

## St. John's, Copper Cliff celebrates 100th anniversary

By Robert Lewis and David Stamp

The history of Copper Cliff dates back to the year 1886. The engineers who were constructing the Canadian Pacific Railway to Chapleau, Ontario came across indications of copper and nickel in

the rocks at what now is the Murray Mine. Very soon a typical mining town was born. A large number of Cornish miners from England were employed by the mines, and for their benefit, services were held by itinerant missionaries.

In 1896 a Union Church was

built for all those who were not Roman Catholic. This later became the Methodist church and was located where the United Church now stands in Copper Cliff. By 1900 the Anglicans, then known as the Church of England in Canada, had built a 'snug little building' at

a cost of about \$600. This was the first Anglican Church in Copper Cliff, served by Sidney Yeomans, a Layreader and Leon Griffith, a divinity student (1904-1907).

During the years 1907-08, a movement was started with the purpose of erecting a permanent church. Rev. T. N. Mumford M.A. (1908-1912) was the first full time priest to be appointed to the parish, serving St. John's, Cartier and Wahnapiatae. He began his ministry in Copper Cliff in August 1908. In the fall of 1909 plans for a new church were prepared. In September 1909 the foundations were laid and the basement built at a cost of \$608. The Bishop of Algoma, the Right Reverend George Thornloe, visited the town on July 11, 1910 and laid the cornerstone. The dedication of the church took place on July 13, 1911. The first Eucharist was held July 16, 1911.

During the years 1912-1948, the Parish was served by the Reverends Johnson, Cooper, Franklin-Watson, Norman, Bruce, and Hinchcliffe with faithful Layreaders when needed.

In July 1949 a new entrance which replaced the West door which entered the side of the nave, was dedicated by the Rt. Rev. William L. Wright, Bishop of Algoma. The parish lived well and thrived, providing ministry to many people throughout the next four to five decades.

During the years 1948-1990, the Parish was served by the Reverends Hatt, Archdeacon Thompson, Noel Goater and Jack Crouch.

The last major work accomplished was the addition of an entrance way, Rector's office, kitchen, choir-room, washroom facilities and a new roof. The extension and renovations were dedicated by the Rt. Rev. Leslie Peterson, Bishop of Algoma, on October 21, 1984.

The present site of the church at the corner of Creighton Road and Godfrey Drive, formerly Granite Street, has an interesting background. This general area was the site of the Canadian Copper Company's horse stables at the turn of the century. The church building was in place and in use several

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**HISTORIC CHURCH:** The Church of St. John the Divine in Copper Cliff is celebrating their 100th anniversary in 2010. The cornerstone for the church was laid by Bishop Thornloe in July of 1910. The dedication took place on July 13, 1911.

## Learning experience provided by St. Luke's Cathedral in the Sault

By Jo Anstess

Recently the writer was involved in a learning experience provided by St. Luke's Cathedral, Sault Ste. Marie, to the community. Many from the wider community outside St. Luke's attended and expressed interest in having the same type of event next year.

Through the magic of modern technology, those interested were able to participate in Trinity Insti-

tute's National Theological Conference (New York). The theme this year was "Building an Ethical Economy: Theology and the Marketplace."

In keeping with this theme, live lectures were heard from people prominent in their fields, either theology or economics, including the Archbishop of Canterbury, Rowan Williams. Following each lecture the panel of lecturers dis-

cussed what they had heard and accepted questions from the floor. "The floor" in this case included questions coming in from all over North America via e-mail and Skype. Participants then broke into small groups for our own discussions. Each group leader was provided with a list of questions designed to stimulate discussion and each question had a time limit.

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### Inside Algoma



### 97th birthday celebration at St. Matthew's

The people of St. Matthew's, Sault Ste. Marie held a special birthday party for parishioner William (Bill) Thompson following the Sunday service on February 21.

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### Jeffery Hopper ordained to the diaconate

Bishop Andrews ordained Jeffery Hopper to the diaconate at St. Mark's, Emsdale on Tuesday, February 24.

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### Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Monday, April 19.** Send items to: **Mail or courier:** P.O. Box 221 1148 Hwy 141 Rosseau P0C 1J0 **E-mail:** anglican@muskoka.com

## St. James', Gravenhurst plans cornerstone

*Committee struck to review long and vibrant history*

By Carol Fraser

The Anglican Church has an annual meeting when all parishioners attend called Vestry. This

year, not to our surprise, the subject of a corner stone for our church came up. One member of our congregation had taken this to heart and every year we hoped to get to it but there was just too much to do. Finally this year he took matters into his own hands and did research on the price of a stone and bronze plaque and

brought it to our Vestry. We decided right then to form a committee to find out the exact date that St. James was established in Gravenhurst and have this date put on our cornerstone. The church had always celebrated our anniversary from 1888, which is the year the red brick church was built but as we found out to our surprise there

was a rich history even before that year.

James McCabe, the first settler of Gravenhurst, built his Tavern, The Free Mason Arms Hotel, south of where the town center is today. It would have been on the opposite side of the road where St. James Cemetery is now and slightly to the north. Since he was

the first settler here in the 1860's he was the one who began to clear the primeval forest to use to build his shanty and also to use for wood to burn in his stove and then to clear the land for a pasture or garden. Although he and his wife Letitia were born in Ireland, they belonged to the Church of England

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# The politics of friendship: A review of Mary and Max

**By the Rev. Patrick McManus**  
...what consolation have we in this human society, so replete with mistaken notions and distressing anxieties, except the unfeigned faith and mutual affections of genuine, loyal friends?  
St. Augustine, *City of God*, XIX.8

St. Augustine knew that friendship was a gift from God: that true joy in life was not to be found without friends and the gift of their love and company. In fact, for Augustine, God's grace of salvation is not something that is had in isolation but only had in the chorus of friendship.



## Faith and Culture Corner

Adam Eliot, the Australian director behind the 2003 Oscar-winning animated short, *Harvey Krumpet*, has made his full-length debut with *Mary & Max*, a claymation tale about two archetypal 'outsiders' who strike up a rare and deep, although unlikely friendship.

Mary Daisy Dinkle (voiced by Toni Collette) is a lonely, friendless eight year old growing up in suburban Melbourne with an alcoholic mother and a taxidermy-obsessed and neglectful father in the late 1970's who spends her days eating chocolate and drinking condensed milk. In her youthful curiosity she finds a name and an address in a New York phone book. On the other end of that address we find Max Jerry Horowitz (voiced brilliantly by Philip Seymour Hoffman, doing his best New York Yiddish ac-

cent), an obese 44 year old Jewish man with undiagnosed Asperger's whose only human contact is with his Overeater's Anonymous group or his blind elderly Chinese neighbour.

Their improbable pen-pal friendship develops over a host of letters sent back and forth (letters which send Max into an anxiety attack each time he gets one). The story follows their friendship over two decades as it expands and contracts with the joys of life (love, dreams, accomplishments) and with its sometimes dark realities (anxiety, broken relationships, depression, suicide). As each of them try to struggle to feel their way to some sense of connection, to some sense of normalcy, their friendship grows and, in fact, their salvation is found in their bond of mutual affection.



The film is a visual treat as it beautifully breathes and moves in hues of browns and greys. The handcrafted claymation, from the suburbs of Melbourne to the streets of New York, softens the depth to which this movie plunges the viewer (though animated, it is not for children). In any other medium, the film would have failed to hold the viewer. After watching the movie, if you're like me, you'll feel as if you've been given a gift, as if you've been allowed, for a few hours, to eavesdrop on the beauty of a friendship that knows not the boundaries of conventional relationships. This is a movie about friendship at its most raw: deep, dark, and dazzling at once and it sticks to your ribs long after it's over.

After Mary has wronged Max, he, in his simple way, recognizes that true friendship includes forgiveness and writes to her:

"The hurt felt like when I accidentally stapled my lips together. The reason I forgive you is because you are not perfect. You are imperfect, and so am I. All humans are imperfect, even the man outside my apartment who litters. When I was young I wanted to be

anybody but myself. Dr. Benard Hazelhof said if I was on a desert island, then I would have to get used to my own company. Just me and the coconuts. He said I would have to accept myself, my warts and all. And that we don't get to choose our warts, they are a part of us and we have to live with them. We can, however, choose our friends. And I am glad I have chosen you. Dr. Hazelhof also said that everyone's lives are like a very long sidewalk. Some are well paved. Others, like mine, have cracks, banana skins and cigarette butts. Your sidewalk is like mine, but probably not as many cracks. Hopefully one day our sidewalks will meet and we can share a can of condensed milk. You are my best friend. You are my only friend."

I think I'd be hard pressed to find a better definition of the church than this, and St. Augustine, I think, would agree!: a community of friends whose sidewalks, cracks, banana peels, and cigarette butts, meet and share in the joy of God's covenanted friendship with us, warts and all.

## SNL: Saturday night in Lent a hit at Bishophurst

**By the Rev. Patrick McManus**

Each Saturday night during Lent, Bishophurst has opened its doors to a unique Lenten experience hosted by St. Matthew's Anglican Church, Sault Ste. Marie. This Lenten series, which has as its motto "SNL: where faith and film meet" has been attended by both church and non-church people from all over the community and has drawn people from a wide variety of ages and traditions. Attendees gather around food and drink and spend time socializing before we settle in around the large projection screen for a thought-provoking film. Afterward time is spent in open discussion on some (or many!) aspects of what it

means to be followers of Jesus in our complex world.

From documentaries, like *Food, Inc.*, which examines the nature of food production and consumption in the developed West, to serious but tender films like *Lars and the Real Girl*, which explores the complexities of mental health and who the church is called to be in the midst of them, these films have provoked us to think more deeply about different aspects of our discipleship.

SNL has been a fun but also a profound and reflective Lenten experience for all involved. And now that Lent is almost over, it's time to take a break, or a "film fast" for a while!



**LIVE AT BISHOPHURST:** People are seen taking their seats as they prepare to spend time together and watch a movie at Bishophurst on Saturday night during Lent.

## AN OPEN INVITATION TO ALL LADIES TO ATTEND

The Diocese of Algoma ACW Annual  
hosted by Thunder Bay Deanery  
in Thunder Bay ~~ May 17, 18 & 19, 2010

Church: St. Michael and All Angels  
675 Red River Road  
Celebrant and Preacher: The Rt. Rev. Dr. Stephen Andrews  
assisted by the Rev. Peter Smyth

Meeting Location: Prince Arthur Waterfront Hotel  
17 Cumberland Street North

Guest Speakers:  
Fiona Brownlee, Council of the North  
Fawna Andrews, wife of Bishop Andrews

For registration and further information  
contact:  
Joyce Fossum  
1504 Mary Street West, Thunder Bay P7E 4N1  
Ph.: [705] 577-7381

Plan now to attend  
Don't miss this chance to worship, plan our  
future, and have fun together !!!



# EDITORIAL

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

## Letter from the Bishop

# The Resurrection: God's declaration of the body's sacredness

Dear Friends,

'Human flesh rots and disintegrates, or else is changed into dust: it is sometimes sucked under the sea and dispersed in the waves. How then can it be collected together and fashioned into a whole again, so that a man's body is formed afresh out of it?'

It sounds like a modern question, yet it comes from antiquity. The fourth century northern Italian monk, Rufinus, is quoting the words of a sceptic who finds the idea of the resurrection of the body too fantastic to be believed. And yet this is what we affirm every time we recite the Apostles' Creed: 'I believe in the resurrection of the body.'

The truth is, it has always been difficult for reasonable people to accept the notion that God is so devoted to the physical world that he would go to such extraordinary lengths to preserve it. Our modern scientific mindset acknowledges how complicated the material world is, for starters. Is it really credible that God takes fragmentary and degraded bits of DNA and weaves them back together into a genomic organism called 'Stephen'? Moreover, why would he bother? There are parts I would certainly like to trade in (beginning, perhaps, with my hopelessly myopic eye bones).

It is often said that we are a 'throw away society', and it is not uncommon to hear people talk of the body as disposable. The experience of death is occasionally described as the discarding of a 'shell' and the remaining corpse as compost. Though some may find comfort in this perspective, it can be alarming to others. I have a cousin who is deaf from birth. When he was just a young boy he fell and broke his arm, but then kept his injury a secret from his parents until the pain became unbearable. 'Why didn't you tell us?' his exasperated mother communicated. He signed back, 'I was afraid it would be thrown away. That's what happens to broken things, isn't it?' As much as we may dislike our corporeal nature at times, we are rather, um, attached to our bodies.

But isn't the really important substance our non-physical reality, the 'I' that is 'attached to our bodies', what the ancients used to call our 'soul'? Philosophers and theologians have debated this question for centuries. In Rufinus's day there were those who believed that the body was actually a prison for the human spirit and they urged their followers to treat the body with contempt. In our own day there are those who are obsessive about perpetuating the body. Baseball great, Ted Williams remains cryogenically frozen in Scottsdale, Arizona. There is a danger in setting up a body-soul polarity, where one is regarded as good and the other as bad.

Christians hold a more balanced view. The bibli-

cal understanding of what happens to us after we die owes more to the Hebrew idea of the resurrection of the body than the Greek teaching about the immortality of the soul. Consequently, the Christian vision is a holistic one, where material and immaterial, body and soul, belong together. At an instinctive level my deaf cousin understood that without the body the personality has no vehicle of expression. Indeed, the Incarnation itself attests to this.

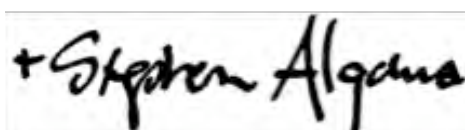
And not just the Incarnation. The resurrection of Christ's body is God's declaration that the body is sacred. It is in need of transformation, to be sure. It has been infected by sin and is temporarily in death's thrall. But it is also the temple of the Holy Spirit and an instrument of divine grace.

John Updike's poem, 'Seven Stanzas for Easter' contains the following lines:

Make no mistake: if He rose at all  
it was as His body;  
if the cells' dissolution did not reverse,  
the molecules reknit, the amino acids  
re kindle, the Church will fall.

A belief in the resurrection of the body is central to our Christian convictions and the very mission of our Church. Our God is an ecological God. Nothing he has made ever goes to waste. He has a purpose for our lives that, in spite of ourselves and through the power of the resurrection, is being worked out in the renovation of our bodies and souls. And just as we are being remade, so the Church is his chosen agent for the healing and restoration of our broken world.

I wish you all a joyful Easter,



Stephen Andrews  
Bishop of Algoma



## The case of the murdered Archdeacon

By the Rev. Richard White

It was a fateful day. On April 5, 1548 Archdeacon William Body arrived uninvited to inspect St. Keverne, the parish church of Helston, Cornwall. A cold breeze was whipping up from the English Channel. He was alone and was glad of it. He had an assignment: to rid his churches of the vestiges of Roman Catholicism. He had just begun to remove the statues from their niches when he heard the crowd approaching. He had been seen. He escaped, hiding in a nearby house.

The mob numbered in the hundreds. They were fishermen, farmers, tin miners and the parish priest, Father Martin Geoffrey. They swarmed the church, found no one, sighted the house and rushed it. Shouting unintelligible curses at him in Cornish, they dragged out their prey, beating him, stabbing him and leaving his bloodied body in the streets. Geoffrey assured them the killing was a "righteous" deed.

But why was the mob so savage? Why was Body killed? The cause and intensity of the murder is linked inextricably to events in the larger Church. In the last half of the 16th century, Anglicans switched horses midstream from Roman Catholicism to European Protestantism. The waters were turbulent, the switch was precarious and not without its fatalities. Here's the background to a dark period in our Anglican heritage.

In 1547 Henry VIII died. He had broken with the Church of Rome thirteen years prior, a break that had little effect on the average parishioner. His passing changed all that. His young son succeeded him, Edward VI. Edward surrounded himself with a court full of Protestant advisors, people who had thrown off Catholicism and put on the new clothes of European Protestantism. The Archbishop of Canterbury, Thomas Cranmer, was one of those. Cranmer wanted the Church reformed. Its fabric had to change. He said he intended to see '...idolatry destroyed...and all images destroyed.' Its rituals needed to change. He prohibited the use of ashes on Ash Wednesday, palms on Palm Sunday and the ritual washings associated with the Holy Week services. The language of Anglican worship had to change also. True to the common folk their Latin liturgy might have sounded mysterious and holy, but for this new more Protestant Church, Latin was part of the Roman baggage destined to be replaced by an English-language liturgy. Our *Book of Common Prayer* was first introduced in 1549. The huge infusion of Scrip-

ture was also needed, so more Scriptural readings were added to the services, and Biblically-based sermons were issued to the clergy written by Cranmer himself.

To expect these reforms to be embraced across England would have been naïve at best. The religious life of the people of Helston and the rest of south-western England had been steeped in the

### History Byte

Roman Faith for close to a thousand years. English was seldom spoken. It was the language of their overlords. Cranmer's liturgical revisions were not received well. But they became law and resisting them became criminal.

The changes went ahead. A system of commissaries, enforcers, was put in place. William Body was one of these. Commissaries like Body smashed revered statues and stone altars, and callously tossed out the bones of patron saints. They burned Latin altar books and vestments, painted over the murals of saints, and took what they wanted as booty. In one instance a commissary took the silver sanctuary plate from a church, had it beaten down and made into a sheath for his dagger. To Edward's Protestant court this was Reformation. To the common citizen this was sacrilege and culture-shock. To the people of south-western England, this was cultural genocide, and they resisted.

William Body was the worst of a bad lot. He was arrogant, English, and ignorant of the Cornish culture. His first foray into the region went very badly. In Penryn, a town a dozen or so miles from Helston, he bullied the clergy, and ordered their churches stripped of anything "superstitious" and Roman. His stay was unbearable and reached a boiling point when his life was threatened. He was hustled out of town and sent back to London. But this was a man whose greed made him relentlessly blind.

Over the years he had conned, threatened, bribed, and greased his way into the royal court. He had been a spy and a paid snitch. He was violent and a drunk, once overpowered while threatening to knife a bishop's representative. He sent many of his critics to jail until they gave him what he wanted. Worse, he had purchased his archdeaconry for 30 pounds. He wanted it for power, he wanted it for profit. He was dangerous, despised and destined to fall.

The day of his murder the

See 1549 – p. 5

## ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma  
The Right Reverend Dr. Stephen Andrews, Bishop  
Peter Simmons, Editor      Jane Mesich, Treasurer

Produced Monthly by Peter Simmons

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P.O. Box 221, 1148 Hwy 141, Rosseau POC 1J0  
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Please send subscription renewals and changes of address to:  
The Algoma Anglican, Anglican Journal,  
Circulation Department  
80 Hayden Street, Toronto, Ontario M4Y 3G2

Postmaster: Please send all returns and changes of address to:  
The Algoma Anglican, Anglican Journal,  
Circulation Department,  
80 Hayden Street, Toronto, Ontario M4Y 3G2

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



# Diocese of Algoma Anglican Church Women

## DEVOTIONS FOR APRIL

“So God created man in His own image, in the image of God He created Him.” Gen. 1:27

What exactly does this mean? We’ll examine this using Philip Yancey, and Dr. Paul Brand’s book *In His Image*.

“The image of God, the first man received it and by some refracted way, we also possess this quality.” How can this be? We can’t look like God as a child looks like a parent, for God is Spirit. Theologians over the centuries have speculated on what that phrase could mean. The image of God: is it the ability to reason, a spiritual faculty, a capacity to make moral decisions, artistic creativity or our capacity for relationships with God or other people? Perhaps all of these. It does stand for the uniqueness of humans among all God’s creatures. Man was the culmination of God’s creation.

“Let us make man in our own image, in our likeness and let them rule over the fish of the sea, and the birds of the air, over all the livestock, over all the earth and over all the creatures that move along the ground.” Gen. 1:26

Among all God’s creatures, only humans receive the “image” of God and that quality separates us from all the rest of God’s creation. On the ceiling of the Sistine Chapel, there is a magnificent painting by Michelangelo called “The Creation of Man.” Adam reclines on the ground in a slumberous pose, raising his hand toward heaven from where God is reaching down. Their hands do not actually touch. A gap separates their fingers like a synapse across which the energy of God is flowing. Adam was already

perfectly formed and biologically alive, but received God’s breath or spirit which fills him with His own image. Adam is now, not only a living body, but a living soul. The book comments on the fact that before Adam received “God’s breath” he had biological traits of other animals. Not quite all, says Yancey. We aren’t as beautiful as a Macaw, as swift as a Cheetah, we can’t see like a Hawk, or see and smell as well as a Dog.

Do we, as humans, put too much emphasis on physical attributes? The book suggests that we do. Often, in literature for instance, villains are deformed, have scars etc. The heroes are tall, handsome and heroines are slim and beautiful. Check out movies and television. It’s the same. If we accept as normal what appears on T.V., in magazines etc., we would all be young, beautiful and handsome. We have much to learn about the effect these things have on those less than physically perfect or who are mentally challenged, especially children.

The physical shell is not the whole person. We are not a mere collection of tendons, muscles, hair, nerve cells, skin cells etc. Each and everyone of us contains an immortal spirit and is a vessel of the image of God. Our physical cells will, one day, rejoin the earth from which we came, but our souls will live on. Dr. Brand comments that “my effect on those souls may have far more significance than my attempt to improve their physical bodies.” He goes on to say that he lives in a society that honours strength, wealth and beauty but God has placed him among lepers

who are weak, poor and unattractive. He says that each of us has the potential to help summon up, in the people we meet, the image of God, the spark of Godliness in the human spirit, rather than squelching that image and judging only on the basis of external appearance. He says, he prays that when he sees a person, he will see the image of God inside and their ultimate worth, not the external or cultural image.

Mother Theresa once said that when she “Looked into the face of a dying beggar in Calcutta, she prayed that she would see the face of Jesus so that she might serve the beggar as she would serve Christ.” Proverbs 14:31 states: “He who oppresses the poor shows contempt for their Maker, but whoever, is kind to the needy honours God.” We are to love the unlovely and the unlovable if we are to do what God would have us do. We are created in His image.

“The King will reply, I tell you the truth, whatever you do for the least of these brothers of mine, you do for me.” Matthew 25:40

Bibliography: *In His Image* by Dr. Paul Brand & Philip Yancey

Submitted by Ingrid Koropeski ACW, Diocesan Devotions Secretary



**NEWEST DEACON IN ALGOMA:** The Rev. Jeffery Hooper is pictured with (L) to (R) the Ven. Dawn Henderson, archdeacon of Muskoka, Michelle Hooper and daughter Katlyn Grace Hooper, the Right Rev. Dr. Stephen Andrews, and Susan Pincoe from St. Mark’s, Emsdale. Rev. Mr. Hooper’s ordination was the first one performed by Bishop



**FELLOW SERVANTS:** The Rt. Rev. Dr. Stephen Andrews is pictured with the Rev. Jeffery Hopper and clergy who attended Rev. Mr. Hooper’s ordination to diaconate on Wednesday, February 21, 2010 at St. Mark’s, Emsdale.

# Jeffery Hooper ordained deacon

By Peter Simmons

*Almighty Father, give to this your servant grace and power to fulfill his ministry. Make him faithful to serve, ready to teach, and constant to advance the gospel; and grant that always having full assurance of faith, abounding in hope, and being rooted and grounded in love, he may continue strong and steadfast in your Son Jesus Christ our Lord, to whom, with you and the Holy Spirit, belong glory and honour, worship and praise, now and for ever.*

The people responded “Amen” and the Rev. Jeffery Hooper was ordained the newest deacon in the diocese of Algoma. Rev. Mr. Hooper was perhaps the newest father in Algoma as well. He and wife Michelle had become parents of Katlyn Grace Hooper only days before. This was also the first ordination performed by the Rt. Rev. Dr. Stephen Andrews since his consecration as Bishop of Algoma in June of 2009.

Bishop Andrews and the attending clergy entered a full church in song as the processional hymn, *Praise to the Lord, the Almighty*, filled the air. Bishop Andrews welcomed everyone to the service and began with the greeting and the Collect for Ordination. Susan Pincoe from St. Mark’s, Emsdale read the Hebrew scripture from Isaiah 44: 1-8. Correne Byers, a parishioner of grace Church, South River, led the people in saying Psalm 87. Frances Therrien, also from Grace Church, South River, read the Epistle taken from 1 Peter 2: 4-10. The Ven. Eric Paterson, Archdeacon Emeritus and Honourary Assistant at St. Mark’s read the Gospel pas-

sage from the Gospel according to St. John, chapter 17, verses six to nineteen.

The Rev. Marie Loewen, incumbent of Christ Church, North Bay, delivered the ordination sermon. Rev. Loewen reminded everyone present of the need for love in the life of the Church. This included the love Rev. Hooper will need and the love needed for him in his mission in ministry.

Following Mr. Hooper’s presentation before the Bishop, he underwent the Examination. This involves a series of questions regarding Mr. Hooper’s commitment to the faith and readiness to serve Christ’s people. The Litany for Ordination was led by the Rev. Dr. George Sumner, Principal of Wycliffe College. *Veni Creator Spiritus* was sung in preparation for the Prayer of Consecration and the Laying on of Hands. With this, Mr. Hooper knelt before Bishop Andrews and was consecrated as a deacon in the Church of God.

Rev. Mr. Hooper assisted Bishop Andrews as the elements were prepared during the offertory hymn, *Will You Come and Follow Me*. The Eucharist was celebrated with all baptized Christians invited to receive the sacrament if they so desired. After all who wished to receive had the opportunity to do so, Bishop Andrews said the prayer after Communion and blessed the congregation. *Lift High the Cross* resounded throughout the sacred space as the procession made their way out. All were invited to attend a reception prepared by the Parish of Emsdale/Almaguin. Rev. Hooper has now begun his ministry in this parish.



# Spring thing

By the Rev. Bob Elkin

The sun is shining, the snow is gone, the zephyrs of spring are blowing and I'm totally revamping my life! It's a yearly production. Some people get off on New Year's Resolutions but with me it is spring. New life and all that I suppose. The crocuses bloom, the robins come back from Capistrano or wherever they've been, brown circles blossom on my lawn thanks to the winter's work of the neighbour's dog and I get all excited about exercise, gardening, learning to play the steam Calliope and other bizarre, makeover things. My wife knows it won't last and has learned to wait it out. Her main chore is preventing me from signing up for three years of Yoga school or running off to the Burning Man Festival or some such, but once that's done it's just a matter of letting time take its course. A very patient woman is my wife.

## Letter from Bob

This spring I was seized by bicycle demons and on the first semi-suitable day dug out my trusty Raleigh and peddled furiously off to Thessalon, seven kilometres away. My enthusiasm lasted about two kilometres and after that I was just trying to keep my heart from exploding. Do you know what happens to the human body when it does nothing all winter and then peddles furiously off to anywhere on a bike? Nothing good! And then, right in the middle of this death defying endurance run, doesn't a car skin past me at about a thousand kilometres an hour and soak me from head to food with puddle water! Quickly, realizing that the driver was not a neighbour who knew me and remembering that I wasn't wearing a clergy shirt, I gave him the Hawaiian Good Luck Finger Salute which I accompanied with an uplifting phrase, so called because it begins with the word "Up". I can still hear his laughter!

I decided that it was a bit early in the season for cycling and instead dug out my gardening books. I love gardening books! I don't like gardening because it's a lot of work, but gardening books: you can't go wrong with them! I read about composting and leaf mulching and poured over pages of perennials. I planned a water feature and gave considerable thought as to what kind of tree would accent my landscaping without giving the septic field a hard time.

My wife suggested that a large cactus and a cow skull would fit nicely in the visual panorama I've created around the house, but she left me alone when I mentioned how the neighbour had admired the collection of mummified Spider plants she keeps above the kitchen sink. A pleasant week of gardening books ensued and then the bug was gone, out of my system for another year. As I once read somewhere: "For everything there is a season".

A few years back I lost my head and actually planted potatoes, but I've never made that mistake again! After they're planted you have to look after them or you'll end up feeling terribly guilty that you didn't. I live with the guilt, OK, but who needs the stress, you know? Besides, if God wanted me to grow potatoes He wouldn't have filled the grocery store bin with ten pound bags of the things, would He? Who am I to thwart the divine plan?

When the gardening season was done, I turned to meditation; you can't go wrong with that baby either! When your spouse comes in all hot and sweaty from cutting the grass and finds you flaked out in a chair with your eyes shut, it really pays to be able to say: "Shhhhh! Nirvana's approaching!" One of the nice things about being clergy is that even your wife can't tell for sure if you're into some new, cutting edge, Twilight Zoney kind of religious thing, or whether you're just dogging it. She might be suspicious but she can't quite prove it. I even mastered the half-Lotus position and learned to breathe out of one nostril in order to keep her guessing. It also helps me to stay awake when she might be watching, as it's a world of pain if you nod off and fall over in a half-Lotus position, and that helps me stay centered. Now if I can just learn to snore OMMM I'll have it made!

# 1549 Prayer Book created fury

Continued from p. 3

citizenry was waiting for him. The moment he set foot into the region church bells rang to summon men to arms. Hundreds responded ready to fight in case he had he come with bodyguards. Father Martin Geoffrey believed it was time to strike out against the tyranny of London and against this godless "iconoclast," William Body.

After the murder the mob's leaders were arrested, including the Father Geoffrey. Three men would hang. Geoffrey was taken to London, tried, hanged, cut down, drawn and quartered. His severed head was shoved on a stake on London Bridge. The actions by Geoffrey to rid the land of men like Body and to defend the

Cornish way of life became part of the lore of the coastal counties of south-western England.

The murder is scarcely a footnote in Church History. It is overshadowed by the furor that erupted when the *Book of Common Prayer* was ordered into use on Whitsunday (Pentecost) of 1549. Then people took up arms across the peninsular to defend their culture. The conflict is called the Western Rebellion, or the Prayer Book Rebellion and it was bloody. In the end, over 5,000 lives were lost, and their cause along with it. The imposition of the English-language liturgy and the *Book of Common Prayer* in south-western England is seen as a turning point in the loss of the Cornish language.

# Happy 97th Bill Thompson

By the Rev. Patrick McManus

St. Matthew's in Sault Ste. Marie held a special birthday party for a special parishioner on Sunday, Feb. 21st. William (Bill) Thompson celebrated his 97th birthday with family and friends after Sunday morning worship in the church hall. Bill had been hospitalized earlier in the week and the parish didn't know if he would be able to come to the party or not. But Bill recovered quickly and, with his wit and charm, informed parishioners that "it would take a heck of a lot more than a hospital to keep me away from a party!"

When you are new to a parish like I am to St. Matthew's you learn very quickly who the characters in

the congregation are. Bill is a character. During our first meeting he informed me that he would soon let me know how to run the parish, but only over a pint of beer! Since then, over the last three months Bill and I have become fast friends over visits and phone calls. He recently moved into a residence in downtown Sault Ste. Marie and after a month was informed he would have to move again because the building had been sold. What would normally faze any of us (let alone any of us who are 97!), Bill remains unfazed by the news, telling me he's confident that God's got him right where He wants him! Now, I don't doubt that for a minute.

Happy Birthday Bill!



**HAPPY BIRTHDAY BILL:** William (Bill) Thompson is seen pictured with the Rev. Patrick McManus at a special birthday party held for Mr. Thompson on Sunday, February 21, 2010 at St. Matthew's Anglican Church, Sault Ste. Marie.

# Celebrations in May to mark 100th Anniversary of St. John's, Copper Cliff

Continued from Front

years before the development of Nickel Park was undertaken by Inco.

During the years 1990-2008, the Parish was served by the Reverends Playfair, Woodcroft and Chuipka, again with the capable help of several Layreaders.

In May 2000, we began a shared ministry, with the Church of the Resurrection on Regent Street in Sudbury with Rev. Perry Chuipka. This was a wonderful ministry together until 2005 when, due to insufficient numbers, the Church of the Resurrection made the decision to close and was de-consecrated on June 26, 2005.

In May 2008, when Rev. Perry Chuipka moved to another parish, Bishop Ron Ferris encouraged St. John's to join once again with another congregation. Like many other parishes in the Diocese and Anglican Church of Canada, the church struggled to meet financial obligations with too few members. And so, St. John's became

part of a two point parish, with Christ Church, Lively where Rev. Glen Miller, is the Incumbent.

Today, St. John the Divine is a relatively small Anglican church. It is a friendly, welcoming and worshipping family. The church likes to celebrate their unity and diversity while reaching out to the wider community. The church supports the Sudbury area food banks, Samaritan House, Elgin Street Mission, Geneva House, a home for women and their children who experience violence in their relationships, Out of the Cold Suppers in Sudbury, and the Pregnancy Care Center of Sudbury. This church community participates in inter-church events such as World Day for Prayer, Christmas Boxes and the Christmas Walk. They also hold our community events like the Strawberry Tea and the Fall Fair.

The last major renovation was the addition of an elevator/lift dedicated Christmas 2008. Thanks to God and the generosity

of church members and friends of the parish, the church building is ready to move into the next few decades.

In 2010 the people celebrate the 100 Anniversary of ministry in Copper Cliff, and congregants at St. John the Divine look forward to what God will lead them to do in ministry in West Sudbury and Copper Cliff as a sister church with Christ Church Lively.

On Saturday May 15, 2010, from 9:00 am until noon the members will host an Open House. This event will include a perennial sale, bake sale, history display, tea house, and other activities. A special celebration service and dinner will take place on Saturday May 22, 2010. Bishop Stephen Andrews will participate in the service that starts at 4:00 p.m. Following the service there will be a catered dinner. Tickets for the dinner are \$25 and are available by contacting the church. All past and present friends of St. John's are invited to attend.



# Algoma Cycle of Prayer

**Sunday, April 18 - 3rd Sunday of Easter**  
**Parish of West Thunder Bay**  
**St. James', Murillo**  
**St. Mark's, Rosslyn**

The Rev. Nancy Ringham  
The Rev. Canon John Jordan (Hon.)  
The Rev. Canon Paul Carr (Hon.)  
The Rev. Anne Carr (Deacon Assoc.)

**Sunday, April 25 - 4th Sunday of Easter**  
**St. Thomas', Bracebridge**

St. Peter's, Rocksborough  
St. Stephen's, Vankoughnet  
The Rev. Kelly Baetz  
The Rev. Barbara Graham (Deacon Assoc.)

**Sunday, May 2 - 5th Sunday of Easter**  
**Trinity Church, Parry Sound**

The Rev. Robert Sweet  
The Rev. Dr. Frank Thompson (Hon.)

**Sunday, May 9 - 6th Sunday of Easter**  
**Lake Superior Parish**

The Ven. Hugh Hamiltom  
St. Paul's, Wawa  
All Saints', White River  
St. Giles', Hawk Junction  
The Rev. Bonnie Rayner (Assoc.)  
Trinity, Marathon  
St. John's, Schreiber  
The Rev. Joan Locke (Assoc.)  
The Rev. Douglas Richardson (Hon.)

**Thursday, May 13 - Ascension Day**

**Church of the Ascension, Sudbury**  
The Rev. Anne Germond  
The Rev. Robert Darrenbacker (Hon Assoc.)  
The Rev. Rhonda Hirst (Hon.)



# From the Anchorhold



By Sister Mary Cartwright

We begin April with Maundy Thursday. This is the day the Eucharist is given to us. The Disciples are thoroughly keyed up, frightened by what Jesus has been saying. Perhaps the feast will put everything right. But Jesus departs from the normal routine-He takes and blesses the bread as usual but breaks it and adds "take and eat this, all of you, this is my Body given for you." And then the cup: "drink this, all of you, this is my Blood, shed for you and for many, that sins may be forgiven." They are totally upset and disconcerted. Then He tells them that one of them will betray Him. Then they all ask : "Is it I?" Don't we feel this too? Have I, will I, could I? Then they go out singing the psalm-all but Judas who has vanished into the darkness. They go to Gethsemane when Jesus, in spiritual agony, fully accepts the Father's plan. Even His closest friends can't stay awake and He rouses them twice, bidding them watch and pray-the third time Judas and the guards have come. Then follows the travesty of trials, none of them strictly legal. The going back and forth from Pilate to the High Priest, He is exhausted.

Good Friday sees the end. He is condemned, scourged and taken out with two others and crucified. As far as we know only the three Marys and John stay with Him. His words from the cross are of forgiveness for His killers and for the penitent thief, of human thirst, of care for His Mother, and the great cry of desolation. Followed by the "Tetelestai": "it is finished" (the cry of a runner crossing the finish line) and then softly "Father into Thy hands I commend my Spirit."

Joseph of Arimathea gets permission to take Him down and place Him in his own tomb in the garden. The others watch and go home to the other Disciples to weep, to reproach themselves, to despair: but.... Then Sunday dawns. The women come stumbling in excited and fearful: "He is not there.... We saw Angels.... They say He has risen." Hope springs anew. Spring is coming. We feel life stirring: life and death will never be the same again.

With all the rejoicing saints, we remember the April ones: Richard of Chichester; Anselm; Saint George, Patron of England; and Mark, the Evangelist-All part of the harvest of the birth, life, death and Resurrection of Jesus.

**CHRIST IS IN OUR MIDST - ALLELUIA**

*On this most Holy day of days  
to God our hearts and voices raise  
In laud and jubilee and praise  
Alleluia*



Now we can anticipate spring with joy!



**PLENTY OF CHOICE:** Used books, CDs and videos were available at a sale held at the Church of the Epiphany in Sudbury. Funds were raised for Sunrise House in Uganda and the rebuilding of the cathedral in Iqaluit, which was destroyed by arson in 1995.

# Sale at Epiphany, Sudbury raises funds for outreach

By Robin Bolton

For the last five years the Church of the Epiphany, Sudbury, through its Mission and Outreach team, has hosted a fund-raising project to raise money for two of their Mission and Outreach Committee projects. These two projects are Sunrise House, in Uganda, which houses and provides schooling for children orphaned by AIDS or war, and St. Jude's Cathedral in Iqaluit, NWT, as they rebuild after a disastrous arson in 1995 that destroyed their cathedral.

Apart from appeals to individuals and to the congregation, the Mission and Outreach team has conducted, for the last five years, a used book, CD and video sale on the last weekend of January of each year.

From humble beginnings five years ago, this sale has now attracted city-wide attention and in January 2010 was able to gar-

ner over \$1400, all this on the basis of \$1 per book or \$2 per CD/video! Imagine the number of books that changed hands that weekend!

A group of committed volunteers, along with "recruits" from the Epiphany Youth Group, organises, sets up and runs this book sale. Everyone has a ball with it and the youth group is feted with pizza in thanks for their help. Any leftover books are distributed to local nursing homes, retirement centres or other institutions, and are gratefully received.

To visualize the scope of this project we invite you to look at the attached photo. It's really quite an undertaking, and is becoming an annual feature in the Sudbury literary landscape.

Give this idea some thought if your parish is looking at a relatively easy fund-raising idea.



# St. John the Divine

Anglican Church



34 Godfrey Drive



Copper Cliff ON

**100th Anniversary**

all are invited to the

**Celebration Service and Dinner**

**Saturday, May 22, 2010 at 4 pm**

**For tickets or info call 682-2623 or email: stjohs100@gmail.com**



**BACK BY POPULAR DEMAND:** "Sister Act" made a return appearance at the 2010 Talent Show held at the Royal Canadian Legion in Callander. The show was presented by the people of St. Peter's, Callendar. The Rev. Joan Cavanaugh-Clark is seen pictured with members of the group.



# Group discussions were fruitful

*Continued from Front*

The group never became stalled over one point. It was very gratifying to the writer that everyone in these groups willingly took part in the discussion. No one felt coerced or intimidated.

Dean Nelson Small and Brenda Small and their organizing committee, must be commended. The physical comfort of the participants was also considered. Kneeling pads from the Altars were placed on the pews for seating comfort

and a variety of delicious food was provided for breakfast, lunch and two coffee breaks each day. The only problem was deciding which of Beulah Stocco's delicious muffins or cookies one would choose at any break.

As with any good educational experience this was mind-opening and mind-widening. To really transform the marketplace through Christian ethics, much work must still be done, but to study and discuss possibilities is a start.



**EDUCATIONAL OPPORTUNITY:** Pictured are some of the participants of the Trinity Institute's National Theological Conference held at St. Luke's Cathedral in Sault Ste. Marie. Modern technology allowed attendees to participate in the conference taking place in New York city.



**CELEBRATION OF 90TH BIRTHDAY:** Bernice Gates celebrated her 90th birthday with family and friends on Sunday, February 7, 2010. Mrs. Gates lived in the village of Rosseau, Ontario for many years before moving to Parry Sound a number of years ago. She served as Treasurer of the Parish of St. Stephen and for some time as a warden at the Church of the Redeemer in Rosseau. Pictured with Mrs. Gates are from (L) to (R) the Rev. Peter Simmons, Incumbent of the Parish of St. Stephen, Marian and Roland McIsaac, and Flora Whalen, long time friends of Mrs. Gates. This very special celebration was held at the Rosseau Memorial Community Hall with nearly 200 people in attendance.

# Historic church was destroyed by fire in 1887

*Continued from Front*

in their faith. Perhaps when he lived further south towards Orillia he had attended St. James, Orillia and had become friendly with the priest there, Rev. Jones. Regardless, services began to be held on Sundays in the little tavern when Rev. Jones was available.

It's not surprising then to learn in Florence B. Murray's book *Muskoka and Haliburton* that the following news item was found in the Orillia Expositor dated October 25 1867: "Gravenhurst is the nucleus of a very fine village, at no distant day, if one is to judge by the numerous and commodious buildings now built or in the process of construction. The first Episcopal church nearly completed, and reflects great credit to the architect John Scott Esq." This mission church of St. James, Orillia embraced the same name. The first interment took place in this cemetery in 1869 when the daughter of Joseph and Annie Brock died at the tender age of three weeks.

One only has to look at the Muskoka Parry Sound Guide Book and Atlas to the map of Gravenhurst and see the rectangle just to the north of the cemetery that says "English Church" located at Church (later Violet) and Muskoka Streets. Anglicans have been known by various terms such as Episcopalian, Church of England, and the English Church over the centuries. In a letter dated June of 1971 to Jack Huggett, our Warden at the time, shows the transfer of land 1874 G-11-2: from James McCabe to the Diocese of Toronto. There is also a transfer from the Diocese

in Toronto in 1886, in to the Diocese of Algoma.

Information coming from history told to a daughter by Amy Simms, wife of Emanuel Williams, who attended the original St. James Church and she said that her older sister Annie Simms was the organist when Rev. Llwyd was the incumbent.

A few years back The Gravenhurst Archives received a Chas. Ellis photograph c. 1872 in which the gentleman sending it, believed it to be the English Church. Upon looking at the photo now with the stumps from James McCabe's axe, which are still visible, and the wooden structure with window reminiscent of those of most Anglican churches and the lay of the land being flat, one is convinced this is a photo of the first church of Gravenhurst built in 1867. Just after the land was handed over to the Diocese of Toronto, the territory of which came right up to Orillia and still does to this day, it is believed the people then were able to hire a full time priest in the person of Rev. Thomas Llwyd a Welshman from Salford, Lancashire, England.

During Rev. Llwyd's tenure, the parishioners, held an annual Vestry meeting and realizing that the centre of town was going to be further north on the Muskoka Road, planned to build in the village itself. To this end Rev. Llwyd returned to England to solicit money to build the new church, but with only moderate success, he then organised a cruise on Lake Muskoka which brought in a few more funds for the new church.

The report reads "Report of

building committee held Jan. 11th 1881 at Church Warden H. H. Marter's residence. Members present Abner W. Moore, H. H. Marter, Jas. Kerr, Robert Kimber Johns, Abner W. Moore in the chair. Moved by R. K. Johns seconded by Harris Hatch Marter that the congregation of St. James Gravenhurst do erect a building on the church lots on John Street.. called "St. James Church Hall" size about 50' X 30' and to be erected in such a style that the money now on hand will suffice to build..and that the building committee do at once proceed with same and properly organized for that purpose"... Abner W. Moore Chairman. To give you an idea of how difficult times of that period were the minutes of Vestry meeting of May 29th 1882 read..." The church wardens accounts for the past year were presented showing receipts had been \$474.95 expenditures \$473.38 leaving a balance in hand \$1.57. Mrs. Bell was reappointed sexton, Mr. Brignall volunteering to do the lamplighting and firing, Mr. Cox offered to play the organ during the current year in a view of saving expense to the church".

The land itself at Hotchkiss and John was donated by Dougald Brown (Brown's Beverages) whose wife Sarah Scott was the daughter of the architect of the church at the cemetery. The frame church was duly built facing John Street and Rev. Llwyd continued on for two more years before leaving for Huntsville and becoming the first Archdeacon of Algoma. The Rev. Alfred Osborne replaced him and was the rector when the Great Fire of 1887 burned most of

the town to the ground as far over as John Street. The new church burned with all the records while St. Paul's Catholic Church across the road was spared.

The fire, which began in Mowry and Sons Foundry, between 12 and one a.m., had made such progress that when the alarm was given, the whole building was enveloped in flames. From there, it spread to Brignall's dwelling-house and wagon shop. The town fire brigade was aroused and lost no time in getting out the engine, unfortunately it took time to get it into working order. The delay was fatal to the existence of the town, as before the engine could be adjusted the LaFraniere House (formerly owned by Dougald Brown, situated where the Post Office is today), a large two story building, had caught fire and from there burning cinders were carried all over the town by the high wind which was prevailing; and fires broke out in different parts of town. The fire swept like a hurricane down Muskoka Street, burning everything, and it spread collaterally to John Street on the west and on the east to Wesley Hotel almost to First St. and only stopped when there were no more buildings to consume. It took just three hours from commencement of the fire and not a business or hotel was left standing with the exception of the shops belonging to Mrs. Wiley, one occupied as a Confectionery and the other standing vacant. The fire spread with such amazing and alarming rapidity that very little stock or household goods were saved. When the smoke had cleared 45 families were homeless and over

50 businesses were wiped out.

No time was lost in making preparations for the building of a new church. Minutes of the Vestry meeting of April 26 1888 state: "We the committee on contract for rebuilding the church, having considered the tenders offered do hereby award as follows - To A. W. Moore according his tender at the sum of \$1,890.00 To J. F. Young, tender for metal roof, \$325.00. Alfred Osborne incumbent, H. H. Marter Warden, G. J. Cox acting Warden, H. R. King." The new church would face Hotchkiss rather than John Street. The first service in the rebuilt church was on September 30, 1888. The Archbishop consecrated the church on December 23 of that year. That year the first incumbent was appointed and it has been this year that the centennial was measured. In September 1888 the Rev. W. T. Noble became the first incumbent of the present church. Rev. Noble was rector until 1891. The Parish Roll of 1888 lists a membership of 90 families.

There is a rich history in this church and in St. James Cemetery where the Architect John Scott, of the original church, was laid to rest May 9, 1879. The plan is to commemorate those early towns people when the cornerstone and plaque are unveiled at St. James. It would be most helpful if those in Gravenhurst and the surrounding area, who have any further historical documentation or remembrances, were to share it with the people of St. James in hopes this history can be brought together in one place.



# “Fashion show” held at Holy Trinity, Sault Ste. Marie

By Jane Rogers

The “White Elephant Ladies”, as they are affectionately known at Holy Trinity, Sault Ste. Marie, work tirelessly every Thursday morning, ten months of the year, selling donated clothing and small household articles. The ladies decided it was time for some fun. With a sizeable collection of good used clothing on hand, a “fashion show” was suggested. As it was Valentine’s Day, strawberry shortcake seemed a logical dessert to ensure a good crowd.

Several of the models came from within the group and many of the

volunteers were from the congregation. Katy and Chrissy Long added a youthful flair to the show. The surprise STAR model was the Rev. Bob Elkin sporting stylish jeans, a soft leather jacket and sleeveless v-neck vest much to the delight of the 70 people gathered in Stadnyk Hall following the 11 o’clock service. The commentary throughout the show was ably supplied by Fran Glover.

Already there is interest in having another event similar to this. A great time was had by all, sharing food and laughter. Perhaps this will become an annual event.



**A SECOND CAREER?:** The Rev. Bob Elkin models the latest in jeans, and leather jackets topped off with a v-neck vest at a “fashion show” held at Holy Trinity, Sault Ste. Marie. The event took place on Valentine’s Day with strawberry shortcake being served.

## 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.

# Food, glorious food: what about nutrition?

By Charlotte Haldenby

Did you become a total couch potato during the Olympics? Did you just come home from work or school and turn on the TV, and just be there while people flew and spun and sped, in so many ways. And maybe grabbed some dinner by putting it in the microwave at this commercial and taking it out at the next break.

No time for proper cooking! Besides the cook wanted to see that medal performance too!

In fact, did you even eat something that resembled a traditional meal or was it all snacks and pop?

Hey, I know you did your exercise! That victory dance when Alexandre Bilodeau got the first gold, and right through to Sidney Crosby’s goal at the end! Wow!

And if you were a kid maybe you saw some performance that inspired you to get out and be like that! Isn’t Clara Hughes amazing, and Joannie Rochette, just keeping on. And the hard struggles of some sports, and the total beauty of Virtue and Moir! Wow!

And you were doing right what those two main sponsors wanted you to. Not what the athletes would do to keep in training, but what our food industry wants us all to do to keep them rolling in profits.

I know, I never even thought about it until one of my magazines pointed out that if you were choosing a healthy lifestyle, Coca-Cola and McDonald’s would just not be there!

Why, when we know about good food, are we so tempted, and why do we give in?

And then, why do we “super-size” or get the “meal deal”? Last week I had one of those days

when nothing took the projected time and I only had an hour left before my next appointment, so it didn’t make sense to go home and do a proper lunch and drive right back downtown again. So, trying to be green about gas, I went to a fast food sandwich place, and was really floored when the guy ahead of me got twice the size of the sandwich, plus chips plus pop for only \$2.50 more. How can they do that? Of course, it’s always pop, not the fruit juice or milk, right! And always chips, not a salad.

Right now we live in a world where some of us are grossly overfed, and about an equal number are terribly underfed. We can even say the same about our country.

All of us are born with the survival urge to build up the fats we needed back in hunting-gathering times to get us through the times of no food. But up until age 3, children eat enough, no matter how much they’re served, and stop. There are biological triggers that snap in and say “Full! Stop!”

But, when my nephew Alain was about six, my sister Ruth and I took him to Montreal for a few days. We asked him, as we were walking along at noon, whether he wanted lunch yet. “No, I’m not hungry!” Five minutes later, there were the golden arches, and it was “Mummy, can we have lunch now, I’m so hungry!” Talk about brainwashing!

Whether it’s all the commer-

cials, or all the coupon flyers, or the machines in the hall at school or the office or the arena, or the fast food place on every corner, we are targets: and what are we getting?

What goes into Coca-Cola? Each can has the equivalent of 10 teaspoons of sugar. “Liquid Candy”. Plus caffeine. Most parents would not feed their children that directly. The ratio 2:1 of milk to pop of twenty years ago has reversed completely among young people, so now we have calcium deficiencies and a greater likelihood of bone fractures.

What goes into a fast food meal? Why are these companies reluctant to show you their food values? There’s the fat and the trans-fat and the salt. But when you get to the meat itself, then

*“How much does that coffee grower in Kenya get for the beans that go into your cup of coffee?”*

you can go environmental. It takes a full twenty pounds of grain to make a single pound of beef. (4.5 for chicken, 7.3 for pork). And how are these animals raised? No longer on grass, but on corn and grain with pharmaceuticals for their health; no longer in open fields but penned into the smallest space, and almost with date tags, so they can be “harvested” at the most efficient time.

In the US the government pays farmers not to use all their acreage, to tone down surpluses, and pays also to bring up the farmer’s

income to a liveable level if the corn /grain prices go down. This might have seemed helpful when it started, when agriculture was small family farms, but now it’s mainly large corporations, and they still collect the subsidies.

This means that the Americans can sell corn/grain at a very low price compared to other countries. So yes, much of their crop goes to feeding their own animals for our food, but their low prices wreck up other societies. Mexico grows corn as a staple, on small farms, enough to survive on, and sell the surplus in local markets, but now Americans can sell them corn cheaper than they can produce it, so what happens? Do they shift to other crops? But if they do and something happens to the American corn, then how do they get back to their basic food? And now with corn in demand for biofuels, the Americans are selling corn to that industry, and Mexico gets messed up.

And let’s look at that corn anyway. Once you go into growing one crop all the time on the land, then you start having to fertilize a lot (another use for petroleum!), and eventually the land just can’t do it any more. Even the land needs a Sabbath (Leviticus 25: 3-7). Besides, the excess fertilizer runs off down the rivers and creates dead spots in the ocean.

When the US or Europe has leadership in a food commodity, it wants to export it, and tells the other country which might grow it on its own, that it’s much more efficient if everyone grows what they’re best at. But sometimes those suggested new crops are not

really food staples or not part of the local diet. Yes, in Kenya you can grow coffee or green beans, but you can’t live just on them, or maybe flowers for the French market, but that’s not even food.

The US shows leadership in agricultural technology, but just as this has practically eliminated the small farmer in the US who can’t afford the equipment or the fertilizer or the one-generation only seeds, there are also problems for other countries trying to catch up. The Green Revolution didn’t turn out too successfully, and was a bust in Africa where you can’t just assume the water, the climate and the infrastructure common in the US and Europe.

Food is now a world wide operation, oriented mainly to just a few supermarket companies in the US and Europe. Each person in the chain tries to get the most product coming in for the least cash and the least product going out for the most cash they can get? How much does that coffee grower in Kenya get for the beans that go into your cup of coffee? Less than 10 cents

And we’re so used to the low prices that it’s hard to readjust. We don’t get a lower price when coffee glut the market, either, but we sure don’t want to pay more when there’s a shortage.

So watch out, now we’re getting to the hockey playoffs. Stand up for your health. It’s only March as I write and my crocuses are up, so we can all get out and do yard work. We can go for a walk. The food industry says no one is forcing us to eat their food. We do have choice, to eat less, and the most nutritious food we can get for our money. So let’s do it, so everyone benefits.