

Christ Church, North Bay moved to new location in 2014



FROM THE OLD TO THE NEW: 2014 was filled with excitement and change at Christ Church, North Bay. On Sunday, September 14, 2014, the congregation marched from the old location on Vimy Street to the new church on Greenwood Avenue in North Bay. (Photo courtesy of Eric Magill)

By Eric Magill

As the year 2014 began the conversation of the congregation was one of the needs and upgrade necessary at the Vimy St. Location. Plans were being drawn up and fund raising events and committees were beginning to take shape. When all of a sudden someone suggested that Christ Church look at the viability of purchasing the Greenwood Baptist Church about two blocks north of the Vimy St. building. Investigation was started and the idea was formally presented to the congregation under the capable direction of Colin Vickers, David Sadd and the ever helpful Laughlin “Red”

Trowsdale.

The presentation indicated to all in attendance of what the community had at the Vimy St. property and what was available at the Greenwood Ave. property. With much prayer and thought it was decided to go forward with the purchase of the Greenwood property. The architectural drawings were completed and the renovations began in earnest to bring the altar area into an Anglican tradition. This was completed and the first service was held on Sunday Sept. 14, 2014 where the congregation marched from the former Vimy St. location to the new Greenwood Ave. Church. The

congregation was overflowing with excitement and commitment for this big step forward! The congregation of Christ Church Anglican on Greenwood, as it is now officially known, experienced an exceptional year in 2014 with 3 major events.

1. Purchase of the Greenwood Baptist Church Location.
2. The service of Collation to induct our Rector as the Venerable Marie Loewen the Archdeacon of Temiskaming.
3. The Service of Ordination of Dorothy Elizabeth Hewson as a Deacon.

Inside Algoma



Camp welcomes campers of all ages

Camp Gitchigomee, the Thunder Bay Deanery Camp, offers instruction in the Faith in a fun and beautiful setting on the shores of Sandstone Lake.

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Children receive first Communion in North Bay

St. John the Divine, North Bay developed a First Communion program during the season of Advent in 2014. Seventeen children were welcomed at the altar rail on Christmas Eve.

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Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Monday, March 2.** Send items to:
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Happenings at St. Mary's, Nipigon

Confirmation of two faithful members of the church celebrated

By Kathleen Aiken

Emma and Kirsten Hart confirmed

Bishop Stephen Andrews came

to Nipigon on December 5, 2014 for an important event in the life of two young people of St. Mary's, Nipigon. Emma and Kirsten Hart were confirmed, becoming adult members of God's family. The church is so proud of these two young people, and grateful for their help. They are both involved in several ministries: they serve

regularly as Eucharistic assistants, they assist with the leadership of Sunday School, they run Power Point for Sunday worship and they even help out in the kitchen. They will be missed when they leave for university. But they go with God and the prayers of St. Mary's.

Ice Candle Memorial Service

The Sea Cadets in Nipigon, of which four of St. Mary's youth are members, initiated an Ice Candle Memorial Service at Cliffside cemetery on Christmas Eve. Huge Ice candles were made by members of St. Mary's, no small feat considering the temperatures in December rarely dipped below zero. The huge candles lined both

sides of the roadway in the cemetery. Each candle had the name of someone who was being remembered. As dusk fell the cadets lit each candle. The community of Nipigon gathered. Rev. Diane Hilpert-McIlroy, Royal Canadian Legion Br. #32 Chaplain led an ecumenical service of prayers.

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Diocese of Algoma
Anglican Church Women

DEVOTIONS FOR MARCH



We have a very old azalea plant our children gave me for a mother's day and a newer hibiscus we set outside during the summer for their buds to set so that during the winter they remember to bloom on cold and snowy days as we enter the season of Lent.

Lent: when memories of doing something extra instead of giving up something for the weeks leading to Holy Week, come flooding back to us. Did you give up movies for Lent? No I promised to keep in touch with more friends. Did you give up *Turtles* for Lent? No I promised God to be more diligent with daily Bible readings. And as the sun rises earlier each morning, this has become easier because it is a blessing to sit in our favourite chair in the sunroom with our Bible and remember.

We remember Holy Week when we travel once again with Jesus to Jerusalem where our Lord and Saviour died on the cross for our sins and arose from the dead so we can begin life anew. How wonderful it is that Easter and Spring coincide so both mankind and nature begin anew together. It is the same when life began anew for the Israelites as they ended their 40 year journey and looked over Jordan to the new land God had promised his chosen people.

The Bible is full of memories and stories Moses and the ancients remembered and told to succeeding generations as in the Reading of the Law:

"At the end of every seven years, in the year for cancelling debts, during the Feast of "Tabernacles, when all Israel comes to appear before the Lord your God at the place he will choose, you shall read this law before them in their hearing. Assemble the people-men, women and

children, and the aliens living in your towns – so they can listen and learn to fear the Lord your God and follow carefully all the words of this law. Their children, who do not know this law, must hear it and learn to fear the Lord your God as long as you live in the land you are crossing the Jordan to possess." Deut. 31:10-13.

My *Life Application Bible* says the following in the notes at the bottom of the page: "There were no books, Bibles, or newsstands to spread God's word, so the people had to rely on word of mouth and an accurate memory. Memorization was an important part of worship because if everyone knew the law, ignorance would be no excuse for breaking it. To fulfill God's purpose and will in our lives, we need the content and substance of his Word in our hearts and minds. For the Hebrews, this process began in childhood."

For eons these stories and memories had been passed on orally. Eventually they were finally written down with God inspiring and guiding the hearts and hands of the recorders as the stories were written for future generations. And it grieves my heart and soul to even think how past and present generations could and can merely toss away memories that have survived down through the ages of the prophets and kings and through the gospels and Paul's letters of the New Testament.

It is in the New Testament, where our relationship with Jesus blossoms and grows, we read of his life and travels and sacrifice for us. It is in these pages where we understand more fully that the yearning, which has been growing in our hearts and souls throughout our life, is to find our soul's final resting place. I think

we also read about this concept in Alexander Pope's *An Essay on Man*:

Hope humbly then; with trembling pinions soar;
Wait the great teacher Death;
and God adore.
What future bliss, he gives not thee to know,
But gives that Hope to be they blessing now.
Hope springs eternal in the human breast:
Man never Is, but always To be blest:
The soul, uneasy and confin'd from home,
Rests and expatiates in a life to come.

Here we discover one's soul is yearning to be at home with Jesus and prayerfully my mother's soul has found its home with him. The pain of Mum's leaving is beginning to gentle down and I am able to begin resting in the memories of times and places we shared together. I cannot help but remember a trip we took to Toronto many years ago when we saw the magnificent stage production of *CATS*, maybe you recall the poignant words:

Memory
Turn your face to the moonlight
Let your memory lead you
Open up, enter in
If you find there
The meaning of what happiness is
Then a new life will begin.

Pam Handley,
Diocesan A.C.S. Devotions Chair.
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If we look we can
see the face of
God

By the Rev. Grahame Stap

Sometimes as we go through life, we encounter situations that seem to beg the question: "Where is God?" We seem to forget that the problems of life our largely our fault because we allow, throughout the world, greed and hate to get in the way. We don't see the good that surrounds us. I guess for most of us when we see wonderful caring situations we don't say "there is the face of God"

I was thinking of this the other day and wondering why it is that we see good things and don't always thank God. At the same time nearly always blame God when we see or hear of tragedy occurring in the world: "Why does God, if there is a God, let these things happen? Why doesn't God put right the ills of the world?"

My thoughts took me back to the time I was training to be a Chaplain at Chedoke hospital on Hamilton Mountain working in the long time care ward. Some patients had been there all their lives. One had been born there and was at the time was twenty seven years old. Some had loving caring families that came every day others never had anyone come to see them. If it weren't for the wonderful caring staff their lives would have been filled with day after day of wretched loneliness just waiting to die.

I remember it was a Wednesday. A man 53 years old was brought in. He had fallen in his kitchen and his spine had violently come in contact with a corner of a kitchen cabinet. He was paralyzed from the neck down. He had just retired from the navy and was looking forward to traveling with his wife of 33 years. They had not seen much of each other during their life together as the navy had kept them apart, some times for years at a time. They were just starting to get to know each other again when this terrible tragedy occurred.

His name was Ken and I had a great deal of difficulty going to see him. I could not imagine how anyone could live with not being able to move again. Not being able to do anything, even so simple a task as scratching your nose. Perhaps the biggest problem I had was that at the time I was also 53 years old and just starting a new career. Things seemed so right in my life and so wrong in his. In the end I did get to know him quite well and was always surprised by his calm acceptance of the circumstances of his life. He ministered to me far more than I ministered to him.

One beautiful Sunday morning with the sun shining and not a cloud in the sky, I was walking towards the long time care ward when I saw a sight that will stay with me all my life. I saw the face of God. With the sun shining from behind him, strapped into a wheel chair was Ken and on his lap was his three-year-old grandson. As I stood there spellbound I saw his grandson feed him. As they looked at each other you could see so clearly the love they had for each other. Ken's disability

Thoughts from Grahame

meant nothing. It was as if it was not there at all. I felt tears come to the corners of my eyes and I knew the very real presence of God. I also knew I would never look at a disabled person or a homeless person or a marginalised person the same way ever again. I knew, that in a very real way we are all disabled.

For most of us it is in the way we see and judge each other and not see that the presence of God is in us all no matter who we are. My problem in going to see Ken was not my age. It was my disability in not being able to see in him the face of God.

Perhaps this is our problem. Perhaps we can no longer see the face of God in what we do. It was wonderful to read of St. Thomas in Thunder Bay in the *Algoma Anglican* in February. I know many other churches are doing what they can, but I believe it must be our reason for existence. It must come from the top down. Let us not do what our cousins to the south have done and sacrifice the poor for the sake of debt reduction. In this year of election let us in the church shout in a loud voice that poverty must be a priority of our government and our church. In the February edition of the *Anglican Journal* I read that each month 841,191 Canadians use food banks. This is a disgrace, but what is a bigger disgrace is our reluctance to be the voice of the poor. Jesus came to the poor the sick and the lonely. Can we do less? This Lent I am going to try and see the face of God in all people and perhaps if I do this I will not stop when Lent ends, but go on to see only the good in people and recognise not only my own disability, but also my reluctance to fulfill the promises I made when I was ordained.

As always it is only my opinion
Grahame+

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EDITORIAL

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Letter from the Bishop

Christ the horticulturalist

Dear Friends,

When we lived in Cambridge, we were set up in an old cottage that belonged to my college. We were told that it used to house the College Gardener, and this was perfectly believable as the property featured a long, narrow shed that looked as if it had been used for potting, and it was surrounded by a lush assortment of border shrubs and flowering plants. We had never spent much time in gardens, so we took this as an opportunity to learn a bit about horticulture. I can't tell you how hard it is to think back on this at the beginning of February in Sault Ste Marie, as it was about this time that the first Snowdrops started to appear!

In any event, one of the most challenging bit of greenery was a grape vine that hung dejectedly on the eastern slatted fence. We purchased a book from Royal Horticultural Society and I tried my hand at training and pruning. Over the course of the next four years, there were two things that stood out for me in our experience of grape cultivation. One is that pruning can seem drastic and cruel; and the second is that positive results can take a long time. It was hard to believe that by cutting out two-thirds of the plant, it would become more vigorous and productive. And I must confess that, in the first couple of years I wondered if I had killed the thing. But by the time we left, it was prolific and produced clusters of edible grapes. It was a hands-on lesson that comes to mind whenever I read Jesus' words, 'Any branch of mine that is barren he cuts away; and any fruiting branch he prunes clean, to make it more fruitful still' (St. John 15.2).

It is a wonderfully organic image, the vine. Perhaps as Jesus was having his last supper with his disciples on the night before his crucifixion, as he was sharing with them a cup of wine, his eyes were drawn to a trellis upon which a vine grew. Homes often had grapevines because they provided both fruit and shade. Or maybe the cup he was passing around had one of the common grape leaf patterns painted on its side. In the Mediterranean, even coins were ornamented with images of the vine, so important was it to the social and economic welfare of the ancient world. We are told that in the Jewish temple itself, one could find a golden vine adorning the massive cedar posts at the entrance to the sanctuary. The vine was an image that communicated culture, vigour and prosperity, so it is not surprising that Jesus might use this symbol in his teaching.

But more significant than this is the place that the vine had in the tradition of Israel. The vine is frequently used in the Old Testament as a reference to the people of God. Psalm 80: 'You brought a vine out of Egypt; / you drove out the nations and planted it. / You cleared the ground for it; / it took deep root and filled the land' (vv. 8f.). Isaiah's Song of the Vineyard begins with the beautiful words, 'Let me sing for my beloved / my love-song concerning his vineyard: / My beloved had a vineyard / on a very fertile hill' (5.1). Sadly, in every instance where the Hebrew Scriptures use this image of God's people, the poetry gets spoiled by an account of Israel's faithlessness: the Lord 'expected it to yield grapes,' says Isaiah, 'but it yielded wild grapes' (5.2). In the Gospel passage, Jesus transfers the image to himself and his relationship to the Church. 'I am the vine; you are the branches,' he claims (15.5). Only

in Christ, the 'True Vine', the season of wild grapes is over, for out of the fruitless stem of a failed nation comes a plant rooted in and nourished by God himself.

In a day when the Church is often thought of in institutional terms, it is good for us to think horticulturally. It strikes me that Jesus' image could provide a useful analogy in the way that we approach the task of 'rationalisation' in the diocese. It is widely assumed, as it is in the corporate world, that rationalisation is what a business undertakes when they are trying to



trim costs in order to live within their means. However, this is inimical to the work of vine-dressing. We did not hack and shear our grape vine because there wasn't enough soil to go around or we needed the space on the trellis. We disposed of dead wood and trimmed back living shoots and branches because this is what is required for maximum growth and fruitfulness. Those of you who have trained vines know that pruning is not for the faint of heart! It is not a time for restraint, but (sometimes worrisome) abandonment!

As we come to the final phase of the Strategic Plan, and as the Executive gives its attention to the matter of 'rationalisation', perhaps we ought to be asking ourselves, 'Where is the fruit of the gospel among us? How could we be more fruitful?' It is important to note that this is not just a question of identifying where we may be lacking in health and vitality. Jesus says that even the fruiting branches he 'prunes clean'. While it is sad to see some congregations reach the point where they feel that there is not enough vision and energy to sustain them, it is exciting where stable parishes are working together to see how mission can be enhanced through cooperation.

This, of course, is a divine, and not a human, work. We know that a vine that is left to tend to itself becomes wild, producing small fruit and prone to disease. God does not wish this to happen to us, so by patient and careful pruning, the divine vine-dresser makes our lives productive for Jesus. The pruning process can be painful, but Archbishop William Temple described it as an 'ennobling pain'. It confers nobility because God uses it both as a means of growth in our own lives, and as blessing in the lives of those around us.

As we take stock of who we are as God's people during this period of transition, during this period of Lent, may Christ bring forth 'much fruit' in those who abide in him.

Yours in God's garden,

+ Stephen Andrews

Stephen Andrews
Bishop of Algoma

The Descensus Controversy



ELIZABETH I

By the Rev. Richard White

Did Christ descend into Hell after he died, or was his death on the Cross his Hell? In the 16th century this question generated a lot of heat in our Church. It was called the Descensus Controversy, and Queen Elizabeth I and the authors of our Thirty-Nine Articles were smack dab in the middle of it.

Elizabeth I was crowned Queen on Sunday, January 15, 1559. She was 25, artistic, athletic, strident and shrewd. She was bestowed with the titles "Defender of the Faith" and the "Supreme Governor of the Church of England," and took those roles seriously. Matthew Parker was made her new Archbishop of Canterbury, an appointment that said England's Church would be Protestant. Parker had been a trusted friend and colleague of former Archbishop, Thomas Cranmer the originator of the first and second Prayer Books. Elizabeth's Catholic sister Mary had tossed out the Prayer Books and executed Cranmer as a heretic before choking to death during Mass, November 17, 1558. That put Elizabeth on the throne, who unlike Mary, was Protestant, and eager to reinstate Cranmer's Prayer Book, albeit with some revisions. Parker was the man to do that.

Cranmer's Prayer Book defined the Anglican Faith through Forty-

Two Articles of Religion. Article Three said Christ had descended into Hell after he died. That was his descensus. Conservative scholars today note that the Scriptures speak of two hells: Hades, or Sheol, where the unredeemed go until the Final Judgement, and Gehenna, where the devil and his angels go, along with Hades,

History Byte

after the Final Judgement. Article Three made no such distinction. It simply spoke of Hell, but Hades seems to be the hell it is speaking about.

The original Article Three was somewhat ponderous, and it was definitely controversial. It stated: "As Christ died and was buried for us, so also it is to be believed that he went down into hell, for the body lay in the sepulchre until the resurrection, but his ghost departing from him was with the ghosts that were in prison, or in hell, and did preach to the same, St. Peter doth testify."

But did Christ actually descend to Hell, Hades? That's what the Descensus Controversy was all about. On one side were those who said no. These were largely Puritans in the Church of England who ascribed to the teachings of

See "Nosy Parker"—p. 4

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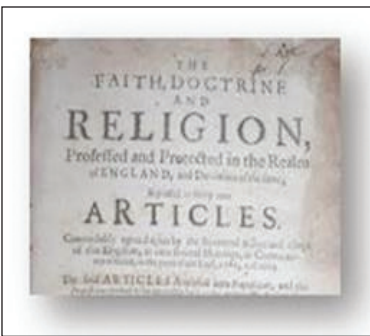
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**“Nosy Parker” was
always fastidious
and precise**

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French theologian and reformer John Calvin, 1509-1564. Calvin held that if Christ suffered any form of hell at all, it was the hell of being separated from his Father. The *Genevan* and *Heidelberg Catechisms* ascribed to that position too.

Those who said yes, could have cited the Apostles' Creed that clearly said Christ descended into Hell. The only problem there was



that the earliest editions of Creed didn't say that. The reference to descending into Hell may have been added by that fifth century writer, Rufinus, Bishop of Sarsina.

The strongest support for the yes side came from Scripture. A key text was 1 Peter 3:18-20 which the original Article Three pointed to. This side held that Christ descended to Hades on a mission. The mission was to liberate the souls of the righteous from Old Testament times: Adam, and Eve, Noah and his family, the Hebrew patriarchs who all died before his crucifixion. The descent was called the "Harrowing of Hell" and the Catholic and Orthodox Churches had depicted the event quite graphically through etchings, murals, and later, stained glass.

Archbishop Parker wasn't about to ditch the traditional Catholic

teaching too quickly, in spite of his Protestant sympathies. He wanted the matter studied. He was always fastidious and precise, earning him the cheeky epithet, “Nosey Parker,” the origin of that phrase. Parker turned to one of the best Biblical scholars of the day, Thomas Bison, Bishop of Winchester. Bison would later oversee the final editing of the King James Bible years later.

Bison's study lent support to the Church's original position. Yes, he concluded, Christ did descend to Hell, Hades, and John Calvin's metaphorical interpretation of Christ's descent was wrong. Parker got his answer.

Parker and Bison paid dearly for their stance and were relentlessly attacked by Calvinists in Europe and England. The Queen was not amused by all the fuss. In her ire she commanded Bison not to “desert the doctrine” or to listen to those who refused to acknowledge “truth and authority.” Bison didn’t, and together with Parker revised the Forty-Two Articles with the Queen’s command in mind.

The Articles were trimmed, approved, and republished as the Thirty-Nine Articles of Religion. Article Three on the Descent of Christ was merely edited, stating: “As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.”

The Thirty-Nine Articles have never been revoked and stand as a basic outline of the conservative Anglican Faith. They can be found on page 698 of our *Book of Common Prayer* and published commentaries are available. Among Protestants, the Descensus Controversy continued for some time.



THE FRUITS OF THE SPIRIT: This participant at one of the many programs offered at Camp Gitchigomee in Thunder Bay, helped others to learn of those wonderful gifts given to us by God.

A preview of Synod 2015: the report of Camp Gitchigomee



A PLACE TO LEARN AND HAVE FUN: Camp Gitchegomee is the Deanery of Thunder Bay camp located on Sandstone Lake, a 75 minute drive southwest of Thunder Bay. Programs offered at the camp allow for instruction in the Christian faith while campers participate in crafts, water sports, nature study and other activities.

By Jim Sutton

The Camp Gitchigomee Board of Directors was delighted to receive an invitation to report to the 2015 Synod of the Anglican Diocese of Algoma. In this report, we offer a little bit of camp history, our mandate, a snapshot of current camp life, and our vision for the future.

Camp Gitchigomee began in 1945 as a Thunder Bay Deanery Camp, located on a peninsula at the eastern end of Sandstone Lake. The seven acre campsite was originally accessible only via the abandoned P and D railway, but now is a short 95 km drive southwest of Thunder Bay. A location map, site facilities, photographs, and all sorts of information about the camp can be found on our website. www.campgitchigomee.ca. We are thankful for the efforts of Multimedia students at Confederation College for setting up the site a few years ago.

Camp Gitchigomee became a not-for profit corporation in December 2007. This transition was initiated at the request of Bishop Ron Ferris, to provide legal autonomy for each party. Notwithstanding, the camp continues to build on our Anglican roots, and is substantially supported by the Deanery Anglican Churches, both financially and with volunteers, including clergy. In 2013, Camp Gitchigomee received the second of our four year accreditations from the Ontario Camps Association. All facets of camp life must meet recognized standards to ensure a safe camping experience for all campers.

Just before the turn of the century, Camp Gitchigomee adopted a new logo. It is a 'C' with the 'G' formed by the cross, clearly indicating this is a Christian camp. This is also clearly articulated in our corporate objects which are: "To operate and maintain a Christian camp where children and others receive instruction in the Christian faith, and where camping, sporting, crafts, water skills and nature study are enjoyed. This camp shall provide opportunities for children, youths and leaders to grow in the Christian faith and in community, through Bible teach-

ing, worship, example, service and Christian living."

For quite a few years now, we have had about 105 campers during three, week-long camps. A number of children have received some financial assistance from the camp, through the City of Thunder Bay "Pro-Kids" program, through the Camp Auxiliary, or from the generous donations of many individuals. The application brochure states our commitment to ensure no child is turned away because of finances. This enables them to attend and participate in archery, bible studies, canoeing, campfire, crafts, land and water games, light duties, nature studies, and swimming, and most importantly, hear about the great love of God through Jesus.

The camps would not be possible without the dedication of our many volunteers. Only kitchen and waterfront staff are paid, but their nominal remuneration almost qualifies them as volunteers! Among other things, volunteers recruit summer staff; inspect canoes; organize events such as the appreciation supper, spring camp events, staff training, leader's retreat and work weekends; update the website and our Resource Manual; play instruments at campfire; cut the grass and rake the beach; prepare and teach crafts; take care of the water system; teach canoeing and archery; provide engaging Bible studies; pay the bills, buy and deliver groceries, change the generator oil; split wood; look after rentals, attend meetings; trap mice; prepare reports; revise policies and procedures; upgrade and fix buildings and all manner of stuff; paint "logs"; bake and sell cookies for bursaries; lead cabins-full of rambunctious kids; interview potential staff; clean cabins and biffies; check the mail; and, well, you get the idea.

Operating the camp is not without a few challenges. The use of electronics is one, and for this reason, we will be seeking counsel from other camps and the Ontario Camps Association and amending our policies and procedures. In 2014, we were also challenged by the unavailability of lifeguards to accompany our canoe trip, in spite

of our extensive efforts to recruit. As such, we had to cancel the trip. We will be changing the date of the trip in 2015 to increase the possibility of hiring a lifeguard.

Financially, Camp Gitchigomee is in the black, thanks in part to a generous bequest in 2011, to our faithful EOP and annual donors, the generosity of Anglican parishes, and good camper attendance. We also have a number of long-time rental groups, which contributes to the income. Our annual budget is about \$55,000. Major expenditures include food and supplies, insurance, maintenance and major projects, wages, fuel and transportation. The “physical plant” has also been steadily improving, thanks to our keen Maintenance Chair and his band of merry volunteers. Most recently, a new bright orange generator building was put up, biffies upgraded, and metal roofs installed. Dining hall upgrades, building ramps and metal roofing are slated for 2015.

Camp Gitchigomee is a wonderful, special place, but it is also very much a community and a front-line mission. Our vision for the camp is that it continue to provide opportunities for children and adults to grow in the Christian faith, through a safe, fun and affordable camping experience at this beautiful setting. Our goals include mentoring leaders who will take up this vision, and providing opportunities for the broader Christian community to be blessed by using the camp.

The Board, summer volunteers and staff and the 'rest of the year' volunteers are hugely thankful for the prayers and financial support of many parishes and people, many who are alumni. We are encouraged and remember in this mission that lives have been positively influenced through the work of the Spirit.

If you have any questions about the camp, please do not hesitate to contact us. Lastly, we encourage all who can, to come out and be blessed by the camp, particularly for our Open House, as we celebrate our 70th anniversary. Date TBD.

Church will celebrate special anniversary in 2015

Continued from Front

The names of those being remembered were read. There was a short reflection sharing the hope of that mystical night because of the birth of Jesus. It was a poignant service that brought peace to those who have experienced significant loss in the recent past.

St. Mary's Nipigon 125th Anniversary

The church is celebrating the 1890 dedication of the first church of St. Mary's on May 30 and 31, 2015. Bishop Stephen Andrews will be joining us for a special service, to thank God for his gracious

gifts to this church, the fellowship enjoyed for these many years, and for God's equipping each member to serve the communities of Red Rock, Nipigon, Hurkett and Dorion. All are looking forward to welcoming everyone for a weekend of memories, fun and games.

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NEWLY CONFIRMED: On Friday, December 5, 2014 at St. Mary's, Nipigon, Bishop Stephen Andrews confirmed from left, Kristen and Emma Hart. Both Kristen and Emma have been very involved in various ministries at St. Mary's as Eucharistic assistants, providing leadership in the Sunday school, operating Power Point for Sunday services and helping out in the kitchen.

Please join us at **St. Luke's Cathedral** as the **Churchmouse Players** return to **Narnia** in **A Land Sung Alive**

Based on **C.S. Lewis' The Magician's Nephew**

Saturday April 25 2015 2 pm

With the **Players, Dancers and Puppeteers** of the **Cathedral Junior, Boys' and Girls' Auxiliaries**

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Music Director
Laura Strum

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ADVANCE TICKETS \$10 Adult \$5 Child
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Guest cameos by
Maia Pottelkott, Niki McShane, Katie Pottelkott, Paige Eklund

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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: 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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In other words

By the Rev. Canon Bob Elkin

A million years ago when I was about fourteen, me and my buddy Alan, who was a man of the world a year older than me, double dated. I was with his cousin Pat and he was with her girlfriend. We got on the bus to go downtown and I wracked my head for some way to start a witty and entertaining conversation. Suddenly Alan, from the seat in front of us asked his date: “So how is school going?” She answered: “Just fine.” but I had my opening gambit and asked Pat: “So how is school going?” It was going just fine for her too so I cast about for something else to say. “Hasn’t the weather been warm?” said Alan and after his date allowed that it had I tried that one out on Pat too who also agreed that it had been particularly warm.

I waited for Alan to once more give me a sign of conversational enlightenment and he didn’t disappoint me as he suddenly asked: “Have you ever been engaged to be married?” His date stumblyingly replied that “Ah, no”, she never had been engaged to be married in all of her fourteen years, recognizing a conversational gaff when I saw one I remained silent. Suddenly Pat leaned towards me, put her mouth close to my ear and whispered: “Aren’t you going to ask me if I’ve ever been engaged?” and I silently shook my head. Even when you’re fourteen you recognize that there are some areas of discussion where you don’t want to go. What I didn’t realize at the time was that this lasts for all of your life.

Last summer my brother-in-law and I went around Lake Huron on our motorcycles. It went great until we got to downstate Michigan where my bike’s battery died. Being a long way from any place where I could get a new one I went to a nearby auto-body shop to see if they could suggest anything. The owner was a prince! He tested my old battery and proved it dead, phoned one of his suppliers and arranged for delivery of a new one, put the acid into the cells, put it on his charger to power up and fed me coffees in the office he shared with his accountant as we waited for it to be ready. He was awesome and I was thinking of how I could get him nominated for citizen of the year or something when somehow the topic of politics came up and Dr. Jekyll turned into Mr. Hyde!

Obama was a bum who hadn’t even been born in the States, the social programs of the country were helping all the ne’r-do-wells live the life of Riley and the only person speaking the truth about these injustices was Rush Limbaugh, a much maligned man! A ten minute rant about the evils of socialised medicine had me furtively looking for some way to get out the door and the horrified look on the accountant’s face told me he wanted to come with me.

When the battery was ready I thanked the man profusely, smiled and waved in gratitude and got the hell out of town! Never bring up politics when you’re in America! They have strong feelings about government.

Some conversational landmines are cultural as I learned when my wife and I went to visit her relatives in Holland. There are a lot of rules in Holland. If you own a panel van and want to install a window on the side of it you need government permission and the penalty for doing it without that permission is thousands of Euros. If you have a green car and want to paint it any other colour you need government permission and

Letter from Bob

again, the fine for doing it without permission is very high. I mentioned to my brother-in-law how restrictive and crazy I thought that was and it was like I had insulted his mother! “Of course you need permission! What kind of society would we have if everybody could just change the colour of their car or install windows whenever they felt like it? How would the police know if your licence was for the right car if it was originally red and now it was blue?” A rather one sided conversation went on for some time and the only answer I could think of, but knew better than to say was: ‘Why would the police want to know that and why the heck would I want them to know that?’ Apparently your wishes and freedoms aren’t important in these areas. For the good of society they have to know! Needless to say I’m glad I live in Canada!

Not that we’re perfect in this country mind you. In many settings if I let it be known that I’m an Anglican priest I’m immediately beset with people who want to tell me why they don’t believe in God, why they don’t go to church or why they want to enjoy their time in the here and now rather than live a life of misery in hopes of going to heaven in the sweet by and by. I used to try and discuss things with them but found there is no percentage in it. I end up having a fairly grim evening talking shop and they end up feeling that they’ve got it off their chest and told me a thing or two. Now I just take off my collar and tell people I’m in life insurance if they ask.

Someone once said: “No one ever got fired for listening too much.” I agree. No one ever listened themselves into a bad conversation that they couldn’t get out of easily either. So listen, nod, smile if you want to and then wander off as if in search of more coffee when you want to bail out and they’ll think you’re a heck of a guy and go find a new victim.



COLLATION OF THE ARCHDEACON: On Saturday, September 13, 2014, Rt. Rev. Dr. Stephen Andrews blessed and welcomed Ven. Marie Loewen as Archdeacon of Temiskaming Deanery at Christ Church, North Bay. (Photo courtesy of Eric Magill)



PRESENTATION OF THE KEYS: From left, on Sunday, September 14, 2014, Pastor Tim Hawman of Greenwood Baptist Church in North Bay, handed the keys of the church to Ven. Marie Loewen, incumbent of Christ Church, as Bishop Stephen Andrews looks on. (Photo courtesy of Eric Magill)



BETH HEWSON ORDAINED: On Saturday, November 29, 2014, Beth Hewson was ordained to deacon at Christ Church, North Bay. From left are pictured Ven. Marie Loewen, Rev. Beth Hewson, Rt. Rev. Dr. Stephen Andrews, Rev. Canon Murray Tipping, and sponsors Eric Magill and Joy Magill.

Bishop’s blog:
<http://stephenalgoma.typepad.com/benedictus-benedicat/>

Algoma Cycle of Prayer

Saturday, March 1st - 2nd Sunday in Lent

Parish of St. Joseph and St. George
Holy Trinity, Jocelyn
St. George's, Echo Bay
The Chapel of the Intercession, Llewellyn Beach
Mr. Pat Brown - Lay Pastor & Administrator
The Rev. Rosalie Goos (Hon.)

Friday, March 6th - World Day of Prayer

Wednesday, March 8th – 3rd Sunday in Lent

Parish of Western Manitoulin
All Saints, Gore Bay
St. John the Evangelist, Kagawong
Great Spirit Island Parish
St. Paul's, Manitowaning
St. Francis of Assisi, Mindemoya
Holy Trinity, Little Current
The Rev. Sherry De Jonge

Sunday, March 15th – 4th Sunday in Lent

Northern Lights Parish
St. Paul's and St. John's, Haileybury
St. James', Cobalt
Christ Church, Englehart
Val Paterson, Pastoral Assistant

Sunday, March 22nd – 5th Sunday in Lent

Parish of West Thunder Bay
St. James', Murillo
St. Mark's, Rosslyn
The Rev. Charlene Scriver
The Rev. Canon Paul Carr (Hon.)
The Rev. Canon Paul John Jordan (Hon.)

Sunday, March 29th – The Sunday of the Passion: Palm Sunday

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

Diocese of Algoma Lay Readers' Training - LRT

Throughout 2015 there will be a series of 1/2 day workshops on topics of interest to all Anglicans in the Diocese, but most especially to all Lay Readers. Everyone is welcome. These sessions will be offered both live in-person at St Brice's Anglican Church in North Bay [unless noted], and also live via web conference [webinar] online. Sessions will generally be on **Saturdays from 9:00 am till noon**. All sessions will be available as a Recording 60' after each event.]

- 24 January – *Anglican Church History Part 2* [Rev'd Richard White] – live at St Brice's
- 14 February – *The Old Testament Part 2* [Rev'd Dr John Harvey] – live at St Brice's
- 07 March – *The Jewish Festivals & Jesus* [Rev'd Richard White & Linda Langdon]
- 21 March - *Effective Listening & Visitation Skills* [Beth Hewson]
- 25 April - *New Testament Overview* [Rev'd Dr Robert Derrenbacker]
- 30 May - *Doctrine & Theology Workshop* [Rev'd Dr Tim Perry]
- Other dates and locations to be confirmed:
 - *Liturgy*
 - *Basic Sermon Preparation*
 - *Canons of the Diocese*
 - *The BCP and the BAS: History & Purpose*

For further information please contact Rev'd Richard White rwhite28@cogeco.ca

Register for web conferences by contacting webconferencealgoma@ontera.net or by calling Linda Langdon 705.476.0791. Please include the name of your city/town, and the name of the sessions you wish to attend.

Algoma webinars are available to anyone who registers and who has access to high speed Internet [Java plugin required], and computer speakers. Registering for any or all of these sessions also provides participants with the ability to replay any session at a later day. People are welcome to attend in person and still sign up for the webinars in order to have playback permissions. There is no cost to attend an Algoma webinar.

We are now able to book Contact North Centres [available throughout the Province] on weekends [as well as during the week]. If you and/or your group would like to attend at a Centre, please book through

webconferencealgoma@ontera.net A list of Centres is available at

<http://studyonline.ca/student-services/online-learning-centres/list-online-learning-centres>



Clarification: the
cookbook from
St James', Goulais
River, featured in the
December issue of the
Algoma Anglican was
a prototype and is not
available for purchase.



STUDYING THE WORD: For over 20 years, at 12 noon, the Monday Ladies Bible study group have been meeting at the Church of the Epiphany, Sudbury. Although many have come and gone, a number of the original core group remain. Pictured in the back row from left are Joanne Pettit, Gwen Crosdale, Mary Simmons, Fran Gallipeu, Lorraine Campbell, and Barb Bolton. In the front row from left are Phyllis Griffith, Joy Knuff, Dorothy Thompson, Mary Donato, and Paula Labonte. New members are always welcome.

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Children receive first Communion at St. John the Divine, North Bay

By Stephen Kitzul

At the beginning of Advent, Linda White, Interim-Priest-In-Charge at the Anglican Church of St John the Divine, North Bay noticed many of the children at communion would present themselves at the altar rail to receive a blessing during the Sunday Liturgy. Curious, she talked to the children and to the parents, and from this developed an Advent First Communion program. With the assistance of our Deanery Child and Youth Ministry Facilitator Carrie Birtch, preparation began over four Sunday afternoons during Advent to prepare the children to become communicant members of the congregation. The

class of 17 was lively, and many of them showed great spiritual insight and interest in their life in Christ and the church. This was most evident Christmas Eve when it came time for their celebration of First Communion. Gathered together near the altar, the children gave their insights and reasons why they wanted to take their first communion together, sang, smiled, and, not to be trite, looked so angelic! Each child received a special Certificate to mark this wonderful occasion in their lives, and in their parents' lives who also were beaming with joy in a packed congregation.



FIRST COMMUNION: On Christmas Eve 2014, 17 children received their first Communion at St. John the Divine, North Bay. Archdeacon Linda White, interim-priest-in charge, presents each child with a certificate in recognition of this very special event in their lives.

Algoma Anglican E-mail Address

To reach the Algoma Anglican by E-mail, send your material to us at: anglican@muskoka.com

Are you still keeping your New Year's resolutions?

By Charlotte Haldenby

A. J. Jacobs wrote an amazing book a few years ago, called *The Year of Living Biblically*, recording his efforts for one year to follow all 613 commandments of the Old Testament, just to see how possible it was to lead a proper life today. Just check what you're wearing today! Is the cotton pure? Is the wool pure? And surely you're not wearing them together! He often called in his rabbi or Hebrew scholars to see if his interpretation was right, so in the process of his ups and downs and "This is impossible!", we learned a lot about ancient Jewish society as well.

This year just after New Year's and in time for Lenten resolutions, and motivated by those aging ailments picked up by doctors in regular appointments, I tackled his latest book *Drop Dead Healthy*. This time it took him two years, each month dedicated to a particular organ or system, to work out a plan for his best physical fitness. He's keeping records of his weight and how many miles his pedometer shows to mark his progress. He contacts the research experts as he goes. He's checking out diets and exercise plans from physicians, best sellers, and even some of those wild people you see on talk shows. Sometimes his wife goes right along, and his kids think it's a lot of fun, and other times it's "You can do that all by yourself! The rest of us will stay sane, thank you!" How healthy are we? What did you eat today? When my nephew Stephen

Looking at the World

was 18 he lived with me for a year while attending Sault College. About January I was told I really had to cut back on cholesterol. And by coincidence I heard at the health food store that the Seventh Day Adventist church was offering a course in vegetarian cooking. So I tried it. And it wasn't as blah! or yuk! as it might sound. These people like good tastes too! But Stephen was looking at the food and saying "You're not really going to eat that, are you?" Out of this, he did start to cook for himself, and it wasn't all Chef Boyardee!

Just keep a diary for a week and see if you're going overboard on some things and missing out on others. Check out the DASH diet, which won awards this year. www.dashdiet.org. Often two weeks of actual attention to a problem can get you into the good habit.

Now how about exercise! When I was still teaching I did enough walking around the school and my classroom, and going for groceries, but after I retired I had to get into exercise programs, and winter is hard for my favorite walking. Lately I have been given two religious books with dancing as a theme and maybe if I do half an hour of motion to some CD from my crazy collection, that will help.

My knees are cutting me off from some other activities. See *Macleans* for February 2, 2015: the brain article, for the importance of walking.

One should cut down the TV and try to get more sleep! I don't think I've ever had the full requirement of sleep suggested, but I'm getting one more hour now! If you have kids make sure they have some time outdoors to run around, and maybe join them, especially in winter when air inside gets stale. Okay, enough about keeping your own body as well as it was meant to be.

"Looking at the world", stretch beyond your family. We think we

"How healthy are we? What did you eat today."

have good medical care, and are aware of this often when we hear about Obamacare. I can't understand why people wouldn't want everyone in their country to have good access to medical care. Two cases: A man in Illinois who hasn't seen a doctor in 11 years, has now found out he has had a brain tumour for quite a while. A woman in Maryland who thanks to Obamacare, no longer has to worry about her treatment for Multiple Sclerosis, and her blood pressure is at a healthy level for the first time in 15 years. But then there's the major department store which is cutting some

employees' hours so the store doesn't have to include them on their insurance plan. BOO!

But how about people in Northern Ontario, five miles off the main highway, or people living along our railway or bus lines, who have had passenger service cut back or maybe off? How about people in the cities, in the old centre of town, when new hospitals have been built on the fringe? Maybe they don't have cars, or money for parking, or it takes four buses to get there. That's a lot of time, and "My child has been throwing up here for a straight half-hour".

In the Sault, we have recently established a clinic one day a week for usual medical care and referrals to where people need to go. St. John's supplied a place for local people to get together to work out the plan for the clinic.

And our kids at Back to Basics are passing the word out to their families, and word will get out. Yes! Just having access to a doctor within a few blocks can make a difference in getting things looked after before they're too serious.

Check out the last issue of the *Algoma Anglican* for what St. Thomas, Thunder Bay is doing in the city. Holy Trinity in the Sault hosts a diet group. St. Matthew's also in Sault Ste. Marie, has their community garden and hosts Red Cross cooking classes, where families can learn to cook good food, without too much money.

A downtown church in Barrie

has coffee mornings, usually with a nurse in attendance. They are not in uniform or filling in forms on you. After she's known you for a while just asking if you're doing alright, and have you taken your meds, very important for some street people. Another Anglican church offers line dancing for exercise.

Some small communities have a roster of drivers on call, just volunteers, often retired, to help people get to church on Sunday and medical appointments. This is so important if you live alone. Or neighbours or a "prayer phone chain" who just call every two days, as friends, but also to make sure you're alright!

Going internationally, support the emergency services who go into crises like Ebola, but also the projects who are supporting everyday healthcare. One of my former gifted students who heads the medical school at the University of Calgary, has just taken a group of professors and doctors to Nepal for January, to help the country organize better emergency care.

Lent used to be a time when everyone drew up lists of what they were going to give up, to be better people. Maybe we can turn that around to be more positive. We can take steps to be that healthy person God intended, and that helpful person as well, with a kind ear, and a car ready to go, to make sure others can stay healthy too.