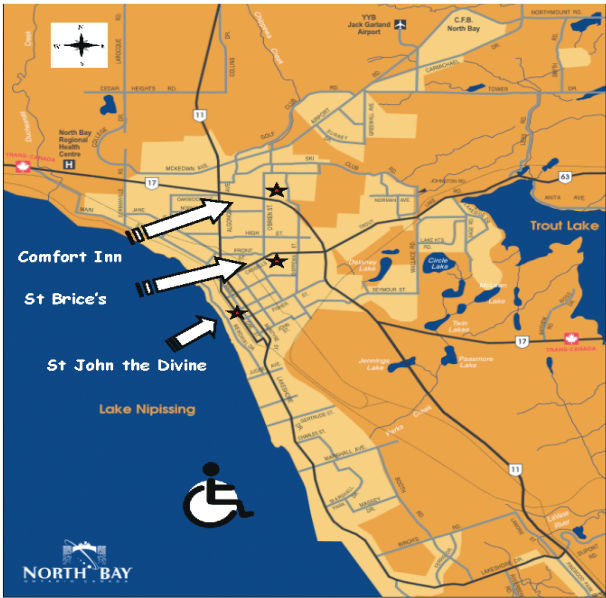


BURSARY RECIPIENT: From left, Sharon Corston, Marg Boone, Rita Ash and Helen Kyle joined Sydney Ventura who was the recipient of the Anglican and Lutheran Group Bursary for 2015. The award was presented at the Sir Winston Churchill CVI graduation ceremony held at the Thunder Bay Community Auditorium on Wednesday, June 24, 2015 Mr. Ventura also received the Aboriginal Youth Entrepreneurship Program Certificate of Achievement.

Sunday 27 September To Attend via Webinar

Place: St John the Divine
10:30 am Eucharist at St John the Divine
Lay Readers are invited to robe
Preacher: The Rev'd Dr Jay Koyle
Presider: The Venerable Linda White,
Archdeacon Amerita, Temiskaming
Prayer Ministry: The Rev'd Richard White
and Peggy Morrison

Special Conference Rate \$114.74 [before
31 August at the Comfort Inn, 1600 O'Brien
[at the Bypass]. 1-844-682-6145.
Billet info: Bill: abburton@sympatico.ca



- The following sessions will be available via webinar:
- ◇ Saturday Workshop #1: The Rt Rev'd Dr Stephen Andrews
 - ◇ Saturday Workshop #2: The Rev'd Dr Jay Koyle
 - ◇ Saturday Workshop #3: The Rev'd Dr Tim Perry
 - ◇ Saturday Workshop #4: The Rev'd Dr Jay Koyle
- ⇒ Register for web conferences by contacting webconferencealgoma@ontera.net. Please include the name of your city/town, and the name of the sessions you wish to attend. Please note there may be a small donation requested from those attending [only] by webinar [contribution to honoraria].
- ⇒ Algoma webinars are available to anyone who registers and has access to high speed Internet [Java plugin required], plus computer speakers [microphones & webcams, optional]. Registering for a webinar also provides participants with the ability to replay any session at a later date. People are also welcome to attend in person and still sign up for the webinars in order to have playback permissions.
- ⇒ Contact North Centres are available throughout the Province and may be booked for individuals or small groups—CN provides the room, the computers and the expertise! If you and/or your group would like to attend any webinar at a Contact North Centre, please book through webconferencealgoma@ontera.net.
- ⇒ A list of Contact North Centres is available at <http://studyonline.ca/student-services/online-learning-centres/list-online-learning-centres>.

Diocese of Algoma

2015 Annual Lay Readers' Conference

Friday 25 September
-
Sunday 27 September



Bishop: The Rt Rev'd Dr Stephen Andrews

Bishop's Motto for 2015

'With thee is the well of life: and in thy light shall we see light.'

(Psalm 36.9, Coverdale)

Registration Form

Please send registrations to:
Ed Carberry,
1462 Harrison, North Bay, ON. P1B 6H3
Email: ecarberry@efni.com
Phone: 705.472.7449

Please make cheques out to
Temiskaming Deanery Council \$75

Registration includes all sessions, snack
breaks, lunch & dinner on Saturday

PLEASE PRINT & RETURN

Name:

Address:

Town/City:

Postal Code:

Phone:

E-mail:

Parish:

Food Allergies:

Friday 25 September

Place: St John the Divine Anglican Church,
301 Main Street East, North Bay, Ontario
(705) 472-6070 [map on reverse side]

6:30 pm Registration & Welcome

7:00 pm Evening Prayer

Presider: The Rev'd Jim Schell, Warden of
Diocesan Lay Readers

Preacher: The Rt Rev'd Dr Stephen Andrews,
Bishop of Algoma

Reception to follow

Rev. Dr. Jay Koyle

- Bachelors degree [UWO] in Music; M.Div [Huron], M.A. in Theology (Notre Dame), D.Min [Seabury-Western].
- Congregational Development Officer for Diocese of Algoma
- President of Associated Parishes for Liturgy & Mission Professor in Faculty of Theology at Huron College

Rev. Dr. Tim Perry

- Ph.D. from Durham U. in U.K.
- Lecturer at Thorneloe U., Sudbury
- Rector at Church of the Epiphany, Sudbury
- Reviewer for *Anglican Planet*, *Christian Week & Faith Today*
- Published author in theology, including "He Ascended into Heaven" and "Mary for Evangelicals"
Presented "An Introduction to Theology" at recent LR workshop

Saturday 26 September

Place: St Brice's Anglican Church,
1225 Cassells Street, North Bay, Ontario.
P1B 4B8 (705) 474-4005

8:00 am Late Registration

8:15 am Morning Prayer

Presider: Bill Burton, Warden of Lay
Readers, Temiskaming

9:15 am Workshop #1:

Speaker: The Rt Rev'd Dr Stephen Andrews
Topic: What is the Gospel?

10:45 am Workshop #2:

Speaker: The Rev'd Dr Jay Koyle
Topic: The BCP/BAS

12:15 pm Lunch at St Brice's

1:00 pm Workshop #3:

Speaker: The Rev'd Dr Timothy Perry
Topic: Theology: A Sign of Life in the Church

2:45 pm Workshop #4:

Speaker: The Rev'd Dr Jay Koyle
Topic: Sermon Preparation

6:00 pm Dinner & Entertainment

Place: St John the Divine
301 Main Street East
North Bay

Diocese of Algoma
Lay Reader's Annual Conference
25-27 September - North Bay, ON





THE GIFT OF MUSIC: Bishop Stephen Andrews and daughter Ellen shared the gift of music at the 30th annual Diocesan Youth Synod held at Camp Manitou Bay of Islands from Sunday, June 28 to Wednesday, July 1, 2015.

Epiphany, Sudbury remembers missing Aboriginal women

By Dr. Derek Neal

The Church of the Epiphany is the only Anglican church in Sudbury with a bell. Under the direction of Derek Neal, Summer Ministry Intern and MDiv student (Wycliffe College), we chose to carry out the Primate's recommendation to ring our bell in memory of murdered and missing Aboriginal women and girls by spreading the 1,181 rings over three weeks. The bells rang six times a day on the hour, Monday to Saturday, from June 1 through June 20. At each ringing, a different group of women was named and the bells also rang for the many women whose names we do not know.

The response was dramatic. Epiphany's effort attracted the attention of both English and French

CBC radio stations, CTV, the Sudbury Star, and Northern Life. Over 100 volunteer ringers came both from the parish and outside. Just slightly less than half of these were from the Church of the Epiphany. Others included members of local aboriginal organizations, Rotary Sunrisers, the Greater Sudbury Police Service, and the Local Health Information Network, as well as other local Anglican and United churches.

The project evoked strong emotions in the ringers. Some were moved to mention to Dr Neal the names of women of their own acquaintance who were murdered or missing. He was then able to confirm that they were on the list and would be remembered. We are very thankful to all who participated.

Algoma Anglican E-mail Address

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

Let the stories be told for all to hear and understand

By Charlotte Haldenby

A friend said to me just after I read *The Science of God* by Gerald L. Schroeder: "Isn't it amazing how science is proving Genesis right but.... do you know there are still people who believe the world was made on a turtle's back?" Did she know that I was already reading Leanne Simpson's book *Dancing On Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence, and a New Emergence*, or that a week later, I would find Thomas King's *The Truth About Stories: A Native Narrative*, (the CBC Massey Lectures), which carries that story in every chapter?

In his first chapter I read, it's even better aloud, the story of a world which was all water, with a more ancient world above, and a curious woman who digs through and falls into our sky. It details how the water animals here band together to save her life, to put her on Turtle's Back. When the time comes, they take turns diving to the depths to find soil to build our wider world. That's just a summary. King, whose father was Cherokee, begins "Back at the beginning of imagination..." and goes on for ten pages of description, conversations of the woman and the birds above, and now the water animals below, with some asides to his listeners, and ends "...The animals and the humans and the Twins (her children) and Charm (the woman) looked around at the world that they had created. 'Boy', they said, 'this is as good as it gets. This is one beautiful world.'" Imagine listening to this story told on a long winter evening, the

Looking at the World

one time of the year when everyone can afford the time to listen, when a child might ask the teller not to forget his favorite part, or a visiting hunter might bring in parts he's heard elsewhere.

This is the glory of storytelling and oral history. Everyone is directly involved, telling or hearing it right now. It stays almost the same every time it's told, but it can be adapted to new information. As it's told over and over every year, it becomes part of who you are, and how you fit into the world around you. So much of the Truth and Reconciliation experience is asking us to hear stories that actually happened to people still alive, and to listen with respect and hopefully understanding. In the aboriginal cultures, there is great respect for truth as it is told, and with that small end-note, as we know it now.

In traditional bands, when issues were discussed, everyone involved was invited to sit in the circle, where everyone could see each other's face and everyone had a chance to speak. Elders, for their general knowledge acquired over time, and particular skills perhaps got extra time, but everyone was there, actively listening. Decisions were made, according to the truth "as we know it now", and the people could be called back as new conditions arose, for new decisions.

Even big decisions. When the Nishnaabeg, Ojibway, Chippewa, and the Haudenosaunee, Iroquois, discovered they were both using an area between them for hunting they could sit and work it out. "We both can hunt here in times of need, and then we must only take what we need, so there is still food for you."

So, today, one of the big suggestions in the follow up to the Truth and Reconciliation Commission is that the First Nations languages have official status. We must all realise the concepts behind the words we think we recognise. In areas of the country the aboriginal languages may be spoken by a large share of the population and yet anything official must be done in English or

"We must all realise the concepts behind the words we think we recognise."

French. If my child's name is 18 letters long in my language, like Leanne Simpson's, or is usually written in syllabics, Cree, or has an extra symbol in its alphabet, Chipewyan, can't we get along without changing our names? See "All in the Family Name", *Maclean's*, March 23, 2015. The name in question has seven letters and means "As the sun breaks through the clouds". How beautiful is that! But not acceptable to current birth certificate bureaucracy.

When we work together on projects, in aboriginal languages

and concepts it means we work on current truths. It means to keep consulting and making agreements as we go, with all parties concerned at the meetings, finding more truths, building new agreements, together. In the current two official languages, people have the idea "We've made a treaty, truce, law, rule in the bureaucracy; it's written down, passed and settled for all time."

Granted the aboriginal people's processes of talking things over and evolving consensus takes longer, but all people now feel they count the same as everyone else. They are heard. Possibly some very difficult situations would never happen.

Not This: The four foot high pipeline you allowed that oil company to build is wrecking the caribou migration and our food supply. But This: The four lane divided highway can be built across the very back edge of our land but you should employ some of our people in its construction. A year later, you really shouldn't have landscaped the median with that pretty plant. The deer love to eat it and are crossing the highway to get to it. Maybe we could replant with this other plant, that deer keep away from. Five years later: You know we've heard there are solar-powered lights you can put along the highway, that shine at night and make everything easier for the deer-car situation. So, let's all talk up language and education issues, and make some changes:

First Nations schools should

receive the same funding per student as other schools, and be built to proper standards. The local First Nation's language and history should be part of the curriculum, and some of the staff should be native-speakers. In all schools, there should be some teaching of First Nations history. Local hospitals serving First Nations' patients should have some native-speakers on staff too.

All of us should learn more about the current situations, e.g. "Teaching Teachers to Teach" *Maclean's*, June 8, 2015; "It Could Have Been Me" *Maclean's*, June 15, 2015; and "We Are All Winnipeg", *Maclean's*, March 16, 2015. Or find good books at www.goodminds.com.

Finally, imagine you are a little girl, who has always lived in the same village in Northern Saskatchewan, surrounded by people who speak like her, who know her name, whose kids come with her to play at the school ground or in the forest. Now those forest fires have sent her south to live in a motel, surrounded by so much pavement and so many cars, and the foods not quite right, and mum makes her stay in, but today she sneaks down to the corner, and hurries right back because nobody speaks right and she's afraid. And she hears her parents saying that their village has been destroyed and it will be a long time before they can go home. The PWRDF is already there helping out in your name with people who do know her language and culture, because it is their own. You can help with your donation.