



SPIRITS REJOICING: St. Luke's Cathedral in Sault Ste. Marie celebrated their 140th anniversary during a special celebration on Sunday, February 7, 2010. Pictured above are the cast and crew of the gala including members of St. Luke's Juniors and Girls Auxiliary. The event included song, dance, poetry, puppets and visual arts.

Cathedral celebrates 140 years

By Erin Herden

On February 7, 2010, at 7 p.m., St. Luke's Juniors and Girls' Auxiliary, with a lot of help from their friends, celebrated St. Luke's 140 years, through song, dance, poetry, black light puppets and visual arts, in a gala, "This Moment Contains All Moments - Our Spirits Rejoice".

It featured specially recorded narrations by James Warner-Smith and Dr. Roberta Bondar; wonderful guest soloists: Michael Connell, Adriane Mallinger, Austin Pine; and music sung by the Cathedral Choir under the direction of Choirmaster Stephen Mallinger. The guest narrators Denis Bowers, Ken Hernden, Jennifer Reid, Susan Traficante, David Tyrrel, and Penny Tyrrel, led the audience through 140 years of reflection and rejoicing for a community and a building which are ongoing and integral parts of Sault Ste. Marie's people and history.

The title "This Moment Contains All Moments", pays hom-

age to author C.S. Lewis and "Our Spirits Rejoice", is the motto on the Cathedral's 125th Anniversary Coat of Arms. St. Luke's Junior boys and girls and Girls' Auxiliary members are five through sixteen years of age.

One might also title the evening "The Ties That Bind", as the people who performed, have life-long ties to St. Luke's in unique and endearing ways. Three pretty spectacular people in their own right made two of the most memorable presentations, possible.

Broadcasting celebrity and singer James Warner-Smith created a riveting narration for a black-light puppet presentation with stunning, zany, and colourful puppets created by local artist Catharine Muirhead. Mr. Warner-Smith was a treble in the Cathedral Choir and Catharine currently a parishioner for many years.

One of the most famous former parishioners, astronaut Dr. Roberta Bondar, also a former member of

See Many – p. 4

Camp Manitou has welcomed campers for 50 years

By Heidi Ulrichsen

Dave Cole jokes that he's about as excited to see the 50th anniversary of Camp Manitou as he was to celebrate his recent 82nd birthday.

The long-time camp volunteer was there on the day the first group of campers, girls aged seven to nine years old, were brought into the Anglican church camp, located on the scenic North Shore of Lake Huron. Because there was no dock, the children climbed from the boat which had transported them from nearby Whitefish Falls, into a smaller boat, and were pushed to shore.

"There was a big log on the beach," Cole said. "The kids were told to sit on that log. They sat there quietly. I came back a week later. The kids were saying 'Whoopee!' They were a completely different bunch of kids. It's the same kind of idea as today."

The camp was originally founded in 1925 as an adventure camp for American boys. In the late 1950s, the property was purchased by W.H. Kiefaber, who owned a nearby cottage. Kiefaber donated

the camp to the Diocese of Algoma to be used as a youth camp.

In the 1940s and 1950s, the diocese had been running youth camps out of the church, rectory, and schools in Whitefish Falls. These programs were transferred to Camp Manitou in 1960. Mr. Cole said the camp came with most of the same infrastructure it has now, including the main lodge, 10 sleeping cabins, and Voyageur House (a facility located on the fringes of camp property).

During the diocese's first camping season at Camp Manitou, four camps were run – junior and senior boys, junior girls, and Anglican Young People (a coed camp for teenagers), Cole said. The camping program has gradually expanded, and today, it features 10 different youth, family and specialty camps. Mr. Cole said that he and his late first wife, Eleanor, started the first family camp in the mid-1960s. At family camp, people get a chance to spend a loosely structured, relaxing week at camp.

See Campers – p. 5



DEDICATED VOLUNTEER: Dave Cole has done much over many years to keep Camp Manitou functioning. Mr. Cole was there when the camp welcomed the first Anglican group. (photo by Heidi Ulrichsen).

Inside

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Wednesday, August 11.**

Send items to:

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Creating a unique and personal cross

Parishioners at Trinity-St. Alban's in Bala were invited to design a cross for completion by Palm Sunday. These designs were displayed on a large cross and dedicated on Easter Sunday.

See pg. 4



Celebrations at St. Mary Magdalene, Strugeon Falls

Having recently celebrated the 125th anniversary, the people of St. Mary's are already planning for the next 125 years.

See p. 2



Diocese of Algoma Anglican Church Women

DEVOTIONS FOR JUNE/JULY

"The blood of our Lord Jesus Christ, which was shed for you, preserve thy body and soul into everlasting life. Drink this in remembrance that Christ's blood was shed for you and be thankful."

"To drink Christ's blood" can be a difficult and even distasteful concept to understand. How often have I heard, "Oh I could never be a nurse or a doctor, I can't stand the sight of blood?" Dr. Paul Brand, in his book *In His Image* and in which he draws analogies between Christ's blood and our own blood containing life saving, cleansing and disease fighting properties, felt the same. He really had no interest in becoming a doctor. He was afraid and repulsed by the sight of blood. He wanted to be a builder in India and the mission who would be sending him advised him to take a course in hygiene and basic medical principles.

One evening, at the hospital, he assisted when a young accident victim, who was deathly pale and at death's door was given a blood transfusion. He was to watch her as the staff ran for more blood. He held her lifeless hand, couldn't find a pulse and was sure she was dead. Suddenly, he noticed pink spots on her cheeks and the faintest thread of a pulse. She was alive! His view changed completely, he then decided to become a doctor. Shed blood had kept him out of medicine and shed blood had brought him into it.

Our blood carries oxygen, nutrients, chemicals, antibodies, white cells, red cells, platelets and numerous other substances to service one hundred, trillion cells in the human body. Then it takes away waste before doing the cycle all over again. Blood works as a religious symbol because of what it is. The more we know about the actual properties of blood, the better we can grasp the metaphoric connotations. Platelets rush to a cut or injury to form a clot which will stop bleeding. The body knows just how big a clot is needed! Red blood cells carry oxygen and nutrients to all cells of the body and on the way back, pick up carbon dioxide and waste taking it to the lungs and kidneys respectively.

The average red cell endures the cycle of loading and unloading for half a million round trips over four months!

On its final journey, the spleen strips it and recycles it. White blood cells are equally amazing. At the first sign of an infection, they spring into action, they are our body's chief fighters. They attempt to cover come invaders, protect vital organs and clean up after a "battle." When an infection occurs, the body musters ten times the normal number of white cells to combat it.

Then, there are the amazing antibodies whose job it is to guide the white cells to the target. Our bodies are able to manufacture an antibody to any disease we have once had, so that if we come into contact with it again the antibody wards it off. The body stores the information and brings it up as needed. That is the principle behind vaccines. A weakened virus is introduced into the body, to which the body responds by manufacturing antibodies to that particular virus if it comes in contact with it again. Smallpox, for instance, has all but vanished, not because of drugs or technology, but because a vaccine has caused human cells to be prepared.

Biblical references to blood are many. Genesis 9:4 states: "You must not eat meat that has its lifeblood still in it." In Leviticus: "For the life of a creature is in its blood." In the New Testament, the apostles forbade drinking blood or eating meat improperly butchered (where the blood would not have been drained out. See Acts 15). In view of this background about blood, imagine the sorrow, shock and revulsion Jesus' words caused to that culture. John 6 reads: "Whoever eats my flesh and drinks my blood has eternal life, my flesh is real food and my blood is real drink." Many deserted him at this point. God had, in effect, said to Noah, "If you drink the blood of a lamb, the life of the lamb enters you: do not do it." Jesus, the Lamb of God taught, "If you drink my blood, my life will enter you; do it!" "This is my blood of the new covenant which is poured out for many, for the forgiveness of sins. Drink from it, all of you, for my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me and I in him." He didn't give us only an example of a way of life, but life itself.

"Washed in the Blood of the Lamb" is perhaps, another puzzle. We use soap and water to wash out blood stains. How can blood cleanse? In the Old Testament, priests sprinkled blood to cleanse (Leviticus 14). In the New Testament there are frequent references to Jesus' blood cleansing us and in Revelation, the saints have washed their robes and made them white in the blood of the Lamb.

Comparing our blood's cleansing properties to the cleansing properties of Jesus' blood helps us to understand. Our blood carries out 'janitorial' duties, (cleansing) with great speed, carrying waste and carbon dioxide to the liver, kidneys, spleen and lungs and back again for more nutrients and oxygen. Medically our blood sustains life by cleansing and spiritually Christ's blood does the same, it cleanses us from sin and the poisons that interfere with our relationship with God and others. His body and blood are given as proof that we are forgiven, cleansed, healed and loved.

In the Eucharist, we are reminded of the forgiveness accomplished by His sacrifice that made obsolete, the whole Jewish sacrificial system, or the old covenant. Jesus became an antibody against the virus of sin in order to vaccinate humanity against the death and destruction that would surely follow. He is real food and drink.

In the words of the prayer after Communion:

Gracious God we thank you for feeding us with the body and blood of your Son, Jesus Christ. May we, who share His body, live His risen life; we who drink His cup bring life to others.

Bibliography:

In His Image

By Dr. Paul Brand and Philip Yancey

The BCP and BAS

By Ingrid Koropeski

Diocesan ACW Secretary

St. Mary Magdalene, Sturgeon Falls looks to the next 125 years

By Carole Anne Friedrich

After celebrating the one hundred and twenty-fifth anniversary of St. Mary Magdalene Anglican Church in Sturgeon Falls in 2009, church members and church friends have begun working on plans for the next one hundred and twenty-five years.

On Sunday, May 3, 2010, the Church welcomed its newest member Bobbie Candice Sheila Rapp, daughter of Bob and Pam Rapp and newest granddaughter to People's warden, John Rapp and Lay Reader, Candice Rapp. This was the second new baby welcomed into the parish and there's evidence of more to come this year. It has been more than two years since the last Baptism was held at St. Mary's, but the church is alive and busy with projects and new ideas.

At a Parish Council meeting held April 13, newly elected People's warden John Rapp and his assistant Steven Friedrich led over twenty church members in atten-

dance in a warm welcome to new Interim Pastor Rev. John Stennett. Recently Archdeacon, Linda White has appointed Richard Samson Rector's warden to complete the roster of Church Council. All present at the meeting discussed ideas and formulated plans for church activities and community involvement for the next year. The various ideas and tentative plans took up much of the evening and everyone contributed with enthusiasm.

A weekly Tuesday afternoon Bible study with ten attendees has already begun and is scheduled to run over the next nine weeks. Anyone who is interested is welcome to attend future Bible study programs scheduled for the Fall. The Anglican Church Women (ACW) is hosted a "Spring Fling" Monday, June 14th with ACW members arriving from all parts of the Temiskaming Deanery.

Summer Sprouts, a YBS program which for years has been sponsored and supported by the

church and St. Mary Magdalene ACW fundraising through their monthly "Soup and Sandwich", is again planned for a week in August. Any child from the municipality or visiting children from five to twelve years of age are welcome. The program is free of charge. Church volunteers provide supervision during this time of fun and learning. Notices will be posted in local community newspapers.

Other plans include a couple's "Alpha" course commencing in the Fall of this year, and one men's group are in the early stages a planning a "Pasta for the People" evening, but more on that interesting idea as it unfolds! At a time when sadly, there is talk of closing other churches in our community, St. Mary Magdalene is alive and well and flourishing, principally due to the abilities and efforts of all church members and their families and friends in the community of West Nipissing.



PROUD GRAMPA: John Rapp (L) rejoiced at the recent baptism of his granddaughter on Sunday, May 3, 2010. Mr. Rapp, who is the People's warden at St. Mary's is pictured with Rev. John Stennett, interim priest-in-charge, and Steven Friedrich, assistant People's warden.



NEWEST MEMBER: Bobbie Candace Sheila Rapp is pictured cradled in the arms of her grandmother Sheila Rapp. Father, Bob Rapp (L) and mother, Pam Rapp, stand behind with grandfather John Rapp.

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EDITORIAL

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The Right Reverend Dr. Stephen Andrews, Bishop
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Letter from the Bishop

Summer: a time to cultivate your soul

Dear Friends,

T.S. Eliot could say 'April is the cruellest month' because he didn't live in northern Ontario! Snow in May is pretty cruel. Nevertheless, the Spring heralds a season of verdant growth and in this it finds a mirror in the present liturgical season of the Church. Trinity Sunday occurred the last Sunday in May, and Trinitytide (also called Ordinary Time or the Season after Pentecost) offers a rest from the great celebrations bookended by the comings of Christ and the Spirit. Having passed through the busyness and pomp, the colour and ceremony of Advent, Christmas, Epiphany, Lent, Holy Week, Easter, Ascension and Pentecost (deep breath), we are ready for a liturgical chill. And we have it before us. Twenty-six weeks, in fact. And the colour is green.

Just as many of us will spend the summer tilling, sowing and nurturing our gardens, so the summer season of the church year is designed for the cultivation of our souls. Having spent half of the year hitting the creedal high points, we now take half a year to let these themes sink in, to digest the rich theological truths they contain, and to let God's Spirit carry out the work of fashioning us into Christ-likeness. This happens as, in our daily and Sunday readings, we walk through the Gospel story with our Lord. The 17th century Bishop of Exeter, Anthony Sparrow, described the programme like this:

"The Gospels for this time are of the holy doctrine, deeds and miracles of our Saviour, and so may singularly conduce to the making us good Christians, by being followers of Christ, and replenished with that Spirit which He both promised and sent, and for which the Church lately kept so great a solemnity: for to be charitable, heavenly-minded, repentant, merciful, humble, peaceable, religious, compassionate, and thankful, to trust in God and abound with such spiritual qualities, are the lessons taught us by our Lord in these Gospels." (A Rationale Upon the Book of Common Prayer, 1684)

So here's my summer image of the spiritual life of the Algoma Anglican: rising a bit early to take advantage of the longer days; a freshly brewed cup of tea or coffee to take the edge off the coolness of the morning; a Muskoka chair on the porch or deck of the camp (or cottage, if you happen to holiday

south of Parry Sound); and a Bible for company. Can't you feel the blood pressure going down, just imagining it? Then, only for half an hour or so, a leisurely reading of one of the Gospel books (you can find a helpful schedule at the beginning of the *Book of Common Prayer* or the middle of the *Book of Alternative Services*). The act of reading should be slow and considered. The words deserve to be savoured, for they will crystallise emotions, thoughts and questions that become part of our prayer and worship. In these moments, we will chiefly learn about the meaning of love: what it means to love God, and to love those around us. But in learning love, we will also be learning to live within God himself. For in the dialogue of our wills with the will of God in our contemplation of His Word, he will change us. The Spirit of Pentecost will rule our hearts so that we may say with Paul, 'it is no longer I who live, but it is Christ who lives in me' (Galatians 2.10).

Why not make a conscious effort to join the liturgical Green Party this summer? With Bible in hand, we members will be attending to the ecology of our souls. And before the season's end we expect to see the green shoots of Christian virtue springing up where they have never grown before.

In the bounty of the Trinity,



+ Stephen Andrews

Stephen Andrews
Bishop of Algoma

The contentious crucifix

By the Rev. Richard White

It was the dispute over a crucifix. It was caused by a young queen and resolved by a fool. Elizabeth I was crowned Queen on Sunday, January 15, 1559. She was 25, artistic, athletic, strident and shrewd. The Anglican Church needed her. Factions in the Church were ready for a fight and civil war was not out of the question. There were the Roman Catholics who had been brought back to England by Queen Mary, Elizabeth's predecessor and sister. They wanted to see a lasting return to Catholicism. There were the Protestants, many of whom had flooded back into England now that Mary was dead. They cheered their "Protestant" Elizabeth as she proceeded to Westminster for her coronation, and breathed a sign of relief knowing she was crowned "Defender of the Faith" and the "Supreme Governor of the Church of England." It was a divided England.

Her sister, "Bloody Mary," had burned nearly 300 Protestant leaders to death for refusing to convert back to Catholicism. The author of the Prayer Book, Thomas Cranmer was one of those. The new Queen offered a different solution to England's religious diversity. She put into effect what was known as the "Via Media," a middle road between the extremes of Protestantism and Catholicism. It was ingenious.

On one hand her Church would feel "Catholic" with dioceses, bishops and priests, altar rails, vestments and liturgical gestures. On the other, the Church would sound and smell "Protestant" with a newly revised Book of Common Prayer, the denial of transubstantiation and the removal of items that looked clearly "Catholic." Stone altars were carted out, and wooden "communion tables" were erected away from the wall and close to the people. Shrines and images were broken down and above all, crucifixes were ordered out. The Royal Chapel, as might have been expected, initially set the standard. But within four months of Elizabeth's proclamation, the unexpected happened. One member of the royal court described what he saw.

The "little toys" had reappeared on an "altar" in the Royal chapel. By "toys" he meant a small silver crucifix and two lit tapers on either side of it. And rather than the wooden table the Queen had previously ordered, a Catholic altar was there, pushed snugly against the wall. The Queen had ordered the changes.

Not that it was any of their business, but the Queen had a motive.

A visitor was coming from Catholic Europe. She needed to impress any Catholic visitor from Europe's courts. She was the sole Protestant queen in a sea of Catholic kings. Her army and navy needed refurbishing, and she needed alliances. She needed to please this visitor.

In the streets of London and

History Byte

Westminster, few asked why she did what she did. The Protestants cried foul. The "what ifs" were everywhere. What if this signaled a reversal in policy? What if the "papists" had won her over? Several bishops penned an anxious letter to Elizabeth giving lengthy arguments why images offended God, and citing the Second Commandment. They said her crucifix caused the "grievous wounding of (their) consciences." The little cross had "ill-omened origin," whose presence could cause a dangerous precedence across the land.

One of the Queen's bishops said he dare not do the liturgy with the cross present. Another wrote a stinging sermon entitled "On the Perils of Idolatry" mentioning the silver crucifix by name. The court became divided. The bishops began to line up on different sides. A formal debate was arranged between them. It did little.

In the meantime the parish clergy were confused. They had dutifully replaced altars with communion tables, in some cases even tossed out the organs. Candles and images had also been thrown out. Had things changed? What did the Queen want anyway?

A resolution to the crisis came from an unexpected source. A young man seized with religious fervor, slipped into a common prayer service, walked to the front, seized the cross from off the altar, threw it to the ground, and stamped it to pieces. His name was Pach, the Queen's court jester; the court fool. The crisis was over.

It's likely everyone had over-reacted. While it was true the Queen was motivated by the arrival of a stranger from the Continent, he was a probable suitor, a cousin to the King of Spain. The Queen had most likely prepared the chapel so he could practice his religion privately while visiting the court.

Making submissions for publication in the Algoma Anglican?

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

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

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Many talents shared during celebration

Continued from Front
St. Luke's Junior and Girls' Auxiliaries, helped celebrate her childhood church with a message video and slides to honour our 140 years, recalling her journey into space, and her love of the Earth.

Michael Connell, a teacher with the Algoma District School Board, and well known for his organ and piano artistry, was a chorister in the Cathedral Choir for 12 years. Following Dean Small's welcome, Michael opened the programme singing and playing a song by Neil Young, *When God Made Me*.

Austin Pine, seventeen year old guest guitarist from St. John's, Garden River along with friend Brandon Hunter, performed two numbers by Canadian icons, Gordon Lightfoot and Leonard Cohen.

Intermingled with much of the music were slides of stain-glassed windows from the Cathedral, St. John the Evangelist and St. John's Garden River. The last two series of slides were made possible by Rev. Mal Binks and Casey Grawbarger.

Our talented choirmaster, Stephen Mallinger, lead the Cathedral choir through glorious traditional music, some of which he composed, with dancers and black-

light puppets creating exquisite visuals. Daughter Adriane Mallinger, sang a poignant rendition of *Somewhere Over the Rainbow*, as the story of the current Cathedral arising from the ashes of the 1952 fire unfolded.

Denis Bowers, and daughter Susan Traficante, narrated an exceedingly moving segment with poetry, music and visual display paying tribute to George Cross recipient, R. Borden Gray along with the 172 men on the Cathedral's World War I Honour Role, and the 242 men and women in the World War II Book of Remembrance. Such are The Ties That Bind.

The event was co-directed, produced and scripted by Chris Rous and Erin Hernden.

For our historical facts, we owe a debt of gratitude to the Anglican Diocese of Algoma Archives which resides in the Wishart Library at Algoma University and Sault Ste. Marie Museum.

Through the kindness of St. Luke's ACW, under the leadership of Jo Anstess and Phyllis Morton, the some one hundred and fifty people present, enjoyed a reception to complete the evening. Profits from the free-will went to the PWRDF for Haiti.



SPECIAL PUPPETS: Catherine Muirhead, second from left, holds a wolf puppet, one of a number that appeared as part of the celebration of the 140th anniversary of St. Luke's Cathedral in Sault Ste. Marie. Ms. Muirhead is pictured with the puppet paint crew including (L) to (R) Cayley Matthews, Jennifer Reid and Jacob Reid.



SPECIAL LADY HONOURED: At a recent meeting of the Sundridge ACW, president Carolyn Coutts presented long time member Mary Hall with the Diocesan ACW Certificate of Recognition. Mary Hall has given many years of service to St. Paul's Anglican church in Sundridge as a diocesan lay reader, volunteer at summer camp, ACW president, junior auxiliary, Sunday school teacher and any other ministry she has been asked to undertake.



"WE BEING MANY ARE ONE": A large burlap covered cross forms the backdrop for the personal crosses designs by the people of Trinity-St. Alban's, Bala. Crosses were to be completed by Palm Sunday. The large cross was dedicated on Easter Sunday in the church.

Many become one at Trinity-St. Alban's, Bala

By Glad Bryce

During the past winter, parishioners at Trinity-St. Alban's in Bala, were busy with a project which encouraged each person to create a cross of their own design and have it completed by Palm Sunday. As the crosses came in, they were then assembled on a large burlap covered cross and placed strategically. The overall appearance is intriguing as each cross took its place on the large communal cross. On Easter Sunday, the large cross was dedicated in the church. A sign describing the activity reads "We Being Many Are One".

Everyone was encouraged to participate. The crosses that came in from men, the youth group and women, are as diverse as those that created them. As members of the parish look at the end result, it is a profound reminder that although people are of many differing backgrounds and faiths, all are one in the cross. It is fascinating to see how each member chose to symbolize their cross.

At present the sculpture is in the church proper, but will be moved to its permanent place in the parish hall.

The Bishop has started a new blog!

It is called 'benedictus benedicat'

You can find it at

<http://stephenalgoma.typepad.com/benedictus-benedicat/>

Send in the clowns! Campers return year after year

By the Rev. Bob Elkin

Someone recently sent me an article on Clown Ministry and, after pondering why they would do that, I read it and realized that I'm ahead of my time and a real cutting edge kind of guy. I've been doing clown ministry since the day I was ordained! I've even moved the bar up a notch because I do unintentional clown ministry. No rubber noses or fuzzy wigs or rouged cheeks for me! I just put on a stole and chasuble, get up in front of the congregation and the clown antics begin, completely unrehearsed! Wow!

I remember a service, just before Christmas where the first hymn was poorly sung. It had no pep, volume or feeling so I resolved not to let it happen again and when the second hymn was announced, *Away In A Manger*, I launched into it with gusto as the first organ note was heard. Half way through I realized the people weren't singing so I redoubled my efforts and really belted it out! I saw the Youth Pastor double over laughing and slacked off a bit to see if I could detect what might be wrong and quickly realized the problem. Did you know that *Away In A Manger* has two different tunes? I sang one and the organist played the other, both loud enough to keep us from hearing what was happening. The congregation wisely sat it out and made side bets as to who would win in the end. Clown ministry at its finest!

Another time, during a funeral as we stood beside the empty grave waiting for the casket to arrive, someone who had obviously had a bit too much to drink trotted over the piled dirt and fell in! They weren't hurt and I managed to radiate an air of solemn concern until someone in the crowd cried: "Hey, one to a hole!" And then it all unravelled. It is nice to know that I'm not the only clown at work in the Church.

I've had dogs wander into the worship service and cause a slight distraction by parking themselves beside the altar and scratching, licking or sniffing just about everything you can think of. I've had birds fly in and spend a happy hour swooping and dive-bombing all and sundry in the church. In the West Indies as I prepared to remove the veil from the chalice,

Letter from Bob

a lizard who had been hiding under it jumped out, causing me to launch the burse like a Frisbee half way across the church.

Once, during a high church service I swung the censor smack up against the altar, spewing glowing coals everywhere and starting several smouldering fires in the rug. My server discretely extinguished them by pounding his size 12 hob-nailed boots vigorously upon them except for one tenacious burn that he did in with the holy water. In seminary they taught us that the theology of spilled communion wine was: "If Jesus can get himself into the rug than Jesus can get himself out of the rug. Don't worry about it!" I guess the same holds true for holy water, too. The service continued and the roof didn't collapse.

The article I received stressed the need to break down the barriers of our reserve and to not be afraid to go out on a limb and do something off the wall to glorify God. I was glad to hear it because "off the wall" has been the guiding philosophy for much of my church ministry. I didn't plan it that way, but I learned a long time ago that "a bit nuts" is something that God is quite willing to work with. As the philosopher said: "Blessed are the cracked, for they let in the light." I take great comfort in that!

Father Michael Dunnill dies

It is with deep sadness that we received the news of the death of the Rev. Michael Dunnill, who entered glory on the evening of Saturday, May 8, 2010. Father Michael was devoted to the north. He began his ministry at All Saints', White River, in 1959, and from there he served parishes in Cobalt and Thunder Bay. For the past forty years his ministry has included honorary positions at St. George's, St. Stephen's, St. John's and, most recently, St. Paul's, in Thunder Bay. Since 1988 he has had a chaplaincy role with the Thunder Bay Police, and was a founding member of the Canadian Police Chaplain Association. In 2002 he was the Master Chaplain of the

International Conference of Police Chaplains and, in recognition of his service, he received the John A. Price Excellence in Chaplaincy Award. In 2003 he was made an Honorary Life Member of the Algoma Church Society. A glimpse into Michael's pastoral devotion can be found in an article he wrote more than a decade ago for the Algoma Anglican, describing his work with the Thunder Bay police (visit <http://www.ministrymatters.ca/author/mdunnill/>).

Father Michael's gentle manner and sense of humour will be missed by his friends and colleagues. Our prayers go out to his wife, Marilyn, and the rest of his family.

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.

Continued from Front

"We had made up a poster, and posted it around, and there wasn't a person that applied," he said. "The next summer we thought we'd invite all our friends. Most of that group camp back." These days, Camp Manitou runs four family camps throughout the month of August. In the early years, the camp featured a strong canoe out tripping program.

In 1967, in honour of Expo 67, a group of campers and leaders canoed from Camp Manitou to Montreal, where the exhibition was taking place. It took them three and a half weeks. Dave Cole has fond memories of accompanying his then teenage daughters, Anne and Leigh, on a three-week girls' canoeing trip in the James Bay region in 1972. Fellow long-time camp volunteers Rev. Bill Stadnyk and his wife, Doreen, joined Cole as leaders on this trip.

"The canoe that Anne was in tipped over on the shores of James

Bay," Mr. Cole said. "They were cruising along in beautiful, long, long swells. They were just getting ready to go down this wave, when white water broke along the full length of the canoe."

They managed to get the girls safely to shore, and although some paddles and supplies were lost, they continued the trip. Mr. Cole said he and the Stadnyks actually carved some paddles out of wood for the girls.

The camp's canoeing program was eventually scaled back. However, this tradition is being revived in 2010. Between July 3-17, a group of boys will take part in an extended canoeing trip on the North Channel. Anyone interested in taking part is invited to phone Bill Brims at (519) 754-4905.

Rev. Canon Bain Peever has been involved in Camp Manitou since 1963, when he was a young minister. He is now the head of the camp's executive board. In celebration of 50 years of camping,

Canon Peever is inviting people to donate \$50 to Camp Manitou in 2010. He said one of the camp's most important achievements in recent years has been the capital campaign, where \$400,000 was donated by benefactors to improve camp facilities.

Camp Manitou also recently incorporated, meaning that it now exists as a separate entity from the Diocese of Algoma. "When we took it over, it wasn't our fault, but it was in a pretty run-down situation," he said. "It was held together with barbed wire and nails, so to speak. We kept working as volunteers with what we had. It got better and better every year. When we were able to provide the volunteer with more materials, we were able to upgrade the camp. It's just marvellous to see what we've accomplished."

For more information about Camp Manitou's 2010 camping season, visit www.manitoucAMP.org.



A FEW YEARS BACK: Campers are pictured outside of the main lodge at Camp Manitou during the 1970s. (photo by Anne Cole).



ORDINATION ANNIVERSARY: The Ven. Dawn Henderson, Archdeacon of the Deanery of Muskoka and Rector of All Saints', Huntsville, celebrated the 20th anniversary of her ordination on Sunday, May 9, 2010.

DEANERY OF MUSKOKA

**PRIMATE'S WORLD RELIEF AND
DEVELOPMENT FUND
50TH ANNIVERSARY CELEBRATION
WEEKEND
JUNE 26 AND 27
WITH THE PRIMATE
ARCHBISHOP FRED HILTZ
SATURDAY, JUNE 26
AT 4:00 P.M. - 'WELCOME GATHERING'
(ALL SAINTS, SUTHERLAND HALL)
'THIRD WORLD DINNER' TICKETS \$25
PROCEEDS TO THE PWRDF
SPEAKER: FRED HILTZ, PWRDF PRESIDENT
(DINNER TICKETS: JOY LEWIS (705) 787-1540
SUNDAY, JUNE 27 - CHURCH SERVICE WITH
THE PRIMATE AT 10:00 A.M.
AT ALL SAINTS, HUNTSVILLE
(FOLLOWED BY A
RECEPTION IN UPPER SUTHERLAND HALL)**

Algoma Cycle of Prayer

Sunday, June 27 - 5th Sunday after Pentecost
Biscotasing, Broadbent, and McGregor Bay, and the ministry of our summer students and supervisors.
Camp Manitou, Camp Temiskaming, and Camp Gitchigomee, beginning their summer camps.
Sunday, July 4 - 6th Sunday after Pentecost
St. Mary Magdalene, Sturgeon Falls
Sunday, July 11 - 7th Sunday after Pentecost (Sea Sunday)
St. Stephen the Martyr, Thunder Bay
Mission to Seafarers

The Rev. Ed Sawyze
Almighty God, we give thanks for all those who work at sea. We acknowledge our need for the food and raw materials they transport. We recognize that they are often in danger and we are sorry that their long absences often involve sacrifices in their daily family life. Give us grace to show gratitude not only in our words, but also in our actions. Through Jesus Christ our Lord. Amen.

Sunday, July 18 - 8th Sunday after Pentecost
Parish of Muskoka Lakes
St. Mark's, Milford Bay
St. John's, Beaumaris
Christ Church, Gregory
St. James', Mortimer's Point
St. James', Port Carling
St. George's, Port Sandfield

The Rev. Canon Rudolph van der Hiel
Sunday, July 25 - 9th Sunday after Pentecost
Lake of Bays Parish
St. Ambrose's, Baysville
St. Mary Magdalene, Dorset
St. John's, Fox Point
St. James', Port Cunnington

The Rev. Heather Manuel
The Rev. Canon John Thompson (Hon.)
Sunday, August 1 - 10th Sunday after Pentecost
Leaders and Delegates of the 25th Annual Youth Synod Meeting at Camp Manitou
Sunday, August 8 - 11th Sunday after Pentecost
St. Peter the Apostle, Elliot Lake
St. James', Massey
Sagamok, Spanish River

The Rev. Henk Willems
Sunday, August 15 - 12th Sunday after Pentecost
St. Mary's, Nipigon

The Rev. Diane Hilpert-McIlroy
Sunday, August 22 - 13th Sunday after Pentecost
Parish of Emsdale/Almaguin
The Rev. Jeffery Hooper, Deacon Incumbent
The Ven. Eric Paterson (Hon.-Emsdale)
The Rev. Dr. Glen Taylor (Hon.-Almaguin)
St. Mark's, Emsdale
Grace Church, South River
St. John's, Eagle Lake
St. George the Martyr, Magnetawan

Sunday, August 29 - 14th Sunday after Pentecost
Christian Education Leaders, Teachers, and Students in the Theological Colleges: Thorneloe University College and St. Mark's Chapel
The Rev. Dr. Robert Derrenbacher, President, Provost, and Vice Chancellor

New archdeacon appointed

Bishop Stephen Andrews takes great pleasure in announcing the appointment of the Rev. Anne Germond as the new Archdeacon of Sudbury/Manitoulin, effective the Feast of St. Alban the Martyr, 2010. The Archdeacon of Sudbury-Manitoulin assists the Bishop in the administration of the 22 churches in the region (<http://deanerysudbury-manitoulin.org/>). She succeeds the Ven. Tom Corston who has become the Bishop-elect of the Diocese of Moosonee. Raised in South Africa, Anne and her husband, Colin, moved to Canada in 1986 and settled in Sudbury. She was active in the life of the Church of the Epiphany when she discerned a vocation to the Priesthood. Following a brief lay incumbency at the Church of the

Ascension in 2000, she was appointed Incumbent the following year. Anne was made Deacon in 2001 and ordained Priest in 2002. Anne holds a BA and a BA (Hons) degree in Biblical Studies from the University of South Africa, and a BTh from Thorneloe University. She is a member of the Thorneloe Board of Governors, is the Chaplain to the Algoma Diocesan ACW, is the Pastoral Chaplain for the Sudbury/Manitoulin Deanery, and is Chaplain to the Greater Sudbury Police Services. Anne and Colin have two children, Caitlin (18) and Richard (15). A service of Collation was held at the Church of the Ascension, Sudbury on the Feast of St. Alban the Martyr, June 22, 2010.



From the Anchorhold



By Sister Mary Cartwright
Since this is the last column for the summer it includes July and August too, so it is hard to give everyone and everything its due. We celebrate both the birth and death of John the Baptist. We have saints, Apostles Peter, Paul, Bartholomew, Thomas and James; Mary Magdalene, called Apostle to the Apostles by the Orthodox Church since she was sent by Jesus to tell the Apostles of the Resurrection and also Barnabas Then there are the monastics: Clare of Assisi; Bernard of Clairvaux, my birthday saint; and Benedict, under whose gentle and wise rule many monastics live. Everyone can profit by learning more of this life! And lastly we remember Aidan of Lindisfarne, patron of our little church out West at Pekisko. We also have a major feast-the Transfiguration of the Lord. Jesus takes Peter, James and John up the mountain and as He prays, their eyes are opened and they see Him as He is, in His glory. They also see Moses and Elijah (the law and the prophets) talking to Him about His coming passion. When Peter, terrified, begins to babble about building tents for all, a cloud overshadows him and we hear God's voice "This is my beloved Son. Listen to Him." After they recover from that, they find themselves alone with Jesus and He leads them down the mountain into the world and on to the rest of pain and glory. We cannot stay on the mountain-tops, though we learn and see much there. I wish you all a blessed and happy summer-if you are on holiday, try new churches as you travel. God is everywhere you go.



Here is a travelling blessing for the summer:
*Deep peace of the flowing air to you
Deep peace of the quiet earth to you
Deep peace of the shining stars to you
Deep peace of the Son of peace to you.*



YOUTH SYNOD 2010

RECKLESS FAITH; LIVE OUT LOUD

25TH ANNIVERSARY OF YOUTH SYNOD
SATURDAY, JULY 25, 2010
TO
TUESDAY, AUGUST 3, 2010
CAMP MANITOU
AGES 13-24
SEE YOUR PARISH PRIEST
OR
DEANERY YOUTH COORDINATOR

Parish Wardens and Treasurers are reminded to file the Registered Charity Information Return (T3010) by June 30, 2010. All parishes with a valid Charity Taxation Registration Number must file this return. Failure to remit will result in the Charity number being REVOKED. You can contact Revenue Canada Charities Division at 1-800-959-2221 for the form, or access this form in a PDF and PDF fillable/saveable version form online <http://www.cra-arc.gc.ca/E/pbg/tf/t3010b/README.html>



SPECIAL RECOGNITION: Isabel Edwards, centre left, and Edna Templeton, centre right, were presented diocesan ACW Certificates of Recognition, on Easter Sunday, April 4, 2010 at Trinity-St. Alban's, Bala. Between them both ladies have served the Church in the Altar Guild, as Sunday school teachers, wardens, Eucharistic assistants and ACW presidents. Tom Edwards and Rev. David Hardie joined them as the president of the ACW of Trinity-St. Alban's, Pearl Davidson, and Muskoka deanery ACW president, presented a single red rose and the Certificate of recognition plaques to both ladies.



WELL DONE: Isabel Edwards (L) and Edna Templeton (R) are congratulated by Rev. Margaret Johnston and Rev. David Hardie for having received the diocesan ACW Certificate of Recognition on Sunday, April 4, 2010. (photos and details courtesy of Jan Jackson).



GOOD FRIDAY WALK: Each year at St. John the Divine, North Bay, children and members of the congregation walk ten Stations of the Cross located on various parts of the church property. At each station the young people perform an action to illustrate the meaning of the station, hear a reading, and say a prayer. The children in the above photo hammer nails into the cross as they remember Jesus' crucifixion.



BLESSING THE PALMS: Father Rod Funk gathers the children as the palms are blessed as the service begins on Palm Sunday at St. John the Divine, North Bay.

The teenage years: then and now

By Charlotte Haldenby

Ah, June!
Mother's Day past! Father's Day coming up! Children's Day every day!

Off to soccer and baseball practice! Proms, exams, graduation! Showers, weddings, anniversaries!

Not a chance to breathe! And my sister and I are still sorting through our parents' papers. They were interested in everything! Such as this final editorial for her high school paper written by Peggy Wemyss of Neepawa, Manitoba, in June 1944:

"A point to be remembered concerns Canada. Call it patriotism if you will. I prefer to call it gratitude. Consider our own lives. We have been given, perfectly free of charge, the right to live in a free and peaceful country, for our country is peaceful, in that it has not known war directly. We have been allowed to continue our education without fear. We have friends and families and homes. We have been spared, as yet, the actual sight of war. Only a small percentage of young people in the world can say the same today.

We have been fortunate and we realize it. It is because of this tremendous debt to our country that we may have to help her more in the future. It is also because others have not been as fortunate as us.

All mankind is curiously bound to one another, whether we like it

Looking at the World

or not. There is no real isolation policy, because no one can be a law unto himself. One down trodden race is the business of everyone in the whole world."

The idealism of a teenager off to a new stage of her life, at a time when everyone was sure who the enemy was, and that this war was a just cause. But we are several generations along now and maybe more teenagers can identify with the lead in Alexandria in Africa, a Young Adult award winning book, written by Canadian Eric Walters, but set in the US. (Is this because our teenagers don't think like this, or because it's easier to sell?).

Alexandria has absolutely everything money can buy. She exploits her parents' divorce by asking for more and playing them off. She has a \$200 allowance! She exists to shop, and for the top names in everything.

And she is caught shoplifting! And this is bad news, because she is already on probation after smashing another girl's car, because of a boyfriend! She spends a bit of time in juvenile hall and is not impressed! Her father gets her a deal! She will go to Africa for

six weeks and build a school at her parents' expense. Maybe that will shape her up!

Well, hey! This is good! And the plane stops over in Paris, and she can go shopping! No, someone is there to take her straight to the next plane! Well, the food and room in Africa are yuck! Her first day of work she picks up a shovel and just walks around in her designer clothes, looking busy if anyone is looking! She still doesn't get it!

Only when she is taken to the existing rough school huts and

"She will go to Africa for six weeks and build a school at her parents' expense."

sees a girl her own age trying her exams to get accepted into high school, although she'll probably never have the money to afford the fees, does she finally realize that not everyone can expect to get a car for their sixteenth birthday!

"What do you do to chill?" she asks. What's that?" And the girl hauls water for her family, and does the cooking as her mother is in the final stages of pregnancy, and looks after her brothers and sisters, and doesn't have a spare second! Alexandria tries to keep up with her, and realizes she really isn't up to do what this girl

accepts as her normal duties. Alexandria starts pitching in on the work at the new school and she makes a real friendship with the African girl.

And when the crisis comes, because of her driving lessons at home (in hopes of a BMW, you know!), she can save the day! But is this going to be just the too sad, so bad worst 6 weeks of her life, and is she going to go right back to "Shop till you drop!"? Is this special privileged court sentence really going to change her habits?

Well, home she comes, and there is her dad with the new BMW for her birthday, and she says "Take it back!" And even asks for the low-price compact that she totally despised six weeks before, and now she wants to raise money for more schools! Yes!

This book is a delight! It is funny! And at times you just want to shake the kid! And these parents. Do they ever see the real girl here, or is she just a game to play against each other? And yes, very few Canadian kids would expect a BMW for their sixteenth birthday, but many are into the "shop till you drop" lifestyle. Maybe also some adults in our society, the people they see who have it all and are regarded as successful, are also caught up in the latest and best of everything!

Maybe this summer, we need to keep that last editorial in mind and check out Alexandria in ourselves and our kids. We need to have chores, not maids, or mothers being maids! We need release from TV, we need to get outside, we need to play more, to appreciate what we have without all our technological crutches.

And we need to remember the people of Haiti, even though the cameras have moved on! How are they doing now? Our PWRDF was there for relief, now we're working on restoring the development!

And maybe we shouldn't whine if we were caught in the volcano ash on a privileged trip! Maybe we should take home vacations and explore our own area. Did you see there was a little downturn on global warming with all those planes shut down!

Back to my parents' files! Many times Esther and I are saying "Why did they save this?" "Would anyone find this useful?" "I'm sure this was a wonderful sermon, if we could only read his handwriting."

But we do know why they kept the little book called "Writer in Residence" at 312 First Avenue. Jean Margaret (Peggy) Wemyss grew up to travel to Africa, aha! And to be that famous Canadian writer, Margaret Laurence. Yeah!