

Church in the Sault takes on mission

People of St. John the Evangelist reach out to help area children

By Phyllis Walls

In the fall of 2007, after a lot of prayer and with a lot of faith, two members of St. John the Evan-

gelist, Sault Ste. Marie took on a mission.

After receiving permission to use the church they decided to set up a free after school program for the public school across from the hall.

Once a prosperous neighbourhood, it is now a transient, low income and highly populated area

of the city. The children needed someone to care. Many of them come from dysfunctional families or families who are down on their luck. Heather Nisbett and Nancy Cardiff took up this challenge.

In 2008, St. John's Back to Basics Children's Centre became a registered charity. It survives solely on donations or grants.

The children are so happy to know someone cares about them. They are taught simple things such as washing their hands before eating. They say grace before their snack. They are learning to share, how to problem solve as well as how to get along better with others. There are many games, crafts and activities to keep the children

busy.

When the program started, a small nutritious snack was given to the children but, when Heather Nibett overheard a child say to a younger sibling", You better eat it all up, because you know there isn't anything else till the Breakfast Program at school

See Churches – p. 4

ALGOMA ANGLICAN

May 2010

Official Voice of the Diocese of Algoma – A section of the Anglican Journal

Vol. 53 – No. 5

Inside Algoma



Roberta Wilson-Garrett ordained to the diaconate

Many were in attendance at St. Savior's, Blind River for the ordination of Roberta Wilson-Garret on Sunday, April 11.

See p. 4



Roly the donkey leads the way

A hardy group of parishioners from the Church of the Epiphany, Sudbury participated in the second annual Palm Sunday procession.

See p. 8

Next deadline

The deadline for the next issue of *The Algoma Anglican* is Monday, May 17.

Send items to:

Mail or courier:

P.O. Box 221

1148 Hwy 141

Rosseau P0C 1J0

E-mail:

anglican@muskoka.com

Susan Tier returns from trip to Madagascar

By Eleanor Swain

As readers will know from reviewing the March issue of the *Algoma Anglican*, Susan Tier, a parishioner of Christ Church, Sault Ste. Marie, spent the month of February in Antanarivo, Madagascar, ministering to the orphans at the home named 'Akany Famonjena', founded by Mary Sherwood. Upon Susan's return, she shared with details her adventure.

"I'm not quite sure how to describe it all to you other than to say, "It was AMAZING!!" Madagascar is a completely unique experience in many ways; Madagascar is the fourth largest island in the world AND over 80 percent of the plants and animals on this island country cannot be found anywhere else in the world!

"My stay at the orphanage was wonderful, as well as challenging. It was difficult with the language barrier, but I have to tell you that the children did much better with English than I did with Malagasy! But language barrier or not, I totally enjoyed all of the children and they all tried so hard to make me welcome, each in their own way. Two of the girls spent the better part of a Sunday afternoon

braiding my hair, three of the older kids took me for a walk through the local village, the youngest boy, Tiavana, stole my heart when he fell asleep in my arms, and I spent many enjoyable hours playing games with all of the children. These, and many more, are memories that I will gratefully cherish for the rest of my life.

"The orphanage, Akany Famonjena, is home for 37 children whose ages range from 4 yrs old to 22. Four of the older boys share a small apartment in Antanarivo through the week where they are pursuing college courses. They come home to the orphanage on weekends when they are not busy studying. One of the older girls also has a room in the city where she is able to attend school as well. Another of the older boys, who is legally blind, is attending an agricultural school in a village near Antsirabe, about a three or four hour drive from Antanarivo.

"Akany Taffita is a day program centre in the poorest district of the city. Here the staff provides classes for children of that area; outreach to families, and a hot meal at lunch time (which is often the

See Pray – p. 6



PRIMATE TO VISIT MUSKOKA: The Primate of the Anglican Church of Canada, Archbishop Fred Hiltz, will be visiting Muskoka on Saturday, June 26 and Sunday, 27, 2010. A deanery event will be held during the afternoon and evening of June 26th. The archbishop will also be preaching at the Sunday service at All Saints', Huntsville. More details will be given in the June issue of the *Algoma Anglican*.

Mayors' prayer breakfast in Muskoka attracts 400

By Betty Fulton

Saturday, April 17th saw 400 people of various Christian denominations throughout Muskoka gather for the eighth annual Mayors of Muskoka Prayer Breakfast at Deerhurst Resort. An opportunity for those in attendance to pray for political leaders, this is sponsored by The Leadership Group, a dedicated group of business and professional men who meet weekly for prayer and Bible study, under the umbrella of Campus Crusade for Christ. Paul

Henderson of hockey fame, administers this group. Mike Harrower, emcee told the gathering that Mr. Henderson is currently undergoing treatment for cancer, but is doing well.

This year's speaker, Bill Butters, played defense for seven years with both the W.H.L. and the N.H.L. Born in Minnesota, where he and his wife still reside, they are parents to three children, grandparents to five. He told of a troubled childhood. His father left his mother and three young

children. His mother married and divorced six times. They went to church, people pointed at her and snickered. This led to his hatred of Christians. His advice was "NEVER snicker at anyone in church". This ended their church going. His father remarried, had three boys, all of whom were killed in tragic accidents in their 20's and 30's.

Bill graduated from the University of Minnesota for whom he played hockey, going on to

See Butters – p. 4

Diocese of Algoma Anglican Church Women

DEVOTIONS FOR MAY

I will continue this month with thoughts from the book *In His Image* by Dr. Paul Brand and Philip Yancey.

Dr. Brand notes that the beautiful painting in the Sistine chapel that shows God giving Adam His Spirit, that we talked about last month depicts God as an old, white haired man, because of course, Michelangelo didn't know what God looked like or how to paint God who is a spirit. He painted God physically, not spiritually.

Being a spirit, and being present everywhere, God can have no defining shape. Isaiah wrote "To whom then, will you compare God? What image will you compare Him to?" (Isaiah 40:18). When God created mankind, He intended that they bear His image. Their disobedience destroyed the image of God they carried. We can see evidence of this in the likes of Stalin and Hitler, and yes, even in each of us. Individual human beings can no longer express adequately a likeness of God. History proves darkly our unlikeness to Him. We need Jesus to restore God's image in us. In the Letter to the Hebrews it says of Christ, "He is the radiance of God's glory and the exact representation of His being." (Hebrews 1:3). We don't know, however, what Jesus physical appearance was. He may not have been tall or handsome, as of depicted in art, perhaps the artist's ideal of his own culture.

Jesus identified with the poor, the hungry, the crippled, the outcasts, those who appeared ugly and useless in the world's eyes. The world identifies with the rich, the powerful, and the beautiful. Jesus is the exact likeness of God. He expressed the image of God in human form. God's activity on earth did not end with Jesus, and His image on earth did not vanish when Jesus ascended. New Testament authors tell us that God created "a new body" composed of men and women to do His work and contain His image. Paul says we are called to be the likeness (image) of His Son. We are Christ's Body on earth, collectively, in all our diversity. We can come together as a community of believers, to restore the image of God in the world.

Jesus' qualities of humility, servant hood and love become the model for us, His Body. We are to focus our lives on showing forth His image. Dr. Brand noticed a most

humbling pattern in his work among the lepers of India. These people, so cruelly ostracized, who seemed to have a right to anger and bitterness, radiated the goodness of God. Even though they had little reason to be grateful to God, they showed His love the best.

The beautiful, strong, powerful or rich may not easily represent God's image. It is not to say that they can't show us love and the image of God, but that often these attributes can shove aside the qualities of humility and the love that Christ demands. Rather, His Spirit shines most brightly through the frailty of the weak, the poor, the deformed. Even as bodies are broken, His image shines brighter.

Dr. Brand mentions those who had a profound effect on his life, although, none would meet the human standards of success. One was an uneducated fisherman who, when he spoke of Christ from the pulpit of a small church, spoke of Him as a personal friend and the love of God radiated from Him. He showed Dr. Brand the image of God.

A second influence on his life was a medical student who was injured in a car accident, rendering her a paraplegic in a wheelchair. She also needing numerous surgeries to repair her face. Despite all this, she became a surgeon in a wheelchair! She was not beautiful by worldly standards but was greatly loved by her patients. She had the power to renew their faith and hope. At that hospital in India, the image of God poured out through her broken, human body.

The third important influence in his life was his mother. Her health had been virtually destroyed by Dysentery, Typhoid and Malaria. She was very thin, hunched over and had difficulty walking. She worked in the mountains of India, preaching the gospel, treating the sick and pulling teeth. She fell frequently, fracturing her vertebrae, skull, ribs and femur. She would not listen to her son when he suggested she retire. This women carried on until the age of 95 when, by then, she had to be carried by loving villagers from place to place! She told her son, "What is the use of preserving my old body if it is not going to be used where God needs me?" Her worn out physical image did nothing but enhance the image of God beaming through

her like a beacon.

We are God's delight; His pride, if we abide in Him. There is a restoration of His image on earth living through us. When God looks upon us, He sees his beloved Son.

A Song as a Prayer

Jesus take me as I am,
I can come no other way,
Take me deeper into You,
Make my flesh life melt away.
Make me like a precious stone,
Crystal clear and finely honed.
Life of Jesus shining through,
Giving glory back to You
Amen.

(From Dave Bryant *Songs of Fellowship Book*)

As you read this Devotion, Pentecost will soon be celebrated.

Hymn 180 (The Hymn Book)

So when the Spirit of our God
Came down His flock to find,
A voice from heaven was heard
ahead
A rushing mighty wind.

It fills the Church of God, it fills
The sinful world around;
Only in stubborn hearts and
wills
No place for it is found.

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

Climate: seeing the signs

By the Rev. Dr. Frank Thompson

Kenton Otterbein, Park Naturalist at Killbear Provincial Park northwest of Parry Sound, gave a talk at the Parry Sound museum last March 17th in which he described some of the effects of Climate Change observed in the area. He showed slides and cited the results of studies.

He began with the big picture: how average snow-cover in North America has receded by "half a continent" in the last few years. We were experiencing warmer temperatures in the area as he spoke, but he had figures from studies conducted locally which showed a trend over time. Ice has disappeared from studied lakes two to three weeks earlier than in the past. Warmer temperatures have been recorded in the nearby Mas-

sassauga Park: and increase of 1.7 degrees over last century.

He shared evidence of the impacts of changing climate on wildlife. The typical range for seven species of birds has moved north. Deer populations are moving north, and so are the deer-ticks that carry the dangerous Lyme Disease. Studies of mice and flying squirrels have shown the northward migration of sub-species over time. Opossums have appeared just to the south of us. Species of reptiles and fish are having to seek colder conditions to the north and east of their present ranges.

In conclusion, he looked again at the broader picture, in which ignorance or denial of the effects of pollution has had catastrophic results. We saw images of the region around Sudbury when the industries there contributed so much to

acid rain; we saw also something of the remedial efforts now going forward. A slide showing an ashtray filled with cigarette butts reminded us of the kind of denial that defends short-term interests at enormous long-term cost to individuals and to society.

Otterbein listed some of the ways in which, individually and together, we can act to reduce the production of climate-changing green house gases.

His presentation was a stellar example of the kind of thought and vision now required of all of us. In the blizzard of images in which most of us now live via television and the internet, will we seek those images and those studies which convey to us the reality of our situation and challenge us to act?



RETHINKING LENT: "Simplicity and Joy" was the theme for a Lenten quiet day held at Villa Loyola in Sudbury on March 13, 2010. The day was led by Sister Anitra of the Sisterhood of Saint John the Divine. Many members of the Sudbury area Anglican churches were in attendance as well as guests from other faith communities around the city. Sr. Anitra offered ideas on how to simplify not only our Lenten journey but our busy modern lives as well. Ample time was provided to wander the grounds or sit quietly and ponder these ideas. The day concluded with a Eucharist that included time where any of the ladies who wished, could share their reflections on the day.

Making submissions for publication in the Algoma Anglican?

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

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

E-Mail address: anglican@muskoka.com

EDITORIAL

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

Letter from the Bishop

Ask God to give you the eyes of faith

Dear Friends,

In anticipating his death, resurrection and ascension, our Lord said to his band of disciples: 'A little while, and you will no longer see me, and again a little while, and you will see me [...] Because I am going to the Father' (John 16.17). With these words, he attempts to offer comfort. Of course, the inability of the disciples to comprehend what Jesus is describing should be fresh in our memories from our Lenten readings. Indeed, it may seem a bit strange that during this period of Eastertide, when we are supposed to be filled with the joy of the resurrection, we are bidden by the Prayer Book lectionary to return to that dark and solemn night when Jesus forecast the awful trial which awaited him. The reason, of course, is that even the story of the resurrection is tinged with sadness. For as wonderful as it was for the disciples to have Jesus back with them after the ordeal which looked sure to scupper their faith, Jesus was destined once again to leave their company. 'A little while, and you will no longer see me, and again a little while, and you will see me.' This was thus Jesus' way of introducing them to the divine pattern that he would die, rise again, ascend to the Father, and send the Holy Spirit.

Now, there is an important truth which these few words bring to us. It has to do with seeing. What does it mean to 'see Jesus Christ'? 'A little while, and you will no longer see me, and again a little while, and you will see me'. If you had a Greek New Testament before you, you would be struck by the fact that both of the words translated 'see' in English are different. The first word (theōreite) is the root of our English word, 'theory'; while the second word (opsesthe) is where we get our word 'optic' from. The translators are perfectly in order in rendering both verbs 'see', of course, for that is what they mean, and taken by themselves there is no real difference in their sense. Just as the disciples 'saw' Jesus before his death, so they would 'see' him again after his resurrection.

And yet, although we do not have an easy time describing it, we all know that there are different kinds of seeing. It is not unusual in my case, for instance, that I might come across someone I see as being rude or arrogant, and yet my wife perceives that same person as someone who is wounded or hurting. Or, to take another example, one scientist peering through a telescope may see nothing more than a dazzling array of stars, while another scientist looking through that same telescope might behold nothing less than the hand of God. We all have the capacity to see in different dimensions, and our vision often penetrates the physical form of an object and rests on the idea, quality or person which stands behind it.

And so, we return to Jesus' words: 'A little

while, and you will no longer see me, and again a little while, and you will see me.' Why does Jesus vary his expression? It is because the disciples' capacity for sight will change in the course of the next few days. At the moment they see him physically, with their eyes. But 'in a little while', after the resurrection, this will not be the only way they will discern his presence. For then, they will be able to recognise him spiritually, and their organ of sight will be their hearts.

For us, faith is a kind of seeing. That is, it is in our believing that we can see Jesus. And we see him in many ways and in many locations. We see him in the word of Scripture, which not only tells his story, but reveals his living mind and will. We see him in those who follow him, which is another way of saying that we see him in the Church. For 'the body of Christ' is one of the main figures of speech for the Church in the New Testament. It is possible to see him in the condition of the poor and downtrodden. Mother Teresa used to claim that 'here in the slums, in the broken body, in the children, we see Christ and we touch him.' And last, but not least, we see him in the sacrament of the bread and the wine. 'This is my body, broken for you', he said, 'This is my blood shed for you'.

Do you see Jesus in your life? Do you see him in your worship? Do you see him in your association with other Christians or in your spouse? Do you see him in your reading of the Bible? If not, then you must ask God to give you the eyes of faith. For without this kind of vision all that we proclaim about Christ's resurrection, ascension and the sending of his Spirit will be nothing more than empty words and he himself will be no more real to us than a vacant apparition.

May God grant us all the blessing of those 'who have not seen and yet have come to believe' (John 20.29).



+ Stephen Andrews

Stephen Andrews
Bishop of Algoma

Celibate or married?

By the Rev. Richard White

Must clergy be celibate or may they marry if they choose to? To most Anglicans the answer is a no-brainer and we find ourselves shouting to our Roman Catholic cousins, at least mentally: stop requiring your priests to be celibate! The truth is this was a controversial subject through much of our history. This is a brief overview of how Anglicans came up with a distinctly Anglican answer to the question.

From the start the Christian Church didn't appear to have an issue with the question. St. Peter, held up as the "first pope", was himself married. Something changed, and in the 4th century two Church councils of bishops address the sexual conduct of clergy. The Council of Elvira (306) decreed a priest couldn't be with his wife the evening before he said the Mass. The famous Council of Nicea (325) decreed a priest could not marry. Around this time the influential theologian, St. Augustine (354-430) warned that a woman's caress drew the spirit of a man downwards! That bode ill for clergy, and it was widely held that celibacy was a holy calling to be aspired to. The issue got even hotter over the centuries. The Second Council of Tours in 567 prohibited married clergy from living with their wives.

The popes themselves were all over the map on the subject. One 6th century pope allowed marriage as long as clergy didn't try to bequeath church property to their children. But another flat-out said sexual desire was sinful. While others left the issue in the hands of local bishops. Then Pope Gregory (c. 1015 - 1085) came along. His stand was unequivocal. He railed against married clergy in sermons, and prevented them from administering the sacraments. The issue would not go away. Two

subsequent Church Councils of bishops in 1123 and 1139 made pronouncements forbidding clergy to marry and invalidating existing clerical marriages. Such threats held little sway in England where married clergy had been commonplace for centuries, although wives were frequently termed "concubines" by Church officials.

History Byte

The 16th century hit European Christendom like a fearsome fire storm. It was the age of Protestantism. On October 31, 1517 a respected monk and theologian in eastern Germany, Martin Luther wrote a scathing list of complaints against the then current teachings and practices of the Roman Church. It was called the "95 Theses." The Protestant Reformation caught fire, and with it, questions about the biblical basis for celibacy. The clergy and theologians behind the Reformation pointed to 1 Timothy 3:1 to validate the acceptance of married clergy, which said that "the overseer must be above reproach, the husband of but one wife." Several reformers would be married, Luther included.

The Roman Church responded with ferocity, and through a lengthy series of sessions, the Council of Trent (1545-1563) struggled to clarify Roman practice and belief. It held that marriage after ordination was invalid, that priests were to abide by a vow of chastity, and that chastity and virginity were holier states of sexuality than was the married life. This position remains in place today.

Meantime in England, a

See Little - p. 6

ALGOMA ANGLICAN

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

Produced Monthly by Peter Simmons

Send articles for publication to:

P.O. Box 221, 1148 Hwy 141, Rosseau POC 1J0
Phone (705) 732-4608 Fax (705) 732-4608
E-mail: anglican@muskoka.com

Please send subscription renewals and changes of address to:

The Algoma Anglican, Anglican Journal,
Circulation Department
80 Hayden Street, Toronto, Ontario M4Y 3G2

Postmaster: Please send all returns and changes of address to:

The Algoma Anglican, Anglican Journal,
Circulation Department,
80 Hayden Street, Toronto, Ontario M4Y 3G2

Synod Address

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

Butters learned how to love

Continued from Front

play for the Toronto Maple Leafs in the junior division. During his career he played rough, tough hockey, was in over 100 fights, with 240 stitches to his face. Along the way, he acquired bad habits: swearing (the F word was normal conversation), he was an alcoholic, unfaithful to his wife, all the things one hopes not to be.

At the end of his professional career, age 30, a close friend asked if he would be willing to coach a group of young boys at hockey camp. His first question: "How much does it pay?" The answer, "Nothing, it is a Christian hockey camp." There again his hatred of Christians. The answer was a resounding "No". The friend persisted until finally he relented. It was this same group of 11 and 12 year old boys in a circle, each personally praying for Bill that he would find a job, that he would find peace, love, and that he would come to know Jesus that was the focal point in turning his life around. He taught them how to play hockey, they taught him how to love.

He went home, apologized to his wife, asking for forgiveness. After a major crying jag, she said "Yes", she respected her marriage vows, and was with him all the way. He likened his time in the penalty box to what Jesus did on the cross: serving the penalty for all of us. In his new role as a Christian, Bill went on to coach hockey at high school, college and university. He

currently works for Hockey Ministries International as a missionary to the hockey world.

In the eight years we have attended this Prayer Breakfast, we have heard eight excellent speakers, but Bill has to have been one of the most inspirational. I recall asking Darryl McCullough last year how they manage to come up with such a great speaker every year. His answer, "We pray." Obviously it works.

Mayor John Klinck of Gravenhurst before saying the closing prayer, asked for time to share a personal story. He introduced his son who also plays hockey, and told a story about the team. One of the boys had broken an ankle, but still attended all practices. The goalie left to attend the funeral of his sister.

This was a new experience for the boys dealing with the death of one so young, and they didn't know how to deal with it. When the goalie returned for practice, the young lad with the broken ankle suggested they all hold hands and pray for the sister who had died. They have done this ever since prior to every game. Most of the boys on the team were present and were recognized. Mayor Klinck's story tied together nicely with what Bill Butters had told those in attendance. Both reminded everyone of how great an influence young people can have on society and the need to respect and honour them for their contribution.



INSPIRATIONAL SPEAKER: Bill Butters was the speaker at the eighth annual Mayors of Muskoka Prayer Breakfast held at Deerhurst Resort in Huntsville on Saturday, April 17th. Mr. Butters is pictured above with some young men from a local hockey team who attended the breakfast.

Churches of all denominations have been very supportive

Continued from Front

tomorrow." they realised that some of the children were depending on the centre for their supper. Therefore a full meal is usually provided.

There is a small group of volunteers who help. There have also been a few high school students who have helped to fulfil the com-

munity service hours needed for their high school diploma.

Churches of all faiths have been very supportive. As well as monetary donations, the centre has received craft supplies, food and knitted goods. It was the recipient of a grant from the Anglican Foundation in 2008 which helped to keep the centre open.

Every Christmas each child receives a gift bag which contains a knitted hat and mitts, socks, toiletries, a small toy or game, a stuffed animal and candy. They are very appreciative.

Ms. Nesbitt and Ms. Cardiff took on the challenge and must be commended for the wonderful work they are doing.

Bishop Andrews ordains Roberta Wilson-Garrett deacon

By Brenda Bouchard

Sometimes the Sunday after Easter is almost anticlimactic. The build-up through Lent and Holy Week to Easter Sunday is impossible to top and the Sunday following that is like a time to catch your breath and settle once more into the normal routine of the Sunday rounds. But this was certainly not the case this year at St. Saviour's, Blind River on the First Sunday after Easter. The ordination of Roberta Wilson-Garrett to the diaconate prompted further reason to rejoice and celebrate; there was no chance to catch one's breath that day.

The place was packed. Every church in Blind River was represented and clergy and well-wishers from Sault Ste. Marie, Sudbury, Thessalon, Lively, Elliot Lake and other places were there in abundance. An interdenominational choir led the singing backed up by organ and violin. The Rev. Dr. John Harvey's challenging sermon issued a clear, concise call to ser-

vanthood, as did the hymns which Ms. Wilson-Garrett had chosen. Bishop Andrew's laying on of hands at the ordination and during the Eucharist that followed were both moving and poignant. It was a rousing, inspiring, touching service that left no one who was there unaffected.

Afterward, of course, all who were present ate, and ate, and ate! The cooks and bakers from St. Saviour's and Church of the Redeemer in Thessalon pulled out all the stops and a smorgasbord of hors d'oeuvres, pastries, baking, fruit and other goodies filled the tables in the parish hall. The food was fabulous, the fellowship was fantastic, the sun shone and the whole day was perfect! It had the atmosphere of a homecoming for former parishioners and friends from away, and will long be remembered for its many special moments. It would be difficult to find a better way to sum things up than with the last words of the service: "Thanks be to God!"



MISSION TO HELP THE CHILDREN: Heather Nibett and Nancy Cardiff took up the challenge to help set up St. John's Back to Basics Children's Centre in 2008. The program provides meals for children in the area around St. John the Evangelist, Sault Ste. Marie. The children also receive a gift bag at Christmas time. The centre received a grant from the Anglican Foundation of Canada to help keep the program going.



ORDINATION: The Rev. Roberta Wilson-Garrett is pictured with (L) to (R) the Rev. Bob Elkin, the Rt. Rev. Dr. Stephen Andrews, the Ven. Hugh Hamilton and the Rev. Dr. John Harvey. Dr. Harvey was the preacher at the service.

Promises, promises

By the Rev. Bob Elkin

I went to an ordination the other day and as the candidate (a very special person named Roberta) went through the oaths and promises, I got to thinking about when I made those same oaths and promises all those years ago. Back then I had a brand new M. Div. Degree in my pocket, three years of seminary under my belt, my first parish church waiting just up the road and a firm understanding of just how things were going to be. Hah!! Like the old song says: “I was so much older then, when I was young.”

Seminary taught us to be protective of our time and space. “When a parishioner calls or knocks on your door on your day off, you are to say:

“Right now isn’t a good time. Let’s talk about this on Thursday.” They were correct in teaching us that we wouldn’t have to talk about it on our day off, but they failed to mention

that we wouldn’t have to talk about it ever because we weren’t going to see or hear from that parishioner again! I heard of a priest who announced: “I’m on holidays for the next two weeks. Don’t call me unless you’re dead!” Fair enough I suppose but there is a corollary for that priest. If they do call and you don’t respond you’d better be dead and you’d better have a note from your doctor that says so. There never was a shepherd worth his salt who didn’t stop what he was doing to go and pull a sheep to safety that was dangling off a cliff. Don’t think the sheep don’t know that.

What are my gifts for ministry? In seminary I thought they were Biblical research, leadership skills and an ability to get my head around theological concepts. In the parish, I discovered they were my ability to drive in rotten weather, a willingness to get dirty and a propensity for showing up. The parishes I have served in were looking for two main qualities in their rector: you had to be ordained and you had to be breathing. They figured everything they got beyond that was cream. If you didn’t hurt them they liked you and if you actually did them some good, they loved you to pieces. It wasn’t rocket surgery! If you came to join the family you were welcomed in just like Cousin Fred or Auntie Jill or dotty old Grandma Jean. If you came to be the king though you could expect some trouble. They already had enough kings and weren’t really looking for another one of those.

What have I learned about ministry over the years? What would I like to share with the newly ordained? Well...

Be diplomatic. No matter how good it will feel to tell the parish pest exactly what you think of them, they’ll never forget it and neither will their 43,000 relatives. And it hurts! I wouldn’t want to hear exactly what people think of me either, most of the time. We’re not in the business of hurt. Do as you would be did by!

Be religious. I’ve never made a sick call or visited a bereaved family who turned me down when I asked if I might say a prayer and I’ve never seen that prayer leave people unaffected either. You’re a spiritual leader....so lead! Never say “I’ll pray for you” when you could say “Let us pray”. It’s the difference between “We must do lunch” and “Please pass the potatoes.” Share the potatoes. It’s much more satisfying.

Love. If I had to sum it up in a word, that’s the word I’d use. Someone once said of their family: “Greatest joy, greatest sorrow” and as a father I know that to be true, but it is love that makes the high points so high and the low points bearable. I think that’s the relationship God has with us: great joy, great sorrow and I think it’s the relationship we’re called to have with each other. It’s love that makes it work. Don’t be afraid to live that love.

You’ll fine tune the rest as you go along. People will get used to you and you’ll get used to them. There will be ups and downs on both sides but at the end of the day you’ll find you had a great and joyful trip. Enjoy!

Letter from Bob



COMPASSIONATE YOUNG MAN: Mitchel Hatton is pictured with the money he collected for the people of Haiti to aid the relief work in that country following the devastating earthquake in January. The final total raised was \$950.00.

Well done Mitchel!

By the Rev. Bonnie Rayner

Mitchel Hatton of All Saints’ Anglican Church, White River, was so filled with compassion for the people of Haiti, that he took their cause to the people of his small community. With his mother’s help he placed jars earmarked

for the “Haiti Relief Fund”, in all the prominent businesses around his small community: a community which has been in an economic downturn since Domtar closed. With the help of generous donors, Mr. Hatton raised \$900.50 dollars for the Haitian people. This young

man has a very giving heart and demonstrates this in many ways. He serves at the Altar at All Saints’ and attends Church School where the children are studying the *Life in the Eucharist* program. Mitchel Hatton is a student at St. Basil’s School in White River.



THE NEW BISHOP OF MOOSONEE: The Ven. Tom Corston, Archdeacon of the deanery of Sudbury/Manitoulin and incumbent of the Church of Epiphany, Sudbury was elected bishop of the diocese of Moosonee on Saturday, April 10th. The bishop-elect extends an invitation to the people of Algoma to attend his consecration and installation by Archbishop Colin Johnston, Metropolitan of Ontario, on Tuesday, July 6, 2010 at 1:00 p.m. at St. Anthony's Roman Catholic Cathedral, Timmins. The church is located at Pine and Fifth streets. The preacher at the service will be the Rt. Rev. Dr. Stephen Andrews, Bishop of Algoma.

North Muskoka Pioneer(ing) Parish

Invites
the Deanery of Muskoka
to join us in celebrating

“God in Our Little Country Churches”

It all begins at 4 o’clock
On June 12, 2010
at St. Mary’s Anglican Church
Bottings Road, Aspdin

Bring your bug spray: wear long pants cause you’re in the country now
Barbecue follows

(\$8.00 a person with tea/coffee and dessert)

at the Aspdin Community
Centre

“The Best Kept Secret in Muskoka”
Come, Just as you are!!

NURSING BURSARY OFFERED

Leslie Woodward Memorial Bursary

*For Nursing Students
and Graduate Nurses
For Post Graduate Studies*

Several Nursing Bursaries of \$250
to be awarded by:

September 30th or earlier
Applications will be received at:
The Synod Office
Diocese of Algoma
Box 1168
Sault Ste. Marie, Ontario P6A 5N7
Before August 17, 2010

(Applications to be obtained through Parish Priest or Synod Office)

Pray for the country and people of Madagascar

Continued from Front
only meal they will get for the day). I was able to visit Akany Taffita twice and the children, although shy as all Malagasy are, were wonderfully warm and full of giving hugs.

"I would like to ask you all to pray for Madagascar. This country is in political turmoil and has been for quite some time. Malagasy people are shy, mild-mannered,

and extremely warm and hospitable, but the political situation is a seething cauldron beneath the surface. Please pray that God will raise up a leader for Madagascar who will bring a fair and just system of government, and a release for the Malagasy people from the desperate poverty which plagues the country. Please pray for both Akany Famonjena and Akany Taffita, for God's hand of direction and guidance for men and wom-

en who work in these facilities, as well as for the board of directors who make the decisions. And please pray for the children, that God will lead them and keep His Mighty Hand of Protection upon each of them."

Susan concluded by saying, "I want to thank everyone who has prayed for me throughout my trip. God certainly blessed your prayers!"



ON THEIR WAY TO CHURCH: Some of the children from 'Akany Famonjena', a home for orphans in Antanarivom Madagascar gather for their ride to church.

Diocese mourns death of Beth Nock

Elizabeth Hope 'Beth' Nock, nee Adams, died peacefully at McCormick Home, London on Wednesday, April 7, 2010 in her 93rd year. Wife of the late Right Revered Frank Foley Nock, former Bishop of Algoma (1975-1983). Mother of Professor David A. Nock and his wife Mary of Thunder Bay and Nora and her husband The Rev. Leonard E. Dyer of Surrey, B.C. Grandmother of Christopher (Deanna) Wilson and Amanda (William) Lokay and great-grandmother of Kyla Lokay and Ian and Abby Wilson. Daughter of the late Dr. Allan Adams and Nettie Norris and her beloved step-mother Eleonora Palmer.

Sister of the late Charles Wel-

lington Adams, Allan Norris Adams, Mary Elliott and Susan Payson.

Cremation has taken place. The funeral service was conducted on Monday, April 19 at 1:00 p.m. at St. Aidan's Anglican Church, 1246 Oxford St. W., London, by The Rev. Canon Todd Townshend. Reception to follow at the church. Interment at St. John's Cemetery, Arva.

Memorial contributions to The Primate's World Relief and Development Fund, (The Anglican Church of Canada 80 Hayden Street Toronto, Ontario M4Y 3G2), or a charity of your choice would be gratefully acknowledged.

Little paragraph still holds force

Continued from p. 3
different answer was slowly being birthed. While the Reformation was attacking the Roman Church in Europe, England's monarch, Henry VIII was riding two rails at once. On the one hand he staunchly supported the Roman church; on the other he wanted to divorce his wife and marry his mistress and negotiations with the then pope, Clement VII were going nowhere on the issue.

Then, in a surprise move, on February 11, 1531 Henry stood up in Parliament and demanded that all members of the Church in England recognize him as the head of the Church. This led to the Act of Supremacy (1534) which gave England's sovereign the final say over Church belief and practice. It's curious, but given Henry's questionable sexual morals, he insisted his clergy be celibate! It's even more curious given that his newly appointed spiritual advisor, a young Archbishop Thomas Cranmer, was married with children! To at least appear compliant, Cranmer quietly shipped his family out of the country.

Cranmer would become the seminal Protestant Reformer in England, but that had to wait. On January 28, 1547 Henry VIII died. He was 55. England's

court was flooded by Protestants eager to support a new Protestant King, Edward VI. They turned to Thomas Cranmer, to formulate a set of articles which would define Anglican belief and practice.

By 1549 there was an early draft, one of the earliest articles concerned clerical celibacy. Fourteen years later, in 1563, the "Thirty-Nine Articles of Religion" were in place. This timeless document has never been rescinded. You can find them in the back of our Book of Common Prayer starting on page 698. The article about celibacy is Article 32. What is says is predictable given Cranmer's marital status.

"Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness."

Although written over 450 years ago, to this day this little paragraph holds force across the Anglican Communion when it comes to answering the hotly debated question, "must clergy be celibate or may they marry if they choose to?"



AMAZING EXPERIENCE: Susan Tier spent the month of February ministering to orphans in Madagascar at 'Akany Famonjena', a home founded by Mary Sherwood.

Algoma Cycle of Prayer

Sunday, May 16 - 7th Sunday of Easter

ACW Executive and the Anglican Church Women of the Diocese - Annual Meeting (May 17-19, Thunder Bay)

Sunday, May 23 - The Day of Pentecost

St. John the Divine, North Bay

The Rev. Rod Funk (Interim)

The Rev. Dawna Denis (Hon.)

The Rev. Grant Churcher (Hon.)

Sunday, May 30 - 1st Sunday after Pentecost: Trinity Sunday

Holy Trinity, Sault Ste. Marie

The Rev. Bob Elkin (Interim)

Sunday, June 6 - 2nd Sunday after Pentecost

North Muskoka Pioneer Parish

St. Mary's, Aspdin

St. Paul's, Grassmere

Christ Church, Ilfracombe

Holy Trinity, Newholm

St. John the Baptist, Ravenscliffe

The Rev. GailMarie Henderson

Sunday, June 13 - 3rd Sunday after Pentecost

Great Spirit Island Parish

St. Paul's, Manitowaning

St. Francis of Assisi, Mindemoya

The Rev. Canon Bain Peever

Sunday, June 20 - 4th Sunday after Pentecost: National Aboriginal Day of Prayer (June 21st)

St. Matthew's, Sault Ste. Marie

The Rev. Patrick McManus

St. John's, Garden River

Bishop Fauquier Memorial Chapel

Ms. Lana Grawbarger - Lay Pastor



From the Anchorhold



By Sister Mary Cartwright

Hopefully since it is May spring is here, and we rejoice in the renewal of life around us (it is definitely not spring when I am writing this). In May we have three major feasts and one more homely one (in the English sense of the word). We begin with the Ascension when Jesus, after the forty days among his disciples, coming and going, assuring them that He is there even when they don't see Him. Affirming and forgiving Peter for his denials, cooking breakfast by the Sea of Galilee, teaching, warning and strengthening. Then He takes them to one of their favourite places on the hilltop and as he blesses them a cloud (that ancient symbol of God's presence) covers them and when it lifts, He is gone to the Father as he said. He has already told them to go to Jerusalem and "wait for power from on high." They probably don't understand, but on Pentecost, while they are gathered in the upper room with Mary Mother and the other women, doors barred, the Spirit comes "like a mighty rushing wind" and they see the tongues of fire on each other's heads, and they are changed from cowards hiding away in fear, they burst out into the streets preaching the Word, and all the strangers here for the feast hear them in their own language! Some even accuse them of being drunk but Peter points out it is only nine o'clock in the morning! God comes when and as he will. Jesus has sent the Spirit as he promised, to be with us forever. It is the beginning of the Church. Probably the first time (hopefully not the last) that the Church has been "with one accord in one place!"

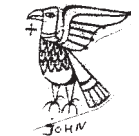
The next Sunday is the too often neglected Trinity Sunday, frequently because it is a difficult subject on which to preach. We don't have to understand this vital tenet of the faith, think of it as the unending circle of love between Father, Son and Holy Spirit, community in unity.

There are many saints; Apostles Philip, James, St. John in Eastertide, Matthias, then Julian of Norwich; Bishops Dunstan, and Augustin; and the Venerable Bede, priest and historian.

We end with a minor but lovely feast, the Visitation of the Virgin Mary to Elizabeth. Mary goes for comfort and affirmation (after her "Fiat" of the Annunciation and its results) to her cousin Elizabeth well pregnant in her old age with John the Baptist. She welcomes and affirms Mary "How is it that the Mother of my Lord should come to me. At the sound of your greeting, the babe leapt in my womb for joy!, and blessed is she that believed." And Mary sing the "Magnificat" as we still do nightly. It is a blessed moment for them both to look back on.

To sum up all these, a few lines from a carol, which were the folk songs of their age and not just for Christmas. This is by Henry Moore.

*The Son of God thus man becomes
That men the sons of God might be
And by their second birth regain
A likeness to His Deity.*



PALM SUNDAY PROCESSION: On Sunday, March 28th, the people of Holy Trinity, Sault Ste. Marie celebrated Palm Sunday by processing from the Cara Community to the church. Kyra Meakin (R) led the way followed by Fr. Elkin and members of the congregation.

The Bishop has started a new blog!

It is called 'beneditus benedicat'

You can find it at

[http://stephenalgoma.typepad.com/](http://stephenalgoma.typepad.com/beneditus-benedicat/)

beneditus- benedicat/



PALM CROSSES FOR ALL: A group of parishioners from St. Paul's Anglican Church in Thunder Bay came together on Wednesday, March 24th, following the 9:30 a.m. Eucharist, to make palm crosses for distribution on Palm Sunday. A total of 515 crosses were made.

Roly leads the way of Palm Sunday procession in Sudbury

By Della Passi

On a crisp Palm Sunday morning before the 10:30 am. service, the Ven. Tom Corston, a hardy group of excited parishioners, and a fully-vested choir from the Church of the Epiphany, Sudbury, met at the CPR station in downtown Sudbury, for our second annual Palm Sunday procession.

Roly the donkey, looking resplendent after shampoo and pedicure, and bedecked with a beautiful halter of purple flowers, was there in the vanguard, to the delight of all, especially the children in the crowd. As we

followed, safely escorted by two of “Sudbury’s Finest”, praises and hosannas were joyfully sung all the way to the church with palms waving, and maracas and a couple of djembes drums carrying the rhythm. Several onlookers stopped to watch in fascination as we wended our way back to the Epiphany.

It was a fitting witness to the community of Sudbury that this was the beginning of the Holy Week journey, leading up to Easter, and a reminder of Jesus’ Triumphal Entry into Jerusalem riding on a donkey.



REMEMBERING JESUS’ TRIUMPHAL ENTRY: This group from the Church of the Epiphany in Sudbury gathered together for the second annual Palm Sunday procession. Participants made their way from the CPR station, located downtown, to the Epiphany. They were led by Roly the donkey and escorted by two of “Sudbury’s Finest”.



READY TO GO: Roly the donkey is being prepared for the Palm Sunday procession undertaken by parishioners from the Church of the Epiphany in Sudbury.

Letters to the Editor & Submissions Policy

Letter writers and authors of unsolicited submissions are reminded to include a signature and phone number for verification purposes. Letters will be reviewed and may be edited for length and content. While letters expressing opinion are welcome, all letters and other submissions are subject to approval before publication.

Food production and changing times

By Charlotte Haldenby

Remember having to do that three-field system diagram for mediaeval history, or remember visiting your grandparents on the farm when you were a kid. People grew several crops in rotation with each crop using and restoring the soil. The farm animals supplied the manure, and the work, and different kinds of food. My grandmother had a whole field for vegetables, milked cows, gathered eggs, and on special occasions killed chickens, so her family had food for survival and some surplus (I didn’t mind the weeding, because we did a lot of talking too, but gutting the chicken for a special Sunday dinner was “gross”).

And I did know then where my food came from. In Toronto nowadays, school groups tour the Royal Winter Fair, just to see what beef and pork and chicken look like when they’re alive.

We can’t quite go back to that old style but the organic farmers are trying to get us more in synch with the natural way of doing things and using what’s there not just picking up chemicals.

But the consumer is getting fussier; the peppers have to look just so; the ham and bacon has to be coloured just so; the chicken breasts have to be big so we can all have our white meat (Do these poor creatures ever walk around? Wouldn’t they tip over?).

Looking at the World

And even with the epidemics of avian flu and outbreaks of E. coli, salmonella and listeria, we’re still not inspecting our food enough. Big corporations run the farms now, with big Public Relations, and manipulate governments to get what they want, saying it’s all to improve trade! Every country wants that, right?

The more I read Eric Schlosser’s *Fast Food Nation*, Andrew Heintzman and Evan Solomon’s *Feeding the Future* and Paul Roberts’ *The End of Food*, I wanted to talk back to the politicians and the agribusiness leaders and say “Enough already!”

Our world population is expanding rapidly. As China and India and South America become more prosperous, their people want more meat in their diet just like us. How will we ever be able to do that? And for even more people? If we’re already overburdening the water supply and other resources now, how will we feed everyone? Will there still be people barely alive from malnutrition, while others are “pigging out”?

I know, there are some people

who say well, science will come through just in time and it will be alright! It always has! And right now we’re working on genetic modification of plants, and so on.

But I really do wonder what we’re doing when we see things only as inputs and outputs and value added. And what happens to the small farmers who are getting paid the minimum the corporations can get away with? “If I can get green beans from you for 5 cents a pound, and the other guy for 4 cents a pound,

“If we’re already overburdening the water supply and other resources now, how will we feed everyone?”

why should I buy from you?” And the small farmer goes down to 4 cents, and grows a little extra to ensure he has enough when he is called. Or gives up and sells his land to the big farmer, and moves to the city and tries to find something to support himself and his family.

And the corporations have their calendar boards up so they can get fresh produce to us every day of the year from wherever the climate is allowing that food to grow. Who are we, that we expect to have strawberries every day? And how much does it re-

ally cost to get them here?

One of my sister’s coworkers was quite upset this week as there were no green grapes at the store. It’s March. The grapes are not coming from Niagara! They come from Chile! Right now, with the earthquakes, maybe the grape growers have a few other things on their mind!

We are losing out here. We buy a lot of food. We are bombarded with ads telling us all the great foods available! Corporations are inventing new products to get us buying and eating more.

Five years ago were there snack bars? Well now that’s a third of an aisle in the store. Check your basic TV dinner; around 250 calories. The snack bar is 200 calories. Is this really a snack?

Take a look at what’s on special in the supermarket. Lots of good buys most weeks, but how many pages are stuff that makes no nutritional sense. And stick to the outside loop of the store. Last week I saw one mother apologizing to the cashier, that she was so sorry she had brought her three boys and their father along shopping today. She sure wouldn’t have bought some of the things in the cart if she’d been on her own, but they had spread out to the aisles they liked and got what had been carefully placed at eye level just to sucker them in.

So, we’re getting fatter, even our children (The food industry would like to tell us that it’s all our decision, and we should be getting more exercise, but still keep eating their food, right?). What does this mean for us and the kids? Heart disease, cancers associated with the digestive system, diabetes, trouble with our bones not being able to carry it all around, and we’re getting these things earlier. So, a burden on the health care system.

We’re also losing out on our family. When people actually cook from scratch together, when people actually eat together and talk over the day’s events, when people pay attention to each other and to what they are eating, we learn to care about each other and maybe not eat as much.

And maybe we can change things in our own lives. Maybe we can grow some of our food, or buy from local farmers. Maybe we can mini-size our portions. Or cut back on the meat. And maybe we can just “eat fresh” only when the produce is in season in Ontario.

God has entrusted us with a wonderful world, not just for our own personal use, but for all peoples. God has given us many talents to use our resources wisely. Let us pray and act so that all may thrive.