

BISHOP'S CHARGE: 46th Synod of the Diocese of Algoma

CHARGE TO THE 46TH SYNOD OF THE DIOCESE OF ALGOMA

Feast of the Ascension 2013

'Grace and peace to you from God our Father and the Lord Jesus Christ.'

This is a familiar greeting to readers of St Paul's epistles. It comes at the beginning of every single Pauline letter and was quickly taken up as a common Christian salutation in the Church's official correspondence. And, of course, both 'grace' and 'peace' are at the heart of the Christian message – grace being the overflowing goodness of God on the undeserving, and peace being the particular and supreme expression of that goodness in the redemptive work of his Son.

What is not so commonly known, however, is that the greeting reflects a deliberate fusion of cultures. You see, the Church of Paul's day was composed of two broad communities that, at the beginning, found themselves in conflict with one another. One was the Jewish culture of Paul's own background, while the other was the Gentile culture of Greece and Asia Minor, where the gospel had been rapidly spreading. What was at stake in the conflict were questions that are not entirely unfamiliar to us: what is at the core of Christian identity and how ought that identity to be embodied in behaviour?

You can read the story in Acts 15 to discover how the Church's first synod found a compromise that enabled them to accommodate diversity without surrendering their integrity. But the coexistence of these two communities are evident in the two words, 'grace' and 'peace'. The customary opening to a letter in the Hellenistic world was *xai/rein* (*chairein*) – 'greetings'. Paul changed this to *xa&rij* (*charis*), 'grace', while adding the word 'peace' (*eiOrh&nh*, *eirene*), the conventional Hebrew greeting which is still used today – *shalom*.

Now it is important to say here that for Paul this was not just a shrewd game of identity politics. Each of those words carries theological freight that delivers essential gospel truth, as we have



A VISION OF THE FUTURE: The Rt. Rev. Dr. Stephen Andrews delivers his charge on the morning of Thursday May 9, 2013 at the 46th Session of the Synod of the Diocese of Algoma held from Wednesday, May 8 to Saturday, May 11, 2013 in Sault Ste. Marie

already said. But they are still vestiges of the multicultural nature of the Church, of the way that different cultural perspectives and worldviews can challenge and enrich one another, and of the way common expressions of culture can be redefined and requisitioned in the task of communicating the will and work of God.

It is, therefore, a suitable greeting for us at the beginning of our 46th Synod. For, although the local

expression of Algoma Anglicanism is pretty monochromatic, we are in fact a multicultural diocese in a multicultural Communion. These few days it is our privilege to have as our guest Bishop Mark MacDonald, our National Indigenous Anglican Bishop. In my last Charge, I asked that we make ministry among our First Nations brothers and sisters a greater priority. I am pleased with the way that the diocese has responded. As

a consequence of the encouragement received at the last synod, I can report:

- that Bishop Lydia Mamakwa, Bishop of the Northern Ontario Region of Keewatin Diocese, has been given my permission to function episcopally in the Thunder Bay Deanery and that, with her support, ministry in the city continues to develop;

- that under the direction of the

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Inside Algoma



Synod hears of the life of the church in Tanzania

Mwita Akiri, Bishop of the Diocese of Tarime in Tanzania spoke to those in attendance at Diocesan Synod in May, of the hopes and challenges of his diocese.

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Birthday celebration part of fundraising in South River

Gladys Gough celebrated her 90th birthday at a recent fundraising dinner held at Grace Church, South River. The event is one of many to be held throughout the coming months.

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Next deadline

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

Send items to:

Mail or courier:

P.O. Box 221

1148 Hwy 141

Rosseau POC 1J0

E-mail:

anglican@muskoka.com

Bain Peever spent time in Newfoundland

Priest used every mode of transportation

By Shannon Hengen

Editor's note: The following is part two of an interview of Rev.

Canon Bain Peever and his wife Lynda conducted on February 18, 2013.

Let's do a chronology of your service as a priest.

The Bishop of Newfoundland, Rosie Seaborne, he's dead now, God bless his soul, he asked me to come to Newfoundland and at that time there was just one diocese in

Newfoundland. He wanted me to work with young people, and he wanted me to work with Christian education, Sunday schools, so I went around this huge, Newfoundland and Labrador. It was a wonderful experience but my poor wife was at home with two young children. The Bishop wanted me to stay longer but I said no. My

dad had died and my mother was alone in Ontario so I came back, but it was a wonderful, wonderful experience. I traveled by skidoo and plane and water in boats, you know, just every young man's dream, of working in that kind of environment. I was responsible for clergy conferences as well as continuing education.

I can tell you another cute story. I went to Yale University and I took a group of young clergy from the diocese of Newfoundland. I can't even remember now what the course was that we were doing but we flew into New York and got over to Yale University one way or the other, can't remember

See A – p. 4

Diocese of Algoma
Anglican Church Women

DEVOTIONS FOR SUMMER



Sometimes when driving home after Sunday services along the beautiful waterfront of Lake Nipissing, I am reminded how water plays important roles in the Bible and throughout our lives.

We read of the creation which we had the privilege of reading during The Easter Vigil which says in part: “Let there be a dome in the midst of the waters, and let it separate the waters from the waters” Gen. 1: 6

Then when the earth became so polluted God decided to wash it clean so: “The rain fell on the earth forty days and forty nights” but Noah and his family and two animals of every kind were safe in the ark which God had instructed him to build. Gen. 7: 12.

I remember meeting a lady who passionately collected models of the ark and I was delighted when able to buy our granddaughter a china model of the ark and animals for her baptismal present.

To the crossing of the Red or Reed Sea as the Hebrews escaped from the pursuing Egyptians where “Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided.” Ex. 14: 21.

When the escaping Hebrews complained to Moses for something to drink “He cried out to the Lord: and the Lord showed him a piece of wood: he threw it into the water, and the water became sweet.” Ex. 15: 25.

In the New Testament we read “In those days Jesus came from

Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him.” Mk. 1: 9-10

Baptism continues in the church today as children and adults alike are welcomed into the Christian community.

During his ministry Jesus and his disciples, many of whom were fishermen, escaped to the Sea of Galilee in order to address the thousands of people who lined the shoreline or when Jesus was seeking solitude for prayer, he would take a boat and cross the sea to the other side to speak with his Father.

During Holy Week, on Maundy Thursday, the priest washes the feet of parishioners just as Jesus did to his disciples; truly a humbling experience. On Easter Even the water for the font is blessed as part of the vigil ceremonies. Also during the installation of a new priest the font is one of the stations to which the procession attends.

Holy Week also found a few hardy souls still ice fishing for those of us who live in colder climes but I prefer to wait and enjoy the beauty of the breaking ice being pushed up along the shoreline by the onshore breezes. But most of all I enjoy just sitting and watching and listening to the waves lapping the shingle, which truly is balm to the mind and soul.

As a child in England I remember taking the ferry to the seaside

for the day with our bucket and spade and a blue suitcase full of fish paste and watercress sandwiches. When talking to Mum, who will be 98 this summer, she added the case was brown and it also contained egg and cheese sandwiches, bottles of water, a tablecloth to spread on the sand, bathing costumes, towel and flannel and we went to Southend-on-Sea by bus. Many years later and living in London, Ontario two or three families would load up the cars and spend similar days at Ipperwash, Port Burwell or Goderich. Childhood memories by the water are wonderful.

Today I remember a passage from Paul Theroux’s book, *The Kingdom By The Sea*, where in England, even in November, people can be seen sitting in deck chairs by the sea all bundled up in their overcoats and I cannot help but remember:

Where streams of living water flow
My ransomed soul he leadeth,
And where the verdant pastures grow
With food celestial feedeth.

May you have a wonderful summer and are able to find time to let the flowing water nourish your body and soul.

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

The King of Love my Shepherd Is by Rev. Sir H.W. Baker, 1868.

We need to
become relevant

By the Rev. Grahame Stap

I read with interest the letter to the editor from Ethel C. Whyte-Coussey May 2013 regarding the Anglican rosary and our need to search the scriptures. I am sure that others have thought along the same lines and have wondered if we have lost our way.

We have become so involved with the material side of our churches that the very reason for our existence seems to have gotten lost in the shuffle. The fire marshal has explained the need for more up to date fire prevention systems in many of our churches and the cost runs into many thousands of dollars. We need a new roof, we need a new furnace, we need a new: well you get the idea. Our dwindling congregations have to dig deeper and deeper to find the funds to support the crumbling structures of our churches

There is only one answer to all of our problems. We need to become relevant in the society in which we live and attract more people to join with us to thank God for not only loving us but for giving us an alternative to the temptations of society. If this means we need to throw out the *Book of Common Prayer* and the *Book of Alternative Services* and start again with the scriptures as our base, in a language that all people can understand as prescribed by our own Thomas Cranmer in the Twenty-Fourth Article of Religion as found in the back of the Book of Common Prayer, then so be it.

If we do not make radical changes to our way of thinking, then our great grand children won’t have to worry about getting up early on a Sunday morning to go to church. There won’t be a church for them to go to. The answer lies within us. Do we have the will to leave our comfort zone, and become first and foremost followers in the footsteps

of Jesus Christ? Casting aside all other concerns and making the truly incredible story of the fact that God so loved the world that he sent His only Son.

Perhaps one way to start us on the path is to bring back the Anglican Rosary and teach people how to pray in a real and meaningful

Thoughts from
Grahame

way. We know that God, not only can, but does sustain life. We know God gives meaning and substance in all our lives. I wonder why we are so reluctant to stand and tell people that our lives have meaning because God is in it. I know some are doing just that but not enough of us.

The first tenant of the Anglican Church is “everything we need for salvation in contained in the scriptures”. The second is that “God gave us the ability to reason within the scriptures”

We are a sacramental church. That is our core. Surely all else must be free to meet the needs of those around us. If every Anglican asked one person to come to church every week and was turned down fifty one times and only had their offer accepted once each year, in one year we would double the size of our congregations and in two years we would be busting at the seams and be looking at building new churches. But this can only happen if the people we invite find meaning and relevant words to sustain them, even if it makes us uncomfortable it is, after all, what we are called to do. Then perhaps all the material things will stop being a worry and our grand children will still have a church to get up early for.

As always it is only my opinion.



THANK YOU: Bishop Stephen Andrews presents National Indigenous Anglican Bishop Mark MacDonald with a gift in appreciation for Bishop MacDonald’s contribution to Diocesan Synod. Bishop MacDonald preached at the opening Eucharist and led the daily Bible studies at the 46th Session held in Sault Ste. Marie in May.

EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
Address: P.O. Box 1168, Sault Ste. Marie, Ontario. P6A 5N7
The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor

Bishop's Charge continued

Continued from Front

Mamow Committe ('mamow' the Cree word for 'together'), contacts are being established in Thunder Bay churches, health care facilities and municipal government that will assist Anglicans in advocating for First Nations' needs in the region;

- that we now have a diocesan representative on the Anglican Council of Indigenous Peoples in the person of The Rev'd Chris Harper, Incumbent of St Michael & All Angels in Thunder Bay;

- and that, following the directive at our last synod, Chris also attends meetings of the Diocesan Executive Committee.

Partly in recognition of these new initiatives, we were pleased to receive an increase in our support from the New England Company. And we continue to work with Algoma University, where our archives are expertly housed, in an attempt to fulfil the requirements of document collection under our Residential Schools Settlement Agreement. Our most recent endeavour, however, has been assisting in efforts to refurbish the Shingwauk Chapel here in Sault Ste Marie. The Bishop Fauquier Memorial Chapel is an important part of the heritage of Sault Ste Marie and the legacy of the Anglican Church. It is the last vestige of the original Shingwauk Indian Residential School, and it is recognised as a treasured artefact in northern Ontario. But this chapel is more than a building.

In the first place, it is a symbol of what has been both good and bad in our relationship with our First Nations brothers and sisters. Its presence is a powerful reminder of the welcome extended by Chief Shingwauk to dedicated missionaries who sought selfless-

ly to live and proclaim the gospel in these parts more than 180 years ago. It is also a sober reminder of how, in our colonialist superiority, we distorted that gospel and became the agents of grave harm extending over generations. The desire on the part of the Children of Shingwauk Alumni Association to restore and not destroy this relic of their past is an indication of the gospel's good work among the survivors, and of their ability to perceive the spiritual significance of this holy place. It is my prayer that, through the care of those who support this project, both within the Church and outside, the Bishop Fauquier Memorial Chapel will make an on-going contribution to the spiritual and educational welfare of the city of Sault Ste Marie, and will exhibit a healthy collaboration between First Nations and non-First Nations Anglicans.

As I have said, the Anglican Communion is itself a culturally diverse institution. This truth, often taken for granted, is worth considering. For the integrity of the gospel is exhibited, in part, in its life around the globe, and our relationship with Anglicans from other parts of the world reminds us that the redeeming work of God has all of creation in its purview. I am delighted that Bishop Mwita Akiri, Bishop of the Diocese of Tarime in the Province of Tanzania, was able to extend his stay in Canada by a few days in order to be with us in our synod. I will leave it to him to describe the challenges and blessings of our partner diocese, but I want to say that we are looking forward to a visit of a team from Algoma being planned for summer 2014. The Rev. Roberta Wilson-Garrett has been appointed as our coordinator for this visit and she, along with

an experienced mission leader from Pickering, The Rev. Canon Kim Beard, are in the early stages of preparation for this trip. Details are available from Roberta, but in the meantime we have set up a special fund designed both to assist with the travel costs and the purchase of building materials.

The diversity of our Communion and the seriousness of its witness was brought home to me in a graphic way this past summer. As an invited guest of the Global South Conference on Missions and Networking, meeting in Bangkok, I found many of my minority world assumptions about Anglican Christianity in the majority world challenged. Many church web sites and blogs would have us believe that non-Western Anglicans are lacking in intellectual rigour, strategic planning, ethical debate and spiritual substance. This caricature was impossible to maintain at the conference. The presence of a number of scholars from the Global South who had earned doctorates from Western academies kept discussion at a deep level, while the organisation of the Conference, funded entirely from the Global South, revealed an adeptness at strategic thinking. And there was a vitality in debates around ethical and spiritual matters that puts to shame much of our Western complacency.

To be sure, many of those present at the conference were concerned about features of Western Christianity that are harmful to the cause of the gospel, chiefly our consumerist ideologies. But an urgent preoccupation for many in the Global South is the rising challenge of militant or resurgent Islam and internal political conflict. I know that Bishop Mwita is monitoring the growth of Islam

in his diocese with some disquiet. But I was greatly humbled by the testimony of a delegation from the civil-war-torn country of Myanmar. In a special presentation the Burmese Christian leaders were asked about their strategy in the war, and the reply was, 'We smile, we pray, we die.' Their clergy walk hundreds of miles weekly to their mountain churches where they minister to both governmental and rebel soldiers, and as a consequence they are persecuted for it. When this strategy was challenged at the conference with the question of why they don't do more to advocate for the helpless, their archbishop replied, 'We are the helpless.'

Of course, it is hard to hear such words and not think, 'What can we do to help the helpless?' In fact, there is an openness to partnerships where opportunities arise and where the lead remains with the Global South. I received three invitations to teach in southern theological colleges while at the Conference. This made me reflect that we are a theologically resource-rich diocese, with at least seven of our active clergy having taught theology at the university level. I wonder if we might explore ways of making it possible for us to contribute to theological education at the global level, perhaps by funding travel for those who wish to teach in the North or the Global South on a short-term basis. This would be one way that the diocese and individual parishes can make a direct and personal contribution to the welfare of the Church beyond our borders.

The final communiqué from the Conference affirmed that 'the nature of the global Anglican Church affords us an opportunity to serve, work and learn together.' It is my prayer that through our

encounters with Anglicans in the North, in Tarime and around the world, we might deepen our understanding of just what it means to be 'one, holy, catholic, and apostolic church'.

While the need for theologically trained church leaders is growing in the North and the Global South, it is curious that in places where the church is in decline in the West, there has been a move to lower educational standards for clergy. The pressures on the church are understandable: is it really fair to ask someone who may already have a student loan to relocate (sometimes with a spouse and family) to an urban centre for training, especially when there is no guarantee of full-time employment when they return? Moreover, is such extensive training really necessary? In answer to the first question, it is important to remember that those who offer themselves for ordered ministry in the Church have not done so because it is a promising or lucrative career option. It is because they believe that God has called them to this role and because the Church has also discerned this call with and for them. I do wish that the diocese could be more responsive to the financial needs of our students, so I am directing that some of our undesignated legacies be added to already-established endowments for theological education.

I hope that some of these funds will also be available for continuing education and sabbaticals for clergy. Nearly every secular profession requires on-going professional development, and we are fortunate to have among our churches a wide array of ministry opportunities and capable

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Writer asks what is wrong with singing older hymns

Dear Editor:

Recently I attended a funeral that had a rather significant impact on me that I would like to share with you and your readers, but more especially with the clergy and the church organist. This was a funeral that had, at the request of the deceased four hymns. It seems to me that there is about one or two hymns, but in this case there were four.

What really captured my attention was the fact that I knew them all.

We attend church on Sunday and I am most surprised if I know one of the four hymns. Often or usually, I, or we do know even know one of the hymns. I am of the older generation, still breathing and taking on nourishment, and when I

ask why we cannot have hymns that we know, I am told that we must learn these new hymns for the younger people. However, when I look around at the people in attendance, I note that they are,

Letter to the Editor

most everyone, of my vintage. So if we must struggle through these new hymns with no person able to sing them, where are all the young people? Do we older people not deserve some consideration?

And so I ask: what is wrong with those older hymns that we all know?

Where have we older people gone astray that we are forced to

stand and go through the efforts of struggling through a feeble attempt to utter a joyful noise unto the Lord?

We older people LOVE those older hymns; they are beautiful. I do hope that the deceased was in the right place so that he might enjoy them as well, and maybe sing with the rest of us. What a joy, and, I suppose a privilege it would be if our church service could have at least two or three of the older hymns, hymns that we ALL know, at each service. We reside in a parish that shares a priest with other congregations so to have two services on a Sunday would not be possible.

Respectfully submitted
George McLean

Letters to the Editor & Submissions Policy

Letter writers and authors of unsolicited submissions are reminded to include a signature and phone number for verification purposes. Letters will be reviewed and may be edited for length and content. While letters expressing opinion are welcome, all letters and other submissions are subject to approval before publication.

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Send articles for publication to:

P.O. Box 221, 1148 Hwy 141, Rosseau POC 1J0
Phone (705) 732-4608 Fax (705) 732-4608
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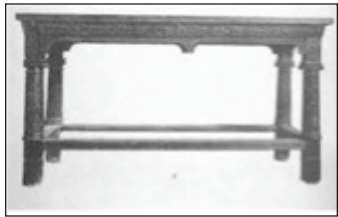
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Synod Address

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

The Table-Altar dispute

By the Rev. Richard White



The angry clash of the Celtic Sea and Atlantic Ocean was never out of earshot in Helston, Cornwall, one of England’s westward most parishes. Turbulence also marked its history. It was the dawn of some radical liturgical changes in the Church of England, and Helston wouldn’t like it. Statues were to go, an English-language liturgy was to come, and the fixed stone altar would be expected to be replaced by a movable, wooden communion table. The bishop sent in his archdeacon to oversee all this. They chased him out of town. His reception was bad. His body was sent back in a box. It was April 5, 1548.

The Church of England severed its ties with Rome years before, in 1534. Henry VIII and England’s future monarchs would be the “Head of the Church” after that. The Parish of Helston was one of hundreds of parishes required to change, and change radically. The replacement of the familiar stone altar with a wooden table, known as “the Lord’s board,” was becoming the norm in European churches where Lutherans and Calvinists had broken from Rome. Anglicans followed shortly after that.

The reasoning for the switch was theological and practical. An altar suggested doing a sacrifice. A table suggested having a commemorative feast, which seemed more Biblical. An altar obscured by a rood screen, where liturgical actions were obscured by the back the of the priest, suggested that some liturgical magic trick or hocus-pocus was taking place. An openly seen table dispelled such superstitious assumption.

The Archbishop of Canterbury, Thomas Cranmer, explained all of this in his *Reasons Why the Lord's Board Should be Rather after the Form of a Table Than of an Altar*, and on November 25, 1550 the King’s Council made it official. There would be no further Helston squabbles. All

History Byte

altars in England were to be destroyed, period. Parish records confirmed it. Altars were reduced to rubble, or in some instances secretly buried in expectation that they would come back some day. They would be right.

To guarantee that the liturgical actions were seen, the location of this new innovation, the table, would be different than that of the former altar. Rather than stand under the eastern-most window, the directions or rubrics in the prayer book said the table was to stand in the body of the church length-wise, or assuming the chancel (i.e. sanctuary) was big enough, it could be placed as close to the people as possible.

Many tables found homes beside the pulpit. There were no communion rails at that time, so for a table that resided in the chancel, the minister would celebrate from the north end, or left end, of the table to assure that the liturgical gestures were seen and the notion of a commemorative feast retained. The decision for the location of the table was up to the minister and his wardens.

Those who longed for the return of the altar got their wish. In 1633 Archbishop William Laud became the Archbishop of Canterbury, and imposed a brief return to a more Catholic style of worship. Altars returned and were given new prominence. One had to reverence the altar when passing in front of it. Genuflection was expected. It was set apart by a communion rail. This innovation dictated the posture for receiving the sacrament: kneeling. Previously the minister had brought communion to the parishioners. Laud’s enemies called him “the pope of Canterbury,” the “hocus-pocus” man, and his rails, “fences.” He was arrested and charged with treason in 1640. The next year, in 1641, a very Protestant House of Commons passed a resolution to destroy all communion rails. Laud was executed four years later.

For the next many years, the Church of England was overseen by Parliament. Many if not most of its members were Puritans, people who wanted a purer form of worship. Every hint of “popery” was again erased from England’s churches. Altars were gone again. Tables returned. In 1649, Parliament executed King Charles I, leaving Anglicans

without a “Head of the Church” of England for eleven years.

When the monarchy was restored in 1660 a new *Prayer Book* soon followed. The rubrics in the new book re-iterated that the minister was to stand “at the north side of the Table.” Wooden tables were here to stay, or so it seemed, but they began to take on some untable-like styles. Some had ornate and sculptured legs, others were built to be box-like resembling the old stone altars. As to location, many were carried into the body of the church for communion, then put away for Morning and Evening Prayer services.

Then Ritualism arrived in the 19th century. There was another set of changes. The so-called “High Church” movement wanted a return to the visually rich worship of the Middle Ages. Neo-Gothic churches were built, worship spaces were changed, and the stone altar reappeared, firmly fixed to the eastern-most wall. The reactions from the more Protestant and Evangelical parties in our Church were predictable. In 1841 a church in Cambridge set up a stone altar, a row ensued, and a court ordered its removal. In America, the Bishop of Ohio refused to consecrate any church in his diocese that had a fixed altar. Across the Church parishes, bishops and lawyers were drawn into the altar versus table argument which included disagreements over where the minister should stand to perform the Eucharistic Prayer. In the end, weariness led to a truce, and the Church agreed to live with both.

By the 20th century, solid altars were the norm and ministers were celebrating with their backs to the congregation and few grumbled anymore. Then the unexpected happened. The Roman Church changed. In the early 1960s Pope John brought liturgists and theologians together to find ways to modernise worship. The language of the Roman Mass was changed into the vernacular, and the altar was moved out from the wall so that the priest could face the people. This had a ripple effect. When new Anglican liturgies appeared in the 1970s and ‘80s, Anglican altars were moved out also. Perhaps this was a compromise, while on the one hand an altar was used, the people could see the liturgical actions, retaining the sense that this was a commemorative feast to which all were invited.

A new position awaited Canon Peever in Ontario

Continued from Front

the details. But in those days I was losing my hair and so these guys thought, “you know, you’re too young to lose your hair, Bain, so we gotta do something about that.” So anyway they pooled their money together and bought me a wig. That was funny! So I came back and we were having a diocesan synod so I wore this wig, you see, and the funny part is that the women detested it. They came up and they pulled it off my head, and the guys never paid the least bit of attention. It was very, very interesting that it had that effect on women.

So anyway after Newfoundland I came back as a Director of Program for the Diocese of Ontario in Kingston and I became a canon from the cathedral. Then I stayed there five years and then the Bishop of Ottawa asked me if I would go to Trinity Church in Cornwall and so I did that. Then the Bishop Derwyn Jones asked if I would go to, you know there was always the interviews, etc., etc., anyway he asked me if I would go to St. John the Evangelist in London, Ontario, and I was there thirteen or fourteen years. And then I took my pension.

My first wife was ill with Pick’s Disease and I continued to work for two or three years but that was very demanding. Pick’s Disease is a type of dementia and so you know I had to leave her at home, but she was fine. It was different from Alzheimer’s in the sense that

she would go out into the neighbourhood and walk. She would go to people’s door and ring the doorbell, and it was a neighbourhood where they knew who she was and they would come in and give her a cup of tea and then send her on her way. But it got to the point where she had to be institutionalized and I wasn’t happy with the care she got in London, so my two sons and I said, “dad, you take your pension and we’ll get mom into a nursing home up here,” so that’s what we did. And then shortly after that my youngest son contacted cancer and I guess that’s been a part of my journey, too, is that my wife had dementia and then my son had cancer and it helped me become much more sensitive to people who had illness. You know I was always, I thought, sensitive, but I became sensitive in a new way of appreciating all that takes place in a family atmosphere of life-changing . . . And so my youngest son died and my wife died, and you learn from that. You really do, and it has helped me considerably in my ministering to people who are going through the same kinds of scenarios.

This is an interesting story, too. I knew this lady from the time I was here in 1963. We sat as a young priest, my wife and I, TV was fairly new, and we sat in their living room and watched Winston Churchill’s funeral. So we had a close association. They were farmers. They had a big beef operation. Anyway here four years ago

I buried him, but I’d had a long association with him and then his wife developed diabetes, and that’s when I had come back as rector or incumbent. And she was on dialysis for three years, I think, and then she said to me, “Bain, I’ve had it. I don’t want to live life like this anymore.” And this is the changing patterns of what’s going on in ministry in the world today. She said, “I want to leave the world.” I said, “oh, gee. I don’t know whether I can deal with this.” And so anyway we talked about it and I said, “have you talked to your family?” “Well no.” I said, “well you better talk to your family about it.” And they were just shocked and they said, “no,” but finally they came around and so she pulled the plug, if you can use it in a colloquial way, and we thought that she’d be dead within a week.

And we talked about it, you know, very openly and honestly about her death and that’s what she wanted: to go and join her husband. So I said to her, “I’m going away for two weeks’ holidays,” and she said, “you go. I’ll wait for you. I won’t die until you come home.” So anyway, I went away for two weeks with Lynda. We came home and there was a message here on the answering machine along with a lot of other messages. You know, “I’m still here.” That was Sunday night and Monday morning I went in to see her at quarter to nine in the morning and here she was sitting up in bed. You wouldn’t think that she was sick at all. We had a won-

derful conversation and she said, “Bain, I’ve waited for you to come home and now I’ll die.” After I left that room, she went into a coma. She came out of it periodically but not too lucid, a little but not too lucid, and on Friday she died.

I think that the church is gonna be facing people’s decision that “I wanna leave this world.” And, you know, it’s not simple. It’s not simple at all. It’s heartbreaking for this family because they felt that with her dialysis she’d be still with them, but . . .

You had to walk with her through that.

I had to take her hand. I went in every day and prayed with her, and “are you sure this is what you want, Sally? You know you can turn back.” “No, no, I want to go there. I can’t stand this dialysis. You know, I’ve had it.” Very honest conversations. And her daughter was there and her son. The day before I left on holidays, she was home at this point, which was amazing, and I had prayers of the dying with her and her family, and we had the Eucharist, and we talked about dying, etc. And then I gave her my final blessing and she said, “I’ll wait for you.”

What I’m trying to imply in all of this is that ministry is going to be changing around this theme very much, I think, the end of life. That’s one of the latest things that I’ve discovered in my ministry. That’s fresh off the press.

Tell me about your other son.

My older son Bruce is in South-

ern Ontario, where he lives with his family. He and Julie have twins and I love them all. I am very proud of Bruce and all his accomplishments.

There are other subjects that I could give you a glimmer on. The changing role of clergy and clergy wives. Now when I first started most clergy wives were not working out in the field. Now the exception is somebody that’s at home. Lynda works four days a week outside the home with children’s ministry but also volunteers at the church with teas, doing Sunday school, photocopying the bulletin on Saturday night because she already had a strong relationship with the church.

God has given me the talent for challenging people that they should share their material resources with the church and with God. For example, when I was in Huron Diocese, the bishop asked me if I would spearhead a financial goal of raising \$300,000 or \$400,000 to build a new archives for the church, for the diocese, so I did that. I challenged people. And then in the church that I was ministering in, St. John the Evangelist, I challenged them to have an endowment fund because I said, “you know the church . . .” And we’re in that period now. So we raised \$1,000,000. And they’ve had to use some of it at the present.

And then at Camp Manitou I was the financial chair. We raised \$400,000. So God’s given me that

Leadership in the Church must be nurtured

Continued from page 3

supervisors. While we cannot at the moment afford full-time curacies, where a newly-ordained individual works in the parish under a senior priest for a year or more, perhaps we can support shorter term (say, four-month) appointments. I will be exploring this further with our Bishop's Council.

The question of the need for deep theological formation for clergy is another matter altogether. There are some who probably think that anybody who can read a Prayer Book and run a Bible study can be a priest. I have on occasion thought that the logical conclusion to this way of thinking is that ministry would be a whole lot more consistent and affordable if we developed a machine for broadcasting canned sermons and dispensing the sacraments! But the family of God is a human institution, where the grace and peace of God is transferred through human interaction. While God's grace is such that it can use even the most inept instrument in its purposes (your bishop would be the chief exhibit of this truth), our grateful response to God's grace is that we shall want to cultivate leaders who are godly, learned and able. Indeed, the need for better training and formation has only grown during the period of the church's decline. The demands of living on the margins now require a passion, skill and adaptability that was characteristic of the Church in its most missionally-effective past.

The Anglican Church of Canada, in parallel with Anglican provinces around the world, has been giving the matter of preparation for ordained ministry focussed attention for the past fifteen years. This coming July, the General Synod will give consideration to a national report on 'Theological Education and Formation for Presbyteral Ministry'. I am appending this report to my Charge and commend it to your prayerful reading. The report attempts to articulate what are generally-agreed competencies for those who are to be admitted to the Order of Priesthood, and I anticipate that they will become a reference point across the country for bishops, screening committees and individuals discerning vocations. I draw them to your attention for three reasons. The first is to let you know just how intentional the Church is in its desire to maintain, and even enhance, its high standards of preparation. The second is to help you appreciate just how rigorous the formation and training has been for your parish priest (indeed, it is a useful checklist for those of us who serve the Church in an ordained capacity as we seek to become more effective in our service). But the final reason I have included this in my charge is because the identification and nurturing of those with gifts and a calling for priestly ministry belongs to all of us. If we care deeply about our Church and its future as an agent of Christ's kingdom, we will want to hold up the pastoral vocation before our youth. In my experience, the best candidates for ministry are those whose gifts and character are such that the community of faith is the first to recognize that God's hand may be upon them, and who

have been given the encouragement and opportunities to serve where that vocation may be tested. Are there young people in your congregation who exhibit a spiritual maturity and leadership qualities that would benefit the Church? Pray for them and suggest to them that they consider a vocation. And show your own priest a kind of respect and care that demonstrates the high esteem you have for the office. With the support of the Anglican Foundation, Wycliffe College has sponsored a March Break event where high school students can take part in college life, including meeting the professors and eating with the students, taking part in worship services, and learning community- and team-building skills. Maybe you know a teen who would find this an enlightening experience. There is also a useful video resource that has been produced by the Diocese of Toronto which can be used in the recruitment of those who may be thinking about the priesthood. We will have a moment to screen this later in the Synod.

Staying on the theme of parish leadership for a moment, most of you will know that I have been working on developing a diocesan policy on the place and role of deacons. Following our last Synod, discussions on the nature of the diaconate emerged on the agendas of provincial and national bodies, and one of the motions coming before our General Synod in July will be a request to establish national guidelines for competencies for the diaconate. (Those of you who are wondering when in the world anyone will come up with guidelines for competencies for the episcopate, take heart – this is also in the motion!) Any Algoma policy on the diaconate will have to relate to provincial and national expectations, so this matter remains under review in our diocese. For those who have expressed an interest in the diaconate, we have posted some of the written material that is being discussed on the diocesan web site (under 'Clergy Resources'). New features of this discussion at the episcopal level include the questions of just how mission-related diaconal ministry should be, and the necessity of providing stipends for those performing diaconal ministry.

In all of this emphasis on ordered ministry, I do not want to leave anyone with the impression that Christ's work in the world is the domain of a select few. The truth is that 'ministry' is a generic word for 'service', and by virtue of the fact that we all agreed in our baptism to 'seek and serve Christ in all persons, loving our neighbour as our self', we are all God's ministers. We depend on each other more than we perhaps realise. I think I speak for Dr Jay Koyle, and I hope for all of the clergy, when I say how impressed I am by the seriousness and dedication of our lay readers, altar guilds, parish wardens and treasurers, Sunday school teachers, men's groups, musicians and parish secretaries. We are especially mindful of the fact that our diocesan Anglican Church Women are in a period of transition, and we are confident that as they seek to



ORDER, ORDER!: From left, Pat Mark and Rev. Diane Hilpert-McIlroy functioned as Lay Secretary and Clerical Secretary respectively at the 46 Session of the Synod of the Diocese of Algoma held in May in Sault Ste. Marie.

respond creatively and faithfully to their mission, they will continue to offer fellowship, sacrificial service and hard work, all compelled by the love of Christ.

This understanding of the Church as a collection of those who have been called to various orders to serve God and neighbour in the name of Christ stands at the core of our congregational development work. I want to say how fortunate we are to have Jay facilitating our parish assessment process, and for the way parish groups and deanery assessment teams have engaged in this process. What I have been most grateful for is that the business of congregational development has not been reduced to lists of best practices and slick management approaches. Rather, we have grown in our conviction that the local parish is meant to be a gospel-centred faith community, embodying its own proclamation that the crucified, risen and ascended Christ has the power to transform our world and lead us into deeper communion with him. What this transformation will ultimately look like for the Diocese of Algoma is difficult to predict at this time. At this Synod we are wanting to engage in some discussion of more efficient ways of organising ministry without surrendering present effectiveness or opportunities for future ministry. As I asked in my letter to you all, 'How do we go about the task of evaluating the viability of our churches? What metrics do we use that make sense in the context of God's kingdom? And how can we foster the "we're-all-in-this-together" attitude that is fitting for God's family?'

In thinking about this, let me say two things. First of all, I treasure the legacy of what has been entrusted to us, and would never consent to the closing of a church on

purely economic or demographic grounds. The existence of churches 'complete in the beauty of holiness' (to quote one of our prayers), and assemblies where two or three are gathered in Christ's name (to quote our Lord; Mt 18.20), these are matters of solemn trust that we share as a diocese. While we must use reason and be prepared to make hard decisions, we ought to be wary of confusing our own pragmatism and prudence with the providential will of God, a will that has seen fit to use unpromising and inconsistent instruments like you and me for his purposes.

The second thing to say is that God is calling us all to participate in this process of thinking creatively about the shape of ministry in the diocese. This past February, Jay and I were at a Vital Church Planting Conference in Toronto along with Heather Manuel, Jeffery Hooper and Jim Schell. We had the opportunity to meet with Professor John Bowen from Wycliffe College. John is interested in having a local training 'field' in which students in Wycliffe College's Pioneer Ministry Programme and School of Evangelism might learn about and contribute to ministry in places like Muskoka. That encounter also brought us in touch with David Robinson, Director of Congregational Development in the Diocese of Toronto. Dave has recently returned from a visit to the UK where he saw a variety of models of ministry, some of them suited to rural and small urban centres. He will be our guest for an extended workshop this afternoon on patterning ministry to meet different contexts.

Now, I am aware of a popular perception that the model of ministry in a particular context is the prerogative, not to say the responsibility, of the bishop. There is a

hope in some quarters (and fear in other quarters) that the bishop will exercise leadership in the autocratic closing of a parish here and the amalgamation of a parish there. While the final decision in these matters might devolve to the bishop, depending on how debate goes at this synod (and whether or not the bishop concurs!), it is my conviction that regional models of ministry ought to begin with proposals arising from the local level. Leadership transitions in Muskoka, Manitoulin Island and the Superior North Shore, in particular, make this a propitious moment for collaboration on future ministry directions, and the resources of the Synod Office and our Bishop's Council stand ready to facilitate the development and implementation of plans which 'seem good to the Holy Spirit and also to us' (Acts 15.28). What is critical in my mind, and in the minds of the members of the Strategic Plan Implementation Team, is that any adaptation of ministry at the local level not be regarded as a way of acquiescing to economic and demographic realities, but rather serve the purpose of a greater missional vitality.

The sacred story of Scripture and the account of the Church's own history, not least in this part of Ontario, demonstrate that where ministry is offered in the name of Christ and for his glory, God stands ready to shower us with his grace. 'Put me to the test, says the LORD of hosts; see if I will not open the windows of heaven for you and pour down for you an overflowing blessing' (Malachi 3.10). Many of you will recognise this verse as the verse I chose in January to frame my ministry for 2013. The verse appealed to me because of the context out which it arose, and for what it reveals about the nature of God.

Bishop proposes a year of celebration in 2014

Continued from page 5

Those of you who are familiar with the background to the Book of Malachi will know that it comes from a period similar to our own in many ways. In the first place, it addresses a community that looked longingly to a time not so long ago when religious fervour was at a peak. Under the influence of Haggai and Zechariah, the Jewish temple had been restored and people were filled with hope that God was in the process of restoring their nation. Cue the sound of busy Sunday schools, full church choirs and active men's groups, and remember a time when the Anglican Primate could have a personal audience with the Prime Minister.

But Jewish hope dissipated. There were some who experienced disillusionment at the failure of the expected Davidic kingdom and its promise of independence from Persian occupiers. But most simply became too comfortable, accommodating to the culture around them and retaining their identity as God's people in nominal ways. A reading of Malachi shows, among other things, that the priesthood performed their functions in a mundane manner (1.6-13), and that people became indifferent in their relationship to God and their covenantal obligations. A religious, social and political minority, Jews in Jerusalem were content to practice a hobby piety, while trying to blend into the culture around them. They were, in a word, on the margins. There they were persuaded to accept a world view that marginalised even their God, and without his grace at the centre of their community life they became complicit in all manner of idolatry, adultery, perjury, and social injustice (3:5).

I hesitate at this point to draw stark parallels with our own situation. But there is a pervasive attitude in the modern Church that many, especially young people, would describe as casual and lacking in passion. Our complacent form of religion is more often an

endorsement, and not a critique, of the various -isms that enthrall our culture, degrading our humanity and eroding our social cohesion. Capitalism; individualism; consumerism; functionalism; nationalism; literalism; legalism – such idols are too comfortable in our pews.

What pre-Christian marginalised Jews and post-Christian marginalised Anglicans are in danger of neglecting is the loyal and beneficent God in their midst. Malachi's prophetic work begins with God saying to his people, 'I have shown you love' (1.2), and in the first part of chapter 3 his strategy is to call their attention to his faithfulness: 'I, the Lord, do not change, and you have not ceased to be children of Jacob,' he reminds them (3.6). If they would but remember his love and respond in gratitude, then they would in effect 'put God to the test', and discover an extension of his favour. 'Put me to the test, says the LORD of hosts; see if I will not open the windows of heaven for you and pour down for you an overflowing blessing' (3.10).

It is in God's nature to bless those who place their trust in him. On this Feast of the Ascension, we recount how Jesus' return to heaven was marked by his blessing (Luke 24.51), and St Paul says that he continues to intercede on our behalf at the throne of the Almighty (Romans 8.34). Perhaps if we are to recover the zeal that will make our mission on the margins vital, if we are to see the storehouses of divine blessing thrown open and available to all, if we are to see ourselves and those around us transformed by the power that raised Jesus from the dead and seated him on high, we too must 'put God to the test'.

How shall we do this? I have been giving thought and prayer to the question of what should happen after the conclusion of our 'Shaped by a Living Hope' process. One of the benefits, I would say even the chief benefit, of the process has been the deliberate way that we

have identified both the resources and opportunities for Christian witness in the communities in which we find ourselves. Perhaps we should take a bit of time to consolidate this knowledge.

I am proposing that in 2014 we launch a year of celebration where we will publicly identify God's blessings and see if he will not respond to our gratitude by the abundance of his grace. Let me describe this proposal in greater detail.

Under the title, 'Lift up your Hearts: Celebrating God's Generosity', I would like us to focus on key learnings of the Assessment Process. The testimony from many parts of the diocese is that the self-evaluation and book study have helped us to grow deeper in our understanding of who we are and of God's mission. But whereas an instinctive response to this deeper understanding is to get busy, I would like to suggest that a more appropriate immediate response is one of gratitude. It is my hope that if we take the time to identify the many ways that God has been at work in our midst and blessed us, we shall find the resources necessary to act on our knowledge and the promises of God.

Now, it is conceivable that one or two will pick up the thread of something I have been ruminating on in my last two charges to synod. Many of you will know that the matter of fundraising is occupying a great deal of attention at the level of the national Church, and that I have been asking whether the time might be right for a financial campaign in Algoma. I confess that my proposal here will furnish us with an opportunity to examine our attitudes towards wealth and generosity. But I want to say that, while I expect that genuine appreciation of God's abundant grace will inspire charity, the purpose of our celebration is much greater and much grander. For the focus is ultimately on God's abundant goodness and its healing effect in our world.

My proposal will involve a six week programme, conducted at the

parish level, and with support from the deanery associates and Synod Office. I have consulted with Jay, and we see this as a logical extension of his congregational development work. While allowing for regional adaptation, 'Lift up your Hearts' will feature activities coordinated across the diocese, including Bible studies, a sermon series and appropriate book studies. I plan to feature reflections on the theme of gratitude in my visits around the diocese. And, as the title suggests, there are many liturgical resources that are available to us as we celebrate God's goodness together – indeed, the name 'eucharist' itself is taken from the Greek, *euchariste/w*, 'to give thanks'.

At the local level, I see this as an opportunity to share with our communities the blessings and gratitude of a people being shaped by a living hope. It could well involve an every-member-visitation on the model of the parish canvassing campaigns of former years, but there would be no financial appeal. It would simply be an opportunity to share with others what we have learned about God's work in us, and extend an invitation to share in God's blessing.

This autumn, I will identify a diocesan steering team involving people who can help develop a theology of gratitude, draft appropriate liturgical and homiletical resources, design group activities, and assist in promoting the theme both locally and across the diocese using a variety of media. I am excited about this project and its possibilities because I am grateful for all that God is doing in the lives of his people in Algoma, and I look forward to celebrating these things in a more intentional way.

And it is in this spirit that I now finish my Charge for our 46th Synod. I hope you will bear with my litany of things about which I am most grateful. I am, first of all, grateful for the Clergy of this diocese. I am grateful for your faithfulness in undertaking your duties, for your concern to lead others into

a deeper discipleship at a time of confusion and vulnerability in the Church, and for the inspiration you offer to your flock and to your bishop. I am particularly thankful for these characteristics among the Archdeacons, who advise and encourage, and who work conscientiously alongside me and make up for many of my deficiencies. I am thankful for the many parishes who show Fawna and me wonderfully warm hospitality and who dutifully pray for your bishop every week. I am also grateful for the selfless and consistent work of those in the Synod Office, for Marjorie's caring and friendly manner in seeing to the needs of parishes and clergy; for Liz's patient and congenial efficiency; for Harry's comprehensive knowledge and willingness to take on any task I send his way; for Jane's extraordinary ability to manage the financial affairs of the diocese and for her counsel (which she pretends is not pastoral); and for Jay's energy, sense of humour and unflagging confidence in the work of God which he can detect in the most unlikely of places. I am grateful too for my longsuffering wife, whose heart for God and this work grows daily, and who eagerly shares our beautiful home with friends and strangers. But mostly I want to express the gratitude of us all to God, for his generosity in having given us his very self in the birth, death, resurrection and ascension of his Son. Were it not for this expression of his love and faithfulness, we should not know the true meaning of generosity.

Eternal Giver of love and power,
your Son Jesus Christ has sent us into all the world
to preach the gospel of his kingdom.
Confirm us in this mission,
and help us to live the good news we proclaim;
through Jesus Christ our Lord.
+Stephen Andrews
Bishop of Algoma
9.v.13

Response to the Bishop's Charge



INSPIRING CHARGE: Rev. Glen Miller, Chair of the Response to the Bishop's Charge Committee, delivers the response during the 46th Session of the Synod of the Diocese of Algoma held in May in Sault Ste. Marie.

Bishop Stephen it is my privilege to bring to the floor, on behalf of the other members of this Committee, namely Arthena Hecker, Robert Dutton, the Rev. Chris Harper, the Rev. Heather Manuel, and the Rev. Patrick McManus, this response to the your charge to this 46th session of Synod for the Diocese of Algoma.

We begin as you began wishing you Grace and Peace from God our Father and our Lord Jesus Christ.

As a committee we did our best to listen to the people attending this Synod to hear their response to what you put before us. You will no doubt be happy to know that you have inspired the members of this Synod and have, through your prayerful and thoughtful words, pointed them to a hope-filled destination. In those opening words you used, and the explanation you brought to us, you invited us to participate in God's continuing work of bringing unity within diversity. The members of the committee's ears were filled with stories of how you helped set a

wonderful tone of thoughtfulness and expectation. In our multicultural diocese in the multicultural Anglican Communion we give thanks for the twin messages of grace and peace. You have also reminded us that the Church in our Diocese once is once again living on the margins of society. Some of this truth is due to changes in the society among whom we live while some may be due to our undue fascination with structures and practices that have outlived their usefulness. Thank you for pointing out that increasingly 'we have grown in our conviction that the local parish is meant to be a gospel centered faith community, embodying its own proclamation that the crucified, risen and ascended Christ has the power to transform our world and lead us into deeper communion with him.' (page 4 of the charge)

We believe it important to commend the prayerful guidance in your charge to further our ministry call to be one in the body of Christ, and look forward with the

vision of familial love, which is deeper than friendship, and contains more than just the thought of healing, but includes walking with and seeking deeper understanding and relationships of First Nations within our Diocese and ministry, as well as our brothers and sisters in the world in particular Tanzania through the Diocese of Tarime. It is together that the work and love of God through Christ our Lord is exemplified in witness of our faith, by opening our arms and hearts to the will of God, living and working in each of us.

As culturally different as is the world, so too is the landscape of our church and witness, opening our hearts and arms to those that are amongst us is the logical step in witness of faith. In how we do this, is the furtherance of the will of our ministry. Doing so with more than just words is of course the challenge. To love and share without reservation and restriction is the walk of our Lord who reached out and ministered to those

See Committee – p. 9

Priest has been involved in many ministries

Continued from page 4

gift. This little congregation here, last year we raised \$32,000 for capital work on the building and before that when I first came we raised over \$200,000 to do major work in the congregation. I went out to people in the community and said, "you know, you don't go to church but you don't go anywhere so why don't you give me some of your money so we can use it in the congregation of St. Francis of Assisi?" And part of it, too, is when you have a relationship with the community, you can sort of slip in with, well you know this is the Anglican church. We've gotta bring other people in. God's given me the gift of gab, too.

What are some of the other ministries you've been involved in?

I remember at the beginning of AIDS. People are naïve. They think you don't know what's going on. I had this parishioner and visited him in the hospital. We had to put the gown on, put the mask on, put the gloves on and oh, well, he just had a very severe case of pneumonia. Well I wasn't born yesterday. I knew that it was AIDS but I went along with this charade of pneumonia and anyway I ministered to the wife and the two daughters and in those days they never mentioned the AIDS word but I did the best I could because I knew that they were suffering. They thanked me and thanked me and thanked me but I never used the word AIDS at all. I just said, "well you know dad's got pneumonia."

And it turned out that he was living a double life. I commiserated with the widow, because he died, as best you could without ever mentioning the fact that he had AIDS, and then from then on AIDS became more acceptable in the community, if that's the word, and so I ministered to a fair number of the gay community in the London area. So many of them died. But now they seem to have medication. But that was interesting times and very painful times. If people had a different sexual orientation and they were hiding that and they hadn't come out of the closet, and it was tough. And the doctors were under pressure and people were scared. It was like the Black Plague. People were so frightened and we were ministering to the demons that people had, in a sense.

My other love is canoeing. I don't do much of it anymore now but I loved it. This was back in, where was I when I tried this? Oh it was in Cornwall and I took young

people on canoe trips. And the diocese would provide a seasoned guide to take us and that's how I got started. Five or six years I took twenty-five, thirty kids every summer on a canoe trip. And we would be gone for a week and when I was in Cornwall we went over to Le verendrye Park in Quebec and another smaller park. We just had wonderful times. We would have the opportunity to talk in the evening around the fire. We'd talk about spiritual things and about how they see God. And it gave me an opportunity to hear how young people were developing their own theology and their own awareness of God. We had lots of good discussions, never any arguments, just healthy discussion.

And then we moved to London. I was fortunate that God gave me a wonderful couple of guys that were really good. They'd done professional guiding in provincial parks, Algonquin. And so they just fell into my lap and we went on canoe trips and there were things like water fights with the paddles and all that kind of high jinks. These were all servers and I had close to twenty. Beautiful kids. There were lots of girls so I was able to get the boys to come. My own sons came along, too, and that was good: father and sons working together.

Was it last year or the year before? One young lady who's living in Winnipeg now wrote to me and said, "I understand my mom and dad have moved to Little Current and you're in Mindemoya. Would you marry me?" So I married them and then there were other servers that I married. I could cry when I think of all those exciting adventures. We had all these groceries, of course. You know, teenagers. Early in the summer I would send the order in to the outfitters and they would provide the canoes, and they would provide the menus, and so that was very, very helpful. And then the big thing was that after we came out and everybody was tired of the canoeing food we stopped at a famous hamburger place, "Webers" and the kids were just dying to get these hamburgers plus the ice cream for dessert. But that was lots of fun. Working with the kids like that. They played me out!

One of the boys said it was one of the most life changing events in his life, those canoe trips. He and his wife were professional musicians and he's now an engineer out in Vancouver. A couple of years ago he wrote to his parents and said, "when you see Bain just tell him that those canoe trips were a life altering experience for me."

I didn't spare them. And that's important. Life is hard at times and you need to be able to be trained to deal with those hard moments. I can remember a canoe trip we were on and we had this big mountain to carry the canoes over and it was thundering and lightening and I couldn't stop. It was tough going but we got to the other side and got into some shelters and I felt much better.

The Vietnamese family. I wanted to tell you about that. I went away on holidays and I came back and my wardens had said yes to a proposal from the parish council that they support and encourage a Vietnamese family. So anyway this Vietnamese family came to us and they had nothing, one little suitcase. This was in Cornwall. In London, too, we had refugees. But this one here is kind of a unique story. So they came and they had nothing so we rented an apartment for them and we reached out in to the community and the church community and got financial resources, got them a bed and a dresser and a table, you know, all of that, and so they said, "well you know we really want to work for our selves" and they went back to school and they got a sewing machine. Well the first thing you know they got a big contract with a women's outfit in Montreal and the wife, she had babies but she worked sewing and cutting patterns and soon they hired other people.

I baptized them all. Anyway I moved to London. So they were in Cornwall. So this one day somebody comes to our church, rings the door bell, and in London they had a two-way communication system because we'd had trouble with people coming in and bothering the secretary. So Huan Nguyen came ringing the bell. He said, "Father in? I came from London. Father leave Cornwall, come to London, I come to London." There his whole family had come to London, and they bought this facility that they turned into a grocery store, a Vietnamese grocery store. "Father, I start a grocery store." Well then the restaurant developed out of that.

The daughter of the Vietnamese family I asked to be a flower girl when the Queen came to Cornwall and so she did. But you know I lost a family over that, the fact that I asked a Vietnamese child to be the flower girl, and they were very English and they thought that at the very least their little girl should've. So I said, "well you know these Vietnamese people are like the United Empire Loyalists.



AT HOME: Rev. Canon Bain Peever and his wife Lynda are pictured at home in Mindemoya.

You know, they lost their home and so did the Vietnamese people, so they're a good modern image of homeless people in the world." So anyway you lose some and you win some.

You're a hockey fan, in particular a Leafs fan.

And a Jays fan and an Argonaut fan. They won the Grey Cup. I can go and die now. At least one of my teams has won. And I really get teased at work about being a Toronto Maple Leaf fan. See the ring I have? [a Maple Leaf ring!] And I have scarves and blankets and you name it. I've been a Leafs fan ever since I was a child.

And I can remember when the Second World War was on in 1944 that I listened to the troops disembarking on D-Day and they talked about the tanks rolling in there at Normandy. So I was listening to the radio broadcast. All I wanted to say was that I listened to the troops going in to combat at that Normandy landing.

Thank you. You're truly inspiring.

It's been a joy because it's given me a chance in the last week or so to think about happy occasions and sad occasions, the teenagers I've

buried because they were killed in a car accident. I remember one was a cheerleader, a beautiful little girl. They were going to a football game in Cornwall, up to one of the rural high schools, and the car flipped over and she was killed. Her father had just an awful time dealing with that. I spent many a night with him.

I thank God for the opportunity of allowing me to be part of so many different people's lives and the joy and the sadness that has accompanied that. It has all enriched my life and I thank God for that.

*****BP's note: Canon is an honorary title given to Anglican clergy when they have provided additional leadership beyond their parish. Canons are associated with Cathedrals: for example, I have been a Canon in 3 different dioceses. In the Diocese of Ontario I was a Canon of St. George's Cathedral. In the diocese of Ottawa, I was a Canon of Christ Church Cathedral. In the Diocese of Huron I was a Canon of St. Paul's Cathedral. In my retirement from the Diocese of Huron I was allowed to carry the title into retirement.**

Inuit communities benefit from Church activities

By the Barbara Graham

The title of the thesis that I am doing for my Master in Theological Studies degree is "The Influence of the Church in Inuit Communities". I am doing this by looking at the specific activities of the Church that benefit Inuit Communities and evaluating their effectiveness. The following five activities which I have chosen are ones in which the Church, mostly Anglican and Roman Catholic, has been involved in since the late 1800's.

1. The Church's response to shamanism and taboos.

A shaman is defined as a person who has access to, and influence in the world of spirits.

When the missionaries first went to take the gospel to the

Inuit, they found that the people's lives were controlled by shamans. There were good shamans, who cured people, and there were bad ones but most people feared them. One of the worst things that they could do was to put a spell on someone which would result in sickness, an accident, or even death. The missionaries did not go out of their way to question their power; they just continued to tell the people about the One Great Spirit whose name is Love.

A taboo is defined as a custom prohibiting or restricting a particular practice or association with a person, place or thing.

One missionary states that there were many taboos and if someone broke one, the spirits would punish everyone in the

community. He met a woman whose baby was nearly dead from starvation as result of a taboo. Her husband had broken the bones of a wolf he had killed which was taboo. When her husband became sick and died, because the spirits were angry, she was not allowed to eat parts of the caribou and so was not able to feed her baby. It took the missionary thirty-six hours to take the mother and baby to the mission house where it eventually recovered.

2. The Church's response to Inuit customs

One missionary spent the winter months living with the Inuit in an igloo when he did not receive enough coal to live in the mission house. He learned to respect and understand the merits of some



MINISTRY IN TANZANIA: The Rt. Rev. Mwita Akiri detailed some the hopes and challenges in the Diocese of Tarime in Tanzania during his address at the 46th Session of the Synod of the Diocese of Algoma held from May 8 to May 11, 2013 in Sault Ste. Marie.

Bishop Mwita Akiri speaks of the life church in the nation of Tanzania

By the Rev. Peter Simmons

On the morning of Thursday, May, 2013, Bishop Mwita Akiri of the Diocese of Tarime in Tanzania, addressed the 46th session of Synod of the Diocese of Algoma. Bishop Akiri gave an overview of life in his diocese. This included the nature of leadership in the church in Tanzania, aspect of Tanzanian life and outlined the needs of the diocese.

Bishop Akiri, who is also know as Bishop Giraffe back home, noted that the Church needs mission minded leaders, not only ordained, by everyone as God sends all of us out into the mission field. He encouraged further Canadian involvement in the diocese at the level of church to church and diocese to diocese. The nation of Tanzania is rich in resources including gas, gold and diamonds, however there exist the challenges of ongoing poverty. Bishop Akiri went on to say that 90 percent of the population are not Christian. The traditional, indigenous religion is most frequently followed.

One of the Bishop's greatest desires is to improve clergy housing, methods of transportation and the construction of churches. Given that water can be scarce, roofs are constructed in form to collect rain water. A small roof costs approximately \$4000 while a slightly larger roof costs \$6000 to construct. He stressed that the expectation is not for a church or diocese to do everything for the people, rather they must do something for themselves. Transportation

from community to community can be a challenge in Tanzania. Two of the most efficient and cost effective modes of transportation are the bicycle and motorcycle. The later can be somewhat expensive.

Bishop Akiri drew attention to the need to improve education especially around the areas of health and wellness. Female circumcision is a practice that is ongoing and must be stopped. Programs which prevent HIV/AIDS need to be enhanced. Young women are vulnerable to crisis including prostitution and early marriage. Economic development and opportunity will help to overcome these societal traumas. One approach has been the establishment of a diocesan program to provide girls and young women with skills to operation sewing machines. Acquisition of this skill will allow those with primary schooling only to earn an income. Bishop Akiri stressed the need in the diocese for sewing machines. Soccer has also been used to reach out to young people. The Bishop referred to this a soccer evangelism.

A team from Algoma will be visiting Tarime in the summer of 2014. Rev. Roberta Wilson-Garret is coordinating the visit. Rev. Wilson-Garret will work with Rev. Kim Beard from Pickering who is an experienced mission leader. A special fund has been set up to assist with travel costs and the purchase of building materials.

Church had a role in the development of the of written language of Inuktitut

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of their customs, even when they conflicted with his own point of view. A custom which another missionary became aware of was that when one man went hunting he left his very pregnant wife in the care of a friend. The hunter then took his friend's wife to care for him. Later the hunter adopted the child that had been conceived during this time as his own son.

3. The Church's role in the development and use of a written language, Inuktitut.

As early as the late 1800's, a missionary comprised a syllabic language for the aboriginal people which was adapted for use among the Inuit in the Eastern and Central. This meant that the stories and teachings of the Christian faith could be preserved not only orally but in a written language. Just one year ago, after many arduous years of work, the whole of the Bible has now been translated into Inuktitut and published in Syllabics.

4. The Church's role in health and welfare.

The health and welfare of the Inuit whom they served has always been very important to missionaries. One missionary used sermons as a good way to teach hygiene.

Many of them were obliged to take some medical training before they went North. This also meant that mission houses had a supply of equipment and medicines to treat illnesses, accidents, pull teeth and other health problems in the settlements and during visits to camps. The bond between the missionary and the Inuit was often the result of medical care. However, one missionary in the Western Arctic, in the early 1930's, deplored the fact that after incising an Eskimo's infected arm all he had to give him was a couple of aspirins and some tea. The Anglican and Roman Catholic hospitals in the North have now been replaced by government nursing stations and hospitals.

5. The role of the Church as a place of worship and fellowship.

It is very important that people have a place where they can be together to worship God and to have fellowship with others. This does not mean that services have to take place in a building. Many of the services in the early days of the church's mission to the Inuit took place in a tent or igloo. This, of course, depended on what time of the year the word of God was carried to people who lived far from

the mission station. In the early 1940's, services were still held in igloos. As one missionary watched the people listening intently to the lessons and the sermon, he realized how much it meant to people whose lives were bound up in fear and taboos to hear how much God loves them. Now many churches that were built in Inuit communities have been replaced with larger more modern buildings.

These are some of the activities which the Church provides that benefits Inuit communities. I think that they have all been effective. Are they still effective?

As far as I know, Christianity and modern day medicine have largely replaced shamanism. Inuit custom are still respected by the Church. All Inuktitut in Nunavut is written in syllabics. Modern day missionaries no longer pull teeth and deliver babies but they have to be able to counsel those with drug and alcohol addiction, crime, abuse and suicide. The importance of the Church varies from place to place. As one Inuit friend said to me "The people still believe in Jesus but their priorities have changed . The Church is the light. There is so much badness in the world and it is hope."

Cleric pays tribute to a true leader

By Marcia Grawbarger

It is sometimes difficult to say the words to your employer "I admire you." or "I respect you." or "I am so glad I have the chance to work for you." When you truly admire someone you work for, it is almost impossible to say so with the clarity and depth of feeling you would like to convey unless you are leaving that employment. That is the safe time to express in words what could otherwise be thought of as "buttering up the boss".

So it is that Fr. George Kwari asked me to write about his admiration and respect and even love for Bishop Stephen Andrews, his friend and superior in this Diocese. Below are just two examples of times that Fr. Kwari spoke from the pulpit to his parishioners about Bishop Andrews:

Quote from the induction homily for parish officers:

"I wrote to him once to seek advice about the movie night here at St Peter's. Listen to his response to me, "Your question about the security of children is an important

one, and I will forward this part of your e-mail to the Executive Archdeacon and Treasurer for their advice." See, even the Bishop seeks advice from others who are more capable to provide an answer. "

This was said at the confirmation service July 25, 2012,

"Bishop Stephen, I do not wish to embarrass you but I think we are always encouraged when we see our spiritual leaders practising what they preach. I think you are well known throughout the diocese and beyond as one of our most humble bishops. I saw a glimpse of it when I visited you in Sault Ste. Marie for the first time when you yourself came and picked me at the airport instead of sending a junior priest. Then we went to your house and your kind wife prepared brown bags which we took to Clericus.

But recently you surprised me even more. I had the privilege of sitting with you at the banquet and the closing Eucharistic celebration. I felt important simply sitting next to you for those two days. Young priests all look forward to sitting

next to their bishop. When I was leaving for the afternoon service on my way to Eastholme, I said to you, 'Bishop, I am leaving' and you looked at me and said, "Thank you George for sitting with me". I just thought it was I who should have thanked you. You caught me by surprise and when I left I could not believe that the bishop had just said thank you to me. You taught me a great lesson on humility that I will never forget. Even now I still cannot believe it. A bishop thanking me for sitting with him?"

Now Fr. George Kwari has left our diocese to begin a new incumbency in the Diocese of Ottawa and Ontario. He has learned much from serving here, and with the leadership shown to him, he will continue to be a great leader in his own right. The most lasting lessons come from those we admire. We have been blessed by the leadership Fr. Kwari showed to our parish of Powassan, Callander and Restoule just as he has been blessed by the leadership of his and our Bishop.

Making submissions for publication in the Algoma Anglican?

- 1) Articles: If you're sending articles, we prefer to receive digital files. Our first choice is to receive attachments in Microsoft Word. Our second choice is for material to be pasted into the body of the E-mail message. Do not send WordPerfect attachments. We do not use WordPerfect in our production department.
- 2) Photos: If you're using a 35 MM camera, we prefer to receive

negatives and we'll do the scanning in our production department. However, we can use prints, if negatives are not available. If you're using a digital camera, we prefer to receive as large a file as possible. Most digital cameras produce files at 72 dpi and up to 24 inches or larger in width. Please save the file as jpeg and do not reduce the size.

Memorial Sunday service held at St. James', Murillo

By Gladys Grant

On Sunday June 2, 2013 St. James', Murillo hosted its Memorial Sunday Service in thanksgiving to God and to honour family, friends and loved ones who rest in St. James Churchyard. The first Memorial Service was held about twenty years ago. Lay Reader Brian Grant in consultation with Priest-in-Charge, Rev. Canon John Jordan, suggested a Memorial Service would be a joyful way to welcome friends and family to worship at historic St. James. Since then, personal invitations have been mailed out, and many who are invited now include their children and relatives and make it an annual commitment to care for the grave of their loved one, and to come on the Sunday for worship and fellowship! For the past nine years *SideRoads*, a country gospel band made up of local musicians; Eldon Kangas, leader, accordion and vocals, Donna Kangas, electric drum machine and vocals, Bonnie Kangas, vocals, Marlene Silen, guitar and vocals, Jerry Wark, guitar and vocals, and Brian Grant, bass guitar has led the worship providing upbeat gospel music that is a memorable part of this worship service.

Parishioners from St. Mark', the sister church of St. James in the Parish of West Thunder Bay, joined the congregation this year in what was a combined parish service of Holy Communion. St. James was a full building, with several extra chairs set up to accommodate the large congregation. Rev. Nancy Ringham shared a message with the children using a ring of keys, teaching that Jesus is the key each one of us has to lead a good life!

In the homily, Rev. Ringham spoke about faith, and the influence faith has in our lives. In these changing times, she shared how

the congregation is exploring what God's call is for the people who are St. James and the value they place on the presence of God through this country church. Faith in God is key to the mission of St. James and with lots of distractions around us, we must listen for his voice!

SideRoads played *The Old Rugged Cross* as the congregation exited the church and moved into the cemetery, using the wheelchair ramp. With the congregation gathered in a circle in the cemetery and on the ramp, a blessing for the ramp and prayers for the faithful resting in the cemetery were offered, another tradition of this worship service.

The wheelchair ramp is a new addition to the church, made possible through a play-a-thon of every hymn in the *Book of Common Praise* by Karen Benson, the organist, and a bequest from the estate of Donna McArthur. Parishioner Michael McFarlane called upon several of his friends with various skills who assisted him with the building of the ramp last fall. St. James is thankful for the community that comes together when there is a need.

After the service was completed, a light lunch was served in Morrow Hall. The hall has recently been painted by Carl Syrja and Douglas Hari and all who entered felt the freshness of spring! Everyone had a chance to renew old acquaintances and make new ones as well as discuss the past and future of St. James Church. Twenty-thirteen marks the 134th anniversary of St. James Church and it was wonderful to see everyone leaving with a hymn on their lips and an enthusiastic spring in their step anticipating such a wonderful gathering next June.



WELCOME TO EVERYONE: Rev. Nancy Ringham, centre, Incumbent of St. James', Murillo, blesses the new ramp as Rev. Canon Paul Carr, far right and Lay Reader/Crucifer Janet Baille, look on. Many were in attendance for this special service.

Committee thanks Bishop for supporting vocational deacons

Continued from page 6

on the margins. To live in faith is to walk in faith, arm in arm as equals, dispelling the confines of Colonial thought and process.

While A.C.I.P. (Anglican Council of Indigenous Peoples) works for voice in the church it is more that ACIP seeks equality, understanding and relationship. It also means walking with each other and blessing each other in the love of God.

We give thanks for the ministry of Bishop Mark MacDonald whose presence amongst us was a true blessing, his prayerful and wise guidance as well as his uplifting sermons and talks enriched our Synod. Together, Bishop Stephen, you and Bishop Mark showed us a ministry that supports, blesses and enlivens our calling.

We thank you for your prayers, blessing and support as we move through the process of assessing and developing our ministries. It gives us tremendous comfort to know that our Bishop values the ministry and vision of every congregation, regardless of its size or financial capabilities. It also gives us tremendous comfort to know that our Bishop trusts the discernment of his clergy and laity, encouraging us to develop fresh expressions and explore new models of ministry. We appreciate your conviction that proposals for new ministry models should be generated at the local level. Your confidence in us brings to mind Bishop Akiri's policy for building churches, "If the people build the walls, the Bishop will provide the roof."

We are grateful that you have held in priority the national effort to develop a policy regarding place and role of vocational Deacons, and we encourage you to continue to hold this in priority. Our churches are growing increasingly aware of the importance of ministry outside our walls and fresh ex-

pressions of church that bring the gospel to people on the margins of our communities. The Diaconate is the Order of ministry that, since the time of the Apostles, has been charged with interpreting to the Church the needs, concerns, and hopes of the world. We believe it is very important that we give this Order its proper distinction and role in our common life, and celebrate the ministries of those who are called to this ancient yet timely vocation of interpretation.

Bishop, we heartily support your desire to maintain and encourage high standards for theological education among our church leadership and with you we recognize the difficult obstacles that both the young who consider ordered ministry in our church and those who come to it after other careers and vocations face: the time, energy, resources, and relocation required are not easy challenges to overcome. They are difficult but not insurmountable challenges; our two new deacons are only the most recent examples of such determination. We thank you for the example that you yourself provide to the clergy and lay people of this diocese that deep theological training ought to serve the mission of God and be the handmaiden of our proclamation of the gospel. The church proclaims this gospel in a world where critical and creative thought and action are virtues that need to continue to be cultivated and nurtured, not neglected and abandoned. To this end, we are heartened that the diocese will be designating more funding and resources for the continued theological education of those among us and those, young and older, who, in the future, will answer God's calling on their own lives. We are also encouraged and excited by the possibilities of a renewal of curacies, even if short-term, among our churches for our newly ordained.

At the same time, we recognize all of the obstacles and difficulties such a renewal would face. Your Bishop's Council, it seems, has their work cut out for them!

Finally, Bishop Stephen, you are sending us out thinking about how we can "Lift up our hearts and celebrate God's generosity". It seemed to the members of this committee a fitting way to move to the next step on our journey together as a Diocese. As you reminded us in all of the Strategic Plan and Assessment process 'the focus is ultimately on God's abundant goodness and its healing effect in our world.' Among the many things about which we received comments this was probably the most common. In conjunction with your theme verse for this year we stand in expectation to see what God has in store for us and as a result are filled with hope – because we know our God is faithful. In our journey together over the next two years we look forward to the challenges and opportunities that God will bring as He continues His work of seeking the lost and healing the broken. It is indeed a privilege to participate in this life changing work. We believe it is safe for us to say on behalf of this assembly that we pledge our best efforts to this shared task.

I will close with this prayer regarding the Mission of the Church:

Draw your Church together, O Lord, into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving him in his mission to the world, and together witnessing to his love on every continent and island. We ask this in his name and for his sake.

Prayerfully and respectfully submitted,

The Rev. Glen Miller
Incumbent of Christ Church, Lively and St. John the Divine, Copper Cliff.



FOND FAREWELL: Rev. George Kwari is presented with a travelling Communion set as a goodbye gift during a special event held on Easter Sunday, March 31, 2013, marking his departure from the Parish of Callander, Powassan, Restoule and Chisholm. Fr. Kwari is now the Incumbent of the four point Parish of Maberly-Lanark in the Dioceses of Ontario and Ottawa.

Don't fire the Canon

By the Rev. Bob Elkin

The bishop got hold of me a while back and said something like: “Bob, when you worked fulltime we paid you to be good but I’ve noticed that since you retired you’ve been good for nothing! How’d you like to be a Canon of the Cathedral?” I paraphrase loosely. “Sure!” I said and ran off to tell Connie. “I wonder if I get to wear one of those pointy hats?” I mused. “You’ve got the head for it” she agreed and hunted up an internet site to see what Canons were all about.

Canons don’t wear hats but there is an absolute, knock your eyes out red silky robe thing that they’re allowed to wear. “What do you think?” asked Connie. “Could be a money-maker” I said. “When I’m not lounging around the cathedral in it I could rent it out to the Head Kluck of the local Klan Chapter in case he has to go to a rally or a cross burning or something.” She gave me ‘the look’ and began to read out the duties of a canon. “You take part in special services and are to encourage and promote the work and activity of the cathedral” she read. “No problem there” I said. “I’m always telling cathedral stories.” Seeing her puzzled look I began: “How many Cathedralites does it take to change a lightbulb? Two. One to screw in the bulb and the other one to set out the Brie and chilled wine! What church in the diocese never washes feet on Maundy Thursday? The cathedral! They send them out to be dry-cleaned!” I dissolved into hysterical laughter while she tried ‘the look’ once more. “They’re going to drag you out behind the columbarium and stone you!” she predicted. “Never happen” I assured her. “They’d be afraid somebody’d miss and hit the columbarium and break something.” She turned back to the computer.

“Here’s one you might be able to do. You are to advise the Bishop. You must have learned something in life since you’ve reached pension age without being murdered. What advice would you give to the Bishop?” Well that was a no brainer! “Never draw to an inside straight” I instantly replied. Connie’s sense of calm began to waver. “You can’t tell him something stupid like that!” she

said rather heatedly. “It has to be something you learned in church.” I did learn that in church from a warden who took me to the cleaners regularly until I learned it but I didn’t think it was a good time to bring that up so I reconsidered and tried some new advice. “Never eat pickled eggs before taking part in a church service where you’re going to wear robes!” I said. Connie sort of lost it. “That’s the dumb-

Letter from Bob

est thing you’ve ever said” she shouted. “This is serious Bob and you have to give serious advice!” Well anyone who doesn’t follow that advice is going to find that things get serious real quick but anything for peace so I thought a bit and tried once more. “OK, how’s this?” I said. “If you happen to notice that the parishioner walking in front of you is wearing a black thong under summer weight white pants try not to stare.” Connie exploded. “That’s sexist!” she cried. I hastily added: “Especially if it’s a man!” but, too little, too late! I tried to defend myself. “That’s serious advice!” I said forcefully. “If the Bishop gets caught ogling he’ll have lawyers on him like weasels on chickens! I know what I’m talking about here! I remember once up in Marathon just as we were processing in this sweet young thing……” Suddenly remembering who I was talking to I skillfully segued to a new topic. “Oh that reminds me, I spilled wine all down the front of my robe on Sunday and I think it’s got a big hole under the armpit. Muttering imprecations she went off to check on the robe and I found something to do in the garage for awhile.

Well as the bishop proposed the service disposed and I got made a Canon. I didn’t get any robes and as luck would have it, the service ran late so I didn’t get to deliver the ten page speech I happened to have in my pocket but that was OK. As they say in Texas, I was all hat and no cattle but what a hat, and I’ll wear it with pride and humility. Thank you Bishop. Thank you Cathedral. Thank you Algoma Diocese.



WELL DONE: Ven. Linda White, left, is picture with Mrs. Dorothy Cooper at the Church of St. John the Evangelist, New Liskeard. Mrs. Cooper was honoured as she retired from the Altar Guild after 40 years of service. The celebration was held on Trinity Sunday, May 26, 2013.



From the Anchorhold



By Sister Mary Cartwright

Well it is Summer! The next three months cover a lot of ground. We begin with Saints days. The Birth and Beheading of John the Baptizer, the forerunner, and a tragic death it was, a jealous wife, her dancing daughter and a drunken king too proud to go back on his word, when she asks for the head of John the Baptist on a platter. And though scripture says that Herod was sorry, he still had it done. Major Saints and Apostles: Peter and Paul, those great pillars of the early church; Barnabus; Thomas; James; Bratholomew; Saint Mary the Virgin, mother of the Lord, whom all generations call Blessed; and another Mary, Mary Magdelene, whom the Orthodox Church calls Apostle to the Apostles, since Jesus sent her to the Disciples with the Easter message. Then we have Bishops: John XXIII of Rome; Boniface;Broughton; Butler; Iraneus; Henry of Finland; Jeremy Taylor, spiritual teacher; Augustine of Hippo and his mother Monica. Then the Religious, a few of whom were bishops too: Columba of Iona; the great Benedict, father of modern monasticism; Dominic; Claire of Assisi, follower of Francis; Bernard of Clairvaux (my birthday saint); and Aidan, Bishop of Lindasfarne, patron of home parish in the West. Last but not least, we have martyrs: Justin, at Rome; Alban, the first British martyr; the Martyrs of Lyons; and of Uganda; Bernard Mizeki, Catechist in Rhodesia; Stephen, first martyr, Deacon; Laurence, Deacon at Rome; Dietrich Bonhoeffer and Maximilian Kolbe, in our own time (mine anyway), all goodly examples of love and faith, even unto death. Help! I forgot Thomas More, the man for all seasons.

Recently I was asked what St. James’ crest represents. It is a crest with three scallop schells. All pilgrims, wherever they were going, wore a scallop shell on their shoulder to show they were pilgrims and protected by the Church. A great pilgrimage that still exists is to *St. James de compostela* in Spain. We frequently baptise babies using a scallop shell to show that now they belong to Christ, we are sending them out as pilgrims.

The major feast is the Transfiguration, when Peter, James and John, praying on a mountain with Jesus, catch a glimpse of the Resurrection Glory, before the Passion begins. They doze, and wake to see and hear Jesus glorified, calmly discussing His coming death with Moses and Elijah! When Peter, terrified, babbles about building shrines, a cloud covers them and God speaks, “This is my beloved Son, listen to Him.” When they recover from THAT, they see Jesus only, (as we all try to do) and he takes them back down the mountain into the needy world. We can’t stay on mountain tops. Not in this life.

I wish you all a blessed summer, with fun and recreation, love and laughter. Just don’t forget to share it with God.

Here is a Celtic prayer from Iona, for the summer:

*“Bless to us O God
The doors we open
The Thresholds we cross
The roads that lie before us
Go with us as we go.”*



Strategic Plan Implementation workshop very informative

By Linda Langdon

Craig Hurst, chair of the Strategic Plan Implementation Team (SPIT), along with the members of the team, fielded questions about the Implementation process and progress during their Synod Workshop. One of the questions raised was: What made the process successful, or what hindered the process of assessment?

According to several parishes that have concluded their assessment process, there have been benefits to self-awareness and self-assessment. Several parishes held shared suppers before their assessment sessions. Food always entices Anglicans! One parish phoned every member of the parish to inform them of the upcoming meetings and to solicit their input even

before the process began.

Many parishes enjoyed the book studies and wanted to study more than one of the recommended texts. A great follow-up text might be *The Book of Acts*. Delegates from a number of multi-point parishes commented that the assessment process helped unify their various congregations.

All were in agreement that good communications was the key to the success of the assessment process! Delegates to Synod said that it would have been helpful to have had, from the beginning, an overview of the complete assessment process. It often seemed the process was being made up one step at a time. Several parishes communicated their progress in the assessment to their own parishes through

newsletters, web links to Strategic Plan Implementation Team reports, bulletin inserts, mini-reports at the beginning of Sunday services. One parish made a concerted effort to involve youth in the process.

One parish which took over a year to complete the process offered advice for those not yet done, or just starting: keep the process moving and do not let it drag on. There were questions about the future of the process, especially around the next step, rationalization. Delegates looked forward to Dr Jay’s evening workshop for answers.

The SPIT break-out session was well attended and very informative. It was a great time of sharing experiences.

The sacred and the secular

By the Rev. Dr. John Harvey

The incarnation of God in Jesus Christ changed everything. All existence is sacred. This is God's world. All categories of thought and practice, of theology and ministry are inseparable from the supernatural. If the incarnation, and with it, the life, death, and resurrection of Jesus, teaches anything, it teaches that every facet of existence bears spiritual significance. God in Christ is human, the curtain between the holy place and the most holy place was torn, and the kingdom of this world has become the kingdom of God.

The fact that the sacred and the secular have collapsed into one led the early church to see Jesus in everyone. "Whatever you have done to the least of these, you have done to me," said Jesus to his disciples. Matthew 25:40. "Saul, Saul, why are you persecuting me?" said Jesus to Saul when he was in fact persecuting the church. Acts 9:4. John could similarly teach that whoever loves God must also love people, for love for God and people are inseparable (1 John 3-4).

While the marriage of the sacred and the secular ought to shape ev-

erything that the church touches, from feeding the poor to the formulation of doctrine) one of the principal matters in this regard must be the church's understanding of worship. Liturgical worship in a church setting, as important as it might be, must neither be seen as an end in itself nor as being somehow different than the rest of Christian experience. Because all of life is sacred, we need to see Jesus as much in the poor as in the host, we need to be in awe as much by the dance of a grocery bag in an alley moved by a breeze as by a sublime liturgy conducted by vested clerics with readings from the Holy Bible.

Insofar as the church invites people to see the beauty of God's holiness in the sacred service but not equally throughout creation, it fails to live the incarnation. Worship is not first and foremost something that we do on a Sunday morning. It is, rather, something that characterizes the Christian at every step and in every context. Paul could tell us that worship consists of presenting ourselves as living sacrifices to God. Romans 12:1. By all means, let us conduct

and participate in our liturgies with the utmost in propriety, but may our daily lives be equally gripped by true worship, by the adoration of God in all existence.

Why is it that we often tend to understand worship strictly in the setting of a sacred liturgy rather than the 24/7 giving of ourselves to God? While the answer to this question might be rightly given in a myriad of ways, my hunch is that it is easier for us to think that we can appease God through one rite or another than to adore him with every breath. Liturgical worship is all too often a misplaced worship. While liturgical worship may be a focus of concern at the church building at a select time, life worship must always be at the forefront of the Christian's mind.

"Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring choice fellowship offerings, I will have no regard for them. Away with the noise of your songs! I will not listen to the music of your harps. But let justice roll on like a river, righteousness like a never-failing stream!" Amos 5:22-24.

Paul and Eleanor Henderson speak at annual Mayors of Muskoka Prayer Breakfast

By Betty Fulton

The 11th annual Mayors of Muskoka Prayer Breakfast took place Saturday, April 6, 2013 at Deerhurst Resort, Huntsville, and was a sellout gathering of 450 people. The LeaderImpact Group, a small group of business and professional men throughout Muskoka, is responsible for this yearly gathering, and they always do a wonderful job! The Head Table is piped in, an impressive start to an inspiring morning. Mike Harrower, as Master of Ceremonies, welcomed everyone, paid tribute to our politicians, and reminded us it is important that we pray for them. Along with the mayors, M.P. Tony Clement and M.P.P. Norm Miller were also present.

This year's speakers were Paul Henderson and his lovely wife Eleanor. They presented as a team. Mr. Henderson spoke mainly of hockey and his Christian path, while Mrs. Henderson centered on family life. Paul Henderson was born in the midst of a massive snowstorm January 28, 1943 on a sleigh, crossing Lake Huron on the way to Kincardine Hospital; impatient from day one! He grew up in the small town of Lucknow. His father appeared to be a version of Tiger Wood's father, intent on having his son become tops in his chosen sport.

The lack of money was a problem, and Mr. Henderson decided that would change when he grew up. He married his childhood sweetheart. They have three daughters and seven grandchildren. Paul Henderson's 18-year professional hockey career is well documented, the highlight of which was scor-

ing the winning goal in the 1972 World Series against Russia. He has won many awards, including being awarded the Order of Canada. This year he will be inducted into the International Hockey hall of Fame in Stockholm. He gave his Team Canada sweater to the Team Canada trainer, who later sold it to someone in the States when money became a problem. The last person to purchase it was Mitch Goldhar, owner of Smart Centres. He paid \$1.275 million for it at Classic Auctions, and brought the sweater back to Canada.

While Mr. Henderson, his wife Eleanor and the girls had attended church, his real Christian journey began in 1973 when Mel Stevens, who operated a Christian ranch, called Teen Ranch south of Orangeville, asked him to be an instructor at a ranch hockey school. Paul's reply was, "Sure, I'll do it. What does it pay?" The answer of course was that it didn't pay. He took on the task. Mr. Stevens mentored him, and he started reading his Bible between the covers of Playboy magazine while on road trips, fearful his team mates would see what he was reading.

The family was living in Birmingham when his hockey career ended. Mr. Henderson, realising something was missing in his life, went back to school to study theology. John Bradford became an important mentor. The family returned to Canada in 1984, and the following year Paul started a men's ministry called the LeaderImpact Group. It is this umbrella under which our Muskoka men operate. They meet weekly before breakfast for prayer and Bible study, and

are ambassadors for good will in their community and beyond. Fred Christmas is another person who has been very important in Paul's life, and was present for the breakfast.

Three and a half years ago Paul Henderson was diagnosed with cancer. His weight dropped from 180 pounds to 162 pounds. Last year he went to the United States and was put on an experimental drug. He has gained back all the weight he lost, looks and sounds terrific! One of the Bible verses he chose to have read was John 15:5: "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing." In Mr. Henderson's words, "Apart from Me, you can do diddley squat!" His advice: Trust is far better than worry. When you have hope, you have peace; you can do anything!

Paul Henderson has coauthored several books, the latest being *The Goal of My Life*. His personal goal is "to be a Godly world change agent!"

The Muskoka Mayors Prayer Breakfast is a highlight of the year for the author and her husband which has included being in attendance at all 11 breakfasts. It is exciting to see over 400 people of various Christian faiths together in fellowship. Mike Harrower is a superb emcee, obviously a sincere Christian with just enough humor thrown in to make it fun. The author asked Darryl McCullough how they constantly manage to get such great speakers. His answer, "God provides." With that kind of faith, how could they go wrong!



SPECIAL HONOUR: Amanda McLean was awarded the Queen Elizabeth II Diamond Jubilee Medal on February 2, 2013.

Goulais River parishioner receives Jubilee Medal

By Eleanor Swain

The announcement first appeared in the 'KERC', Kwayaciiwin Education Resource Centre Newsletter. Amanda McLean, Assessment Lead at KERC and niece of Penny Elliott, parishioner of Saint James' Church, Goulais River, has been awarded the Queen Elizabeth II Diamond Jubilee Medal. Amanda was awarded this medal on February 2, 2013 for her outstanding work with the Junior Canadian Rangers.

It is stated that: 'As an educator, Amanda has touched the lives of many northern children. In her five years in Bearskin Lake First Nation, Amanda went above and beyond the call of duty as a teacher, a principal and mentor. In 2009, Amanda saw the need to reach out once more to the youth by join-

ing the Canadian Ranger program. Amanda assumed a leadership role with the Junior Canadian Ranger (JRC) program and was promoted to Master Corporal. Amanda's tireless dedication has been evident with the successful running of the JCR program, leading her Junior Canadian Rangers to back-to-back JCR Patrol of the Year awards. For the past two summers, Amanda has been an instructor at the Junior Canadian Ranger summer camp in Geraldton, Ontario. Amanda has been instrumental in the formation and development of the Ontario Junior Canadian Ranger Leadership Program and has acted as the Chief Administrator to the Leadership Course. Amanda has been a mentor, a leader and a friend to First Nations youth from all across the province.'



PREPARING FOR CAMP: On the weekend of June 8 and June 9, 2013, thirty directors and leaders were at Camp Manitou for a time of training, fun and fellowship. Camp Manitou offers the camping experience for all ages throughout the summer.

South River gears up for a summer of fun and fundraising

By Larry Jeffery

The winds blew and the rain came down but at 4:00 p.m. on Saturday, April 18, 2013. The sun came out and the Ham and Scalloped Potato Supper at Grace Anglican Church, South River, went on. The hall was full of community members enjoying a delicious meal. Like all good family eating places, we stopped everything and delivered a birthday cake to Gladys Gough, who was celebrating her 90th birthday that day. Relinquishing her job as hostess at the supper, Gladys served birthday cake and received birthday congratulations the rest of the evening. This was the second event sponsored by the South River and Sundridge congregation of Grace Anglican Church this year.

The schedule of fundraising events this year began with a pancake supper on Tuesday, February 12, 2013. The maple syrup served was from the sugar bush of Marg and Don Scarlett long time parishioners of Grace Anglican Church. This small congregation is busy with a full slate of fund-

raising activities again this year. On Saturday, June 22, 2013 the third annual Rhubarb Luncheon and Bake Sale was held. Featured was rhubarb desserts and lots of rhubarb baking is available on the bake tables. Even rhubarb tea was served, something that will truly tickle your pallet. The Annual Giant Yard Sale, Bake Sale and BBQ was held on Saturday July 13, 2013. There were lots of undiscovered treasures, delicious baking and tasty meals from the BBQ. Sunday night, August 11, 2013 is a Gospel Music Night in Sundridge as part of the Sunflower Festival. The focus will be on homegrown talent and the free will offering will be given to a local charity.

A Roast Beef Dinner is being prepared for Thursday, August 29, 2013 in South River. That night the church caters to everyone's appetite for good food and good music as people dine to the great music of Ada and Doug Maeck. A pause is taken on Sunday, September 8, 2013 as everyone pats themselves on the back with a congregational

corn roast and pot luck supper. On Saturday, September 28, 2013 an Apple Luncheon and Bake Sale is held. The bake tables are piled high with apple products and the ladies serve apple desserts at the luncheon. The fundraising for the year culminates with the Snowman Christmas Luncheon and Bazaar on Saturday, November 9, 2013. The hall is packed with Christmas Treasures, Crafts, Paper Crafts, Homemade Cards, Pantry Products and Christmas Baking.

Fundraising for this little congregation is a necessity if the church is to meet their financial commitments. It has been discovered that fundraising activities have a twofold benefit. While they help pay the bills, they also put a smile on the face of the treasurer, Lloyd Gough. Just as important, these activities pulls the congregation together as all participate in a particular brand of outreach. The church's ways and means group are always looking for new ideas and are willing to share the successes and warn of any disasters.



HAPPY BIRTHDAY: Gladys Gough was able to celebrate her 90th birthday with her church family during the Ham and Scalloped Potato Supper held at Grace Anglican Church, South River on Saturday, April 18, 2013.

Letters to the Editor & Submissions Policy

Letter writers and authors of unsolicited submissions are reminded to include a signature and phone number for verification purposes. Letters will be reviewed and may be edited for length and content. While letters expressing opinion are welcome, all letters and other submissions are subject to approval before publication.

The fine print of government policy

By Charlotte Haldenby

When my book club friends saw 600 pages in *Cutting for Stone*, and that it was written by a doctor, Abraham Verghese, some of them thought they'd just do 100 pages as a trial run. However, as it is a great story of twins born to a nurse in a medical mission in Ethiopia. The author does communicate medical matters well in layman's terms, they stuck with it to the end, and loved it. Even when I read heavy duty non-fiction, I will stick with it, if there are real people's biographies or personal case studies along the line.

Members of Parliament are elected to serve for the benefit of their constituents, and for all of Canada. But I cannot imagine reading an omnibus bill of 500 pages of statistics and accounts, and actually knowing all the things I need to know to vote properly. I'd want to know the whole story behind the cuts, and also the projected benefits for real people.

Omnibus bills include everything. All sorts of things we might not connect directly with finance are there in the cutbacks on certain items, or amalgamations of certain groups to be "more efficient". There are no people stories to show us how things are working, or stories to show how people are affected by the cutbacks.

Walrus magazine for July and August 2013 tells us of the closure of the Experimental Lakes project and its impact. Yes, scientists can do tests in labs to show the effect of certain chemicals in water, but "real-life" tests in the 58 numbered pocket

Looking at the World

lakes surrounded by 200 square kilometres of granite and boreal forest of the Canadian Shield, show what those chemicals do to fish and plants. That can lead to much more credible policy about these chemicals.

This is how scientists showed the impact of acid rain. This is where they tested the effects of phosphorus contained in detergents. Here we have proof of what mercury can do to fish. The work may not make money for big business; in fact it may slow business involving those chemicals down. Recently the National Research Council has been told to orient their grants to science that pays off at the bank. But don't all Canadians want our connected lakes and rivers, and hence our water to be safe for us to drink, and to swim in, and for our wildlife to thrive?

There was no official announcement of closure, just a line buried in last year's omnibus bill cutting two million dollars in federal funding, thus shutting it down. Scientists across the continent spoke up. Cynthia Gilmour a scientist at the Smithsonian Environmental Research Centre in Washington said, "It's so little money for such a huge impact." Most of us probably had never heard of the project, but scientists around the world do know it. The International Institute of Sustainable Development a non-profit from Winnipeg and the govern-

ment of Ontario are supporting the project this summer, but we need it back at full funding. So many contaminants are entering our water. These experiments safely show what can happen. Without them, there may be tragic accidents.

Last year \$1.7 million in funding was cut back to the National Archives. On June 9, on CBC, *The National* the impact of this on real people investigating history around the country was shown, and the Minister, James Moore, is now working on reinstating the funding. At Synod I spoke quite briefly on the problems that might arise from the amalgamation of the Department of Foreign Affairs and International Trade (DFAIT), with the Canadian International Development Agency (CIDA).

"Yes there would be some impact on wildlife and plants, two items, a short list."

When I was reading Bruce Barcott's book *The Last Flight of the Scarlet Macaw*, (2008), on the way to a bird-watching friend of mine, I got an insight into how things work, even when CIDA was independent. Belize in South America does have problems. There is not enough electricity to go around for basic uses, and they don't want to buy from Guatemala next door due to rivalry from colonial times. The government sold the national electric company out to foreign companies and eventually it was picked up by Fortis in Newfoundland.

The government expected as part of the sale that the company would build a major dam on the Chalilla River. Fortis which does make a good profit on its own, applied to CIDA for a grant for the environmental impact study, and in its terms of reference indicated that it wanted a go-ahead result. The study was made, more than a thousand pages long, so you can imagine how many of the business and government people read the whole thing. Ah, but there was a short written summary and a chart. Yes, there would be some impact on local wildlife and plants, two items, a short list. But look at all the positive things, for example more jobs, a much longer list.

Sharon Matala, a transplanted American, running a zoo and shelter for injured wildlife, spoke up. There were only 200 scarlet macaw left in Belize, and the dam would flood their nesting ground. Also this is a birthing area for crocodiles and a unique natural habitat, a stopover

for many migratory birds and even a Mayan settlement. "What would she know?", according to the government. "Let's make some money here, and get our electricity." The company which did the study also noted that the landforms at the proposed dam site were not solid granite, and there was even a natural fault line close at hand. No dam should be built there. However this was hard to find in that short summary. So the dam went ahead, and in the middle of its construction they had to make adjustments because of the lack of a granite

base! Wow! A Canadian company made money, through taking over electricity's development in Belize. Wow! The top people in government of Belize like us, because they got money from that takeover! But look at the impact! 12 new jobs at the dam against all the jobs lost in Belize due to losses in eco-tourism, the main industry. This is why people visit Belize, to see wonderful birds and animals, and a little bit of Mayan culture too. Just this past week the *Christian Science Monitor* reports that construction crews in Belize have destroyed a 2300 year old Mayan temple, to get gravel.

If CIDA gets absorbed into DFAIT, don't you love acronyms?, how much of its funding to support real down to earth people projects will be taken by business, or to enhance relations with top level people in government. Right now CIDA often matches PWRDF projects because we can prove we work with local partners who have worked out what is really beneficial to local people. Can we be sure this will continue?

So, talk to your Member of Parliament when he, or she is back home this summer. Ask him, or her to read any omnibus bill right down to the fine print, and try to find out how this affects real people, even if it means reading just 40 pages a day and rewarding himself/herself with token TimBits. In Canada, now 146 years old, we do care about people in our neighbourhood, across the country and around the world, and our government's legislation should show it.