

From Your Pastor

Dear Sisters and Brothers :

The Hebrew preacher said there is a season for everything. He didn't mean that there is one season that covers every occasion or possibility, but that life is full of changes. As summer transitions into autumn, bringing changes to our environment, we are also transitioning.

As we come to the close of Creation Season, creation doesn't cease. It moves into another season of vibrant colour and the gradual fading into the darker hues as winter draws in.

While the pandemic that has held our attention for so long now isn't actually coming to an end, some things are changing. The virus and its variants are better understood. Vaccinations have brought a measure of security.

The pandemic season may not be over, but there are protocol changes for us. We are meeting in the early stages of in-person worship. This re-Gathering is a cautious – but joyful – move toward whatever our 'new normal' will look like. We're also opening the building for smaller groups, meetings



and other activities.

Of course, we are aware that seasons are susceptible to unseasonable weather. In like manner, we're aware that this cautious re-Gathering season is also vulnerable to unforeseen developments. It's also an opening up to unforeseen possibilities.

In whatever season we are in – whether in the cycles of nature, the stages of life, the circle of the church year, or the levels of pandemic protocol – we can rest in the confidence that we are not alone. We are held in the vast and loving embrace of the God who is love. We hold one another in the arms of Christ's body, and as the family of God seek to be bearers of Good news to all our relatives.

Godspeed.

George+

Wardens Notes

Hello Everyone. Here are a few updates:

On the property front, the boiler has been reactivated for the heating season, the organ has had a tune up, and the solar panels have been adjusted to their “winter” mode to get the most power from the lower sun. Habitat for Humanity will be salvaging doors and other items from the old rectory next door, as repairing and making this building habitable again is simply too costly. We are considering various options for this building and property. In the parish hall, a library is in the works. Before the frost arrives, there still may be time for parishioners to salvage perennial plants from the garden behind the old rectory.

Financially, we are holding our own; we hope to have a more detailed picture of our finances to you soon. We have prepared a Stewardship Plan for the parish, which includes our commitments to being good stewards of our physical assets, our time and talents, as well as our finances. An ad hoc group has been established to advise how best to implement this plan.

We are also looking at having some live music during our worship service, in addition to the recorded songs. Sorry, but we are still not permitted to have congregational singing.

Many thanks for your support. If you have questions or concerns, please do not hesitate to contact us.

Your Servants,

Marg, Jim, Sheila, Michelle



The slightly too direct approach to Stewardship (Cartoon by the Rev. Jay Sidebotham)



Concurrence Committee Update

The committee (Kim Bienvenue, Ted Hamill, Brenda O'Neill, Gail Pell, Dale Sparkes, Jim Sutton and Erminie Reid) held three Zoom meetings and emails between mid-May and mid-July.

We revised the Parish Profile in areas such as; the 2021 budget, adding the new Prayer Chain, the changes brought about by the pandemic to our Sunday worship, food distribution and to the meetings and discussion groups held via Zoom. This revised Profile was accepted by Archdeacon Deborah Kraft and she will hold on to it until needed by the Diocese.

At our July meeting we also compiled potential interview questions. These will be expanded upon when we receive an applicant's CV.

During this time of unknowing we ask for your continued prayers for George, Nancy, this committee and Gathering Table as we wait with faith, hope and patience for God's plan for us to unfold.

Erminie Reid
Committee Chair

Church Garden Notes continued

General comment:

Unfortunately most parishioners do not see the gardens as they use the front door or handicap entrance. The lawn area is not suitable for coffee time or socials. Lawns are too uneven and in the blazing sun. Only those who are walking to the marina or shops see the front area and often give compliments. Therefore it has to be neat looking but not back breaking.

Erminie

Dave helped me with the newspaper, cloth & mulching jobs. My helpers when available have been Sheila Douglas, Anne Strand and Margaret Cousins.

Church Garden Notes

Front property:

Garden nearest sidewalk - few perennials, triple layer of newspapers, black cloth & black mulch.

2nd garden - perennials & tulip bulbs. Tamarisk tree (pink feathery looking) - only prune in fall. Black mulch only due to tulip bulbs.

3rd garden - ground covers, purple leaf sand cherry bush. Shape after spring flowers or in fall. Without shaping it would like to be a tree! Honeysuckle bush - prune in fall. Keep trunk clear about one foot above ground so clothing etc. not hidden there. Keep height no more than slightly above 5 ft. so everyone can reach to trim.



4th garden - cedar trees, some tulips & perennials. Easy to look after. Cedars are blocking all light to stain glass windows.

Garden at house steps - few small bushes and annuals. Haven't put in perennials here as winter snow plowing, salt, ice melter might affect them.

Front of house - bushes, a few tulips, sedum and flowering crab tree. Triple layer of papers, black cloth & brown nuggets. Edging to keep nuggets off grass. Need to buy another strip of edging next year to finish. No paper or cloth over tulips.

Front Casino garden - moving some perennials from back into here. Will always need weeding. Mulch would gradually go onto casino beds as there is no edging where the ground slopes downward at fence. Possible purchase for next year.

Back property:

Used by those who live downtown as a quiet place to visit, eat, drink. Also assume sleeping at the very back to escape their overheated or crowded dwelling. They move the benches around sometimes under the cedar in the back corner. These benches should be checked for loose nails. Leave litter and sometimes personal items. Very few needles found this summer.

Originally this area was a Memorial garden but markers have all disappeared over time. I only know who gave one bush & one plant.

The flower bed area (3 sides) is much too large to handle. We worked very hard on it last summer but you would not know that when you saw it this summer. Irrigation pipe disconnected when house closed. As I said we are in the process of transplanting some perennials from here to the front beds.

My **few suggestions** for the back property:

1. Let the driveway garden become a wild garden for birds, butterflies & bugs.
2. Have the lawn cutters whipper snip the whole back garden from the lawn edge right to the back fence. It has been completely trampled this summer. There are just a few bushes to go around and there are stepping stones through it.
3. Sell the 2 rain barrels and their stands & put the money into the garden account to pay for gas, whipper string, garbage bags & any dump fees. There are no available downspouts. We used the rain barrels as much as possible but its heavy work for women (age factor) to carry them to all the flower beds.
4. Get a garbage can to put at the back of the house. Drill holes in the bottom so rain doesn't collect. No lid, No bag. If the visitors use it then dump the litter into regular cans on garbage night.
5. As a fund raiser have a plant sale for the perennials in the garden driveway if its being turned into a wild garden. Small "Take-Out Sale". Bring your own container & shovel. Take out what you want. \$3 small plant, \$5 large plant. Hold in early September. Spring sale hard to recognize what is sprouting.

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PWRDF

The Primate's World Relief
and Development Fund

Working towards a truly just, healthy and peaceful world

Thanks to you, new moms and babies in Mozambique will have the safest birth possible. With your help PWRDF has raised \$100,000 toward the Light for Every Birth project that will be matched by a generous anonymous donor. The total cost of the project is \$290,000. Every donation still counts and will help provide all 50 health clinics in rural Mozambique with solar suitcases. Your gift is still needed to support as many clinics as possible.

When you receive your vaccine, "Pay it forward" and make a donation to PWRDF'S VACCINE EQUITY FUND. Your gift will support PWRDF partners in the most vulnerable parts of the world as they prepare for vaccination rollout, including work already underway to supply PPE, thermometers, sanitation and hand washing facilities, and accurate public health information. You may donate online, over the phone by calling Donor Relations Officer Mike Ziemerink at 416-822-9083, or leave a voicemail toll-free at 1-866-308-7973 and we will return your call. Or send a cheque with "Vaccine Equity Fund" in the memo field to PWRDF, 80 Hayden St, Toronto, Ontario, M4Y 3G2

The 2021 **World of Gifts** guide arrived with your October Anglican Journal. (And it will come again in November and December too.) This year marks the fifth anniversary of the World of Gifts, and another opportunity for you to support PWRDF and its partners in climate action, food security, emergency relief, clean water, gender empowerment and Indigenous programs. And yes, there are goats galore! You can also download the World of Gifts guide or shop online to make your gifts 24/7.

Spread the good news of PWRDF with beautiful Christmas cards containing the message "Christmas Peace" in Oji-Cree, Inuktituk, English, French, Japanese, Spanish and Kiswahili. When you say Merry Christmas with a PWRDF card, you are supporting it and its partners. Order your cards online through the PWRDF website.

When you visit the PWRDF website you will discover the many other worthwhile projects worldwide that PWRDF is involved in.

Linda Rintamaki (rep)

Seeking Volunteers to work on the Technology Production Team

If the past year has taught us anything, the Sunday broadcasts are an integral part of our services and church life. To this end, we are in need of volunteers to make the experience an even better one.

The roles are: **Camera and Media** using Vmix (2) and **Projection Media Visuals** using Powerpoint (2) and **Sound** (2) using an Allen & Heath QU Chrome Edition Mixer via an iPad.

Please, if you are interested or if you know of someone who would be interested, please contact Sharon Corston at 355-1549 or sjcorston@gmail.com.





Caring for seafarers
around the world

Mission to Seafarers – Thunder Bay

MTS-Thunder Bay is celebrating its 60th anniversary on Dec. 6, 2021. It will be holding a special Holy Communion service on that date at Our Saviour's. The Chair of the board of MTS-TB for 2021-2022: Pastor Matthew

Although the pandemic greatly affected operations in 2020, it was able to continue its ministry:

- providing ministry to seafarers and port personnel who request its services (Chaplain: Canon Ed Swayze + 23 volunteers)
- visit seafarers aboard ocean-going ships in the Port of Thunder Bay (2020: 50 ships visited/serviced)
- transport seafarers to shopping, the Seafarers' Centre and upon request to worship or for a tour of the city (157)
- Operate the Seafarers' Centre (100 Main St.) as a welcoming place where seafarers are provided with an opportunity to connect with volunteers and relax, use communications facilities to contact their family, find Bibles in various languages, and receive donations of warm clothing (83)
- Deliver *Christmas Bag Gift Bags*, **They need to be at the Seafarers' Centre by November 22.** Suggested donations include mittens, gloves, writing paper, and wrapped candy.
- Offer an annual Blessing of the Fleet service for local mariners
- *Mid-day Prayers:* Mid-Day Prayers and Coffee are being offered on a monthly basis on the first Wednesday of the month at noon: Oct. 6, Nov. 3 and Dec. 1. We will continue it until we are able to resume holding the Eucharist. To join Zoom Prayers click on <https://us02web.zoom.us/j/89162986646?pwd=T3A4aTVqZzVvYk5lQoE1Vm1RNTMvZz09>

Help Needed: Finance Committee

The Board has set up a Finance Committee. We are looking for 2 non board members. The committee's functions are to advise the Treasurer with respect to:

- a. financial statements;
- b. managing investments;
- c. advice on financial administrative procedures; and
- d. any other tasks assigned by the Board of Directors.

If you are interested in being appointed to this Committee, please contact Chaplain Ed.

Treasurer

Our treasurer, Brad Yeo, has tendered his resignation after 13 years of faithful service, effective December 31, 2021. We are searching for a new treasurer, and if you know of a suitable candidate, please let Chaplain Ed know.

In Christ's service

Canon Ed Swayze
Chaplain

For more information, including to volunteer, visit www.missiontoseafarers.ca .



Synod 2021

Restore us, O God; make your face shine on us, that we may be saved.

Psalm 80:3

Virtual Synod was held via the Zoom Platform - September 17-18, 2021

For those of you who attended our own Annual Vestry meeting last February, you will remember it was via Zoom. That is one undertaking but to have the session run a day and a half, that is a huge endeavour. Albeit there were technical issues, it was accomplished.

In Dale Sparke's Synod Report 2021, he talks about the keynote speaker, Rev'd Susan Beaumont. This was truly a wonderful session.

Included in this newsletter are The Archbishop's Charge and the Response to the Charge. Archbishop Anne requested that these documents be distributed to all parishioners. They are a great read. From these documents seven (7) resolutions were framed.

Resolution 1

That our parishes celebrate a day of lament and gratitude on Friday, March 11, 2022, the second anniversary of the declaration of the pandemic by the Canadian House of Bishops in remembrance of those who lost their lives during the pandemic.

Resolution 2

That we are committed to the common good and to loving our neighbour, and we urge everyone, who is eligible or able, to be vaccinated by the end of October 2021.

An Archbishop's policy is forthcoming.

Resolution 3

That the synod delegates for 2023 bring cards from their congregations that identify the community-building ideas that were tried and worked, and the ideas that were tried and didn't work between 2021-2023, similar to the seeds of hope for the 2019 Synod. These cards will be presented during the opening service at St Luke's Cathedral in Sault Ste Marie.

Resolution 4

That we honour the National Day for Truth and Reconciliation every September 30th through worshipping together as a Diocese, Deanery or congregation on September 30th on the Sunday closest to September 30th.

Archdeacon Jay Koyle will prepare resources.

Resolution 5

That this Synod 2021 supports the Treebilee and encourage every congregation and as many people possible to plant a tree for the Queen's 70th Jubilee in 2022.

This can be anywhere – church planting and congregation planting personally. Partner with a First Nation's community to discuss what type of tree to plant.

Resolution 6

That the Synod members support and build awareness of Thornloe University by speaking about its programs and by encourage people in their congregations to enroll in theological courses.

Resolution 7

That gratitude be expressed to Archbishop Anne for her authentic and trusting leadership during this liminal time of the pandemic.

Submitted by Sharon Corston, Synod Representative.

ARCHBISHOP'S CHARGE



*Restore us, O God;
make your face shine on us, that we may be saved.
Psalm 80:3*

by
The Most Reverend Anne Germond
B.A. (Hons.), B.Th.

ARCHBISHOP OF ALGOMA

TO THE FIFTIETH SESSION

OF THE

SYNOD OF
THE DIOCESE OF ALGOMA
Anglican Church of Canada

Sault Ste. Marie, Ontario

September 17, 2021



Archbishop Anne Germond's Charge to the 50th Synod of the Diocese of Algoma

ARCHBISHOP ANNE GERMOND*

September 17, 2021

Diocese of Algoma Motto:

"To share in the gathering work of Christ so that his newness of life overflows into our hearts, homes, churches and communities."

1. SYNOD THEME 2021

"Restore us, O God; make your face shine on us, that we may be saved." (Psalm 80.3)

Who needs to hear these words? Clearly, people who are living in the depths of despair, lost, forsaken, hurt, and suffering. Israel in the Babylonian exile definitely qualified. Uprooted far from their home country of Palestine and radically separated from their holy place in Jerusalem, everything that was familiar to them had been taken away. Family life was disrupted. Their culture, so much a part of their daily existence, was in disarray. Their religious practices, at the heart of who they were as a people, specially chosen by God, were mocked. Because they had been forcibly removed from their homes, there was insufficient time to prepare for it. Uncertainty became their daily companion. Their daily prayer was one of longing to return home, but as months turned into years and then decades, hope of ever returning faded away.

We know that the Hebrew people fared quite well in exile. They were not mistreated or discriminated against, and economically they were able to sustain themselves. But the truth

of the matter was that they had been rendered homeless and were exiles in a foreign land.

The deeper dimension of the exile was the truth that they were there because of covenantal disobedience to God. They and everyone else knew the real reason they were homeless and uprooted, living in a foreign land was the judgment of God. The prophets had given hundreds of years of warnings which God's people had persistently chosen to ignore.

But it hadn't always been that way. Psalm 80, from which our synod theme is taken, also recalls a different time - the story of God's saving act in bringing 'God's vine', the chosen people of Israel, from captivity in Egypt. It recalls God's planting of that vine in a place of God's own choosing. It recalls the vine taking deep root in the land flowing with milk and honey, and the vine growing and thriving.

Now the vine, far from home and without its familiar and protective walls around it, is vulnerable. It has been ravaged, burned, and cut down. Instead of being able to eat the 'bread of presence' which held a sacred place in the tabernacle in the Temple, the people had been forced to consume the 'bread of tears'. The vine is bereft of everything that was once theirs, including their stability and their strength. But the most horrible thing of all was that the vine now feels bereft of God. That is their final af-

*Bishop, Diocese of Algoma; Bishop, Diocese of Moosonee; Metropolitan of Ontario

front. "How long?" the people cry. "How long will our suffering continue?"

Interestingly, God's first words of response to the people in exile were not words of condemnation or judgment. If they had been they would have been true, but they would not have been good news, or the 'gospel'. Instead, God's first words were tender-hearted and comforting.

"Comfort, O comfort my people, says your God." (Isaiah 40.1) God seems to be addressing the angels and messengers who are gathered around the heavenly throne. *"Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid."* (Is.40.1-2) The word of hope that comes through the prophet Isaiah is that the time has come for God's people to return home and for those who remain in Babylon there will be a new lease on life.

"Restore us, O God; make your face shine on us, that we may be saved." (Psalm 80.3) This is a prayer of lament. It is a plea for the restoration of their community and of their relationship with God. It became one of the sung prayers of the people of God in exile and it is our prayer for the coming years.

One can hear the great longing within the people in these words of lament, individually and socially – for God's blessing of security, graciousness, and peace to be upon them once more. For God's presence and love to be with them in their time of distress. And that, once again, God's face will shine on God's people and they will be saved.

2. THE DIOCESE OF ALGOMA IN A TIME OF PANDEMIC

Who knew that when Synod was prorogued in May 2019 that we were actually staring down a pandemic that would have disastrous consequences around the globe and that we would witness increasing brokenness and fragmentation in an already hurting world.

"Restore us, O God; make your face shine on us, that we may be saved." is a profound description of the voices and cries of lament rising to God from individuals and communities in

every corner of the globe.

This is the lament of those within our pews, and it is the lament of those outside our walls. It is a lament that we must take up as we gather for our 50th Synod and that we, as a Church, must take up in the coming years. We must never forget the pain and loss of the last two years, naming the "Good Friday" moments honestly, as well as the toll they have taken individually and communally.

Sadly, the vulnerable in society, especially those living in poverty, those experiencing homelessness, and racialized communities, were most negatively impacted by the virus, and, to this day, too many families are still waiting to honour loved ones who died over the last couple of years. The delay of funerals and interments has only exacerbated and made the grieving process more difficult. So let our first actions be to grieve the losses and to grieve the dead. As N.T. Wright says *"The initial calling of the Church, first and foremost, is to take our place humbly among the mourners. Grief, after all is part of love."* (N.T. Wright: God and the Pandemic pg.53)

But the narrative of ongoing pandemic, of scarcity, fear, greed, and violence is not the only story there is for us to tell and share about the last two years. In the midst of tremendous suffering we have also witnessed graced moments of generosity and compassion. Doctors, nurses, caregivers, and other frontline workers, whose vocation is service to others, and who in the beginning had inadequate protection from the virus, demonstrated selfless care in action. Their choosing to remain on the frontlines was sacrificial and costly – no wonder people stood on their doorsteps or balconies to applaud them. We honour them!

In the Church we witnessed friends, neighbours, and perfect strangers reaching out to one another, and to those who live on the margins of society whose lives were not merely inconvenienced like ours but devastated, levelled. Some might call them saints, others 'salt of the earth' Christians. These acts of kindness have been none other than the healing presence of Jesus as we became the visible body of

Christ in and for the world at a time when we were unable to gather for worship and receive the precious body and blood of our Lord in holy communion.

Being cast out of our church buildings by the pandemic has shown that, while our buildings are necessary for many things, they are not the only things that Jesus needs to do his work. Ministry happened in new and exciting ways beyond the walls of our church buildings as 'connection' became the buzzword around the Diocese of Algoma.

The telephone, electronic, and printed word increasingly became an important mode of communication to stay connected with our fellow parishioners. There was an almost seamless transition to online worship within days of the pandemic being declared, enabling the Church everywhere to reach far beyond its four walls, entering into peoples' homes like never before. Whether services were pre-recorded and posted online, live-streamed, or held on a platform like Zoom, we were still able to gather for worship, rooting ourselves in prayer for one another and the world.

I am particularly grateful to the many people around Algoma who, with little technological training or ability and few resources, helped parishioners stay connected with their parish community at a time when prayer was most needed. I am aware that increasing online presence and capacity was a steep learning curve for everyone. To make this a reality, a number of parishes in Algoma spent countless hours learning new skills and invested thousands of dollars in audiovisual equipment which will continue to be utilized in the future as hybrid forms of worship become normative. Thank you for your commitment to prayer and worship throughout the pandemic.

Your technologically challenged bishop, with the support of her husband, Colin, became sufficiently adept at livestreaming so that I was able to offer Morning and Evening Prayer on Facebook during the holy seasons of Lent and Advent in 2020 and once again in Lent this year. We now have a lighting and sound system at Bishophurst that any professional would be

happy to use.

Many people who would never have ventured into a church building have come to know Jesus in a whole new way through these online praying communities – and all from the comfort of their living room.

I would also like to extend my thanks to those of you who have been on the frontlines in taking care of closed buildings and implementing the protocols for gathering. With little or no experience in the more practical aspects of public health, you did a wonderful job in preparing the buildings and God's people for worship. You were nimble in changing those carefully prepared plans in the face of quickly evolving pandemic circumstances. In numbers of parishes, just a handful of people have been overseeing the care of the building, the pastoral care of the people, and the online worship offerings. We applaud you!

Thanks to the responsiveness of the general public in following the covid protocols and to the life saving Covid-19 vaccine, it is now possible for us to return to in person gatherings for worship. Some parishes in Algoma reopened after the Spring 2021 stay-at-home order in late June. I am hoping that by September 12th every parish will have resumed in-person worship.

There is now a comfort and a convenience in being able to sit at home in pjs with a coffee in hand to watch a Sunday service online or pick it up later in the week. Historically though, we are people who are formed in and by community to offer our best to God in Sunday worship. It requires work and effort to worship in community, especially after such a long time apart. Your presence and support is needed now more than ever. Therefore, as you are personally comfortable, I urge you to return to your church buildings when possible to gather as faith communities once more.

The truth is that, whenever and however we gather for worship, we remember what God has done for us and for the world. We hear and share the story of our faith and recall God's neverending faithfulness. Ultimately, our destiny lies in the hands of the One who came to dwell with us and within us - the One who is

the author of peace and the source of our unity. Increasingly, hybrid models of worship will be offered in our churches which will allow for people living in remote communities or concerned about their own health and safety to attend from their homes.

Let me say a few words about diocesan finances and stewardship during the pandemic. I am pleased to say that no clergy were laid off during the time of pandemic and no church building closure over the last eighteen months was directly related to the pandemic. Through the ongoing generosity of the people of God in Algoma in making regular offerings to their local parish throughout the pandemic, parishes were able to sustain their present level of ministry. Thank you! Some parishes even reported an increase in offerings as stewardship was spoken about from the pulpit and in the pew. Algoma benefited from the wage subsidy program offered by the federal government for which we are most grateful. The financial picture in 2021 and the forecast for the coming two years is quite difficult to predict which means we need to remain vigilant and careful in our spending. I would like to extend my heartfelt thanks to Diocesan Treasurer, Jane Mesich, and our Assistant Treasurer, Jen Baron, for their extraordinary care and attention to the stewardship of the diocesan finances and for helping parishes navigate their way through the covid financial crisis.

But we are not out of the woods yet. Covid-19 isn't going away anytime soon as shown by the increase in cases in August and early September and our entry into the fourth wave with the highly transmissible Delta variant being the dominant strain. All of this despite over 70% of eligible Canadians being fully vaccinated. Health authorities have said that the way out of the pandemic is not to build bigger hospitals with more ICU beds but for everyone to receive the life-saving vaccine.

We prayed that God would save us from Covid-19. In a relatively short period of time we witnessed scientists and researchers working tirelessly to produce the Covid-19 vaccine. The Pfizer vaccine recently received full FDA ap-

proval. The vaccine is a gift to us and to the whole world and a passport to return to normality.

Those of us who are serving in God's church have a moral responsibility and an obligation to do what is right for the common good. The Covid-19 vaccination is the best tool to curb the spread of the virus. I am respectfully requesting that all clergy and lay leaders holding the Archbishop's licence, as well as parochial office holders, pastoral visitors, deanery lay stewards, Sunday school teachers, and youth workers be fully vaccinated before the end of October 2021. Already clergy are required by the Bereavement Authority of Ontario to be vaccinated before entering a funeral home. Of course, I would urge everyone who is eligible to protect yourself and those around you by being vaccinated as soon as possible. In addition to all the other health and safety protocols that have helped get us through this very challenging time, being vaccinated is what 'loving our neighbours' looks like now.

Unfortunately, there still remains a great stigma for individuals who contract Covid-19. Every family in Algoma likely knows someone who has had Covid-19, or has been infected themselves. Let us not name and shame people for contracting Covid but pray for them and do everything we can to support them in their recovery and isolation.

I would like to extend my deepest gratitude to members of Archbishop's Council, the House of Bishops, the Executive Officers of the Province of Ontario, the Diocesan and Provincial Chancellors, and the Rev. Michael Garner from the Diocese of Ottawa, an epidemiologist who served as the advisor to the House of Bishops, for their extraordinary work over the last eighteen months. We began our work together with little knowledge about the coronavirus, but, through hours of learning and consultation, developed excellent protocols which have brought us safely through this time.

The Diocesan Archdeacon, Jay Koyle, was instrumental in preparing the very detailed protocols for Algoma and, along with the Diocesan Treasurer, Jane Mesich, and me facilitated a

number of very helpful Diocesan Information sessions for parishes during the pandemic. I am thankful for the time and careful attention Jay has given to these protocols and to answering questions from parishes as they arose.

3. SHAPED BY A LIVING HOPE: LOOKING AHEAD TO THE FUTURE

And now a look ahead. Several years ago, the Diocese of Algoma coined the phrase 'Shaped by a Living Hope' to describe its mission and ministry. It aptly describes the work of the Church, and us as people of faith to be an 'Easter' people; to hold onto the truth of the Resurrection - to believe in its power to call forth new life from death.

As we continue to be shaped by the Risen Christ, let us live into the diocesan motto as never before by tenaciously holding onto the promises of God and trusting in God's never ending faithfulness to be with us in all our doings.

"Friday in our drama of faith is countered by Sunday, by the inscrutable gift of new Easter life in a world that has been shut down by despair." (Walter Brueggemann: Fall 2020: How do We Not Live in Despair?)

Walter Brueggeman, theologian and author of *Virus as a Summons to Faith*, writes of the Church in a post-pandemic world being counter-cultural - proclaiming abundance in the face of scarcity, courage in the face of fear, generosity in the face of greed, and peaceableness in the face of violence.

Last week we were most fortunate to have as our Synod 2021 Keynote Speaker the Rev. Susan Beaumont, author of the book, "How to Lead When You Don't Know Where You're Going: Leading in Liminal Time". This is the time we are in right now. With the onset of the pandemic and all it brought with it, something has ended but the way forward is not yet clear. Rev. Susan led us through four sessions in which she helped us see that letting go of the old order or way of doing things, standing in the 'unknowing' as we discern together the new thing that is emerging out of the chaos,

having a sense of wonderment, and even being comfortable with being uncomfortable is alright. This liminal season may be a long one so let us lean into this time together and attend to one another with kindness and forbearance even as we keep moving forward with our mission and ministry in each of our contexts. She describes where we are right now as being, "part of a remarkable chapter of church history" - how exciting is that!

What does this mean for us as a people who are named, blessed, called, and sent by God to do God's work in the world? Being counter cultural begins with us and with the reordering of our own lives in rethinking our priorities in what we value, desire, and seek. For the Jews, the exile was not only punishment for deeply ingrained idolatry and systemic injustice, but also a divine call for re-examining their faith and reordering their society.

The phrase "Loving Our Neighbours" undergirded our lives as Anglican Christians in Ontario during this time of pandemic. The first pastoral letter from the House of Bishops on March 13th, 2020 reminded us that the ancient prophet Jeremiah exhorted God's people in exile to "seek the welfare of the city" (Jer. 29.7) in which they were living.

As we emerge from the pandemic we continue to love our neighbours and seek the welfare of the towns and cities in which we live by doing our part to be agents of healing in our world. In this world, which has been laid bare by Covid-19 and by unconscionable acts of violence, systemic racism and discrimination; in the reliving of traumatizing events of life in residential school following the discovery of unmarked burial sites on residential school properties; by economic crises, the jeopardy of democratic institutions, and natural disasters resulting from climate change.

We have seen with our own eyes the full impact of the pandemic on those who live on the margins of society. While the words 'we are all in this together' was the catch-phrase in the beginning of the pandemic, the lived reality locally and globally was very different for poor families living in overcrowded conditions,

for those who did not have access to health care and life-saving treatments, and for those who could not afford to stay home and isolate because their country did not offer a wage subsidy program.

This continues to be the case now as many countries are in recovery mode. Often economists use letters like W, V or U to talk about how the recovery period from a recession may look if plotted on a graph. In the case of the Covid-19 pandemic, the letter 'K' is being used, describing how one segment of the economy or the population begins to climb upward and recover well, while the other segment continues to suffer. Why this divergence? The theory is that it stems from pre-existing social and economic divides that are exacerbated by the recession. Essentially what happens is that the gap between those who are doing well and those who are not widens even further.

This 'K' shaped time can also be a '*Kairos*' or God-given moment for our Church to be like a *watered garden*, like a *spring of water* and become, "*repairers of the breach, restorers of the streets for people to live in*" (Isaiah 58.12), as the ruins from Covid-19 are rebuilt. The Church collectively and we, as individual members of it, have always been involved in servant ministries of reaching out to the poor, the homeless, the hungry, and the abused. This particular time is also a God-given moment for us to use our prophetic voices and courageously speak 'truth to power', in love, for the voiceless ones as we work towards a more just global society.

We will not be a people in and for the world if we think we can simply ramp up our lives again and return to the false securities we enjoyed before the pandemic hit; if we continue to live as though the organizing principle of society is individualism; if we succumb to the virus of indifference or put our blinders on and claim that the task at hand is too big for us to manage, or that someone else will do it; if we retreat back to preserve the status quo instead of stepping bravely and boldly forward, even in the face of uncertainty.

The truth is that we are part of God's economy which isn't 'K' shaped at all, but one that

would give to everyone the basic necessities of life including access to clean drinking water and health care, safe and affordable lodging, and the abundant fruits of God's creation. There is enough of everything to go around if wealthy peoples and nations would share with poorer peoples and nations.

St. Augustine once said, "Love God and say it with your life." The time has come to cross the road as the Good Samaritan did, even if it is difficult to step outside our comfort zone and step into the world of the wounded and the marginalized. It will mean entering fully into others' suffering and taking all steps possible to alleviate their pain. The Good Samaritan lifted the injured man onto his donkey, took him to a place of safety and ensured that there were funds in place to provide for his care. That small act created a new future for a man left for dead in a ditch.

This will look different in each of our contexts depending on where we live, work and worship in this geographically vast and socially diverse diocese. For parishes in urban areas it might mean helping the addicted or those experiencing homelessness or living in poverty. Many parishes exclaim, "We have no young people!" – yet there are children and youth living in all our communities. Perhaps this is the time to seek them out and participate in a school breakfast program or invite them over for a hot meal. Thanks to your generosity through the Anglican Foundation of Canada's *Say Yes! To Kids* fundraiser, these things are now possible. With the monumental rise in housing costs it might mean coming alongside community partners to address the issue of affordable housing. For other parishes it might mean finding meaningful ways to reach out to new-to-Canada families or those who are struggling with mental illness as a result of the intense isolation.

For those of us who truly believe that, 'we are all in this together' this *Kairos* time also means looking beyond our local context and acting globally in the midst of the an ever-widening disparity between rich countries and poorer developing nations. The vision God has given

us is not a vision for ourselves alone, but is ultimately a framework for the repair of the whole world, something the Jews refer to as “*Tikkun Olam*” – the repair of the world.

A 17th century midrashim (a story about a story in the Bible) explains it this way. In the beginning, it says, when the creator of the universe made the world, he set in place vessels into which he poured his divine light. But the light was too brilliant for the frail vessels which, unable to contain the light, shattered all over the universe. Ever since then, the myth continues, the task of human beings has been to go about God’s universe mending and transforming the broken vessels so that they can once again be receptacles of God’s divine light. But while everyone is called to repair the world, it is only the faithful who can do it, for they alone know the purposes of the Creator. The vision of the Creator is that the whole earth will: “*Itself be set free from its bondage to decay and will obtain the freedom of the glory of the children of God.*” (Romans 8.21). Paul tells us that creation is eagerly awaiting this new time. How we get there is the ministry of all believers, and it embraces all people, all of creation. “*Be doers of the word, and not merely hearers who deceive themselves*”, writes James. This is the task we will set for ourselves in the coming years, to find ways in which we will all be doers of the word.

The sheer size of the task at hand can paralyze us into inaction, instead of daring to dream of new possibilities in the face of a disaster. I have witnessed with my own eyes how resilient, courageous, resourceful, and strong God’s people in Algoma are. With God’s Holy Spirit working in and through us, we can do more than we can ever ‘ask or imagine’, especially if we begin by placing the Gospel in the very centre of our lives and then taking it with us into our daily lives – with Christ’s light and love going before us. The demands of being a Christian often seem impossibly great. Sometimes though, it is in the simplest of acts – the giving of a glass of water. It may seem insignificant, but, as a sign of the way we treat others, it is everything!

Ensuring that anyone in the world who is eligible to be vaccinated, or working towards global vaccine equity, is a good place for us to begin “*Tikkun Olam*” and a small step in the right direction. During Synod you will hear a presentation from Will Postma, Executive Director of Primate’s Word Relief and Development Fund, speaking about the “Pay it Forward” vaccination program whose aim is to ensure vaccine equity around the world.

Together then, let us live into God’s vision of a world where the hungry, poor, and lowly are lifted up and filled with good things. By remembering that we are called to live together in unity with one another, rich and poor, and people of every faith and creed.

4. RENEWING OUR COMMITMENT TO RECONCILIATION WITH INDIGENOUS PEOPLES

Words of lament began the 10th Indigenous Anglican Sacred Circle this summer with the National Indigenous Archbishop, Mark MacDonald, acknowledging the many losses Indigenous communities have suffered during Covid-19 along with the epidemic of youth suicide.

Never one to give in to despair, Archbishop Mark raised his voice in hopeful tones and went on to speak about this ‘extraordinary time’ in which we are living. A time when a lot of powerful things are happening, “*The children have spoken from the grave calling this land to justice, calling this land to truth, and it is a very painful time. But it is a time of truth and a time when we are being called back to what God has meant us to be.*” (Abp. Mark MacDonald: Sacred Circle 2021).

Indeed, the discovery of the unmarked graves of Indigenous children on the grounds of former Indian residential schools across Canada this spring and summer has reopened past wounds for residential school survivors and their families - wounds which had begun to heal through the building of relationships with Indigenous peoples, through the 94 Calls to Ac-

tion of the TRC and the commitments enclosed therein.

In the Anglican Church of Canada, that work of reconciliation has been ongoing for the past 25 years, starting with the (then) Primate, Archbishop Michael Peers' *Apology for Residential Schools* delivered on August 6th, 1993 in Minaki Ontario. A second *Apology for Spiritual Harm* was made on July 12, 2019 in Vancouver at the 42nd General Synod of the ACC by former Primate, Archbishop Fred Hiltz.

Yet this year, nothing, not the TRC Calls to Action, nor the apologies made for the harm inflicted in residential schools on behalf of Anglicans could be heard over the tears shed for the children who never went home, whose remains have now been discovered in unmarked burial sites.

The grief which we acknowledge is the kind of which the prophet Jeremiah writes following the assault by foreigners on God's people. *"Thus says the Lord: A voice is heard in Ramah, lamentations and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children because they are no more."* (Jeremiah 31:15)

Following the discovery of the first remains of children in unmarked burial sites in Kamloops, people started bringing shoes to former residential schools and churches associated with them. A collection of shoes grew outside the doors of our Cathedral Church. On June 2nd, the Dean and I held a prayer service outside St. Luke's and invited Elder Willard Pine from Garden River to offer a teaching. Elder Willard spoke about the children by saying, *"The little ones whose spirits are going to help us get along so we can mend in a good way. Already we are seeing communities working together, adults, children, grandparents bringing shoes so their spirits can walk with us. They are bringing shoes to remind us of Shingwauk's journey in a good way. The little ones are showing us that hate, jealousy, animosity doesn't pay."*

As a Synod, let us recommit to doing our part to walking in a good way with 'all our relations'. I have found that the 'good way' sometimes means listening to difficult truths being

told and having one's heart unsettled by them. In a desire to continue walking in peace and reconciliation with Indigenous people, and in response to the discovery of the unmarked graves, Archbishop Fred Hiltz (Assisting Bishop of Moosonee) and I wrote a letter in June of this year to the dioceses of Algoma and Moosonee, which we serve. In it, we made the following commitments and invited them to join us in making them. In each commitment I indicate what is already happening in italics.

- Giving immediate attention to *Calls 71 – 76* within the *94 Calls to Action* from Canada's Truth and Reconciliation Commission. They address missing children and burial information. They call for a National Residential School Registry (72), an online registry of Residential School Cemeteries (73) and appropriate commemorations, ceremonies and markers and reburial in home communities where requested (74); and all in accord with aboriginal protocols for honouring the deceased children.

I have ordered 150 copies of a resource book for churches produced by the United Church of Canada about the TRC and the United Nations Declaration on the Rights of Indigenous Peoples. 25 copies will be sent to each deanery. It can be ordered (here) for no cost besides postage.

- Making every effort to respect the oral tradition of Indigenous peoples, listening attentively to their stories about children who went to Residential Schools and who died there.

Elder Willard Pine, a direct descendant of Chief Shingwauk, has accepted my invitation to be the Indigenous Spiritual Advisor to the Archbishop of Algoma. Already there is a beautiful exchange of story and wisdom taking place and I am looking forward to learning more about the sacred traditions of Indigenous peoples from Elder Willard.

- Helping in the search for graves, committed to assisting in the preservation of these graves with suitable markers and maintenance in a manner that honours the chil-

dren whose precious remains lie there. So that this sacred work can be done properly and thoroughly we will draw on a refund of funds requested of the diocese through the 2001 Residential Schools Settlement Agreement between the Government of Canada and our Church.

I am honoured to have been invited to be a member of the 'Shingwauk Site Project Team', a small group which has been meeting since late June to begin the work of looking for unmarked burial sites at the former Shingwauk Residential School. I have committed the \$78,000 refund from the 2001 Residential Schools Settlement Agreement as Algoma's contribution to this work.

- Standing with those who are calling for an annual National Day of Mourning for the children who died in Residential Schools. *Let us mark 30th September each year as TRC Day as declared by the Canadian House of Commons in June 2021. Let us wear orange T-shirts and boldly declare that 'Every Child Matters' and let us weep as Rachel wept for all the children who 'are no more'.*

5. CREATION CARE: THE GREEN CANOPY

"Restore us, O God; make your face shine on us, that we may be saved." These words of lament can be heard echoing throughout creation. The Covid-19 pandemic heightened our awareness of the turmoil in our world. And while we were isolated with family inside our homes, we were also becoming increasingly aware about extreme climate events. Flooding and record wildfires on the West Coast of Canada, the US, and in Europe threatened the homes and lives of many and are cause for concern and fear. These tragic and alarming events are a sign of the times; a warning to us to take climate change more seriously.

Because we do not have the knowledge or expertise in the area of climate change our response is one of two things. We either throw our hands up in despair as we watch our planet experience one devastating crisis after another

as hurricanes, typhoons and earthquakes become more intense, wildfires more extensive and heatwaves stronger. We declare that the problem is beyond our ability to do anything about and our efforts miniscule in comparison to what is needed. Or, we hide our heads in the sand and run away from the fear and the danger.

Instead, let us not ignore the impending signs of destruction but let us recall who and whose we are. Created in the image and likeness of the Creator we are Christians whose baptismal calling is to *"strive to safeguard the integrity of care of God's creation, and respect, sustain and renew the life of the earth."* (BAS p. 159). At creation, humanity was placed in the Garden of Eden to tend and nurture it. Instead of running away from our responsibilities with respect to the care of creation, let us engage in 'rational hope' (Hayhoe) and catch the vision of a better future with abundant energy, stable economies, and resources available to all.

Christian climate scientist, Katharine Hayhoe, says that we can't give in to despair. Instead, *"We have to go out and look for the hope we need to inspire us to act, and that hope begins with a conversation today."* (TED Talk – "The most important thing you can do to fight climate change is talk about it", 2018)

At General Synod in 2019, the Season of Creation was officially designated to be a time for us to celebrate the good gifts of creation and to create awareness about the climate catastrophe. The theme chosen by the ecumenical community in 2021 is "A Home for All? Renewing the *Oikos* of God." Picking up on the theme of all humanity being under the same roof, the *Oikos* is now in danger because of disrespect, greed, exploitation, and the degradation of God's creation.

It begins with prayer which leads to transformed hearts and lives. So let's begin a new conversation in Algoma that includes viable, accessible solutions to issues of climate change that begin with us. Let's plant vegetable gardens and eat local and lower down on the food chain. Let's reduce the amount of waste from food, change the light bulbs in our homes and

places of worship to LED, and plant trees.

Colin and I are privileged to live at stately Bishophurst which has been the home of all 11 Bishops of Algoma since 1876 when it was built with an initial gift of money from Lady Angela Burdett-Coutts. The park-like garden is often visited by local botanical enthusiasts because of its many magnificent trees in it already including a rare example of the endangered American Chestnut and a pre-settlement Bur Oak. This summer one of the larger pine trees on the front lawn had to be taken down due to disease and the tree-man encouraged me to keep planting trees in the yard, as some of the older trees have become increasingly fragile.

In February 2022, Her Majesty Queen Elizabeth II will mark her Platinum Jubilee as she celebrates the 70th Anniversary of her reign as our queen. This will make her the longest-reigning monarch in British history. Her Majesty is requesting that this milestone be celebrated with the planting of trees. Commenting at the official launch of "The Queen's Green Canopy", the Prince of Wales spoke about the planting of trees being a "statement of hope and faith in the future" and invited everyone to plant a tree for the Jubilee. A "Treebilee".

The idea of planting trees in every parish in the Diocese of Algoma to honour Her Majesty Queen Elizabeth II has captured my imagination - a great Green Canopy of newly planted trees extending from Thunder Bay to Gravenhurst in June 2022, which is when the official celebrations will take place. I invite every parish in Algoma to plant trees on their property in honour of the Jubilee and to do our part in restoring the *Oikos* of God's creation.

In the next four years, I would like to plant 16 trees in the garden of Bishophurst. One will be in thanksgiving to God for bringing us safely through this time of pandemic; one to celebrate Her Majesty's Platinum Anniversary; one in honour of Lady Angela Burdett-Coutts, benefactress of Bishophurst; one as a sign of our ongoing commitment to reconciliation with Indigenous peoples; one in celebration of Thorneloe's 60th anniversary; and eleven in honour of past bishops of Algoma. I hope the "Tree-

bilee' will help to beautify the neighbourhood as we do our part to tackle the climate crisis and reduce CO2 emissions.

Friends of ours brought their newborn baby home in January of this year. Their three year old son was excited but rather speechless when he saw his little sister for the first time. "Say something to her," said mother Rosie. "We live on a beautiful planet," were the first words out of big brother Lucas's mouth. We do indeed. Let's keep it that way!

6. APPOINTMENTS

Hearty congratulations to Mrs. Frances Glover, parishioner at Holy Trinity Sault Ste. Marie who will be installed as an Honourary Lay Canon of St. Luke's Cathedral on September 16th. Fran, as she is fondly known to her friends, has served Algoma faithfully for over 50 years in numerous roles, including Diocesan Lay Reader, President of the Deanery ACW, a Deanery Lay Steward, and as a member of the Administration and Finance Committee for the Diocese. A woman of immense compassion and care, never afraid to 'step out', Fran is the kind of person who, when she sees a job that needs doing, goes and does it.

News of Canon Fran's appointment has delighted many Algomites who have served with her and know her well - especially her hilarious turns of phrase. Bishop Thomas Corston recalls a time when she was speaking to the ACW and, "in a charging voice declared that it was time for them to pull up their collective pantyhose and get on with their ministry!" A fellow Canon, Rev. Bob Elkin, said that as she had once worked as a dispatcher in the trucking industry she could be tough, but "has a heart as big as all outdoors" which she used constantly in caring for others. Canon Bob remembers Fran looking over at him after a difficult encounter, shaking her head and saying - "We sure were lucky to get you, weren't we?!" Congratulations on this appointment Canon Fran - Algoma sure is lucky to have gotten you!

Several clergy were appointed to parishes dur-

ing the last two years with some of them arriving in Algoma from other dioceses in the heart of the lockdown, making it challenging for them to get to know their new parish. I commend both the new clergy and the parishes, whether they be for interim or full time incumbencies, for their understanding and the extra effort they made in finding ways to make connections happen.

I extend a warm Algoma welcome to the Rev. Catherine Murkin from the Diocese of Moosonee (Emsdale, South River, Eagle Lake, Magnetewan), the Rev. Dr. Elizabeth Green from the Diocese of Toronto (Church of the Epiphany - Sudbury), the Rev. Raymond Knight (Christ Church – Sault Ste. Marie) and the Rev. Enid Pow (St. Michael and All Angels – Thunder Bay) from the Diocese of Rupert's Land, the Rev. Holly Klemmensen from the Diocese of Niagara (Emmaus – Sault Ste. Marie). In October, the Rev. Kevin McAllister will be joining the Algoma family from the Diocese of Fredericton to serve at St. John the Divine (North Bay) and Trillium Parish (Callander and Powassan). We welcomed the Rev. Bruce McLeish back into the Anglican Communion after serving for many years in the United Church. In May this year, we welcomed Ms. Katherine Walker, who serves in the RC Navy, as part of her two year training for military chaplaincy. This is taking place at St. Luke's Cathedral.

Sadly, we bid farewell to the Rev. Pam Rayment and the Revs. Aidan and Sarah Armstrong who accepted new charges in the Dioceses of Toronto and Huron respectively. The Rev. Christian Pichette completed his curacy at St. Luke's Cathedral in July 2020 and is now engaged in chaplaincy in the military.

The Rev. Beverly van der Jagt was ordained a deacon in Christ's church, in June, 2019. While episcopal services of confirmation and ordination were all postponed during the pandemic there were a few ordinations before the third wave hit last fall. The Rev. Val Paterson, the Rev. Kate Scott, the Rev. Joan Morris, and the Rev. Susan Montague Koyle were all ordained as deacons in Christ's holy catholic church.

Sadly, the Rev. Joan Morris died unexpectedly in November. May she rest in peace and rise with Christ in glory.

Congratulations to the Ven. Kelly Baetz who was collated as the Territorial Archdeacon for Muskoka on March 8th, 2020. Congratulations to the Ven. Dr. Jay Koyle who was collated as the Diocesan Archdeacon on February 2nd, 2021 on the Feast of the Presentation of our Lord in the Temple.

7. THORNELOE UNIVERSITY AT 60.

Congratulations to the Rev. Canon Dr. John Gibaut, President, Vice Chancellor and Chaplain of Thorneloe University as it celebrates its sixtieth anniversary this year. There are strong connections between Thorneloe and the Diocese of Algoma which started over 60 years ago in Archbishop Wright's Charge to the 19th Session of the Synod of Algoma in 1959.

Archbishop Wright spoke passionately about a new 'University in the North' soon to be housed in Sudbury, and his belief that the Church should be represented on university campus and that an Arts course, as well as Science and Forestry should be offered at such an institution. Archbishop Wright urged the people of the church as well as members of the local community to support this new and exciting endeavour in every way they could, including financially.

Two years later, at the 20th Session of the Synod of Algoma in 1961 Archbishop Wright followed up again in his Charge and was able to report that the University of the North was named Laurentian University and that in the years between synods negotiations had been carried out between Laurentian University, the Provincial Government and representatives of the Anglican, Roman Catholic and United Churches which would all become federated universities of Laurentian, housed on the same campus.

Archbishop Wright requested that Algoma's Synod give their concurrence for the establishment of Thorneloe University, which Synod granted. With Synod's concurrence and the granting of its university Charter from the On-

tario Government to be a church-related university serving the Federation of Laurentian University in Sudbury, Thorneloe University came into being.

Founded on the three-legged Anglican stool of Scripture, Tradition, and Reason, and holding onto its values of community, diversity, and inclusion, Thorneloe has made its mark on the Laurentian campus for the last sixty years.

The ties that bound us to Thorneloe at its birth have only been strengthened over the last 60 years. We give thanks for Countless individuals from Algoma have taken courses at Thorneloe towards degrees conferred by Laurentian or Thorneloe. Graduates of the B.Th. course serve as clergy or lay readers in Algoma and Moosonee. Members of the diocese have served faithfully as directors of the Thorneloe Board, or have been honoured with Honourary Doctorates, as Fellows of Thorneloe, or been awarded the Thorneloe Mitre. Others have served as Thorneloe's Chancellors.

Unfortunately, 2021 has been very difficult for Thorneloe University. Laurentian University went into receivership earlier this year and announced that as part of restructuring it intended to end its sixty-year relationship with Thorneloe and the other federated universities (Huntington and the University of Sudbury). This has had a devastating impact on the lives of many of the faculty, students and staff at Thorneloe, affecting Ancient Studies, Classical Studies, Religious Studies, Theatre and Motion Arts, and Women's Gender and Sexuality Studies. Thorneloe is committed to rebuilding itself and is dedicated to its Theology Program, its residence, and the beautiful Fielding Memorial Chapel of St. Mark's.

Having been a former student, graduate and board member of Thorneloe University and currently its Chancellor, I am confident that a new future awaits. The Thorneloe community that I know are a resilient people who are filled with hope and determination to see something new come into being. Under the strong leadership the Rev. Canon Dr. John Gibaut, Thorneloe will reimagine its future so that it can continue to be a dynamic school of

learning in the North. I know of a number of individuals in Algoma who are committed to theological education - they are resourceful and have the knowledge, gifts and skills to contribute to Thorneloe's new beginning. I am also personally committed to finding ways for the Diocese to remain actively involved at Thorneloe University

Let us pray for Thorneloe University with thankful hearts for the knowledge and wisdom that has been shared, for memory that enables us to build on the experiences of the past, for imagination which admits us to a wider world than we could otherwise know, and for foresight by which we must plan for the future.

8. GRATITUDE

I close my Charge to the 50th Synod of the Diocese of Algoma with words of gratitude. To each and every person who has prayed for me, encouraged me and supported my humble and oftentimes fumbling efforts as your archbishop. It means the world to me to know that each Sunday you are praying for me. Be assured that you are daily in mine.

I am thankful for those who work closest to me on a daily basis, some already named in this Charge. On behalf of all of us, I would like to thank the Rev. Peter Simmons for his leadership as the editor of the *Algoma Anglican* for 15 years. I am especially grateful to Archbishop Fred Hiltz for his friendship and great help as Assisting Bishop of Moosonee and to Liz Hamel for her constancy and the patient professional way she undertakes her role as Administrative Assistant. And to my beloved Colin for his love, patience, and understanding.

There is a beautiful prayer of gratitude that the Jewish people sing every Passover with the refrain *Dayenu* meaning "It would have been enough". It is a song in which they recount the marvellous events through which God liberated them from slavery in Egypt into the Promised Land.

It goes like this:

- If you had only led us to the edge of the Red Sea but not taken us through the waters, *Dayenu, it would have been enough.*
- If you had only taken us through the Red Sea but not led us through the desert, *Dayenu, it would have been enough.*
- If you had only led us through the desert but not taken us to Sinai, *Dayenu, it would have been enough.*

As the song continues the Hebrew people are led in safety to the Promised Land and eventually the Holy Temple in Jerusalem is built. At any verse in the song, at any point in the history of freedom, it would have been enough to sing and praise God forever. But God, the generous giver of perfect gifts, continued to give.

Tucked away in the words for the theme of our Synod are the actual words of the priestly benediction with which the people of Israel in exile were blessed and that we are also familiar with – *“The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace.”* (Num. 6.22-24). Our God is a God who blesses which means that those who receive the gift of blessing are a blessed community.

At any point in your life or mine, it would have been enough to sing praises to God for the gifts and blessings of our lives. But now, in 2021, in spite of all of the hardships of the past two years, there is so much to be thankful for. If God had only brought us through this time, *Dayenu, it would have been enough.* But now we even have the help that has come in the form of vaccines and life-saving treatments for Covid-19.

“Restore us, O God; make your face shine on us, that we may be saved.”

As we make this prayer our own, we look with hope to the restoration of our communities in a post-pandemic world. Let us stand in solidarity with all who are afflicted, while, at the same time, tenderly pointing to the Incarnate One whose countenance is shining on us. No one can see God face to face but, as we look ahead and long for Christ’s coming again, our

faces shine, and so do everyone else’s if we are looking at them properly.

“The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace.” (Num. 6.22-24)

Faithfully submitted,

+Anne: Algoma

September 17, 2021

**50th Diocesan Synod
Diocese of Algoma
September 17-18, 2021**

Response to Archbishop Anne's Charge

Introduction

Archbishop Anne has based the theme for the 50th Synod of the Diocese of Algoma on a promise made throughout Psalm 80. Psalms are songs meant to be sung and are prayers to God. Psalm 80 is a community lament in which the psalmist grieves the exile and prays for God's restorative grace. The lament ends with a promise of gratitude and thanksgiving for what God has done.

The entire charge is written as a lament which describes the harsh realities of a world-wide pandemic and its implications for each of us, for our faith communities, and for our country and the world. The pain is expressed in Archbishop Anne's clear and descriptive style which draws us into the narrative and points to a future filled with hope and with promise.

We cry, we grieve, we remember God's love, and then we plan and we act. We were touched and inspired by the careful and reflective depth articulated in the Charge and by its sensitive portrayal of key issues. Archbishop Anne reminds us that we are an Easter people and in her words "named, blessed, called, and sent by God to do God's work."

Our response draws on the key themes in the Charge and then we will be presenting seven resolutions that arise from the Charge ~ motions for synod to consider and to vote upon. These motions, if approved, will give us a concrete mechanism to move forward and to measure how well we have done. We believe in the prayerful integrity of Archbishop Anne's vision and will do everything in our power to support her continuing dreams for newness of life in Algoma.

Pandemic Overview

Thank you, Archbishop Anne, for naming the pain, struggles, suffering and grief felt in many forms these past eighteen months that we all experienced, and for naming our faithful response as God's children as the need to lament these losses.

We heard that the lament of those within our pews and the lament of those in our communities is an invitation to remember where we have been and remain in this pandemic time, as it becomes an opportunity to express our gratitude for those who have offered acts of generosity, grace, support, care and compassion, and great love of neighbour.

Throughout this pandemic we also heard the acknowledgment for those who selflessly gave and continue to give, of themselves in service to others, especially for the marginalized, isolated, sick and dying, to those suffering from poverty, violence, unemployment, access to health care and other social services benefits. Remembering especially, the doctors, nurses, first responders, service providers, friends, neighbours and strangers for their concern and kindness. Archbishop Anne encourages us to continue to offer our gratitude.

Archbishop Anne spoke of the many challenges faced by our parish leaders in terms of maintaining buildings, managing finances, navigating technology for on-line worship and the dedication to remaining connected.

As our Archbishop reminds us, we are a people of connection and are formed in our faith by our communities, therefore, let us heed the call to return to gathering in person, mindful of the protocols that continue to shape our coming together. For those not able to resume physical presence in our churches, we are encouraged to continue our on-line presence, thus this allows us to stay connected and to remain in fellowship as the church in new and innovate ways.

Thank you, Archbishop Anne for your wisdom, guidance and faithful leadership in this liminal time of where we once were to where God is leading us to be.

COVID Protocols and Vaccines

Archbishop Anne speaks to us that our prayers for God to save us from COVID were answered through the development and administration of vaccines. We have all been touched by either someone infected with the virus or themselves infected – this is a global shared experience. Archbishop Anne exhorts us to not name nor shame people for contracting the virus and that our faithful response is to pray for them and do everything we can to support and care for them.

We heard that we are not out of the woods yet and we are to remain vigilant in all our protocols concerning health and safety, this includes receiving the vaccine if you are eligible. It is respectfully requested that all clergy and lay leaders holding the Archbishop's licence, as well as parochial office holders, pastoral visitors, deanery lay stewards, Sunday school teachers and youth workers be fully vaccinated before the end of October 2021.

Archbishop Anne reminds us during this challenging time, being vaccinated is what loving our neighbours looks like now.

Thank you, Archbishop, for your wisdom and empathy for urging us to remember what loving God, loving ourselves and loving our neighbour means in our Diocese and our world today.

Post Pandemic

Archbishop Anne referred to a study we did a few years ago: “Shaped by a Living Hope”. She also reminded us that we Christians are “Easter People”.

As we think of being Easter people and shaped by that living hope of Jesus, let us imagine that as this pandemic has become a part of all of our lives that we are no longer at the Good Friday stage, but rather the Holy Saturday stage of waiting. The disciples were frightened, scattered, hiding. They were bereft, even though Jesus had tried to prepare them for his death. The resurrection had not yet occurred – would it? Well we know the answer, and as we move and live in this season of in between, we need to remember that truth. When we are frightened, we need to grasp the hand of our Jesus and continue to move forward in trust.

How has the pandemic affected our daily lives as the hands and feet of Jesus during the past 18 months? Ask yourself:

- How has it changed me as I continued to move forward loving my neighbor as myself?
- What have I learned?
- How have I responded?
- Whom have I impacted?
- Where was I visible?
- Did I make a difference?

As our keynote speaker, the Rev. Susan Beaumont, guided us through her powerful two days of sessions, talking about how to lead when we don't know where we are going, it brought us face to face with our own human desire for comfort and control. Our desire for a return to what once was, even as we struggle to accept the changes of the present and the uncertainty of the future.

Our history, teaching, and proclamation are one of fullness and abundance provided by God to his creation. This is a time to remember these messages as we strive to be and do what Jesus wants, relying on prayer and the Holy Spirit to guide us.

As we think of the questions above, we need to remember that loving our neighbor is not just a feeling; it is a call to action. Love is an active verb. What can I do to love my neighbor? This will look different for each of us depending greatly upon where we live and with whom we interact.

- Some of us live near schools or universities
- Some of us live near poverty
- Some of us live near young families
- Some of us live near indigenous communities
- Some of us live near elderly or retirement homes

- Some of us live near great wealth

Within each of these different communities, there are lonely people - crying, struggling, despairing, and feeling hopeless. How can we as the church and as individual church members reach out in love?

As Archbishop Anne said, it can seem to be such a big job that we become frozen and unable to move at all. However, that is not what has happened in this diocese during the past 18 months. Many churches and individuals have become innovative and worked hard to keep Christ's love alive in their area and beyond. There are more ways than any of us are aware of, so let us go back to our churches and make some lists of what your church did to stay connected during this past 18 months. Also, in the coming two years as we move into different stages, keep lists to help remember what you tried that may be new, innovative or restructured. Then at our next Synod, each church could bring two cards. The first card listing all of the innovative efforts that your congregation has used to continue to "be church", which were helpful and perhaps ongoing, and a second list of the efforts that you tried that did not work as you expected. When we return in 2023, there would be many many cards, containing much of the same information, but perhaps there is a seed here or there, which would benefit us all. For the cards containing ideas that were unsuccessful, there can be a time of letting go. Perhaps a burning of those cards or a ceremony to commemorate those less successful efforts.

Renewing our commitment to Reconciliation with Indigenous peoples

We thank and praise Archbishop Mark MacDonald for his continued hopeful voice at the new revelations of residential school graves, which were unmarked and hidden. The shock and shame at the treatment of our brothers and sisters in Christ is a burden to all loving peoples. Too often when people see another in pain and do not know what to do or say, silence becomes the default. Thankfully, that is not what has happened in this situation. We commend Archbishop Anne for the actions she has already undertaken. Walking alongside and listening to the pain and anguish this discovery has brought about has been paired with concrete action.

We are thankful that there is a strong partnership and friendship between Elder Willard Pine and our Archbishop. The wisdom that Willard Pine will bring in being a Spiritual Advisor will certainly help her. And, by helping our Archbishop, she will help all of us to better understand God's hand in the relations between our communities moving forward.

We also are thankful for the appropriate commitment of the \$78,000 settlement refund money to such a worthy cause as finding any other unmarked burial sites at the former Shingwauk Residential School.

Recognizing that there is nothing we can do to change the past, we can show our support on this September 30 and each September 30 by wearing Orange. Whether we are out so that others see us or if we are home alone, let us wear orange and remember and pray for the lost children, the grieving, the hurt, the angry, and the despairing people who have been affected and continue to suffer.

Creation Care

We affirm the Archbishop's comments on the care of creation, that the words of lament echo throughout creation as evidenced by extreme climate events. This island Earth is truly in a liminal time. We need to focus on the bundle seed of stewardship. We understand our responsibilities as Christians in Archbishop Anne's reminder of our baptismal covenant and her comment, "While everyone is called to repair the world, it is only the faithful who can do it, for they alone know the purposes of the Creator." We thank Archbishop Anne for her reminder of 2019 General Synod's designation of the Season of Creation as a time to celebrate the gifts of creation and create an awareness of the climate catastrophe and the choosing of the theme for the year, "A Home for All, Renewing the Oikos of God" by the ecumenical community for the year 2021.

We urge everyone to search our resources such as found in the websites of the Anglican Church of Canada, our own Diocese, as well as Deanery newsletters to help inform their transformation into the best stewards of creation they can be. We thank Archbishop Anne for inviting Reverend Susan Beaumont for leading the workshops and giving us the tools to become leaders through this uncertain time. With these we will learn to lead with presence, lose our constructs of self and become open to the ideas of change, transforming our hearts and lives to become facilitators of the change that needs to occur.

We concur with the Archbishop that the starting point is prayer and we pray that her reminders renew our focus of energies on this most vital part of stewardship. We urge all parishes to include prayers for the environment in their liturgies and all parishioners to not only start their dialogue with God on this issue, but to continue the dialogue with their neighbours that new and creative ways will be found to help heal the planet.

Archbishop Anne's examples of viable accessible solutions that we might utilize were understandably a short list. We could add reducing your carbon footprint through carpooling, reducing thermostats, changing driving habits, and making more environmentally sound investments. Even with these, the list is far from complete and we invite everyone to add to this. We suggest a segment on the diocesan website be

developed, an environmental corner so-to-speak, to create a more comprehensible list of ideas that could be shared and added to by all parishioners in the diocese.

Of all the examples Archbishop Anne gave, her idea of a **Treebilee** was the most inspiring. We ask everyone to consider the action of planting a tree as their primary means of commemorating any special event.

Congratulations!

We join with Archbishop Anne in extending congratulations to Mrs. Frances Glover upon her well-deserved installation as Honorary Lay Canon of St. Luke's Cathedral. She is truly an inspiration to us all.

We join Archbishop Anne in extending a vote of thanks to all clergy with new appointments and pray for support through the Holy Spirit for their continued diligent work with their new parishes.

We also join with Archbishop Anne in extending congratulations to the Reverend Canon Dr. John Gibault as he celebrates the 60th Anniversary of Thorneloe University. As Archbishop Anne pointed out the University has a deep and vital connection to the Diocese in furthering the work of Jesus' Great Commission, "Go and make disciples of all the Earth." At this point the University is truly in a liminal time and Reverend Canon Gibault is called upon to demonstrate the type of leadership required as outlined in Reverend Beaumont's workshops. We pray for him and all involved in the work of retaining Thorneloe University as a thriving, vital, theological institution.

Conclusion

We are bringing forward to the members of synod 7 resolutions that we believe support the themes in Archbishop Anne's charge.

As we wrote in our introduction, Archbishop Anne's Charge for this 50th Synod in September 2021 was written as a psalm of lament. She moves from addressing God, stating what is wrong in this liminal pandemic time, suggesting some actionable priorities and ending with praise, trust, and hope in our loving and faithful God.

Out of respect for her approach, we are concluding with our own Psalm of Lament for Algoma. It is based upon Psalm 80 which is a community lament. The theme of synod is the verse repeated throughout the psalm: "Restore us, O God; make your face to shine on us, that we may be saved." (Psalm 80:3,7,10). We have repeated this yearning throughout our Psalm for Algoma.

A Psalm for Algoma (based upon Psalm 80)

*Give ear, O Shepherd of Algoma, you who lead us like a flock of loyal sheep!
You who are enthroned in heaven, shine forth before people from Bracebridge to
Thunder Bay.*

Stir up your might and come to save us!

*Save us from the variants of the pandemic. Save us from homelessness and racism. Save
us from scarcity, fear, greed, and violence. Save us from anxiety and despair.*

Restore us, O God; make your face to shine on us, that we may be saved.

*O Lord God of hosts, how long will you be angry with our complacency and
indifference? You have fed us with the bread of tears as our churches closed.*

*You make us the scorn of atheists and humanists as they laugh among themselves and
say, "Now where is your God?"*

Restore us, O God; make your face to shine on us, that we may be saved.

*You planted seeds in the hearts of our ancestors in Algoma. You drove out the darkness
and cleared the ground for the growth of vital faith communities. Crosses dominated the
landscape on top of bell towers in Sault Ste Marie, Sudbury, and Huntsville.*

*Why have many of our faith communities been broken down and people are left
grieving and drifting?*

*Help us, O God of hosts, look down from heaven, and see. Have regard for our dreams
and our plans. Help us grow healthy again, and bear fruit. Help us dream dreams.
Help us love our neighbours.*

*Give us your eyes and your ears to restore your garden and bring living water to the
marginalized.*

*Set us free from the bondage of discrimination and racism. Help us put the Calls to
Action into practice and develop the discipline of listening.*

*Let your hand be upon us as we imitate Christ and acknowledge that we are made in the
image of God.*

Make us strong and bless our prayers as we re-open and do ministry in a new way.

*Help us restore the gifts of creation as we build and you grow a great Green Canopy
throughout all of Algoma.*

Transform our hearts, our lives, and our minds as we support Thorneloe

God will speak peace to God's people and bless us.

Then we will never turn back from you; give us life and we will call on your name.

Restore us, O God; make your face to shine on us, that we may be saved

Respectfully submitted to the Members of this 50th Diocesan Synod,

Marcia Grawbarger, Holly Klemmensen, David White and Deborah Kraft (Chair)

Synod Report 2021

The keynote speaker for Synod 2021 was Reverend Susan Beaumont. She is a Baptist minister and her company—Susan Beaumont and Associates—specializes in presenting best business practices filtered through a theological lens. Her presentation ‘How to Lead When You Don’t Know Where You’re Going’ subtitled “Leading in a Liminal Season’ was about living in the midst of uncertainty and how to move forward in the face of uncertainty.

The term ‘liminal’ relates to existence situated at a sensory threshold. One might envision it as moving towards a horizon without knowing what is at the horizon never mind what is beyond it. It is life where one knows something has ended and at the same time one does not know what is beginning. In a sense, a very Christian understanding of faith journey. Liminality is a state of ambiguity and disorientation where we know that past practices are not working, and no effective new process is apparent. What are the leadership challenges of these times?

Our first response may be to think that liminality refers to the challenges of our Covid times. In fact, liminality can describe the disorientation of an entire era or civilization. In the latter sense, Christianity has been living in an ever more stressful liminal situation since the Age of Enlightenment.

Beaumont’s thesis is that we are living in a liminal era which is not likely to end anytime soon. This season requires a non-traditional leadership stance.

There are opportunities in a liminal season: People become equal, a new ethos breaks in. The organization is more willing to examine, reinvent and take risk as long-established structures and processes dissolve. There is a period of questioning: What matters most to us? Who are we when we are at our best? What needs to evolve?

There are threats in a liminal season: Anxiety rises; there may be denial that anything has changed. Changing understanding is questioned; and there is rejection of tradition.

In a liminal time, we are called to: Explore what has been lost; Examine our assumptions; Imagine what wants to emerge.

Beaumont challenges the traditional expectations of leadership: to provide defined direction; to protect from discomfort; to provide or-

der, resolve conflict, and maintain traditional norms.

She identifies three Internal Voices that Create our Blind Spots: The voice of judgment tries to seal off the mind & protect the status quo. It prevents creativity. The voice of cynicism mistrusts. It tries to seal off vulnerability and to undermine dialogue. The voice of fear seeks to prevent us from letting go of the past. It wants to stagnate in the known past rather than searching the unknown future.

Beaumont describes three leadership structures: Hierarchical Authority imposes its vision. Responsibility is clear and there is less confusion among followers. The problems with this structure are that it may seek to impose a vision no one else has and our culture has come to value participative decision making. People won’t automatically yield to authority in the way that previous generations may have, and they are distrustful of it.

Fully participative leadership offers every participant a voice in the development of the vision. All voices count and the pastoral leader’s vision is no more or less valid than the vision of others. The advantage of this approach is that it encourages people to work cooperatively. It may have problems with developing a strongly shared vision and culture as is that takes time and effort.

Visionary leader + engaged congregation provides people with a basic vision to engage, but fully invites their participation in formulating and executing an approach. The challenges of this approach include articulating the overriding vision in a clear and compelling way that elicits buy in and building consensus about the critical priorities that will move the congregation forward.

Beaumont summarizes that ‘holding steady’ is not stagnation or inertia. Holding steady on a journey in faith requires observation, interpretation, and dialogue. It requires disturbing the status quo, staying alive, and seeking new creation.

This brief overview glosses over many points of her two-day presentation. While I found points where I agreed or disagreed, I was, on reflection, impressed by the fact that St. Luke’s, St. John’s and Gathering Table have engaged liminal time much as Susan Beaumont describes and recommends.

Submitted by Dale Sparkes, , Synod Representative.

