

Diocesan clergy gather in Sault Ste. Marie for conference



GATHERING IN COMMUNITY: From left are pictured Bishop Stephen Andrews, Dr. Wanda Malcolm and Fawna Andrews following the clergy conference held in Sault Ste. Marie from Thursday, April 24 to Saturday, April 26. Dr. Malcolm, a professor of Pastoral Psychology at Wycliffe College, Toronto, and a clinical psychologist, was the conference facilitator. Dr. Malcolm's theme was "Communities Within Communities: Things At Home, Things At Church".

By the Rev. Peter Simmons

The Diocese of Algoma encompasses a large geographical area, some 70,000 square miles. Given this, opportunities for diocesan clergy, and spouses to come together are few and far between. It is important to do so, as there is always a need for greater collegiality and cooperation. A clergy conference, or clergy school allows for education and development, with free time built in for rest and self-reflection. This year was no exception.

The Clergy Conference in 2014 was held in Sault Ste. Marie from Thursday, April 24 to Sat-

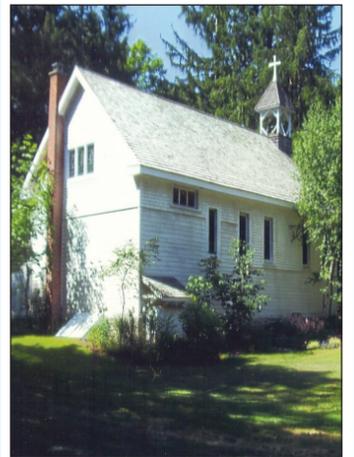
urday, April 26, at Algoma's Water Tower Inn and Suites. The theme of the conference was "Communities Within Communities: Things at Home, Things at Church". The facilitator was Dr. Wanda Malcolm. Dr. Malcolm is a Professor of Pastoral Psychology at Wycliffe College, University of Toronto. She teaches courses in the Pastoral department and oversees the Wycliffe Wellness Project, a ten year study of Clergy Stress and Resilience. Dr. Malcolm is also a registered psychologist with extensive experience in working with distressed individuals and couples who are dealing with psychologi-

cal difficulties and relationship problems. Dr. Malcolm led participants through five sessions as follows: Communication, Differences/Expectations, Boundaries, Responding to Conflicts and a final session entitled What Is Love Anyway?

Session one was held on Thursday afternoon. In this session on the topic of Communication, Dr. Malcolm examined the nature of communication between individuals. The session involved an exercise in which participants were broken into groups of three and asked to solve a puzzle, and

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Inside Algoma



Historic Muskoka church celebrates anniversary

Christ Church, Windermere is celebrating its 110th anniversary in 2014. Parishioners have planned numerous events to mark this milestone.

See p. 4



Group travels to the nations of Turkey and Israel

This past March a group led by Ven. Deborah Kraft and Dr. Jouni Kraft travelled to Turkey and Israel. A number of holy sites were visited on the journey.

See p. 9

Next deadline

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

Send items to:
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Sudbury church holds overnight vigil

Editor's note: In the following article, Shannon Hengen writes of the personal reflections of some of those who attended a vigil held at the Church of the Ascension in Sudbury

By Shannon Hengen

Parishioners and Rev. Anne Germond, rector of Church of the

Ascension in Sudbury, kept an overnight vigil between 8 p.m. Maundy Thursday and 10 a.m. Good Friday. We read the Gospels and Psalms in the chapel where a lighted candle reminded us of the passion of Christ who asked his disciples on the night he was betrayed to "stay awake with me one hour", Matthew 26:40, while

he prayed. Each of the people whose reflections appear below stayed awake and prayed with Jesus at least one hour during that night and early morning. Our morning trio of people read aloud from John's Gospel where we heard that "Those who love me will keep my word, and my Father will love them, and we will come

to them and make our home with them" (14:23).

As the reflections below affirm, we found our home in the chapel during those hours, alone or together with others. We are grateful for the experience. **Shannon Hengen**

Noella and I spent the time between 12 midnight and 2:15

a.m. at the church. It was beautiful, quiet, and the time went by so fast it was unreal. I continued the Bible reading that was ongoing. It was marvelous and we are glad we did it. **Dave and Noella Fowler**

This morning was for me a peaceful, quiet time. Meeting at *See Participants – p. 4*

Diocese of Algoma Anglican Church Women

DEVOTIONS FOR JUNE



When thinking about ideas for this devotion, the following words immediately came to mind "This is my story, this is my song." When Googling, I discovered the name of the hymn is *Blessed Assurance* written by Frances J. Crosby in 1873 which refers to Heb. 10:22: "let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water" and praise God hadn't I already underlined this verse from a previous reading.

And my story began one early spring day. Women's Day had just come and gone but women were still on my mind and while sitting on the deck for the first time this spring, what joy this woman experienced in God's creation:

- winds were sighing in the fir trees
- the sky was a brilliant blue
- the sun was warm while sitting in the shelter of the house
- I was surrounded by the non-stop music of purple finches which was punctuated by the percussion of a distant woodpecker
- then all was quiet as they stopped singing and took time to eat
- dripping icicles hanging from the eaves
- white snow crystallizing with mourning doves lapping around the edges
- birds pairing up, two by two, blue jays, feeding each other, nuthatches, crows
- who knows whose who with the chickadees, like miniature orcas

Then women in the Bible came to mind:

- Mary giving birth to Jesus at such a young age
- Elizabeth to John the Baptist
- women at the foot of the cross
- women discovering the empty tomb
- woman touching the hem of Jesus gown and being healed
- Samaritan Woman at the well, meeting Jesus

Then last Saturday, early in the morning, while sitting in our little sun room, I began thinking once again about my mother. Psalm 139:13 sprang to my mind: "For it was you who formed my inward parts; you knit me together in my mother's womb." This happens quite often because she will be 99 in July. I guess my heart was looking for help from Jesus, help to face the days ahead as my Mum is gradually having to give up her independence. It was then that Jesus chose the woman for me to think about because the Bible practically opened to the page with the prescribed reading for the day of Jesus at Jacobs well with the Samaritan Women: "Jesus said to her, 'everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I give will become in them a spring of water gushing up to eternal life'". John 4: 13-14. The Holy Spirit was surely with me as I just sat there and let the tears flow. I just thanked Jesus for being with me again, always, reassuring me surely of his being with Mum and I during our time ahead together.

Then recently one day Mum phoned and asked me to come to her, not urgent and don't hurry but please come. I forgot what I was doing at the time but it was

a Saturday and I flew down the hill to her home where she was feeling weak. I stayed with her for the weekend and called the oxygen lady first thing Monday. Within hours she was being delivered to the hospital by her two favourite ambulance people. The rest is history. She spent ten days in hospital and is now back at home with all sorts of prayers from wonderful friends and generous help from various agencies. I have begun a book with names, phone numbers and appointments and am now making plans for Mum to move in with Peter and I. This is turning into an opportunity to divest ourselves of stuff that has accumulated over the years to make room for Mum as she determinedly waits to receive her letter from the Queen next year, God willing, at age 100.

Being a caregiver is hard work but working in visits to Mum with visits to the church, still allows things to work out. Keeping ones sense of humour helps a great deal for all concerned. The biggest change is seeing Mum gradually having to give up much of her independence and letting people help her. But all this would not be possible without our asking Jesus daily to be with us as we travel the days and miles ahead. He is firmly guiding us as we all find extra strength to cope no matter what the next challenge turns out to be, even if it means the computer packing up again at any minute, and our distant son learning to have patience with his Luddite parents but maybe that's another story for another time.

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

In harm's way

By the Rev. Grahame Stap

I realise that by the time you read this Easter will be behind us and we will be looking forward to Pentecost. Yet, Easter is so special that some of the wonderful moments of Easter need to be reiterated and lodged in our minds. This is so we never forget that Jesus really did die for us and rose from the dead so we might know of the love God has for us all.

"God so loved the world that he sent his only Son". Ina and I have a son and I cannot for one moment believe that we would willingly put him in harm's way, yet that is exactly what God did. God loved us so much that he sent Jesus to put us on the right path. He put Jesus in harm's way. Jesus came not to start a new religion but to show the leaders of the Sanhedrin, the leaders of the Jews, that they had, as we have today, lost their way. Control of the people became more important than our relationship with God. What we wore, how much we gave, how often we go to church. Deuteronomy tells us if our neighbour does not go to synagogue on a Saturday we should stone him to death.

To stop Jesus from explaining to the people the wonder of the Love of God and moving them away from accepting that the law was the most important part of their relationship with God. Jesus came as the fulfilment of the law. The Romans and the leaders of the Jews had Him nailed to a cross.

I believe that we too have, to an extent lost our way. We seem to believe that our churches, our

rite, our books, should mean more than the people. Some years ago when I was at the Anglican Commission for Postulants to Ordination, Bishop Victoria Matthews preached at a service and her words have stayed with me over the years. "Whether we use the *Book of Common Prayer* or the *Book of Alternative Services* does not matter, it only matters what is in our hearts and that what is in our hearts reflects the love of God"

It is the love of God reflected through Easter that will lead us where we need to be. Jesus rose from the dead. If he had come

Thoughts from Grahame

down from the cross as bystanders tempted him to do, he would have done what we cannot do, we cannot come down from the crosses we bare in life. Jesus knew this so he died, as we must die, then rose from the dead which we also will do and this is all that matters. Through Jesus' sacrifice we to will rise from the dead. This is what matters not our books, not our buildings, only our willingness to accept that Easter is a real and present demonstration of the Love of God for Us. Because of this love no matter who we are, no matter what we have done, God truly loves and cares for us all and we, through Jesus sacrifice, will have life everlasting.

As always it is only my opinion.

Annual Mayor's prayer breakfast held in Huntsville

By Betty Fulton

The 12th annual Mayors of Muskoka Prayer Breakfast took place on Saturday, April 12, 2014 at Deerhurst Resort in Huntsville, with 400 people in attendance. It is put on by the LeaderImpact Group, a small group of dedicated local business and professional men who meet weekly for prayer and Bible study. The emcee was Mike Harrower. Mr. Harrower has a strong faith tempered with enough humour to keep his audience on their toes. He told those in attendance they were here to pray for leaders locally at the municipal, provincial and federal levels of government. Muskoka's Mayors were all on the podium, Norm Miller was in the audience, along with Tony Clement's wife representing her husband.

Mr Harrower's gave his instructions for living as follows: Love God and Love your neighbour. He compared people to cracked pots, as a cracked pot sheds water along its way nourishing the ground and seeds, it is hoped that what a person sheds will influence for good those around them. Prayer moves people towards humility.

The speakers were two sisters

from Winnipeg, Cindy and Lisa Klassen. Cindy Klassen is a speed skater, Canada's most decorated Olympic medalist, while sister Lisa is a pilot and flying instructor. Lisa Klassen survived a nasty accident in 2008 in which her vehicle went over a bridge, landing in the Red River, her head submerged for 5 minutes. She broke bones and suffered a collapsed lung. It is considered a miracle she survived with no brain damage. They credit the prayers of family and friends for her survival. She still suffers from vertigo which affects her ability to fly. A memorable comment: "A good landing is one in which you can walk away from the plane. A great landing is one in which the plane can be used again!"

The most exciting aspect of the morning was the presence of Dara Howell, Huntsville's own Olympic goldmedalist, along with her parents, Doug and Dee Howell. It is customary to close the morning with the singing of the National Anthem, facing the flag on the podium. This year a video was shown on two large screens, showing Dara Howell at Sochi with her gold medal, while *O Canada* played in the background.

EDITORIAL

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The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor

Letter from the Bishop

Bwana asifiwe! Praise the Lord!

Dear Friends,

On July 2nd, a group of intrepid Anglicans from the Diocese of Algoma will embark on a journey to Africa. Our team will spend ten days with our partner diocese, Tarime, located just below Kenya and tucked up along the shores of Lake Victoria. Not for the phobic flyer, our journey will require more than twenty hours in the air and nearly four hours over land. We are thirteen in number and represent each of the five deaneries; are both clergy (6) and lay (7); both young (2 are under 25) and, uh, mature.

In some respects, we will be tracing the steps of Anglican missionary forebears who, at the time of the founding of our own diocese late in the 19th century, sought to bring the gospel of Jesus Christ to the tribal cultures of East Africa. That good news took root and in the 1930s and 1940s an indigenous revival broke out that continues to bear fruit in the explosive growth of the church today. In 1985 there were twelve parishes in the region of northern Tanzania known as Mara. Twenty-five years later there were 150, and the region was split into three dioceses. Our partner diocese was formed in the western Serengeti in 2010 and has 29 parishes with 25 priests and 10,000 members, serving an overall population of 360,000. By comparison, we have 60 parishes, 40 priests and about 13,000 members.

When the Diocese of Tarime was established in 2010, an able priest called Mwita Akiri was the General Secretary and Chief Executive of the Anglican Church of Tanzania. With a PhD in church history from Edinburgh University, and as the founder of St John's University of Tanzania, Archdeacon Mwita was widely respected across the Anglican Communion. He held influential positions in the Communion's Finance and Administration Committee and Anglican Health Network. It was in his capacity as a delegate to the Anglican Consultative Council that I met him in Jamaica in 2009. As a new bishop myself in 2009, I was quick to approach him about a partnership when he was elected Bishop of Tarime in 2010, and he has visited our diocese twice since then.

Now, Bishop Mwita has a seemingly limitless capacity for engagement and is full of energy and entrepreneurial ideas. A visit was soon proposed and, under the careful and enthusiastic leadership of The Rev. Roberta Wilson-Garrett, has been taking shape. Since March 26th, the team has been receiving daily e-mails from her with practical and inspirational advice as we prepare ourselves for our visit. I think Bishop Mwita has met his enterprising match in Roberta!

While the daily assignments of work are still being considered, it is likely that our team will be involved in one or other of the chief priorities of the diocese. On the physical side, this may include assisting in the construction of churches. When he became bishop, Mwita made a rather rash promise that if a community built a church, he would supply roofing materials. Church buildings have now sprung up across the diocese and, at \$4000-\$6000 per roof, the bishop is scrambling to provide cor-

rugated steel sheets that will both protect the buildings from the sun and assist in the collection of rain water. The Diocese of Algoma now has an agency agreement with the Diocese of Tarime which allows us to give charitable receipts to those who wish to donate towards the purchase of building materials. At the time of writing, I can report that the Diocese of Algoma has raised over \$16,000 in support of Tarime projects, and I am both proud and full of gratitude.



But there are other important initiatives being undertaken in the diocese. These include programmes to empower women and girls economically; to advance reproductive health through HIV prevention and crusades against female circumcision; to

improve farming and food security, and to promote peace in conflicted areas of the diocese. Already Bishop Mwita is laying plans for the establishment of an all-girls' school.

The team, of course, is very excited about the trip and we are busy making last-minute preparations. But I had a conversation with Bishop Mwita a couple of weeks' ago that has helped me to check my own expectations. 'Brother Stephen,' he said to me, 'it would be a terrible thing if the good people of Algoma came to my diocese believing that they were going to help their poor brothers and sisters in Africa. This would be awful because we are not poor. We have the gospel!'

Bishop Mwita is right. Whoever possesses the gospel possesses a pearl of great price. And it is a sober reminder to me that while we in the west are materially wealthy, we are spiritually impoverished. I wonder if you would join me in praying that our encounter with our brothers and sisters in Tarime would enliven us both in the gospel, that, as we each come to share with the other our faith and gifts, we would discover Christ in our midst.

O Lord God, who wills that all should be saved and come to the knowledge of thy Son, our Saviour: Give thy Holy Spirit to the Diocese of Tarime and our mission team; that by the setting forth of Christ as Saviour many may find new life, and thy Church be extended and united in her true work of bringing the world to thee; in the name and power of Jesus Christ our Lord. Amen.

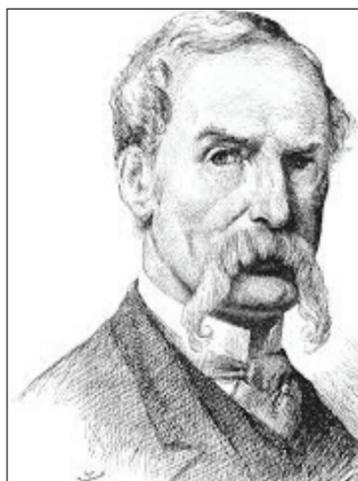
(adapted from a prayer from the Diocese of Uganda)

Bwana asifiwe! Praise the Lord!

+ Stephen Andrews

Stephen Andrews
Bishop of Algoma

Tenniel and Punch



By the Rev. Richard White

Punch Magazine was founded in 1841. The threepenny English publication took its name from the popular big-nosed glove-puppet named Punch, the star of the English seaside Punch and Judy puppet shows. Its sharp wit and cheeky commentary made it immensely popular. Its editorial cartoons targeted the government's domestic and foreign policies, but also the Church, capturing both its challenges and its missteps.

In 1850 the papacy made a bold move in England that was a threat to many in the Church of England. A papal bull issued by Pope Pius IX appointed a number of Catholic bishops to England, drawing diocesan boundary lines. The media dubbed the Pope's move, "The Papal Aggression." Parliamentarians saw the Pope's move as a threat to national security. The cartoonists of *Punch Magazine* eagerly slammed the Papacy.

The most pointed of the cartoons was "The Guy Fawkes of 1850." Guy Fawkes had been a Catholic extremist and terrorist who made a failed attempt to blow up Parliament in 1605 intended to kill James I. The cartoon depicted Pope Pius as the new Guy Fawkes, complete with the popular Guy Fawkes mask. Rather than planting gunpowder in Parliament's basement as Fawkes and his associates had done, the Pope is planting dioceses under the Parliament building. In the background a Church of England clergyman looks on in some

amusement.



In 1851 Parliament passed The Ecclesiastical Titles Act making territorial episcopal titles by a

History Byte

foreign power a criminal offence. *Punch Magazine* served up a cartoon, 'Lord Jack the Giant Killer' made the rounds. A courageous Lord Jack, the Prime Minister of the day, Lord John Russell is shown determined to slay the giant. The grotesquely drawn Giant was the Vatican's Cardinal to England, Archbishop Nicholas Wiseman.

"The Giant Killer" was drawn by a new and controversial artist, John Tenniel. The moustached and handsome Tenniel had been blinded in one eye due to a fencing accident, and his cartoons had a dark and sardonic quality

See Tenniel - p. 5

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Participants prayed, were watchful and reflective

Continued from Front

the chapel was a different experience so early in the morning. Sharing reading scripture for an hour was welcomed; it kept me focused on reading and listening. I enjoyed the sacred space. Sharing prayer with two people is comforting. This morning made me feel peaceful and whole. May the spirit of the risen Christ be with you. **Marie Vitone**

Upon arrival at the church I found Shannon, Karl, and Marie finishing up a reading from the Gospels. Before they left we prayed as a group for my new grandson in the Newborn Intensive Care Unit of Health Sciences North. How nice and reassuring that we can pray as a church family to our Father in heaven. So after a few minutes I was left alone, but not alone; God was there. I did Morning Prayer from the *Book of Common Prayer* and read the readings for Good Friday. And I prayed. For our church and each member, for the Universal Church and especially those persecuted for their faith, and the homeless, refugees and orphans. And for my new grandson. Thanks be to God. Before I knew it my hour was up and Stephanie arrived to take my place. It was nice to contemplate that our Lord and Saviour went to the cross to accomplish redemption for us. **Chris Cawte**

The Gospel writer John tells us that as soon as Judas had received the bread from Jesus at the Pass-

over supper he "went out" and that, "It was night" (John 13:30). It was the darkest part of the night, around 2:20 a.m., that I set out for the church, for my shift of the overnight vigil. It takes me about 20 minutes to drive to the Ascension from home. It was dark down Arlington Blvd. with most of the neighbours' lights out but as soon as I turned the corner I realized that life in Sudbury went on, even at night.

I passed the University residence and noticed many lights on there; students studying for exams. I passed the Continuing Care Centre and the Sudbury Hospital and thought of all the nurses and doctors hard at work, caring for their patients. I passed by a police cruiser and an ambulance. Every Tim Hortons was open and there were people sitting in them. In one a worker was washing the floor. There were people going through the drive through at MacDonalds and even through the car wash at the local gas station.

By the time I arrived at the church and entered the quiet of the chapel, I felt as if I had brought all the night workers with me for prayer. And so I began my hour with the words of the Night prayer: "Keep watch, dear God, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the

suffering, pity the afflicted, shield the joyous; and all for your love's sake. Amen."

My hour began long before I arrived at the church.

Two of our vigil keepers were unable to come to the church because their entire family was sick with gastro flu. Brent and Marcia Leigh were awake through the night tending their loved ones and keeping their own vigil . . . **Rev. Anne Germond**

That was my first vigil, and I didn't know what to expect. The time went much faster than I thought it would. It was a different feeling being in the church, with one small light, and darkness all around. Reading the Bible in that setting seemed more meaningful, with no distractions of any kind. I would do it again. **Gladys Abigail**

Reading John's gospel from the resurrection of Lazarus to the end of the gospel was an eye opener for me because of its emphasis on Jesus's relationship with his friends and disciples. The ambiguous ending reminded me of New Wave Italian films of the 1960s. **Karl Skierszkan**

I have grown in my Faith journey in the last 12 years. I feel truly inspired on occasions when given the chance to "re-enact" events of our Lord's life as Christ on earth. Over the many years prior to this for some reason I never put myself in the picture. In recent times, thanks to Rev. Anne Germond, the

stories of the Bible have come alive for me and this brings to my life a true sense of Spiritual growth. On Maundy Thursday when the idea of the Church of the Ascension having a Vigil throughout the night until Good Friday morning was suggested, I was immediately ready to take part. Yes maybe I took the "easy" route and signed up for the first hour, 8 p.m. to 9 p.m.; however, if next year when we do it again I will readily take a more "testing" time to partake.

My time during my hour was spent firstly kneeling and in silent prayer, followed by a short reflection. My prayer at the beginning was not about me; it was about Jesus's last supper, and it was about His praying in Gethsemane and His agony. His words in telling us, his disciples, to pray! Yes I did ask for forgiveness of my sins too as the pain of Jesus's crucifixion was real, it was here and now, fresh in my mind. The truth of Jesus's dying for us on the cross that we might be forgiven of our sins sat heavy on my heart that night. Yes this time of vigil for me brought the story to reality that night. I pictured myself in the garden, while in the Chapel, as one serving Christ, praying as was requested of his disciples, yet in my case my staying awake and as he prayed, I prayed too!

FYI: My preference would have been to pray out loud, but out of respect for another parishioner who was in the chapel, prayer in silence

was best.

Following this as had been suggested I started to read Matthew's gospel and once again reading in silence, though I certainly would rather have read aloud as I retain and understand better. So I would do that the next time given the opportunity. For me and as I recall Thursday night and what it meant to me, taking on such a watch/awake-fullness was a way of showing my love for God and why He sent His son into our world. For me to serve Him is what I get most out of being asked to uphold my beliefs in various ways. Yes praying is part of my everyday life, yet bringing this special time of prayer into my life during that Thursday night vigil was different. It was another way I could serve; it was an awe-inspiring and uplifting time of prayer instead of my usual routine; it was me putting myself into that time, picture, story, as a disciple of today, the present; it was a feeling of Christ within; it was that confirmation in knowing that in Christ's resurrection there is life eternal. So in all it was a time for me with Christ, serving in Christ, trusting in my own Faith journey and the plans that the Lord has for me. It was a very personal time shared of sorrow and joy, of resurrection and love, of new life today and everyday given to me by God. **Kath Greenidge**

Christ Church, Windermere celebrates special anniversary

By Conrad Tucker

Christ Church, Windermere, is holding special events this year to celebrate its 110th Anniversary. Built in 1904, Christ Church is one of four points in the Parish of St. Stephen. The Rev. Peter Simmons is the Rector of the Parish and the Rev. Robert Clubbe was appointed Priest Associate of the Parish in 2012, with special responsibility for Christ Church.

On Saturday, June 21, the Annual Strawberry Social and Bake Sale will be held at the Windermere Community Hall from 1:00 to 4:00 p.m. Following the church service on Sunday, July 27th, there will be a two-hour Peerless Boat Tour of Lake Rosseau from the Windermere docks. Tickets are \$40.00 per person and includes lunch on-board. Tickets may be ordered in advance. A second tour has been added on Sunday, August 24th. A display of Historic and New Baptismal Gowns from Christ Church parishioners and friends will be held at Christ Church on Saturday, August 9 and Sunday, August 10.

Heritage Sunday is on August 10th, and this year's guest speaker is Brenda Whiteside, Associate Vice-President, Student Affairs, University of Guelph. Brenda is the daughter of the late Rev. Ron and June Armstrong, who revitalised Christ Church when they came back to Windermere in 1983. On Saturday, August 23rd, there will be Summer Concert held at Christ Church, featuring Joe Charron. Admission is \$10.00.

For additional information on the above events, contact Christ Church, Windermere, Box 81, Windermere, ON, P0B 1P0.

The moving force behind the building of Christ Church in 1904, was the Rev. Dr. Charles Mockridge, who prior to the building of the church, used to hold services on the veranda of his cottage. The Mockridge family was ably supported by the family of Britton

and Marion Osler, as well as the Western family and the Dunn family.

The builder of Christ Church was Charles Cox. Besides the building itself, he crafted the pews, the altar, the font, and engineered the skillful arrangement of the interior cedar shingles. Two cottagers from Virginia, Mrs. Dunn and Miss Porterfield, created the beautiful burnt wood designs that decorate the interior of the building. They symbolize the plant life of Muskoka. The windows are all memorials to those who have maintained and supported this church for the past century. They portray not only a passionate devotion to God but also a history of the families of the Windermere area.

Adjacent to the church stands Mockridge Hall. Until a few years ago it was known as Clergy Cottage. It was built in 1921. This was done so that clergy, chiefly from city parishes, might be able to enjoy a Muskoka vacation in return for conducting services at Christ Church.

Today's year-round congregation is made up of very few people who actually live in Windermere. Many come from Bracebridge, Port Carling and elsewhere in the district. In the summer, when pews are packed, a vast range of traditions are represented. The entire spectrum of denominational backgrounds can be found. Most people are members of other churches: Presbyterian, Baptist, and Roman Catholic. Some are from other religions: Jewish, Buddhist and Pantheist.

Christ Church was built with faith and foresight, a spiritual oasis in a magnificent setting, looking backward to the past and forward to the future. It is devoutly to be hoped that it will be maintained with the same faith through future generations to the Glory of God and for the spiritual growth of all who worship there.



HISTORIC SACRED SPACE: A number of special events are being held this year in celebration of the 110th anniversary of Christ Church, Windermere.

NOTICE

To: Parish Wardens and Treasurers

From: The Diocesan Treasurer

Do not forget to apply for the rebate on the HST your parish paid in 2013

We suggest you contact your nearest Canada and Revenue Agency office for the "Completion Guide and Application Form".

We are sure that every parish in our Diocese, which has a valid Charity Taxation Registration Number, is eligible for the rebate

Parish Wardens and Treasurers are reminded to file the Registered Charity Information Return (T3010) by June 30, 2014. All parishes with a valid Charity Taxation Registration Number must file this return. Failure to remit will result in the Charity number being REVOKED. We suggest you contact Revenue Canada Charities Division at 1-800-267-2384 for the form

Tennial took aim at Roman Catholics and Anglicans

Continued from p. 3

that unsettled many. Tenniel distrusted anything Catholic. In 'The Brompton Area-Sneak' he shows a young Catholic priest in black robe and biretta creeping up on a startled young woman. The message was blatantly alarmist.

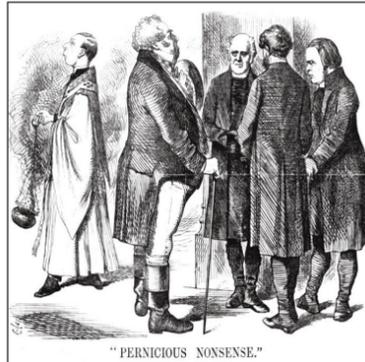
When Pope Pius IX issued a papal bull in 1864 that condemned liberty of worship, freedom of the press, advancements in science, state education, and modern civilization, Tenniel saw the bull as presumptuous and laughable. His cartoon "The Pope's Mad Bull" depicted a bull wearing a clown hat, running headlong into the solid wall of progress and breaking its neck. The bricks bore the items Pius condemned.



When Tenniel wasn't targeting the Catholic Church, he took aim at the rise of ritualism in the Anglican Church. Private confessions, genuflection, bells, candles and incense, and priests wearing ornamented vestments, were becoming more common. Tenniel seized the public mood in his cartoon, 'Over the Way'. An Anglican Doctor of Divinity tells a bevy of closed-eyed, weak-jawed Anglo Catholics to leave the Church. He directs them to Rome indicated by the crossed keys of St. Peter over the doorway.



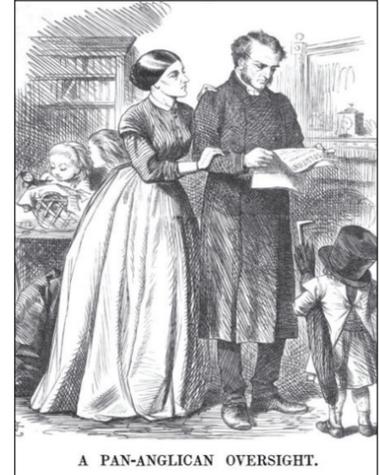
He repeats the message in his illustration "Pernicious Nonsense." An Anglo-Catholic priest walks by unchallenged, wearing a chasuble and alb and swinging a censor while John Bull, the popular caricature for the nation, scolds the leaders of the Church saying "I pay your reverences to look after my establishment, and if you neglect your duty, I shall see to it myself."



In 1874 Parliament passed the Public Worship Act. Clergy who added rites and rituals to the Communion service would be prosecuted. The legislation largely failed. By the end of the century a new issue emerged, the Church had

spread to Africa.

The challenges of so-called "Pan Anglicanism" included questions about indigenous leadership and possible changes to the Prayer Book. Tenniel's cartoons addressed more pressing domestic challenges. One was the disparity between those clergy financially privileged and those who were poor. In his poignant cartoon "Pan-Anglican Oversight," he shows what could have been a snap-shot of the times. A young priest is reading perhaps the latest missive from his bishop. His young wife asks "Any help for our difficulties, dear?" Her husband responds, "O, no, Love. We poor curates are not even mentioned!" A sympathetic Punch looks on.



John Tenniel would be best remembered as the illustrator of Lewis Carroll's *Alice's Adventures in Wonderland* (1865) and *Through the Looking Glass* (1872). He worked as the principal cartoonist for *Punch* for almost fifty years. *Punch Magazine* gave the 19th century a necessary critique of the Church, not unlike modern day bloggers like satirist David Virtue of "Virtue on Line" and commentators George Conger and Kevin Kallsen of "Anglican Unscripted."

Lenten study in Bala brings churches together

By Mary Grady

This year Trinity St. Alban's, Bala, hosted a Lenten Bible study led by Nancy Houghton titled 'Finding a Voice'. This is a new and original Lenten course by Hilary Brand that attracted 20 participants from Bala; All Saints, MacTier; and St. James, Gravenhurst. Each week, the session began with sharing dinner and fellowship with one another and then proceeded to the actual study.

The study is based on the four time Oscar winning film *The King's Speech*, which was based on the true story of King George VI's speech impediment. The course engages participants to examine the fears that prevent our true expression as followers of Christ. Participants progressed through the program and sought to find their true and authentic voice in Christ.

Each week the study started with scenes from the movie, *The King's Speech*, and participants

explored the ways in which, like Colin Firth's Bertie, they too can face and overcome terrors to find their true and authentic voice. Ms. Houghton posed questions about the film clips that led to thoughtful examination of their own lives and lively group discussion. Each film extract was linked to relevant Bible passages leading into practical exercises and prayerful meditations. Following each session, attendees were provided with further Bible passages to take home for continuing reflection throughout the week.

Not only was "Finding a Voice" a modern, relevant Lenten study that was inspiring for participants; it provided the opportunity for members of different churches, who may in future be joined in the proposed South Ministry Group of the Muskoka Deanery, to get to know one another and examine how we can have faith in our voice through Christ.



ENCOURAGING ONE ANOTHER: Throughout the season of Lent in 2014, parishioners from Trinity-St. Alban's, Bala, All Saints, MacTier and St. James, Gravenhurst came together for a Lenten Bible Study titled 'Finding A Voice'. Pictured are, back row from left Bob Bond, Janine Richard, Pat Scammell, Fred Ineson, Shirley Marsden, Carol Shaw, Helen Seehaver, and Ruth Hoskiw. In the front row from left are pictured Irene Bond, Elaine Smith, Marilyn Tierney-Petsura, Melinda Wilson, Chris Everest, Mary Grady, Glad Bryce and Michele Jarick. Absent from the photo are Rev. Margaret Johnston and photographer Nancy Houghton.

ACW Annual held in Sault Ste. Marie

By Jacquie Howell

Women From across the Diocese met from Tuesday, May 27 to Thursday, May 29, 2014 in Sault Ste. Marie. It was a time of study, devotion and discussion.

The women of the Diocese are deeply committed to MISSION and it was amazing to hear of the numerous programs they have embraced. Parishes are supporting foster children, collecting Campbell Soup labels to support children's work, collecting stamps to support books being distributed to children around the world, contributing to the Bishop's and Rectors' discretionary funds, Bishophurst restoration, Council of the North, the Mary Sherwood orphanages in Madagascar, PWRDF, and The Anglican foundation. Many

women are knitting prayer shawls, hats, mitts, and sweaters for Global Warmth and Hope Bear teddies. In addition, Diocesan camps are being supported. At the parish level, they cater for sympathy teas, fundraisers and church fellowship. Many more are working at their parish level on specific programs.

As a diocese, a diocesan wide mission is selected each year. This year "Light Up Papua New Guinea" was supported with over \$3000.00 contributed. This is a trust in memory of Nicola Goddard, the first Canadian woman to die in combat. It was a delight to welcome her mother Sally Goddard as a guest during the conference.

Contact

The Algoma Anglican

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We'll all be united in heaven

By the Rev. Bob Elkin

For the past couple of years I've had a one Sunday a month gig at a nearby Anglican parish which I enjoy very much. I surprised myself with this as I'd always looked down at my nose at retired clergy who didn't seem able to hang it up but they made me an offer that I couldn't refuse: they pay me! They also laugh at my jokes since they haven't heard them ten times before and that is pretty heady wine too. So for that and a few theological reasons I lead an Anglican church service once a month.

Recently things got even more interesting when the local United Church, which is between ministers right now, booked me to lead worship in their church once a month for half a year. They offered the same irresistible blandishments and since I felt pretty confident about leading worship there having come from the United Church where I served a few years as a Lay Minister, I jumped at it. Now I'm living the dream! Half of my Sundays I'm at the front of a church leading the worship and getting enough variety from the two denominations to keep it interesting. As they say at McDonalds: "I'm lovin' it!"

Someone at my home church must have noticed I was having a good time too and one Sunday after church took me aside to ask: "Bob, you work both sides of the street so tell me, are they much different from us at the United Church?" Well here's a subject close to my heart! "Many similarities and a few differences" I replied. "They believe in God, they read their Bible and they pray daily but other than that they're just like us!" There's no serious discussion that can't be derailed with some inappropriate humour. Seeing the look my questioner gave me I realised I might have crossed a line and quickly added: "But all kidding aside we have a lot in common. Why do you ask?" My questioner unpursed his lips and said: "Well it's always struck me as stupid that both churches are a quarter full on Sunday and we're all killing ourselves to pay the bills and keep the doors open. Wouldn't it be sensible to join together?" Now there is the sixty-four thousand dollar question! Wouldn't it be sensible to join together?

There is a history for this. Back in the day many little towns had community churches where the Protestant denominations shared a building, worshipped together using various traditions and performed joint ministry and outreach. When I was in Schreiber the neighbouring town, Terrace

Bay still had a community church where United and Anglican worshipped together but there weren't many others left. What happened to most of these community churches? People got affluent and collegial and wanted their own and were willing to pay for it. So it happened. Community churches joined the Black Rhino and other species on the way out but the time just might be right for bringing them back from the brink.

A lot of people old enough to remember the 60's and 70's, which are most of the people sitting in churches today, remember the meetings and discussions and work that went into a proposed union of the United and Anglican churches at that time. In the end it didn't happen for a lot of reasons, most of which probably could have been overcome. A Zen story comes to mind: A student of Zen, seeking enlightenment studies

Letter from Bob

with a Zen master for several years but is not enlightened. He finally approaches the master and tearfully acknowledges his failure and asks to be released so he may return home. The master tells him to stay for six more months and to diligently seek enlightenment. At the end of six months the student again approaches the master and tells him that he has not found enlightenment and must return home. "Give it one more month" says the master and the student agrees. Still not enlightened he goes to the master at the end of the month and says he must leave. "Two more weeks" says the master. At the end of the two week period, still unenlightened he tells the master he must go. "Just one more week" says the master adding "And if you are still unenlightened by the end of the week you must kill yourself." The student finds enlightenment the following day.

Maybe we need to realise that in many small churches in many small towns we are getting perilously close to that last week. I wouldn't dream of speaking for the whole church but I know enough little churches to recognise that most of them aren't healthy. I also know they aren't alone. Other denomination's churches in the same towns are in the same boat and maybe it's time we all tried getting into just one boat. It could be that we'll discover that it's really a lifeboat.



ECUMENICAL GATHERING: Ven. Dawn Henderson is pictured leading those gathered, through an instructional Seder held at Christ Church, North Bay on Sunday, April 13, 2014.

Seder supper held at Christ Church, North Bay

By Craig Hurst

Members of an Ecumenical Bible Study arranged for an Instructional Seder to be held on Palm Sunday, April 13, 2014. Fifty one people attended the gathering in Christ Church, North Bay, including one member of the Bible Study from England via Skype. The church was blessed that Ven. Dawn Henderson, Archdeacon of Muskoka, came to North Bay to lead attendees through the multi-layered meanings of the Passover meal.

Archdeacon Henderson explained that the original Passover took place around 1440 B.C. when God told the Hebrews in Egypt to kill a lamb and pour its blood over their lintels and doorposts of their homes so that the angel of death would pass over their houses. They were to roast and eat a lamb along with unleavened bread, and to do so with their shoes on in order to be ready to make their escape from slavery the next morning. God commanded that this Passover be celebrated every year. The rituals and wording had been repeated for over a thousand years when Jesus and His disciples gathered in the Upper Room in Jerusalem for their Passover.

The archdeacon guided participants through the traditional fourteen steps of the Seder, using Hebrew terminology and blessings throughout. Participants were led through the Search for the Chametz, leaven, the rooting out of sin, and the Lighting of the Passover candles, traditionally done by the woman of the house, to signify the beginning of Passover. Then there was the sanctifying blessing and first cup of wine, and the first of two hand washings. Next followed

the dipping of a green vegetable in salt water and blessing to signify the tears of the Hebrew people in slavery.

The Breaking and Hiding of the Matzah was one of the most moving parts of the Seder: as host of the Seder, Jesus would have taken three pieces of unleavened bread, or Matzah, signifying the two loaves of bread that would have been taken to the temple in Jerusalem at Passover time, plus an additional one used at the Seder. He broke the middle piece of matzah, wrapped it in linen and hidden it for after supper. This middle piece is called the Afikomen, that which comes after; traditionally a child is sent to find it later in the Seder. This was followed by the telling of the story of the first Passover, the drinking of the second cup of wine and the second hand washing and blessing. After this, Matzah was blessed and eaten. Bitter herbs, signifying the torment of slavery, were eaten as a sandwich of matzah and horseradish. Then followed the festival meal and the blessing, breaking and eating of the Afikomen. After the meal, there was a blessing and the third cup of wine was consumed as people prepared for the arrival of Elijah. This was followed by songs of praise and finally the drinking of the fourth cup of wine.

Every Jewish person knows the wording and rituals by heart. Passover is more than a remembrance, it is an anamnesis, the opposite of amnesia; every Jew is "actually there" with their ancestors in Egypt. Archdeacon Henderson made it clear how stunned the disciples would have been when Jesus changed the meaning of some of the Passover rituals during His

last Seder, Last Supper.

Jesus took the bread of affliction, which the Jews saw as reflecting the hardship of their slavery in Egypt, and turned it into the Bread of Life. Matt. 26:26: "While they were still eating, Jesus took the loaf of bread and after blessing it he broke it and gave it to His disciples and said, "Take, eat: this is my body." We hear these words each Eucharist. The three pieces of matzah represent, for Christians, the Father, Son and Holy Spirit. It is the second piece of matzah, the Son, that is broken, becoming the Afikomen, hidden in linen, in the tomb, and then brought forth again. It is this broken Afikomen which Jesus blessed and then passed out to His disciples as His body broken.

After supper, Jesus took the third cup of wine welcoming Elijah, the prophet who was to foretell the coming of the Messiah, and turned it into the cup of salvation. Matt 26:27: " Then he took a cup and after giving thanks, He gave it to them saying, 'Drink from it, all of you, for this is my blood of the new covenant which is poured out for many for the forgiveness of sins.'" In doing this Jesus demonstrated that He was indeed the awaited Messiah.

At Christ Church, the deep sense of anamnesis, actually "being there", was palpable and the sense of awe was deep as we felt we were there as Jesus instituted The Lord's Supper. All of the participants wish to thank Archdeacon Henderson for teaching and for celebrating the Seder with them. All thought it powerful and filled with God's grace.

Camp Manitou Summer 2014 - Schedule and registration forms are available on the website at www.manitou-camp.org - Volunteers are needed on Saturday, June 21 for the Kitchen Opening and a Deep Clean and on Thursday, June 26 for the Opening of Cabins. On Saturday, June 28, Camp Manitou is holding an Open House. Everyone is invited to visit for a day to see what makes Camp Manitou so special. The day will include tours, sing-alongs, kids games and crafts. Bring a picnic lunch and a bathing suit. Details available on the website or contact Rebecca Cormier at cormier.rm@gmail.com

Algoma Cycle of Prayer

Sunday, July 6th - 4th Sunday after Pentecost

Pray for all those involved in the Diocesan mission trip to the Diocese of Tarime in Tanzania.

We bless you, O God, and we praise your name, for you anointed your own Son with the Holy Spirit to preach good news to the poor, to heal the broken-hearted, and to comfort the sorrowful. Look kindly on your servants whom we send forth as agents of your salvation and peace. Guide their steps, and with the power of your grace strengthen them in spirit. Make their words an echo of Christ's voice, and their touch an extension of his hands, so those who hear and feel them may be drawn to his gospel. Through them may your Holy Spirit bring joy to the hearts of all they meet. We ask this through Christ our Lord, who lives and reigns with you and the same Holy Spirit, one God, now and forever. Amen.

Sunday, July 13th - 5th Sunday after Pentecost

St. Stephen the Martyr, Thunder Bay

The Rev. Ed Swayze

The Rev. Barbara Fugelsang (Deacon Assoc.)

Mission to Seafarers

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 our gratitude not only in our words, but also in our actions. Through Jesus Christ our Lord. Amen.

Sunday, July 20th - 6th 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, July 27th - 7th Sunday after Pentecost

St. Peter the Apostle, Elliot Lake

St. James', Massey

St. George's, Espanola

Gowan Gillmor Memorial Chapel, Sagamok, Spanish River

The Rev. Henk Willems

The Rev. Beth Topps Willems (Assoc.)

Sunday, August 3rd - 8th Sunday after Pentecost

Pray for Territorial Archdeacons, Regional Deans, and Lay Deanery Officials in support of their ongoing responsibilities within the deaneries and to the Executive Committee of the Diocese

Sunday, August 10th - 9th Sunday after Pentecost

St. Mary's, Nipigon

The Rev. Diane Hilpert-McIlroy

Parish of Marathon & Schreiber

Trinity, Marathon

St. John's, Schreiber

Sunday, August 17th - 10th Sunday after Pentecost

Parish of Emsdale/Almaguin

St. Mark's, Emsdale

Grace Church, South River

St. John's, Eagle Lake

St. George the Martyr, Magnetawan

The Rev. Jeffery Hooper

The Rev. Dr. Glen Taylor (Hon.-Almaguin)

Sunday, August 24th - 11th Sunday after Pentecost

Christ Church and St. Peter's, Sault Ste. Marie

The Rev. Richard Reed

The Rev. Canon Earl Burke (Hon.)

Sunday, August 31st - 12th 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 Derrenbacker (Chaplain)

Mrs. Rachel Perry (Asst. Chaplain)

Unity and the Council of Cloveshoo

By the Rev. Peter Simmons

Under Archbishop Theodore's guidance and leadership, the development of a national church continued in Britain. Theodore moved to subdivide the church into area dioceses. Previously the particular regional king had a bishop who was given a certain amount of authority. The creation of various dioceses did reduce the prestige and influence of the episcopate, however the creation of manageable areas with adequate supervision was essential as the majority of the population had begun to adopt Christianity as an expression of faith. In the later 7th century a number of Sees were created. Thanes, wealthy land owners, who often received their land from the king, were encouraged to build churches on their estates and to provide places for the clergy to live. The tithe, monies normally paid to a particular bishop's common fund, would instead be paid to the cleric. The area cleric was selected by the thane out of a general group of clergy.

It was also at this point in history the positions of Church and State became more clearly defined. Bishops, abbots and nobles were all involved in the making of both civil and ecclesiastical laws. The king played a central role in the selection of an area bishop. It was

often the case if a king was pious in nature, he would seek the consent of the diocesan clergy. If he was self willed, he would simply appoint the bishop without regard for the thoughts of anyone else. It should be noted the Archbishop of Canterbury was selected on a national basis.

The area commonly called a township, later became known as a parish. The parish in turn was overseen by a priest who was known

Anglicanism

as the rector. Clergy were legally endowed with patronage being in the hands of the lord of the manor. Bishops retained a number of clergy at the cathedral in the See city. These clergy were organised in a collegial body with a dean and other priestly officers. As the church continued to grow and evolve, it became clear that a need existed to establish parameters of behaviour and discipline within the Church, especially amongst the clergy. In response, an important council was held at Cloveshoo in 747 A. D.

The council was presided over by Cuthbert, Archbishop of Canterbury. Various dignitaries, including numerous bishops, along with King Ethelbald of Mercia,

were present for this gathering. A number of regulations and new directives were passed. Greater attention and care would be given to the selection of those being considered for ordination. Clergy were to fulfil their solemn duties and enter into the study of the sacred. People were to be taught, in their own language, the Latin of the Creed, the Lord's Prayer and the services of Baptism and Holy Communion. The Lord's Day was to be observed by all and monasteries, which had become places where inappropriate and irreverent behavior ran rampant. In subtle and not so subtle ways, there was a growing movement toward enhancing the authority of Rome over the English church.

Two letters from Pope Zachary were received at the Council of Cloveshoo. He admonished all persons to be disciplined in behaviour, or risk excommunication. As noted above services of Baptism and Holy Communion would be in the people's language, while the form would be that of the Roman Church. Saints Days would be those of the Roman Church as well as the form of liturgy used for daily and nightly offices. The influence of the Church of Rome would grow ever greater.

To be continued.



LIVING OUT THE MISSION: Women from across the Diocese of Algoma met from Tuesday, May 27 to Thursday, May 29 in Sault Ste. Marie for the ACW Annual. Pictured from left are Diocesan President Janet Pike, Sally Goddard, President of the ACW, Prince Edward Island and guest speaker and Jacquie Howell, Diocesan Past President.



THANK YOU VOLUNTEERS: In January 2014 at a volunteer appreciation evening, three long time members of the Board of Camp Manitou were honoured. From left Anne Cole and Ven. Anne Germond made a presentation to Mike Cole, Heidi Ulrichson and Daryl Smith in thanks for all of their help in the management of Camp Manitou.

St. Thomas, Bracebridge holds Messy Church

By Sandy Beaumont
St. Thomas' Messy Church
Team Member

For over a year now, St. Thomas' Bracebridge has been holding "Messy Church" on the last Friday of each month where parents and, or grandparents bring young children up to about age eight or nine. Even young parents with babies have attended! At the first session 11 children attended. Now the average attendance is 20 children or more. The meetings begin at 5:30 p.m. and are finished by about 7:00 p.m. Friday nights seem to be a good time slot for families as there are fewer extra-curricular activities that evening to compete with. Parents have also have let it be known it's nice to not have to cook dinner at the end of a busy week!

Each session of Messy Church has a theme and activities are arranged around the theme; crafts, songs, stories, prayers, even the dinner menu. A wonderful parishioner makes cupcakes decorated to

match the theme. These, of course, are very popular and go quickly.

The theme for April was, "What a Wonderful World!" The Bible verse was: Psalm 104:24: "How many are your works O Lord! In wisdom you have made them all; the earth is full of your creatures."

As the children arrive there are snacks for them such as fruit, veggies, cheese and crackers for them to enjoy. And as they arrive they do the crafts or activities that they are interested in. Crafts for this session were: 'Spring Safari'. Pictures of signs of spring were hidden all over the church. Each child found a picture that they liked and brought it back to Browning Hall and coloured it. A second craft was making pencil or crayon holders. Soup cans spray painted green and blue were available and they painted things like flowers, trees on the green and things found in water on the blue. Another craft was making a tree with blossoms. The trees were pre-cut and pink tissue

paper was cut into small circles, twisted and glued onto the tree. A treasure hunt was held with two buckets of sand. Buried in the sand were shells, pine cones, stones, all things created by God.

At 6:00 p.m. worship time was held, a time when the children could tell things God had created. There were examples of these, like plants, animals, shells etc. The *He's Got the Whole Wide World in His Hands* was sung.

At 6:30 p.m. Grace was said and dinner was served after which some stayed around for a while to maybe finish a craft or the children sometimes like to have a little playtime with their friends before leaving. It is an exciting time and the children really seem to enjoy it as do the parents. All pray it will continue to grow. One good sign of that is that, in June, a child who came to the church through Messy Church will be baptised!



MESSY CHURCH: Children attending Messy Church at St. Thomas', Bracebridge went for a walk when they arrived at Browning Hall. The path pictured above led from the doorway into the parish hall. They could also trace their own footprints on it. It was based on Psalm 119: 105.

Algoma Anglican E-mail Address

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Young people need to lead active and balanced lives

By Charlotte Haldenby

So long ago when I was in Botswana in the Hambukushu village there were only three boys who spoke English. Their father was chief and they had been sent to a nearby village of another tribe where there was a school, but they could only afford a few years. The youngest son now "ran" a school, on mornings when he felt like having a school day. Word would go round and all the children would meet under the "school-tree", not always on time for the first lesson, but always in time for recess. The teachers at his school had given the boy a soccer ball as a parting gift, and the game was the highlight of school. Also, for the rest of the day, the kids would keep coming up to us and singing the ABC song and counting songs. They wanted to learn, but their community was small and had its own language, so it would be hard to have school as we know it.

My sister recently sent me a video of the boys of Koh Panyee, a small island with a fishing village in Thailand. They had all seen soccer on TV, and decided they must learn to play. There was no room for a soccer pitch so they built a raft and a soccer pitch on it, from scrap wood. It was just the size of a regular field so if you crossed the side lines, you fell in the water. This became their major recreation. When there was a tournament for the islands they entered, even though they were not really sure about how well they'd do. And

Looking at the World

the man who'd been teasing them all along came up with uniforms. Evidently the grown-ups had really loved this new activity and wanted to support them all the way. So on to the tournament and they make the semi-finals, but it starts raining and the other team is leading 2-0. What can they do? "These shoes are holding us back, we're used to playing barefoot, wet-foot." And they tie it up! At the end they lose but they have made their mark. They go home and make a real professional looking field and since then they have been winning championships almost every year.

Right now, as the last snow has finally melted off my lawn, the crocuses are up, the tulips are growing and the robins are back, spring is FINALLY here. The little kids on the circle are going round and round on their bikes. The kids next door are already tuning up for soccer, the world's game. All you need is a ball and some stones or posts to stand for the goal, and you're set.

Play is so important. Logan Laplante a teenager, speaking on TEDx, University of Nevada, about what kids want to be when they grow up, says we shouldn't put all our emphasis on the jobs they might do and all the education they will need. Kids need

more to be healthy and happy, which doesn't come automatically with your diploma. There are things we don't usually emphasize in schools in our rush to get all the information crammed in, but they are so necessary to a good life, wherever you live and whatever your resources.

He brings up eight basic categories, and for each one, think beyond my few suggestions to what you can do with and for the kids in your life, and the ones down the street.

1. Exercise. Got a soccer ball handy? Maybe your whole family can play pick-up sports. Would

"The kids next door are already tuning up for soccer, the world's game."

the neighbours like to join in? I know some people in Little Current were quite annoyed with me when that Haldenby girl started carving up Canon Haines' beautiful lawn to play baseball with her friends, but if there is space in your church property, maybe people would come on week nights, to try for baskets, or soccer goals. Check out "sweaty church" on line.

2. Diet and nutrition. Kids do like to be in the kitchen, and that can be a learning time. One day Isabella made fantastic pictures with cut up fruit and vegetables,

and there were no protests, after pictures were taken, about eating lunch. Take kids to the farmers' market or a family farm, and you may get an addition to your next meal's grace, a la Isabella: "Thank you for Mr. Marshall who grew our pumpkin so Grandma and I could make pie."

3. Time in nature. My nephew Alain in Mississauga bought his new house partly because there was a school and its playground near by. Now they're excited because there's a ravine with paths just a few blocks away, and three year old Sophia will get to know trees and birds the way they live, not just in the planned backyard. Good for their after-dinner walk.

4. Contribution and service to others. Grandchildren of our church ladies often help out at our dinners. Maybe youth might like to develop a project of their own. This might be to help others come along to church camp, to help serve at the soup kitchen, or run some games for little kids "downtown" or in the church neighbourhood.

5. Building relationships. When it's a rainy day could they write a real pen-and-paper letter to grandma or a friend who's away at camp, just to say what's going on. It may be harder than texting, but let me tell you the letter Isabella wrote me a few weeks ago was so good, I felt no pain at the dentist that day. Even if the spelling was weird I did know what she meant! And the post

office found "Charlotte", because the address was right! Wow! My older generation regards these as total treasures. And first hand, if there are new kids on the block, say "Hi!" and learn their names to say "Hi!" every day. Kids need to know they count. Oh! Another rainy day! Get out the jigsaw puzzles and get everyone working, and cheer the little guys when they get pieces together! Hurrah!

6. Recreation: How can you make things new? Try your hand at arts and crafts, and get those old ribbons and cards and left over wool to little people to make treasures. Check out "messy church" on line.

7. Relaxation and stress management! Encourage each member of your family to find a quiet place to just sit, or lay back and be quiet. When my nephew David was his daughter Isabella's age he had a "thinking place" carved out in the hedge. And don't we all need time away from those devices, to watch squirrels running and jumping tree to tree, or to listen to loons as the sun sets?

8. And finally, but it's been in every one of the above: Religious and spiritual development. What a wonderful world we live in, and how we are loved! Alleluia! And as we come to know that, let us also follow the pattern of Jesus' life, and reach out to show that love out to the whole world!

Alleluia!