

ALGOMA ANGLICAN

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RETURNED HOME: The Church of St. John the Evangelist, Sault Ste. Marie has been returned to the Métis Nation of Ontario. The property was left vacant after combining with St. Matthew's to form Emmaus Parish. The church is on the site of the original Métis burial ground located on the banks of Fort Creek. It will be used as a spiritual and cultural centre with Anglican worship continuing on special occasions.

St. John's, Sault Ste. Marie returned to the Métis

By the Ven. Harry Huskins

St. John's parish, Sault Ste. Marie, merged last year with neighboring St. Matthew's to form the new Emmaus Parish. The combined congregations are now worshipping in the former St. Matthew's building leaving the St. John's property vacant.

It is the site of the original Métis burial ground located on the banks of Fort Creek downstream from

the St. Mary's Rapids connecting Lakes Superior and Huron. In 1793 the Northwest Company built a fur trade fort at the mouth of the Creek and took the land, using it as the Company cemetery. The Americans burned the fort during the war of 1812 and the land became part of the Hudson's Bay Company's holdings when it took over the Northwest Company in 1821.

In 1901 the land was transferred

to the diocese, though it was so over grown that those involved may not have been aware of its history. A church, hall, and rectory were built. Indigenous families have been an important part of the parish's history and the land and buildings have now been returned to the Métis Nation of Ontario as part of the diocese's on-going work of Reconciliation.

The Métis Nation will be reno-

vating the buildings. The Church will continue to be used as a spiritual and cultural centre with Anglican worship continuing on special occasions. The Rev. Pamela Rayment, St. John's last Incumbent and, herself Métis, is being appointed by the Bishop as Chaplain to assist and advise the Métis Nation in this. Rev. Rayment, states: "This is an exciting and hopeful

See Transfer—p. 4

Inside Algoma



Anglican editors meet in Gravenhurst

Editors and management staff of the various Anglican newspapers in Canada held their annual conference in Gravenhurst from Wednesday, May 31 to Sunday, June 4, 2017.

See p. 2



CLAY to meet in Thunder Bay in 2018

The Diocese of Algoma and the Manitoba Northwestern Ontario Synod of the ELCIC will host a gathering of Canadian Lutheran Anglican Youth in Thunder Bay in August of 2018

See p. 5

Next deadline

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

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South River church celebrates 125 years

By Suzanne Nugent

Opposite the South River Post Office on Ottawa Street sits beautiful Grace Anglican Church. On Saturday, July 22, Rev. Christopher Davis and the congregation celebrated 125 years of worship. Rt. Rev. Anne Germond, Anglican Bishop of Algoma, officiated at the service, followed by a re-

ception in the parish hall and on the lawns outside.

Grace Anglican Church, South River has a long history. Grace Anglican church was envisioned on April 18, 1881 when Mr. W.A. Connolly donated land for the church. St. John's Anglican Church, Eagle Lake, was Grace's mother church. On July 3, 1892,

with 48 parishioners in attendance, Rev. George Gander officiated at the first service held in the newly completed church. The offering at that first service totalled \$1.41.

The names of the founding families of Grace Anglican Church are many of the earliest settlers to move east of the settle-

ment of Eagle Lake and the Old Nipissing Road. Ard, Ardiel, Bottomley, Banting, Connolly, Code, Everest, Leighton, Loney, McGrath and Noaik are some of the founding families and many of their descendants still live in the area and attend and support Grace Anglican Church. The church has thrived for 125 years

in the growing and changing community of South River. Grace Anglican Church has mourned the loss of soldiers from two World Wars, enjoyed the prosperity of the logging boom and the Beaver Charcoal era, and has struggled through the depression years. The highway has changed its route

See Church – p. 7

Anglican editors gather in Gravenhurst for conference

By the Rev. Peter Simmons

Editors and management staff from the many Anglican newspapers in Canada gathered for the annual Anglican Editors Conference in Gravenhurst from Wednesday, May 31 to Sunday, June 4, 2017. The first day of the conference was a social day allowing attendees to experience some of the sights and sounds of Muskoka.

The day began with a visit to Bethune Memorial House, the birthplace of Dr. Norman Bethune. Dr. Bethune is best known for his work as a surgeon in China during the revolution. The group then made their way to Muskoka Bay for a two and half hour cruise on the Wenonah II from Gravenhurst to Port Carling. This boat is a replica of one of the many steamships which helped to open the region to commerce and tourism in the 19th and 20th centuries. On the return trip to Gravenhurst, a stop was made at Johnson's Cranberry Marsh for a wine tasting and opportunity to purchase some of the products made from this local berry.

Day two was business focused as participants made their way to St. James, Anglican Church. The church, which is celebrating its 150th anniversary, was the venue for the vari-

ous sessions. Breaks and lunches were provided by a number of very generous and kind ladies of St. James. Following a service of Morning Prayer, Mark Hauser, editor of *Dialogue*, Diocese of Ontario, gave a presentation on how to improve the writing of headlines in order to grab a reader's attention. Paul Sherwood, editor of the *Diocesan Times*, Diocese of Nova Scotia and Prince Edward Island, spoke briefly about innovations in technology. Saskia Rowley, Art Director for *Anglican Journal*, and head of the Graphics and Print Production Department for the national office of the Anglican Church of Canada, gave a brief presentation on "Graphic Design 2.0". Following lunch, Beverly Murphy, circulation manager for the *Anglican Journal* and senior manager for General Synod communications and information resources and Marites (Tess) Sison, editor the *Anglican Journal* reported on various issues related circulation and publication of diocesan newspapers and the *Journal*.

A brief coffee break was followed by the business meeting of the Association. Rev. Canon Dr. Judy Rois, Executive Director of the Anglican Foundation and Dr. Scott Brubacher, Executive Administrator, gave a presentation on the ongo-

ing work and ministry of the Foundation. Since 1967, the Foundation has supported ministry in the Canadian church through financial grants in support of infrastructure projects, ministry projects, church music, education in the north, and liturgical and outreach initiatives. The day was capped off with a banquet held at the Muskoka Boat and Heritage Centre. Rt. Rev. Anne Germond, Bishop of Algoma spoke of the history of the diocese and the Deanery of Muskoka.

Saturday, June 3 was spent in sessions led by Paul Sherwood and Saskia Rowley. Paul Sherwood led participants through ways to use technology in preparing photographs for publication. Saskia Rowley provided advice for improvement to the editors as she went through each newspaper of the editors present.

The conference concluded on Sunday, June 4. A number of participants headed home on Saturday evening, while a few were able to attend the service of Holy Eucharist at St. James before making their way home by car, or plane from Pearson Airport. Participants have indicated their appreciation and advancement of knowledge as editors at the conference. Halifax will be the host of the conference in 2018.



NEW PRIEST: Rev. Dr. Derek Neal was ordained to the priesthood on Monday, June 5, 2017 at St. John the Divine, North Bay. The preacher at the service was Rev. Dr. Annette Brownlee, Chaplain of Wycliffe College, Toronto. Rev. Dr. Neal is pictured with Rt. Rev. Anne Germond, Bishop of Algoma and clergy, lay readers and laity who were in attendance at the service.



MAKING NEWS: Jim Sweeny, editor of the *Quebec Gazette*, stands over some of those who attended the Anglican Editors Conference in Gravenhurst from Wednesday, May 31 to Sunday June 4, 2017. In the back row from left are Beverley Murphy, circulation manager for the *Anglican Journal*, George Cribbs, editor, *The Northland*, Stephanie Boyd, editor, *Crosstalk*, and Saskia Rowley, artistic director, *Anglican Journal*. Pictured in the middle row are, from left, Tess Sison, editor, *Anglican Journal*, Munden Coates, *Saskatchewan Anglican*, and Gisele McKnight, editor, *The New Brunswick Anglican*. In the front, from left are Mark Hauser, editor, *Dialogue* and Peter Simmons, editor, *Algoma Anglican*. The photo was taken on the steps of the Bethune Memorial House, the birthplace of Dr. Norman Bethune.

Savouring a magnificent motif

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

People never seem to tire of Pachelbel's Canon. Classical music buffs and casual listeners alike savour this modest masterpiece, a basic theme played continuously by bass strings while other sections sound complementary motifs. Perhaps that's the work's beauty, a rich tapestry of melodies arising out of a simple, ongoing theme.

The Christian Liturgy is something like that. Every rite we celebrate and every season we observe arise from a single theme, voiced over and over again. We have a fancy name for our theme; we call it the Paschal Mystery. But don't let the term throw you. This

isn't just the stuff of academic theological discourse. It expresses the essence of our religion in a nutshell.

The theme's primary note is "pasch", meaning Passover or passage. We inherited it from our Jewish predecessors. For them it called to mind the Exodus event, when twelve tribes enslaved in Egypt were delivered as one People to freedom in the Promised Land. God's mercy was revealed when their homes, marked by the blood of a lamb, were passed over by death. God's power was laid bare by their passage through the Red Sea's parted waters; God's faithfulness was declared in the covenant forged at Sinai.

This saga shaped every page of the "Old Testament". Subsequent

generations claimed it as their own, affirming at each Passover that what God did for their ancestors God had done for them. It was the lens through which they understood God, themselves, and their purpose in the world.

The defining event for Christians is the death and resurrection of Jesus Christ. To first speak of this mystery, our forebears in faith borrowed the Passover language of the Hebrews. Jesus was thus the Lamb of God whose shed blood saves us from sin and death. The crucified Messiah "passed over"

Table Talk

from death into resurrection life. In Christ, God has taken the tribes of the world and reconciled to Godself one holy people. Moreover, those who make passage through the waters of baptism are said to cross from sin's bondage into the liberty of new life, sharing in the covenant sealed on Calvary, bearing witness to the Kingdom proclaimed and embodied by Jesus, now raised up as Sovereign of all.

We sometimes associate these notions with the Lent and Easter seasons alone, times when they are particularly obvious. Yet every story, every nuance of the New Testament proclaims this mystery. And from the candlelight and carols of Christmas to the closing cadence of the church calendar,

the canon is cast in masterful counterpoint. Sunday by Sunday, century after century, believers have gathered around a common table to repeat the story while supping a morsel of bread and a mouthful of wine. In doing so, we have declared Paschal Mystery as the theme of both our worship and the whole of our life, interpreting the meaning of Jesus Christ and of ourselves in him.

Seasoned theologians and new believers alike can savour this magnificent motif. Next time you gather with the church for worship, listen closely! You will hear the tune of God's grace in Christ. Then listen again! Hear yourself in the rich harmony echoing the theme that is his!

EDITORIAL

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The Rt. Rev. Anne Germond, Bishop
Peter Simmons, Editor

Letter from the Bishop

CLAY 2018

Dear Friends,

‘Mezetawagezhewshkung’, meaning, ‘as the sun goes around shedding light so the Bishop goes around shedding the light of the Gospel’ was the honour name given to our beloved Bishop Thorneloe way back in 1897 by the indigenous people at Grand Bay near Nipigon, as a sign of their affection and gratitude.

I’ve thought of this many times over the summer months as I have travelled along Highway 17 East and West, and down Highways 69 and 11 South visiting parishes and communities along the way. In some ways I’ve felt the same as I’ve travelled similar routes and have had the joy of sharing the same story of good news that my predecessors have told for 144 years. I must confess that travel in 2017 is far easier than in the early days of the diocese and I can hardly begin to imagine the amount of time consumed in moving from place to place. Horse and buggy, train, canoe, on foot; I am so grateful for the luxury of an SUV and air conditioning to boot! Bishop Thorneloe once remarked, when asked why he never took a holiday that, “I’m always on holidays, going here or there.”

As you know, we’re working our way through Matthew’s Gospel this year and I’ve enjoyed preaching on his parables of the Kingdom of Heaven. When Jesus taught, people thought they knew what he meant when he used the words ‘kingdom of heaven’. Their understanding came from their lived reality and I imagine they fully expected him to speak about kings and princes, riches, power and glory. I wonder if the crowds were disappointed then, and perhaps even some of his disciples, when they heard his parables about the kingdom, they were surprised to hear it compared to a place where lost sheep are found, where seeds are scattered and are secretly growing, and bad weeds grow among the good wheat, and a man finds treasure buried in his field. Imagine discovering that the kingdom of heaven is right where you are, in the field outside your home and in your kitchen as you are baking bread.

As a new bishop in this vast and magnificent diocese, I am on the hunt for the Kingdom of God all over Algoma. In six months I’ve visited one third of our 90 congregations wearing my “Messenger of Good News Moccasins” and whenever I meet with clergy and church members I ask them the same question: Where is Christ most visible in your congregation right now? Where are you seeing new seeds of the kingdom of heaven growing?

In asking that question I find that parishioners, wardens, board members, clergy often have to think and dig around a bit in order to answer it. But the answers always come after some searching of hearts, and in realising that in the kingdom of God in Algoma is right there, in plain view and in the ordinary circumstances of our lives as we minister together as a people of God. And what I learned is that the Kingdom of God is a busy kingdom where the people

where seeds are being sown and some beautiful ministries are growing as a result of it.

I want to commend you all for the way in which the Kingdom is being revealed through your ministry to young people and children. All over Algoma in camps and vacation Bible schools our young people are experiencing the



love of God, being invited to be part of Jesus’s ‘superhero team’ while at the same time enjoying the wonder and beauty of creation. I saw the kingdom of heaven revealed in the woman who cares so much about youth in her parish

that she gave \$1000 of her own money so that five of them could go to youth synod this year. I saw Christ most visible at youth synod as one of our clergy sat with one of those youth in a deep theological conversation. I saw Christ visible in the youth leaders at Synod, praying with our young people and teaching them gospel values. Thank you Algoma for your love of our children and youth.

Algoma’s commitment to youth is strong and unwavering. From August 15 to 19, 2018 at Lakehead University in Thunder Bay, our diocese will be welcoming young people from across Canada for CLAY, the biennial gathering of Anglican and Lutheran youth. At CLAY youth will encounter scripture in meaningful ways, experience ancient and modern ways of worship, learn together in special interest forums, and make connections with youth from all over Canada.

We would like to send 30 youth from Algoma to CLAY in 2018 but to make it happen it will cost in the region of \$30,000. I would like to invite every congregation across Algoma to consider supporting the diocesan youth by having a fundraiser in their parish for CLAY 2018. Even if you don’t have youth attending from your congregation, this is one way in which you can support youth ministry.

CLAY is very popular and we will be registering our youth early in 2018. Details of where you can send your CLAY seed money will be posted on the Diocesan website. In addition to supporting our youth in this way, please pray for all those who are responsible for our young people in our congregations.

Anne Germond
Bishop of Algoma

The man, the miracle and the menace



By the Rev. Richard White

The United Arab Emirates is situated on the south-west corner of the Persian Gulf, and all but one of the Emirates border The Gulf. There are eight Anglican churches, and probably twice as many active and retired clergy in the UAE. Our membership is exclusively foreign nations and their families. Church life is vibrant and the weekly attendance figures are strong. But the challenges we have are very different from what we have in Algoma. Consider what happened during an afternoon spent with a clergy colleague this summer.

I serve as the interim, or “locum” as they call it, at St. Thomas, Al Ain in the Emirate of Abu Dhabi. Al Ain snugs against the country of Oman. A colleague and I decided to get together. The drive to my colleague’s parish took a while. The highways are modern here, the traffic was predictably heavy, the scenery was an endless tapestry of golden-colored sand-dunes, palm trees, date farms, and camel preserves. The temperature was in the 40s.

My colleague’s air conditioned home was welcoming. We settled down for afternoon tea in his living room, then a series of conversations opened up. These are conversations one might only have in The Gulf countries.

First, he gave me the news that he was losing a parishioner. He had been ordered to leave the country in ten days, presumably because someone deemed his presence in the UAE a threat. He wasn’t told why. He had no

recourse to appeal. He was simply banished for life. His family would follow later.

Expulsions are common here. In the 1980s when we first lived in the Middle East a friend from England was sent packing. It was a different country, but the pattern was the same. No reason was given, he was simply a persona non grata overnight. His best guess was that he had shared his Christian Faith with a Muslim

News from the Gulf

local, and handed him a New Testament. That’s proselytization and that’s against the law out here. Expulsions happen for a myriad of reasons.

Recently I saw a local newspaper headline. The first word was “Security.” That says it all. In Canada we see “free speech” as a right. Not here. Governments cannot risk the sort of political, social or religious unrest that untethered speech might cause. So there are foreign news programmes and Tweets that are blocked. Facebook is scrutinized. One thoughtless Facebook post criticizing the land’s ruler could multiply into tens of thousands of criticisms. Blogs are scrutinized too.

An unregistered attempt to use a blog to raise money for any cause is a breach of the law. An openly critical comment of Islam or the Prophet Mohammed is guaranteed to cause a back-lash against foreigners, and an expulsion order.

See Clergy—p. 4

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Transfer of church is a commitment to reconciliation

Continued from Front experience of reconciliation in action. I am thrilled to be involved and look forward to seeing this come to fruition. It truly is the best possible outcome for the former St. John the Evangelist property.”

Bishop Anne Germond says: “Reconciliation is one of the seeds that was named at Synod this May that everyone in Algoma was invited to carry in our sacred bundle for the next two years. When I spoke about reconciliation in my charge to Synod I did so in terms of our relationships with

our indigenous brothers and sisters, but reconciliation is something that is important in our everyday interactions and relationships with each other. There is no point in speaking about reconciliation with our indigenous brothers and sisters if we are in conflict with our family and friends.

Reconciliation happens when people come together in a new relationship and seek to grow in their understanding of one another. This allows for everyone to 'speak the truth in love' so that past hurts can be acknowledged and so that we can move towards a more hopeful future. Embarking on this

journey also means knowing that along the way you will be changed from the inside out.

I see the transfer of the St. John's church building as being much more than just the giving of a space to the Métis Nation of Ontario. I see it as a hopeful sign of our ongoing commitment to growing in relationship with the MNO of which the transfer of the building is a small sign. Some of the seeds from Synod have been watered and I look forward to seeing what God has in store for the St. John's property and our friendship with the Métis Nation of Ontario.”

Clergy in The Gulf don’t talk about risk of terrorism

Continued from p.4 An emotionally-charged conversation in a coffee shop that carelessly praises Iran or Israel, perceived enemies of the Arab world, could trigger public anger and might warrant expulsion. The authorities would be all over the smallest hint of sympathy for Islamist extremist causes. There is no official sympathy for Islamist extremism out here. An expulsion order sends a clear message. Careless words have consequences. Security is paramount.

Someone came to the door. I excused myself and wandered into the kitchen. Sayuri, not her real name, was making sandwiches. Thousands of Sri Lankans and Indians work out here as house servants. Their living accommodations are good. Their pay is good, and the money is sent home to cover a child’s education, to supplement the family income, or to pay for the care of an elderly parent. House servants also get a paid flight home at least once a year to visit family.

Sayuri was happy to see me. Foreign labourers like to talk about their home countries, so I always ask where they are from. Sayuri was from Sri Lanka, the land famous for its elephants and its tea. “I’m a Christian,” she said, steering the conversation into a testimony about her conversion. She was raised a Buddhist background, she said, but a few years ago she had developed a terrible swelling in her upper bicep and deltoid muscles. It was painful, hard to the touch she said, and she couldn’t raise her arm.

She said that two Christian women visited her, and asked if they could pray for her. She agreed. They placed their

hands on her shoulder and prayed in the name of Jesus. She had never heard of Jesus, she said, but the pain vanished. It was a miracle. Over the next day or two the swelling subsided and she raised her arms to praise the One who had healed her, Jesus. She now attends a Sri Lankan church and family members back home have become Christians as a result of her healing.

She carried the sandwiches into the living room. I followed. “Do you ever have anything like that back in Canada,” my colleague asked me. I didn’t know what he was referring to. He and the visitor had been talking about terrorist threats to church buildings and worshippers. “Do you prepare for terrorist attacks back home?” He asked. “No,” I said gratefully, suddenly realising that we never did have that fire drill at my last parish we were supposed to have.

Clergy in The Gulf don’t usually talk about the risk of terrorism, however we think about them. We know that the governments of The Gulf have their backs. Last Christmas, when I did an interim in Kuwait, we had two armed police cars in front of the church during the main Christmas service. At another, we had an armed plain-clothed officer in the congregation. Such protection is typical, but only recently have clergy began talking about having a risk level policy for their churches. Perhaps the climate seems more menacing now.

The news of the May murders of 28 Coptic Christians in a bus attack in Egypt sends chills through both the Christian and Muslim communities out here. There are stories

of police thwarting attacks against Westerners too, just as there are in Europe. In recent weeks a man was spotted taking pictures of a church in one of the UAE cities. He was lingering around the site, taking too many pictures for comfort. The church staff found him menacing and called the police. They arrived, talked to the man, then took him away. At another church a visitor walked in at the start of their service, slid a back-pack under the pew and left. He was only going to the washroom, but nobody knew that, and it created a stir. Back-packs have replaced vehicles as the preferred medium for delivering explosives I’m told.

We talk about “soft targets” out here. Churches are soft-targets. We talk about the extremist anger against Westerners and foreigners. Our congregations out here are filled with foreigners. Church boards are starting to talk about developing policies that identify potential threats and that keep staff and worshippers safe. I suspect the local police authorities will participate in developing such policies.

I encourage you to pray for the Christians of the Middle East, giving thanks for Arab governments that respect the Christian Faith and that protect those who doggedly practice it. I encourage you to pray for the safety of the thousands of Christians who live and work in The Gulf. I encourage you to remember the less fortunate Christians of Egypt, Libya, Yemen, Syria, and northern Iraq where Islamist extremism and war continues to threaten the lives of innocents.

Note: Rev Richard White is scheduled to return to Algoma mid-September.

A vote against change in marriage canon

After General Synod 2016 voted to amend the marriage canon to allow for the marriage and blessing of same-sex marriages (to be ratified in 2019), the Primate of Canada, Archbishop Fred Hiltz, referred this issue back to the diocesan and parish levels for “discussion and input”. Christ Church Sault Ste. Marie immediately began a process of discernment by undertaking two information sessions in September 2016 to make parishioners aware of the history and issues surrounding homosexuality and same-sex relationships as related to the Anglican Church of Canada.

Both evenings involved a video presentation (The Iceberg) by Rev. Dr. Kendall Harmon, Canon Theologian of the Episcopal Diocese of South Carolina, where an analogy was drawn between the developments in the Anglican Communion and an iceberg. Usually, one-eighth of the iceberg is visible above the water and the other seven-eighths are below the water line. If a ship hits an iceberg, the most serious damage occurs beneath the surface of the water. If we use the iceberg analogy to our Anglican Church of Canada, the one-eighth above the waterline refers to issues related to Sexuality. The layers under the water level are in progressively submerged order: Creation, Marriage, Authority, Scripture and Gospel. Each layer is under increasing and constant attack by the prevailing secular culture. The undermining

of the authority of scripture and the gospel are the end result.

The presenting issue of sexuality is only the tip of the iceberg. Homosexual practice, biblically considered sin (The Bible and Homosexual Practice: Texts and Hermeneutics, Robert A. J. Gagnon, Abingdon Press, 2001, p. 37), is now considered acceptable and not sinful. Beneath the water, God’s design in creation (Genesis 1: 26,27) has become confused in what it means to be a man or a woman. In the marriage layer, a new category of relationships (same-sex) is now called marriage, challenging the church on its insistence on only two states – single and married, and God’s original design for marriage between one man and one woman (Genesis 2:24). Church authority is being disregarded when two or three out of thirty-eight provinces in the world-wide Anglican Communion make decisions affecting the whole Communion. The undermining of the authority of scripture and the gospel by liberal, revisionist theologians, waters down God’s Word, losing its power to transform lives. Orthodox, conservative, evangelical Anglican theologians such as Rev. Canon Dr. James I. Packer (Knowing God, Hodder and Stoughton, 1973) and Rev. Dr. John R.W. Stott (Basic Christianity, Inter-Varsity Press, 1971), both reaffirm that Scripture is “inspired by God”. St. Paul says that

“All scripture is God-breathed” (2 Timothy 3:16,17). The Anglican Church has hit the iceberg head-on, and the hull of its faith, beliefs and doctrine have been severely compromised. Similar to the Titanic, its leaders fail to set off the alarm, and instead carry on as if oblivious (The Bishop or the King, Ron Corcoran, Essence Publishing, 2009).

On December 4, 2016 a special vestry meeting of the whole Christ Church Sault Ste. Marie congregation was called, to which 75 people attended. A motion to

Letter to the Editor

reject the passage of Resolution A051-R2 to amend Canon XX1 (on marriage in the church) to allow for the marriage and blessing of same-sex marriages, was voted on by secret ballot. The motion was passed unanimously to reject Resolution A051-R2. A formal report of the special vestry meeting was presented in a letter to Bishop Anne Germond a week after her consecration in February 2017. It also included grave concern that the conscience clause had been stripped and removed from Resolution A051-R2 and does not provide adequate protection for dioceses, clergy and congregations (Statement from some Bishops, July 15, 2016). It also warned that the allowing of gay marriage

would require a complete revision of the Marriage Canon, a rejection of the Solemn Declaration 1893 (BCP, viii) and the Book of Common Prayer, would be in contravention of Scripture, the mind of the world-wide Anglican Communion’s teaching on marriage (as expressed in Lambeth 1998 1:10), and the received tradition of the Anglican Church of Canada. A response from the Bishop was forthcoming, with a promise to discuss the matter at the Executive Meeting prior to the Diocesan Synod in May 2017.

We are all sinners and we all need a Saviour. This is the salvation message of the true gospel. But when what the gospel calls sin, is no longer regarded as sin, but instead celebrated, then there is no gospel to preach, there is no need of a Saviour, and the Lord Jesus has died for nothing. The gospel of Christ is an exclusive gospel, in that there is only one way to Heaven, only one way to the Heavenly Father, and that is the way of the cross. Only through Christ can we find purpose and meaning in life. Only through Christ is there forgiveness of sin and newness of life. Only through Christ can we begin to express God’s moral character in our lives by His Spirit. We need to proclaim the true gospel. St. Paul says, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew and also to the

Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, “the righteous shall live by faith” (Romans 1: 16-17).

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Respectfully submitted,
Dr. Gordon B.Wong

Canadian Anglican Lutheran Youth, CLAY, to meet in Thunder Bay in 2018

By the Rev. Nancy Ringham

Hosted by Algoma Diocese ACC and Manitoba Northwestern Ontario Synod ELCIC, CLAY 2018 in Thunder Bay August 15-19, 2018 invites Anglican youth and their Evangelical Lutheran peers from across Canada. Since 2010 Anglican youth and leaders have been involved in the longer Lutheran tradition of The Gathering. Canadian Anglican Lutheran Youth, CLAY as it is now known, happens in selected sites across Canada every two years in August.

Participants register with a Home Team which in 2018, includes youth born between 1999-2004. One adult leader accompanies eight youth, with additional leaders as additional youth participants warrant. Living in community is a popular component, and in Thunder Bay, Lakehead University residences are able to house at full capacity, nearly 1000 youth and leaders on campus. Lakehead University is the site where most of CLAY will take place, in several small and large locations indoor and outdoor across campus.

Over the years, youth groups and churches have worked together in fundraising, to ensure youth who are eligible, are able to attend CLAY, held every two years. The costs of registration and room and board require some fundraising coordination in the months leading up to CLAY. The fee, approximately \$600, includes the registration fee and all program elements, three meals a day, comfortable, on-site accommodations from Wednesday night to Sunday morning, and a t-shirt. The program includes Large Group Gatherings, dances, late night spots, small group bible studies, sometimes with Bishop's Home Team time, interactive learning sessions based on the theme, and a whole lot more.

For many coming from long distances, Synod and Diocesan planned Bus Trips, transportation is extra, have become as much a part of the CLAY experience as the four days of the conference. Thunder Bay Northshore Deanery Youth can echo this experience from their days of travelling to Youth Synod.

Because CLAY is such a big deal in this neighbourhood, Algoma

Diocesan leaders have announced there will not be a Diocesan Youth Synod in 2018. It is the hope of the planners of CLAY, that youth from all deaneries in Algoma will plan to be part of CLAY 2018, including perhaps a Bus Trip which takes participants through some of the most spectacular geography in Canada.

CLAY 2018 was affectionately coined "Thunder CLAY" moments after the "Reveal" which took place in Charlottetown at CLAY 2016. Details about Thunder Bay CLAY 2018 are appearing now on the website www.CLAYgathering.ca. At the time of writing, these include the Theme, the introduction of the Storyweaver, applications for the CLAY Band and Drama team and lots of other interesting CLAY facts.

Bookmark the site, and visit often, Like us on Facebook and imagine yourself as a threads CLAY 2018 participant. Come as a delegate, an adult volunteer, a Home Team leader. Imagine how you will be changed by the encounter.



PLANNING FOR CLAY: Pictured are members of the National Planning Committee for the gathering of Canadian Lutheran Anglican Youth, CLAY, who will be meeting in Thunder Bay in 2018. From left, back row are, Rev. Gretchen Peterson, Monica Sourial, Rev. Nancy Ringham, Jeremy Langner, Angela Chorney, Roberta Weston, Rev. Quenton Little, Rick Vantfoort. Pictured in the front row, from left are, Rev. Jenn Renouf, Leslie Giddings, Sabrina Buffie, Rev. Phil Penrod, Heidi Wilker, Jordan Sandrock. Ally Colp, also a member of the committee, is absent from the photo.

A baby shower and a "afternoon tea" held in Bracebridge

By Caroline Sokoloski

"Just another church tea" one might say. But social times can ease loneliness, strengthen the bonds of fellowship, and nurture grateful hearts. Toward the end of June young, old, and everyone in between, were celebrated at St. Thomas', Bracebridge. An intentional effort was made to contact people who are mostly "shut-in" and provide transportation for them. St. Thomas', Bracebridge ACW hosted 'Afternoon Tea' in Browning Hall. The tables were beautifully decorated and the best china came out. With flowers on every table, fancy serviettes and tiered china cake stands it looked

like High Tea at the Empress Hotel in Victoria. Many of the guests came from local seniors' residences and were treated to delicate sandwiches and dainty cakes and pastries. Of course tea cups were kept full and there were many hugs as people renewed friendships and shared memories of days gone by.

Organist Connie Knighton and her husband Rob, entertained with music from earlier decades and many joined in choruses of jingles like *How Much is That Doggie*. A former organist and now published author, Eve Jones, read a selection of short stories from *At Your Age*, a book compiled by residents of a

See Events - p. 7



WORKS OF ART: A number of hand crafted quilts were on display at St. John's, Kagawong as part of Summerfest held on Saturday, July 15 and Sunday, July 16, 2017.

Blessings of the boats and a show of quilts in Kagawong

By Mary Buie

Summerfest is Kagawong's turn to shine in the summertime. St. John's always has their annual Marine Service and Blessing of the Boats. This year there were two extra twists and it was Canada 150.

First there were over 100 quilts on display during the Hawberry Quilt show. The theme was red and white but there were also traditional quilts and fibre art quilts, wall hangings and table runners. The two island guilds create quilts for victims of fire, and for many social agencies such as Ronald MacDonald House and donate quilts to local groups for their fundraising efforts. Some of the congregation

of St. John's are members. As well as in the Park Centre, the community centre, some quilts were displayed in the church over the pews throughout the weekend. Volunteers had to take them down for the church service and then put them back. What a wonderful place to display quilts, a place of comfort peace and beauty!

On Sunday morning for Blessing of the Boats it was overcast and a bit windy but fairly warm. The Heritage Centre summer student Alastair Staffen talk about the history of St. John's. Marine hymns and the traditional format for the basis for worship. The bell was tolled and those lost on the

water were remembered. However this year we had two priests share in the service. Fr. Aidan Armstrong incumbent of St. John's was joined by Rev. George Gaiser, the local Lutheran minister and summer resident who often helps with services when he is here. Most often the service starts at the church then moves for Blessing of the Boats. This time the two clergy were very good sports and were boated from the small craft harbour over the dock. The water was a little rough but they arrived safely. Once more the community was made aware of the presence of Jesus in Kagawong.

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.



Pass out the shak-shaks

By the Rev. Canon Bob Elkin

When I was in the seminary the big issue of the day was feminine theology and there were many hot and heavy debates about it and about the Anglican *Book of Common Prayer* which didn't seem to have ever considered this issue. I remember a particular acrimonious conversation in the common room about the line "who for us men and our salvation..." with supporters saying it referred to all people while others pointed out that "men" doesn't include women.

My favorite suggestion came from a female classmate who put forward this simple fix: "It's just an oversight in punctuation" she said. "Add two commas and it'll read "Who for us, men, and our salvation..." Brilliant! I hope that woman got to be Bishop someplace or other because I think she had the gift of making the complicated simple and that's a great skill that the church badly needs.

I did a little teaching over the years and I remember once receiving a directive that there were to be no negative comments on report cards. I did a little soul searching and then got creative and tried to float "Little Johnny does nothing, well!" past the principal but it didn't fly. Some people just don't appreciate creativity but I do. There is more than one way to skin a cat!

I've had the good fortune over the years to work in a variety of churches of various denominations and I've been able to see their way of skinning cats and some of it is pretty awesome. A million years ago I worked in the United Church in Pikangikum and the most memorable part of worship service that sticks in my mind was the music; two country-westerny guys on electric guitars who ramped up the amps and blew us out the door with loud, twangy versions of "I didn't hear nobody pray" and "Blood on the highway". It was years before I realised that *Pass Me Not O Gentle Saviour* was not written to the tune of Johnny Cash's *Teenage Queen* which I thought was a darn shame. It fits better and your toes will definitely tap more to Johnny's tune.

I saw that in the Anglican Church in the West Indies too. When the bishop visited they brought in a steel band, violins, shak-shaks and even wrote a mass setting that rocked. The bishop danced down the aisle that morning and it was amazing. Recently I've done some fill in at a Baptist Church where the organist and a trumpeter just about had everybody dancing down the aisle with a hymn they did that was pure New Orleans's Jazz. I've gotta say it's been a long time since I've heard something like that in the average Anglican church.

It's not just the music that

makes some church's service memorable. One of the churches where I fill in has a part of the service called "Parable for Today". It used to be the children's moment but they often don't have many children and as was explained to me they missed the story and the thought it provoked and so the parable evolved. I've had fun with that part of the service. I've read Thurber's *The Bear Who Let It Alone*, a Zen wisdom story called "Is That So?" and even a tongue in cheek story called "If Creation Happened Today" where God tangles with government bureaucracy and ends up creating hell. Sometimes people get more out of this part of the service than



they do out of the sermon which is great, as long as something appeals! And how often do we skip the children's moment because there are no children?

Something else I've seen which I really liked happens in any United Church during the service when someone reads "Minute for Mission". The United Church emphasizes mission and each week they read out a short description of a mission happening somewhere in Canada or the world that is supported by their Mission and Service Fund. I'm aware of the work of this fund because the church I served in Pikangikum all those years ago was supported by that fund. Their weekly reading puts a very human face on their outreach, exposes people to the variety of things being done and encourages giving. What church wouldn't like to see that happen?

I know a lot of us really love what we do in our churches on Sunday morning but sometimes you have to ask if that makes it all OK. My favorite car in all the world is the 1956 two seater Thunderbird with the porthole windows. I love that car but I wouldn't want to be in one if there was an accident: no roll bars, no air bags, solid steel dash, and no seat belts. Your chances of getting out of that wreck intact are pretty small. I love our liturgy too but sometimes I have to realise that keeping the "bones" and reworking some of the rest of it might be a good thing. Maybe it will help other people, different people, younger people love it too and through it become closer to God and each other. And isn't that what it's all about?



60 YEARS AND COUNTING: On Thursday, May 25, 2017, a special exhibition was held at Christ Church Cathedral, Vancouver. It featured a number of Indigenous and other textile artists and their explorations into the realm of the sacred. The exhibition attracted over 3,000 visitors and coincided with the Foundation's official launch of their 60th anniversary (Photo by Rev. Canon Dr. Judy Rois).

Anglican Foundation of Canada celebrates 60th anniversary

By Michelle Hauser

It has been a year to rejoice in six decades of "wonderful deeds." These are words embedded in I Will Give Thanks to the Lord, the choral anthem composed in honour of the Anglican Foundation of Canada's 60th anniversary.

The anthem is one of many commemorative projects developed in honour of this milestone in the Foundation's history. Established in 1957 to ensure a generous flow of funding for infrastructure and ministry projects, the Foundation's growing legacy of grants and bursaries have proved transformational in the lives of thousands of individuals, parishes, and faith communities.

Some of these stories have been brought together in a book: *Imagine That: Dreams, Hopes, and Realities—Celebrating 60 Years of the Anglican Foundation of Canada*. "If you want to know how Canadian Anglicans have overcome challenges in pursuit of their dreams," says Canon Judy Rois, Executive Director of the Foundation since 2011, "this book is filled with true stories of hope, imagination, and innovation."

Indeed innovation, particularly the need for artistic exploration

and the sharing of new perspectives, was the driving force behind (in)finite: spiritual conversations in cloth, the free exhibition at Christ Church Cathedral in Vancouver, featuring a number of Indigenous and other textile artists and their explorations into the realm of the sacred.

The special exhibition coincided with the Foundation's official 60th anniversary launch on May 25 and drew more than 3,000 visitors. It also reinforced the present-day reality that the Foundation is about much more than "steeple and roofs" and is "branching out in support of really interesting things."

Also part of this 60th anniversary year has been the publication of *Children's Prayers with Hope Bear*, an illustrated book featuring prayers for seminal moments in a child's life, everything from starting school to dealing with grief and loss. Canon Rois says "helping children find words for their prayers" is an important next step in the Hope Bear ministry, which has gained in popularity as part of the Foundation's Kids Helping Kids initiative. And there's more! Click on Anniversary on the website and you'll find a short video

that highlights the diversity of ministries the Foundation supports across the country. There's also now a beautiful neck tie and silk scarf available through the AFC store.

Canon Rois wants parishes and individuals to see the Foundation as a "powerful resource pool" that grows and deepens alongside a sense of collective responsibility for ministry. "The best way to make a big difference from coast to coast is for every parish to give something to the Foundation every year."

What's next for the Foundation? To continue inspiring generosity and creativity within healthy, vibrant faith communities from coast to coast to coast—generation after generation with the active engagement of all Canadian Anglicans.

It's safe to say that helping to bring more ministry dreams to life will be job No. 1 for the Foundation for the foreseeable future—for the next sixty years at least.

For more information or to order copies of any of the Foundation 60th anniversary resources please visit anglicanfoundation.org/60th or call 416.924.9199 ext. 244.

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• **OCTOBER EDITION OF THE ALGOMA ANGLICAN**
• **FRIDAY, SEPTEMBER 1, 2017**
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The quickening pace of change and reform

By the Rev. Peter Simmons

Upon Henry VIII's death in 1547, Edward VI ascended the throne. He was a boy of nine years of age. Henry had allowed Edward to be schooled by protestant educators. Until he came of age, a Council would govern the nation. Edward Seymour, Lord Somerset, an uncle of the king, became Lord Protector. Somerset was in favour of reform, as was increasingly Thomas Cranmer, Archbishop of Canterbury. Many matters would now be put under consideration for change.

The Six Articles Act was repealed and The First Book of Homilies published by Royal authority. The book was a compilation of twelve sermons on topics such as Scriptures, Justification and Good Works. The sermons were written by Cranmer and used every Sunday. The council also ordered the removal of all images and paintings from churches which might seem to promote superstition. The number of candles on the high altar were reduced to two and bells could no longer be rung during the Mass. The use of palms on Palm Sunday was disallowed as were the use of ashes on Ash Wednesday. Many beautiful and ancient works of art were destroyed. Statues were broken, churches pillaged, painted

windows broken and frescoes desecrated.

Although much was tolerated, those who sought to move too quickly, and took it upon themselves to denigrate the Eucharist, were checked. This was in response to some who made fun of the Eucharist, who took the words Hoc est corpus meum, "this is my Body" and turned it into "Hocus-Pocus". Those caught doing so would be punished as decency and order were to be maintained. Also

Anglicanism

of importance during this time was the directive the Eucharist be given to the people in both bread and wine.

Another undertaking was to put into force the *Chantries Act* of 1545. Passed during the reign of Henry, it had never been enforced. The act was a way to acquire revenue for a depleted exchequer, the national treasury. Although some of the funds were supposed to be used for education, this never happened. It was not well received given many chantry priests were elementary school teachers leading to the suffering of grammar schools. Chantries were also supported by powerful

guilds and private families. Lord Somerset himself attempted to profit from this venture, destroying six bishop's palaces in order to finance the construction of his own "Somerset House". The palace was never built.

Through reform, preaching became central importance to the life of the church. Chief among the preachers of the time was High Latimer, 1492-1555. In plain and simple terms he emphasised the need for holiness in society. He utilised images from daily life with which people were familiar and could understand.

A number of protestant thinkers who were filled with the fervour of reform began to arrive from other nations. Peter Martyr Vermigli, 1499-1562, a religious, came to England in 1548. He was soon appointed Professor of Divinity at Oxford. Martin Bucer, 1491-1551, came from Germany after having been invited by Thomas Cranmer. He was made a Professor of Divinity at Cambridge.

Reform was only beginning. The pace accelerated in more areas in the life of the church. Liturgical reform would gain much attention with the publication of the first *Book of Common Prayer* in 1549.

More to come.

Church has a long and rich history

Continued from Front

through South River four times, while Grace Anglican Church has remained vigilant at 92 Ottawa Ave. East.

The original structure has gone through many changes. The heating system changed from wood to oil to electric radiant. In 1967 Grace Anglican Church received a substantial amount of money from the estate of the late Katie Banting and this helped the church through some very lean years. In the late 1970s, the front of the church changed. The communion rail was moved down and the pulpit was moved up; the altar was moved forward and Holy Eucharist was celebrated from the back of the altar facing the congregation. On October 11, 1992 a new steeple and bell were dedicated in memory of the Jackson family by their descendants. Three beautiful stained glass memorial windows had been added by the Brooks, Johnston and Maeck families and the original pattern of coloured glass had been maintained for the side windows.

On November 8, 2009 a special service of Deconsecration and Closure began at St. Paul's, Sundridge and ended with a service of Consolidation and Holy Eucharist at Grace in South River. The processional cross, the time capsule, and the vestry book were recessed out of St. Paul's and processed into Grace. With this special service the congregations became one. In the following years Grace underwent major interior renovations: walls, ceiling, floor, lights and heating system were refurbished. The newly renovated church contains visual elements from both churches, providing a touchstone to the history of both churches.

The parish hall was built in 1928 and earlier members of the congregation remember bringing wicker clothes baskets and children's wagons full of sandwiches and sweets to the earlier fundraisers for the new parish hall. The parish hall had its grand opening on November 12, 1928. It was originally heated by a wood stove and boasted an "outdoor privy", a stage with curtains and a side kitchen was added later, all long gone. In the mid 1980s the parish hall and the church were finally connected, providing easier access to the washrooms. The parish hall hosted many events including community card parties, rallies, Christmas concerts, cattlemen's luncheons, wedding receptions, family events, youth dances, luncheons and bazaars. Renovations have happened on a regular basis, gradually modernising to keep up with building codes.

In the winter of 2017 the parish hall was totally renovated with new windows, extensive insulation, a return to the vaulted ceiling, new kitchen and a new much needed washroom for those who are physically challenged. The ramp to the parish hall was completed in May of 2017. On Sunday, April 23, 2017 the parish hall was officially renamed "Gough Hall" in honour and to recognise the

service and support of Lloyd and Gladys Gough to Grace Anglican Church. Mr. Gough passed away on May 21, 2017 in his 97th year and is sadly missed by all his family, friends and fellow parishioners. Until 2016, Lloyd Gough was still ably managing the finances of Grace, a testament to his long standing service to Grace Anglican Church.

In spite of the church being 125 years old and the hall being almost 90 years, both are in remarkable condition. The pioneers obviously knew how to build and where to build. Initial concerns about the church floor joists were solved when upon investigation it was discovered that after 120 years the earth under the supports for the joists had compacted and the beams and joists were as sound as the day they first were installed. The hall renovations in 2017 went over budget due to unexpected problems with those joists but these were replaced before the new floor was installed.

According to Larry Jeffery, rector's warden, Grace has thrived all these years because of the community and the hard work and fellowship of the congregation. This church has a reputation for luncheons and dinners. The community looks forward to the teas, luncheons, potluck dinners, suppers and especially to the Christian Fellowship. Under the direction and leadership of the Rev. Chris Davis, Grace Anglican Church has a strong and dedicated team with Rev. Lynda Mee, Deacon Associate, Larry Jeffery, Lay Reader, Ron Maeck the Treasurer and Judy Maeck and Doug Sewell, organists, all supported by a faithful Parish Council. Parishioners and guests alike enjoy the special Christmas Candlelight Service, the traditional Christmas Eve service and the famous Snowman Christmas Bazaar.

Perhaps the best way to express the legacy and mission of Grace Anglican Church is the poem composed by Beatrice Lacombe, past treasurer of Grace Anglican Church. This poem was written on the occasion of Grace's 100th anniversary:

"They laid a foundation our forefathers of old, and on it built our little church where services they could hold.

Grace was the name they chose for her and proud they were indeed that the good Lord was helping them to plant the early seed.

They came by horse and carriage, brought their children each Sunday, old Dobbin bowed his head out back while inside they knelt to pray.

Lamps flickered by the windows as they raised their voices high, praising God for prayers fulfilled when harvest time was nigh.

Years have passed and times have changed as people strive for gain, but the church is always ready to serve in joy and pain.

Now the faith must be kept with those who built her long ago and keep it filled with love and peace so fruits from their seeds grow."



TEA FOR MORE THAN TWO: Near the end of June 2017 following a service a worship, an "afternoon tea" was held particularly for those who are shut-in. Transportation was provided to church so no one would miss this special gathering.

Events were a time of celebration and enjoyment

Continued from p. 5

nearby retirement home. As the afternoon drew to a close interested guests were invited into the church to enjoy the beautiful stained glass windows and sit comfortably as Connie Knighton gave a short organ recital.

Not sitting on their laurels, the following Sunday, the ACW again stepped forward and invited everyone to celebrate the youngest member. Newborn Lucian Chumbley and his parents were 'showered' with many beautiful, useful, fun gifts. This time the hall and tables took on aspects of blue water and rubber duckies. The indefatigable ACW members again provided a light lunch for everyone. New Dad, Nick, cut the

delicious carrot cake and our Poet in Residence, David Patterson, penned three verses for Lucian. Young, old and all those in between life's stages, enjoyed the food, fun and fellowship. Thank you to the ACW who help make this church family and community. Lucian As summer blooms before and we feel the warmth of light, we celebrate God's children, with a playful innocent delight, Lucian's eyes are twinkling, with that magic glow of wonder, and his little feet are twitching to those voices... that sound like thunder! we pray for his health and future and his special place with the Lord and Bless dear Nick and Jamie to a life of joyous accord DeaBeePea 6-25-17

Musical in the Sault will celebrate Canada's 150 years

By Erin Herden

On Saturday, October 21 2017, at 7 p.m., at the Sault Community Theatre Centre, The Cathedral Players, otherwise known as the St. Luke's Junior, Boys' and Girls' Auxiliaries present the *Rejoice and Be Glad Gala*. This is a concert like no other, celebrating and reflecting on Canada's 150 years as a country, the history unfolding in song, poetry, drama, dance and black light puppets. The players are aged seven years old and up. The players' last performance was a very successful Peter Pan play *The Never Song* in 2016. With that performance they were able to give \$ 200 each to two children's hospitals and the fund they are supporting again this year. Combined with the expertise of the Sault Community Theatre technicians and Theatre Manager, Greg Marshall, it will be a most memorable evening.

Marvellous performers including St. Luke's Cathedral Choir under the direction of Stephen Mallinger; musicians Michael Connell, Laura Strum and Bruce Douville; storytellers Very Rev. James McShane, Ken Hernden and Jennifer Reid; The Sunday School Bell Ringers, and special guest Soprano Kathleen Radke, join this troupe of talented players. Ms. Radke's latest live recording may be heard on her web site. Tickets, available from the Station Mall Ticket Kiosk, are \$ 21.00 for adults and a very special price for children aged 12 and under at \$3.00. The usual ticket purchase service charges apply. Tickets are also available online on the Sault Community Theatre website.

The music is all Canadian and features songs by many of your favourite songwriters such as Neil Young and Stan Rogers. Each province, territory and special segment has its own music. The script is built around the 150th Anniversary learning material the young people have focused on in the fall of 2016 and in 2017. A certain red-haired girl named Anne, Sam

McGee and a particularly appealing dog named Mutt, will all be there to entertain. Poignant moments are present as well, including the tragic true story of Demasduit and her niece, Shanawdithit, the last of the Beothuk, original peoples of Newfoundland.

Profits from the Gala will go to the Children's Aid Society of Algoma's Youth in Care Education Assistance Fund. The fund was created to assist the children in the Society's care that desire and have the ambition to pursue post-secondary education. Since achieving a self-sustaining level in the year 2000, more than one hundred and one bursaries have been awarded to youth in care of the Children's Aid Society of Algoma. Also very exciting is how others in the community are joining in to make this evening of celebration and fundraising a success.

Gifted multi-discipline artist, Karen Nisbet, has donated a striking oil monoprint titled Autumn Foraging for a silent auction which is ongoing until the time of the concert. Minimum bid is \$ 200.00 and the general public are invited to make bids at the Cathedral Office, at 160 Brock Street, 9 a.m. to 1 p.m., or by phone at 705.254.7144 during the week. The winning bid for this artwork, in its entirety, will go to the Education Assistance Fund above. Information on Karen Nisbet's 2017 exhibitions of her art is available on her web site. In addition to her art donation, Ms. Nisbet hosted some of the senior members in January, at which time they made maple leaf pottery. The pottery will be on display on the night of the Gala.

In addition, the talented folks at the Sault Ste. Marie Museum are providing an exhibition of photos and artifacts reflecting historical highlights, on the evening of the Gala. These can be viewed during intermission and at the Gala reception for the cast, crew and audience following the performance. Here's to talented young people and those who help them help others.

ST. LUKE'S CATHEDRAL PLAYERS
 present a show like no other
Rejoice & Be Glad
SATURDAY OCTOBER 21, 2017 7:00 PM
AT SAULT COMMUNITY THEATRE CENTRE

Guest Artist Kathleen Radke Soprano
150 Years in Song, Drama, Dance & Blacklight Puppets

Also Starring
Stephen Mallinger
 with **St. Luke's Cathedral Choir**
Michael Connell Piano
Laura Strum Violin
Bruce Douville Piano

Storytellers
Ken Hernden
James McShane
Jennifer Reid
 with **Special Guests**
St. Luke's Sunday School Bell Ringers

In support of the Children's Aid Society of Algoma's Youth In Care Education Assistance Fund

Including a display by the Sault Ste. Marie Museum & a reception following the performance.

TICKETS: \$ 21.00
SPECIAL CHILDREN'S RATE 12 & UNDER \$ 3.00
 Available at Station Mall Box Office and online www.saulttctc.ca
 Box office service charges apply.

To hear Kathleen's latest live recording: www.kathleenradke.ca

Understanding the life of a refugee

By Charlotte Haldenby

A few months ago when I met with the mother of our Syrian family, she told me one of her cousins had been hit by a bomb. I said how sorry I was. It was more because I saw how sad she was, than actually based on my own experience.

This summer we have been celebrating 150 years as a country. It's been even longer since we actually had enemy soldiers on our land. We have to go way back to the War of 1812, when the Americans invaded Southern Ontario. Here, in the Sault, the fur traders and local Indigenous Peoples went down from Algoma to Fort Michilimackinac. They told the commander there, as the surrounding First Nation there pulled back from him, that we were conquering him in a war he didn't even know was happening yet. It's been over 125 years since we've had an actual armed rebellion. Canadians have done wartime service, but it's always away helping our friends and allies defend themselves, or as part of the UN Peacekeeping, a Canadian idea.

We do not know how it feels to have the earth shake and the sky light up, for actual killing bombs, not fireworks. We don't know how it feels to send our children off to school and have them not come back. We don't know how it feels to visit a parent in the hospital, and see how well she's doing

Looking at the World

and find out the next morning that the hospital has been bombed.

When we talk of going to camp, we mean that small cabin near the water, surrounded by beautiful trees and wildflowers. We may be going back to nature, but often we still have electricity and the comforts of home out there. If it just keeps on being rainy for days we can come home to town to hot baths, internet and regular TV. When our new friends coming to Canada as refugees talk about camp they mean tents, dirt paths, maybe not enough food to go around, probably no schools and being there for years, with no end in sight.

Blackout, a new chapter book by Sumayyah Hussein, from Ruqaya's Bookshelf, will help us and our children get some understanding of being a refugee. A young Syrian boy whose family came to Canada the usual way is so excited because his cousin is coming soon to Toronto. He has all sorts of plans about where they can go and what they can do. But his cousin arrives very sad, because he has lost his father in their escape. His cousin just cannot believe running water in taps, let alone hot water, or electricity

24 hours a day. Our guy can't believe there are people who don't have these.

The cousin thinks snow is such fun, but then along comes that three day ice storm you may remember a few years ago, and the picture is completely different. Hey, here in Canada, sometimes we don't have the water and electricity we expect. The boys do amazing things during the crisis, and there is a good ending. Along the way, all readers, adults too, can get some understanding of refugee life.

"We do not know how it feels to have the earth shake and the sky light up, for actual killing bombs, not fireworks."

A nearby refugee committee is finally getting their family, but not from Syria. This time it's South Sudan. The day I heard of that, I look at my bookshelves and there is this excellent book by James Maskalyk, a young professor at University of Toronto. His book titles *Six Months in Sudan: A Young Doctor in a War-torn Village* chronicles his experience with Doctors without Borders - Médecins Sans Frontières. This summer we have become so aware of the medical situation in the United States, and have such an appreciation of Tommy Doug-

las from John Ralston Saul's program, *Extraordinary Canadians* on CBC, around July 1.

If you live beyond the "developed" world, there are so many things going on in people's health that just don't happen here. A measles epidemic, children with other problems coming to the hospital already at starvation level, and the nearest hospital may have the equipment you need for assessment and recovery, but how do you get your people there when basic transportation is on foot. Many of your support personnel have very basic training and the outside doctors are just there for six months and then back to their regular work.

We hear of G7 and G20 conferences where developed countries talk over what matters to them, but what is happening in the other 200 countries of the world? Surely this was part of the intention of the United Nations, and UNICEF and UNHCR, but except for their annual campaign envelopes, do we actually get involved. Do we care? M.G. Vassenji, in his latest book, *Nostalgia*, part of Canada Reads, writes of a time in the future when there is a wall right around the world separating our "developed" countries from THOSE people, who are only good for their resources, if we need them. Otherwise they should just stay on their side of

the wall with their useless lives and not bother us.

This is why we must know our own history. We must learn from our Indigenous Peoples about traditional life and how they survived. We must learn about the "newcomers" back in the old days from Scandinavia, and France, and England, how they learned to survive here, or not, as it definitely wasn't the same as home. We must learn about later "refugees" such as United Empire Loyalists and the slaves on the Underground Railroad. We must learn from the later generations of "newcomers" from Europe, yes, but also from Asia, and Africa and South America.

What an inspiring series the CBC had around July 1 about *Becoming Canadian*, how glad we are that these people have joined us, but what about the people left behind? While Vassenji talks about an imaginary future wall, and President Trump proposes walls right now, is there another course we can take? Can we start looking at all God's children around the world, adults and kids, and reach out to treat them as family, with whom we share our knowledge, our hope, and yes, our finances, so that all can have the fullness of life.

By the way, the refugee lady told me recently that her best friend from back home has now made it to Toronto. Hurrah!