

Bain Peever's point of view

By Shannon Hengen

Editor's note: The following is an interview of Rev. Canon Bain Peever and his wife Lynda conducted on February 18, 2013. Archdeacon Anne Germond provides an introduction.

On June 2, 2013, Bain Peever, the much, loved rector of Great Spirit Island Parish Manitoulin Island, will be celebrating 50 years of ordination to the priesthood. He has served the church faithfully in three dioceses and has shared the good news of Jesus' love with thousands of people in his particular way: with humility and humour, by connecting with them, and extending an invitation to join him on a journey that has transformed his life.

From across Algoma, as we join in extending our congratulations to Bain on this anniversary, we cannot let this occasion go by without asking him to share some of his memories and significant moments with us, and there have been plenty of them, as well as some significant changes in the church, many of which Bain has witnessed.

On a winter's day in February this year, Shannon Hengen, a lay reader at the Church of the Ascension in Sudbury, and professor emerita at Laurentian University, spent a morning with Bain at Peever's Point of View and listened to him relay his memories. What follows is the transcript of that interview. In reading it you will be inspired and you will come to know, as we know him, Bain: husband, father, grandfather, priest, child of God, a man who very simply who loves God and loves God's people.

God's blessings to you on this joyous occasion, Bain!

--The Ven. Anne Germond, Archdeacon, Sudbury-Manitoulin Deanery, Diocese of Algoma

Let's start with some vivid memories. You were ordained on June 2nd, 1963.

Interesting memories . . . I love young people. One of my primary focuses in my ministry was working with young people, especially young adults. I can remember when I was a curate at Sault Ste. Marie we had what was called an Over 19 Club and we had thirty to thirty-five young people that went to community college and to Algoma University, etc., and we had



AT HOME WITH BAIN: On June 2, 2013 Rev. Canon Bain Peever will celebrate the 50th anniversary of his ordination to the priesthood. Canon Peever and his wife Lynda recently sat down for a full length interview.

just such a wonderful time in those years. Of course it was a different time, too. It would be back in, let's see, I went to the Cathedral in '66, so it would be about 1966, 1967. And we did folk Masses. They were a very jovial group of young people and we did some exciting things together. I can remember one exciting time.

We had this young woman then, Mary Rossiter, and Mary was flamboyant in a way. Anyway her

mother frowned upon alcohol but we were raising money for Camp Manitou at the Cathedral and we were selling Christmas trees. We were right across the street from the liquor store in those days, so we were out there selling Christmas trees and Mary Rossiter was at the fore of the group. And lo and behold this TV company came along and did a little diddo on it and then that night on the news there was Mary Rossiter front and

centre in front of the liquor store! Her mother was not too pleased. It was kinda cute.

We celebrated the 200th anniversary of Bishop Strachan Memorial Church in Cornwall and people said, "well how are you going to focus this?" And I said, "I think people need to understand that when Bishop Strachan was the rector many, many years ago, over 200 years ago, he did a number of

See Canon – p. 4

Inside Algoma



How the wearing of a cap was seen as defiant

In his History Byte, Rev. Richard White chronicles the evolution of a movement which transformed the church and how a particular article of clothing became a symbol of defiance.

See p. 3

The experience of being on the road again

Rev. Bob Elkin writes of the beauty of travel and how it moves us out of our comfort zone and exposes us to all things new

See p. 6

An update from the Anglican Church Women

Jacquie Howell, in her last communiqué Algoma ACW President, gives thanks and reminds everyone of the upcoming ACW annual.

See p. 8

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Wednesday, June 12.**

Send items to:

Mail or courier:

P.O. Box 221

1148 Hwy 141

Rosseau POC 1J0

E-mail:

anglican@muskoka.com

What comes after the assessment?

Strategic Plan Team invites response post assessment process

Dear Sisters and Brothers:

Greetings in the name of our Living Hope, Jesus Christ!

We have been asked by the

Diocesan Executive Committee to communicate with all of the members of the diocese with respect to a particularly sensitive part of the Strategic Plan – the rationalization of 'buildings and resources within Algoma', as it is called in item 1.5. While the process involved in 'developing plans, resources and schedules

for Parishes that fall below the established benchmarks' is the responsibility of the Deanery Officials, Bishop and Executive, and thus stands outside our mandate, the Strategic Plan Implementation Team has a huge investment in this process, since it caps the development of the benchmarks and the assessment process that

we have nurtured and monitored over the past three years. And so it is in our broader mandate of 'implementing' the Strategic Plan that we offer these reflections and plans to the Church.

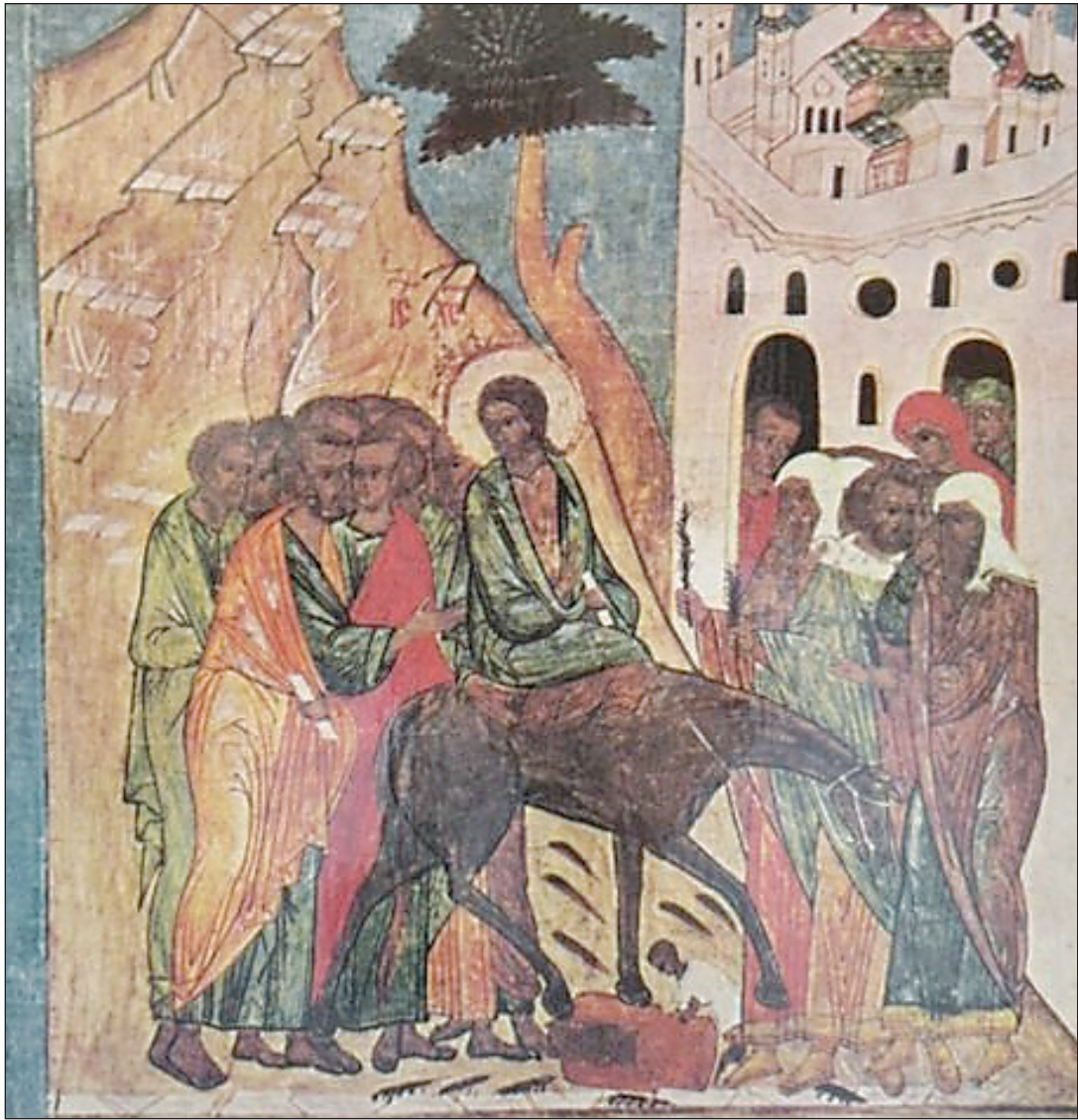
We are aware of a growing anxiety in the diocese around the matter of 'rationalization' and there is a misperception of the

benchmarks and assessments as a 'report card' that renders a pass or fail grade. We feel that these perceptions, while understandable, are counterproductive to the development of sustainable, healthy and vital congregations in our diocese, which is actually the aim of the assessment process. We would

See Executive – p. 6

Diocese of Algoma
Anglican Church Women

DEVOTIONS FOR MAY



After our children had bravely stepped out into the world to make their fortunes, Peter and I decided to up stakes and venture out to the edge of the city. We not only upped stakes but also a few small trees, to plant on our acre of Cedar Heights Road: nothing like taking coals to Newcastle. However all have added rings to their trunks.

Spring saw us settled in our demi-forest and then, after a particularly challenging sermon one Sunday, I began thinking about theological correspondence courses. So one summer decided it behooved me to read the Bible all the way through before signing up. Shortly after I began this undertaking, I became aware of how often trees seemed to be appearing in the stories and so began circling all the verses containing trees with the idea they might be a good topic for a future essay. Later I told a friend about my tree idea and she immediately gave me a wonderful little booklet *Celebrating The Wonder of A Tree* published by RBC Ministries. Didn't have to read too far before I found "The Bible itself contains more references to trees than to any other living thing except people." It goes on to say that "As this story unfolds, we find some 550 references to trees, or wood, in the Bible. At least 26 different kinds of trees are specifically mentioned". I knew I had drawn a lot of rings that summer

As a young child in England,

we stayed with my Aunt Dolly in Waterlooville for awhile during the war, and at the end of her road there was a tree in the middle of a field where I used to play, when not traipsing down to the Army tents, the other end of the road with instructions to invite soldiers home for afternoon tea. Anyway Peter and I visited Rowlands Avenue on our honeymoon in 1962 and bless me, the tree was still there. The other day I Googled and sure enough there was Rowlands Avenue with a green patch at the end, hope the tree is still there.

Then of course like everyone else, we have a family tree and a few years ago we all contributed everything we knew about past and current branches and relatives. Now this needs updating as we have a granddaughter, who walked by herself for the first time on Palm Sunday. What a wonderful day to take her first brave step out into the world. You can be sure as she grows, I will remind her she walked on Palm Sunday, the day Jesus rode along the road to Jerusalem on a donkey.

The above treasured reproduction of an icon was found many years ago at a yard sale in a local church for 50 cents. Later a kind friend from Newfoundland, Bishop Eddie Marsh, interpreted the icon for me and he says in part: "Branches of the trees can be seen on the ground and held in the hands of the towns people. The mountain behind Jesus

and the Apostles is representative of the Mount of Olives, and the structure represents the city where the people are coming out to greet Jesus....The palm tree is mentioned in the account of the event in John's Gospel".

As our granddaughter grows from a tiny sapling to a sturdy young lady, we pray she will come to know the rest of the story which is told in part in the hymn *We Sing The Praise* which we sang during Holy Week.

Inscribed upon the Cross we see,

In shining letters, God is Love:
He bears our sins upon the Tree;

He brings us mercy from above.

We thank you Jesus for saving and nourishing our lives with your ultimate sacrifice at Easter. We thank you God for the nourishing showers of April that waken the trees and flowers in the gardens of your world whose perennial beauty heralds the Ascension of your Son. But you did not God leave us bereft, because you sent us the precious gift of the Holy Spirit, the Advocate, the Comforter at Pentecost to be with us for ever more. Amen.

Lyrics by Thomas Kelly 1769-1855 and Music by Ludwig van Beethoven (1770-1827).

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

P.S. See you at the Annual A.C.W. in May.

What if?

By the Rev. Grahame Stap

I have a very good friend who is convinced that God is a creation of humanity and not that humanity is a creation of God. He has a PhD in philosophy and believes that we now know all there is to know with just a few loose ends to be tidied up. What he does not understand is that he has fallen into the same trap we, most of us, fall into. We fail to understand that we don't know what we don't know.

Scientists have found a way to actually see the light that first appeared in the universe at the time of the big bang. They could see differing levels of hot and cold illustrated by different colours. However, much to their surprise, there appeared a cold spot where a cold spot could not be.

In Switzerland, scientists have built what is called the Hadron Collider. This massive circular undertaking shoots proton beams in opposite directions at the speed of light. When these beams collided there emerged a new, yet suspected minuet particle, which connects all parts of the universe. If this particle did not exist all the atoms of the universe would fly about without any order whatsoever. In other words nothing would exist, as we know it. They called this new finding The God Particle. All of this caused the world of science to return to the drawing board, because it became increasingly obvious that we don't know as much as we thought we knew

In the 11th century St. Anselm wrote what is called the *Proslogium* discourse basically what he said was "if we can conceive of a power greater than we are then it must be true." Others over time have tried to prove the existence of God without success. Even Jesus could not succeed with all

people. Our continuing struggle to either prove or disprove God seems to be never ending. We seem to believe that our intellect is a match for God and we do not need God, or that we understand God. Neither one seems to satisfy our need to answer our questions.

What if we turn this all around? What if we accept that God created all things and put in place all the things of science for us to

Thoughts from
Grahame

find? Our choice then being what we do with what we find? Do we build the bomb or do we create energy? Do we smash the atom or do use it to cure disease? We have been given the option of choosing between good and evil and so often we choose a direction we might believe is good but the end result is far from good.

What if, instead of trying to place our ego into the equation, we just let go? What if we accept that we don't know what we don't know? What if we do as Mary did and ponder these things in our hearts? What if we accept what Jesus said and understand that it our destiny to do "greater things than these"

Perhaps if we do this and put our trust in God our hearts will be lighter our smile brighter and others will see the God particle in us and want what we have. What if? We reach out to others and invite and share this wonderful knowledge. What if we agree whether it was six days or the big bang God did indeed create? What if...?

As always it is only my opinion

Christians must
quote scripture to
support doctrine

Dear Editor,
Regarding, Some thoughts on Anglicanism *Algoma Anglican* March 2013 the writer would have us turn back the pages to follow mere traditions of the past.

Letter
to the Editor

I shudder to think of the role of Cromwell, but recall that he too remarked when his demise confronted him, that he wished he had served his God as well as he had served his king.

Today more than ever we need to search the scriptures, "for in them ye think ye have eternal life." Whatever we do as Christians, we ought to quote the scriptures in order to support our doctrines. The Rosary has long been in disuse and I am now 80 years and have never seen it in the Anglican Church. John 14.6 tells us clearly that there is no other way: we cannot get to the Father but through Jesus Christ.

In Matthew 15: 8, 9 Christ Himself says: "In vain they worship me, teaching for doctrines the commandments of men." Ecclesiastics 9:5 tells us "For the living know that they shall die; but the dead know not anything." Thanks be to our Lord that He is risen and sits at the right hand of the Father, making intercessions for us.

We read and study the lives of patriarchs who have gone before and the great women of valour, Ruth, Rebecca, Leah, Mary and others of the New Testament, and we give them great recognition for they are worthy of esteem, but not veneration or worship. Jesus Christ is the one who paid the price in full and in Revelation 5:12 we read: "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour, and glory and blessing."

Respectfully submitted,
Ethel C. Whyte-Coussey

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

Mission on the margins

Dear Friends:

When you receive this letter, it will be just a couple of weeks before our Diocesan Synod, our 46th since the diocese started holding them in 1906. You don't have to be much of a student of history to know that the church and the world have changed a great deal in the last 107 years. Exhibiting a confidence similar to the builders of the Titanic, the Anglican Church of the Victorian era had an expansionist outlook. It was a fertile period for church music, Sunday Schools, party movements within the church, and missions both home and abroad. New churches were being erected and there seems to have been no shortage of young men willing to give themselves to church leadership, even though it meant relocating to the wilds of Canada.

Today, however, the church and the world both seem to be in a state of retrenchment. Exhibiting the tentativeness of Wall Street in the post-2008 era, the Anglican Church now has a view to consolidation and 'rationalization'. The national church is facing a budget crisis; overall church attendance is in decline while the average age of its parishioners continues to increase; there is schism within, while litigation from without diverts resources from mission. Potential ordinands are hard to lure away from urban centres. And then there is the whole relevance and credibility question. A recent report says that those with 'no religious affiliation' in the US has jumped from 1 in 20 in 1976 to 1 in 5 in 2006. This superficial sketch should be enough to convince even the most churched among us that we are now a people on the margins of our society.

What to do? Well, it is not the first time that the Church has occupied such territory. G.K. Chesterton once famously said, 'At least five times [...] the Faith has to all appearance gone to the dogs. In each of these five cases it was the dog that died.' It is God's

Church and it is persistent, to say the least. But God's people have always had choices. In the past, some Christians have retreated from the world aspiring to become separate and distinct, while others have given into the world, becoming integrated and indistinguishable. Our vocation, however, is to engage the world with the claims of Christ and embody the values of his kingdom. You see, while on the margins we yet have a mission. Indeed, church history tells us that this is where the Church's most effective mission has taken place.



The theme of our Synod is 'Mission on the Margins'. We are looking forward to being led in our discussion of this theme by our National Indigenous Anglican Bishop, The Right Reverend Mark MacDonald. A keen student of culture, Bishop MacDonald will preach at our opening Eucharist and lead us in our daily Bible studies. He will bring a perspective characteristic of our First Nations brothers and sisters who know all too well what it is like to live on the margins of Canadian society, and who are seeking to engage their own communities and the wider church in fresh, gospel-centred ways. We will also hear from Bishop Lydia Mamakwa, Bishop of the Northern Ontario Region of Keewatin Diocese. She will tell us about her exciting and growing ministry in Thunder Bay. And I am pleased to report that we will welcome back Bishop Mwita Akiri from our partner diocese of Tarime in Tanzania. Reporting on his newly established diocese, Bishop Mwita will tell us how a church of little material means can make a big difference in the lives of those around them.

As always, Synod will feature a number of important matters for deliberation and resolution. In light

of recent concerns raised by local fire departments, not to mention the potential for litigation arising from allegations of abuse, we will have presentations from our insurers, Ecclesiastical Insurance Canada. We will also have sessions on child and youth ministry; communication; and strategies for ministry in some of the smaller and more remote parts of the diocese. But we will also take stock of where we are in the life of the Strategic Plan and discuss what the Plan means by the 'rationalization of buildings and resources'. How do we go about the task of evaluating the viability of our churches? What metrics do we use that make sense in the context of God's kingdom? And how can we foster the 'we're-all-in-this-together' attitude that is fitting for God's family? The assessment process that is happening at the moment will help us to get at some of these questions, but we could certainly use your prayers.

Life on the margins can be daunting and discouraging if our eyes are on the wrong objects. But our God says, 'Put me to the test; see if I will not open the windows of heaven for you and pour down for you an overflowing blessing!' Malachi 3.10. I invite you to join me in asking that, by God's grace, we might emerge from this Synod with a renewed conviction that Jesus Christ is Lord of the margins.

Yours in Christ,

Stephen Andrews
Bishop of Algoma

The defiant biretta

By the Rev. Richard White

It is black, usually made from worsted wool with a black lining. Three prominent blades run across the crown of the hat like three weather veins, publicly symbolic of the Trinity, met at the centre with a black pom-pom. The biretta is the Anglo-Catholic priest's working cap. During worship a series of rituals were developed around it. It was worn in processions and when sitting. It was to be removed when standing and before genuflecting. It was also removed at the Name of Jesus and touched out of respect when the Virgin Mary's name was mentioned. It was also worn during Evening Vespers, and during the Stations of the Cross. The biretta, with the accompanying black robe, marked the wearer as an Anglo-Catholic or "High Church" priest. Its use came into our church through a 19th century movement in Anglicanism often

called "Ritualism."

Ritualism had a rocky and litigious start. It's competition was the hugely successful Evangelical Anglican Movement which burst onto the Anglican stage in the 18th century. The Evangelical Movement was spearheaded by

History Byte

the dynamic duo, the Reverends John and Charles Wesley who brought church to those in the far-flung rural areas, the mining communities, the inner-city slums, and the prisons. The Movement attracted well-heeled reformers in the Church too, committed to founding missionary societies, drafting laws against slavery and child labour, and taking measures to combat alcoholism, rampant in the 18th century.

The Evangelical Movement

brought a fresh expression to a tired Anglican face with clergy travelling great distances on horseback who founded churches, or "societies", across the land, preached to thousands in the open air, invited women to take on key leadership roles, and who allowed a measure of freedom and expressiveness into their church services. It was most noted for its music. Their meetings were bathed in new hymns. The Wesleys penned almost 6,000 hymns. Others followed like John Newton, author of *Amazing Grace*, who wrote nearly 300 hymns and produced one of our first Anglican hymnals which enjoyed over 30 reprints, the *Olney Hymnal*. These hymns were frank about the author's love for Christ and about the atoning effects of the Cross.

While Evangelical Anglicanism made a major mark on the Anglican Church, and continues

See Movement – p. 5

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.

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

Canon Peever met Queen while serving in Cornwall

Continued from Front

interesting things, but one of the things he did was receive a silver Communion set from the monarchy at that time in England.” And they sent it over to Bishop Strachan and we still had it at Trinity Church in Cornwall, so we thought that it would be a good occasion to invite her, [the Queen], to come over. People said, “you have a lot of nerve inviting the Queen,” and I said, “well why not?” And so we did, and so she came.

The City of Cornwall then celebrated its 200th anniversary as well because it was established with the United Empire Loyalists. We had a wonderful visit with the Queen. She stayed with us about an hour and we did a walk through and around. There was a graveyard, there still is a graveyard, at Trinity, and we did a walk around some of the old United Empire Loyalist graves. I had to walk one yard behind the Queen. She had to be in front. We had a guest book and Queen Elizabeth signed it, did a very nice job, and Prince Philip came behind. He took the pen kind of roughly and it all fell apart and he said, “where did you get that damn pen?” So it was kinda funny. There were all kinds of soldiers around because there was a shopping centre across the road from the church, and all up on top of the roof were lines of soldiers. I found that a bit of a downer because it said something about the times in which we were living. It was 1984. That initiated a national tour.

At that time the bishop of Niagara had asked me if I’d allow my name to stand for a parish in the diocese of Niagara. The Queen’s visit was to have been in the early summer but then John Turner called an election and so she could not be seen being here in the country when there was an election, so then they put the visit off into the fall. At that point I was over in the diocese of Niagara in Hamilton having an interview. *Macleans* magazine did an interview with me about having the Queen there, etc. And so the people that were interviewing me said, “well this is the first time we’ve ever interviewed a possible rector just before he was entertaining the Queen.” Meanwhile I did not take the job. They offered it to me.

Let’s go back to the beginnings of your time as a priest.

Well it was kind of interesting because that year there were three of us graduated from three different seminaries. I graduated from McGill and the other two lads, T. J. Davidson graduated from Bishop’s and Jim Francom came to us from Huron College, so we were all for the Diocese of Algoma. We were deaconed in our last year in seminary which was an unusual practice but then the Bishop had felt that we would be more ready to assume the responsibilities of a parish, and in all likelihood we would not have a curacy. And then Walter Asbil was the rector of Montreal South parish and he took me on as an associate and I spent a year there learning more about the parish life, being a priest, etc. I was a deacon.

When I finished my graduating year then the bishop appointed me to Mindemoya and it was kind of

interesting because in those days the ordinations were all in the morning and then the bishop put on quite a beautiful spread at one of the fancy restaurants and hotels in Sault Ste. Marie and we all, family and friends, were there, and I was ordained a priest at that time. I remember the Archbishop saying, it was Archbishop Wright, he got up near the end of the dinner and he said, “so and so is going to this parish, so and so is going to that parish.” I mean, you had no say in it whatsoever. And he said, “and the Rev. J. Bain Peever will be going to Mindemoya.” I didn’t know where Mindemoya was. I leaned over and said to somebody, “where in hell is Mindemoya?” So anyway that’s how I came to Mindemoya.

Have you always served in Mindemoya?

Well I was here for three years. I was appointed in ’63, then it was in ’66 that the Dean took sick and the bishop moved me there [to the Sault] and I looked after the Cathedral for close to a year and when Dean Nock got better then I stayed on for two more years, and then I went to Newfoundland as the Director of Program. I worked with young people all over Newfoundland, trudged the hills and in those days Newfoundland didn’t have many roads in the back country. I can remember one time I took about two dozen young people, and we took a coastal boat ride down from one outport to the next outport and then when we got off we still had to walk because the road hadn’t been completed, then we walked the rest of the way and then we had a folk Mass in the evening in the church. It was memories like that that were very warm.

London was my last parish before I “retired,” supposedly. And I came back here because my first wife and I had built a home, which is this one here, over the years. We started in 1966 and then we gradually changed from a cottage to a home and in 1978 my first wife and I decided that this would be our retirement home. Unfortunately she died and my life went on in a different course.

Every summer we came back here. We never missed a summer. I kept my roots in this parish here and I helped out in the summer time sometimes when I was here and available. This is called the Great Spirit Island Parish. It wasn’t that name originally. In the 1990s, I think, they consolidated St. Paul’s in Manitowaning and St. John’s in South Baymouth and St. Francis of Assisi here in Mindemoya into Great Spirit Island Parish. We closed St. John’s because it didn’t have enough people to sustain it, unfortunately. So then I ended up with St. Paul’s and St. Francis of Assisi.

What are some of the major changes you’ve seen in the church?

I’ve seen a lot. I can remember when I was ordained there were two big controversies. One was the remarrying of divorced persons and that was really a BIG trauma for a lot of people because the people who were divorced could not receive Communion and they had to sit at the back of the church. And I as a young Turk I really re-

sented this because I felt that these people were part of God’s family, and because their marriage broke down wasn’t a reason to keep them from receiving Holy Communion or having to sit at the back of the church. I was front and centre on that question and spoke out very vehemently that I thought we should go along with this new idea of a matrimonial commission and now I think we should take the step further and forget the matrimonial commission unless there’s a special need for it. If I’m able to counsel and prepare a person who’s never been married I don’t know why I can’t counsel and assist another couple who’ve been through troubled marriages to be ready to enter into a new relationship.

About that time, between ’63 and ’66, we were courting the United Church in union and you know we went off to workshops, learning more about the United Church and more about the Anglican Church on behalf of the United Church, but I had gone to an ecumenical seminary so I was very knowledgeable about the United Church and I didn’t have any difficulty with that except that the powers that be decided that that was not the route that the church was going to take, so we didn’t go there. But I still work closely with other denominations. I can remember when Pope John the Twenty-Third came on the scene and the Roman church opened up enormously and I had great associations with some Roman Catholic clergy and seminarians in Montreal. We did things together. I think were closer at that point than we are at the present time.

But maybe when the new pope. . . . I teased our congregation here that I’m resigning because I have the opportunity that maybe I’ll be elected to pope.

You’re resigning?

Yes, I’m going to finish on the second Sunday in September in 2013. The bishop knows that I’m contemplating retiring but I haven’t given him the final date. I have to write the bishop and tell him.

You’ve tried to resign before?

For my family and my wife’s sake. And it’s time for me. My hearing is going. And I really feel bad about that because when I enter into conversations with parishioners, you know sometimes I have to say, “can you repeat that?” and “I don’t understand what you’re talking about,” and I just really don’t feel that’s fair to my parishioners. And also my second wife hasn’t had too much of me since we got married so it’s time to spend more quality time. And you know I’m 76 now. It’s time for me to lay the *Prayer Book* down.

Future plans?

I have one plan and that is to take a year off and not do anything in terms of church life and also the bishop and I talked about it, that it’s important that whoever, if ever they are going to appoint a new priest here for that person to not be overshadowed by me sitting in the back pew. I’ll lie down in the back pew out of the way so that they don’t see me.

I first heard your name associated with clergy get-togethers and music. Are you a musician?

No I am not. But I’m very good at getting other people to do things. I remember when I went to the Sault and in those days we could have entrance into the school system and we’d go in and do a Christian education program. I remember I was given a school to do that in and there was a teacher that I worked with in Christian education in the school. She was a nice young lady and I heard her playing the piano and I said, “maybe you could help us with the folk Mass.” So she helped us with that and we learned a lot of new folk hymns. In those days they were called folk hymns. Now some of them are in the new Anglican hymnal.

What future changes you would like to see in the church?

Ministry is changing and the viability of congregations is changing because, well let me give you an example of this. We were away on a two-week vacation to Mexico and while I was down there I went to the Mexican Episcopal Church, my wife and I. But one of things that I found very similar between the Mexican Episcopal church in this community which was an expat community and our church up here or all the churches is that when I went in the congregation was a sea of grey hair, the same as in mine. And it just reminded me that there is great room for growth with younger parishioners and that needs to be done. I don’t know what the answer is.

The parish priest and the clergy have to work very diligently at trying to bring new people in to the Christian community. But it’s hard and I think it’s just part of the changing times that we live in that the church doesn’t have a predominantly strong voice or presence in the overall community, although I work very hard at it. They won’t let me into the [Mindemoya primary] school to do Christian education but I formed an A team, an Anglican team, to go into the school and prepare breakfast, so now I have an opportunity to visit with the kids and they know me and they call me Bain, so to me that’s really important.

We go in on Thursday mornings. I get up at 6 and we go in and put a breakfast on. The menu is boiled eggs on Thursday and cantaloupe or melon, yogurt, you know, in the little cups. Sometimes the menu changes on Thursdays and it’s cereal. What I like about it, it’s offered to everybody so nobody is singled out as not having had breakfast. And most of the kids haven’t because they’re on the bus early in the morning. By the time they get to school they’ve already dipped into their lunch basket. Everybody eats. There’s no judgment or anything. Everybody eats.

We’re going to have to be unique or we’re going to have to be very open to trying new things to see how, for example, we can intersect with young people in the school system. They won’t let you in in the old fashioned way but you have to find new ways of being a presence in the school. I have a little bit of presence, a little bit of luck there. The principal came to me the other day and she said to me, “Bain, you talked about your parish having a local ministry and

mission” and I said “that’s right.” Well she said, “I got a young lad here and he has need of a hat and a coat and snow boots, you name it, because he doesn’t have it and his family is poverty struck.” And so on Sunday I got up and I said, “come on folks, open your wallets. We’ve gotta help this young family.” So that’s what we’re doing. Again it’s through my contact in the school, so that’s important.

So the major change in ministry you might be seeing is that clergy and others have to go out into the community rather than wait for people to come to church?

Yes I think so. We have to find ways in which we can encounter people and tell them about the Good News and show it in our own lives, and that’s really important. And like I go down the street and I say hello to everybody and if I can get them stopped I’ll talk to them interesting things, but one of the things he did was receive a silver Communion set from the monarchy at that time in England.” And they sent it over to Bishop Strachan and we still had it at Trinity Church in Cornwall, so we thought that it would be a good occasion to invite her, [the Queen], to come over. People said, “you have a lot of nerve inviting the Queen,” and I said, “well why not?” And so we did, and so she came.

The City of Cornwall then celebrated its 200th anniversary as well because it was established with the United Empire Loyalists. We had a wonderful visit with the Queen. She stayed with us about an hour and we did a walk through and around. There was a graveyard, there still is a graveyard, at Trinity, and we did a walk around some of the old United Empire Loyalist graves. I had to walk one yard behind the Queen. She had to be in front. We had a guest book and Queen Elizabeth signed it, did a very nice job, and Prince Philip came behind. He took the pen kind of roughly and it all fell apart and he said, “where did you get that damn pen?” So it was kinda funny. There were all kinds of soldiers around because there was a shopping centre across the road from the church, and all up on top of the roof were lines of soldiers. I found that a bit of a downer because it said something about the times in which we were living. It was 1984. That initiated a national tour.

At that time the bishop of Niagara had asked me if I’d allow my name to stand for a parish in the diocese of Niagara. The Queen’s visit was to have been in the early summer but then John Turner called an election and so she could not be seen being here in the country when there was an election, so then they put the visit off into the fall. At that point I was over in the diocese of Niagara in Hamilton having an interview. *Macleans* magazine did an interview with me about having the Queen there, etc. And so the people that were interviewing me said, “well this is the first time we’ve ever interviewed a possible rector just before he was entertaining the Queen.” Meanwhile I did not take the job. They offered it to me.

See NAMEGOESHERE – p. 00

Ordination of women has been a gift to the church

Continued from p. 4

What is Christianity all about?

That's a good question. I think it's a way of life, and it's more than a way of life. It's a pattern, and it's saying, "there is a supreme Being, God we call the Supreme Being, and one of the ways in which we know this God is through the person of Jesus Christ who came into the world and shared his life totally, his teaching, his insights, his warmth and love and everything with people. And they followed him. They followed him even to the cross but then they kinda fled, and people still do today.

Let's go back to practical things for a moment. What is the future of the Great Spirit Island Parish?

Okay I'm going to speak to that. We're going to have our assessment here on the first Saturday in March and if somebody was to ask me that question I would say there should be one Anglican church on the island. The Missionary Church has one church on the whole island. They just put a million dollars into adding to their church, here in Mindemoya, Mindemoya Missionary Church, and they're an evangelical group and you know they're not fundamentalists, well some are and some aren't, but they come out of the Anabaptist theology. You see they come from all over the island to Mindemoya. People come from all over the

island to the grocery store here, they come for the veterinarians. We have a hospital here so they come for the doctors. We have a number of needs that are met here in the community. There was a big article in the paper here a few weeks ago where it talked about Mindemoya as being the centre of the island and that's where people are moving in. Like we're getting another bank with the credit union and they're moving to Mindemoya and they'll be with us this summer, I guess. There's *Jake's* which is a furniture store. It does a huge business. There's four or five garages here.

I think that we need as an Anglican Christian community to sit down and put aside our loyalties to our local church and say "what's best for Anglicanism and Christianity in this place at this time?" God love them all! They've put their heart and soul into their buildings and the problem is that we have seven Anglican churches on the island, so you have to have seven furnaces that require oil, electricity, all of those things, and the maintenance of the church building as well, and our financial resources are having to be spread out and divided over seven congregations. It doesn't make sense in this day and age when dollars for the church are scarce. Can we afford to do that? And my answer is "no, and we've got to bite the

bullet and there's gotta be one church." But it's a big problem because the island is 100 miles long.

You studied at McGill. Are you from Quebec?

I was born in Kirkland Lake and I was a member of St. John the Divine in North Bay and I grew up there under a very outgoing rector, Father Large, and during his time of ministry in North Bay I think there was twelve or thirteen young men . . . There were no women in those days. And that reminds me, I want to speak about women, too. He was a wonderful man. He was my mentor in many ways. In those days North Bay and Sudbury were closely aligned together. I think it was a mistake to put them in separate deaneries but anyway that's just my opinion.

What are your thoughts on women in ministry?

I think that's been one of the great gifts to the church, is the ordination of women to the diaconate and to the priesthood and to the episcopacy. I've had a number of curates and associates over my years that have worked with me. A woman brings things that are the same to ministry but they also bring the feminine to ministry which is very much needed. I can remember I was at the synod when we elected to follow the path of women in professional ministry. I sat in a hotel room, and I think this bishop was really struggling with

women being brought into the church in ministry, and I stayed up all night with him, and we talked about it and prayed about it, talked about it and prayed about it, and finally he said, "you know, I think you're right, Bain. I think you're right. We've gotta try it." And history had vindicated the church in terms of acceptance of women's ministry. Most women are soft, I don't mean that in decision-making, but their personality is a little warmer than men's maybe and that maybe sounds sexist. I don't know. To me that's a fact of life. It's the mothering aspect, it's the nurturing aspect, and they seem to be able in many cases to emphasize that. That doesn't say that men can't be nurturing as well but they nurture in a kind of father image.

It's kind of interesting, in the old days, high church, there was Fr. Peever or whatever and then the women came along and now they call them Rev. Clare, for example, or Rev. Anne, but that's really bad, bad grammar. But maybe we overlook that. But you can't say Mother Clare. Well, I guess you could. There's no reason why you can't.

We don't want to refer to the priest by her first name either.

That's the name God gave me at my Baptism. Why are we afraid of using it and why do we put the clergy in that up-front role? You're

barricading them off from people, I think, by the title. When I came back to Mindemoya here, they said, "you have the name Canon. Do we call you Canon Peever?" And I said, "well maybe on a formal occasion but in everyday life Bain's my name." That's the name God knows me by because he was at my baptism. Bain. Then you'll find out who I am. But will you really find out who I am if you keep a formality of names? I don't know. There's a lot in a name.

In Scripture we talk about Isaiah, we talk about . . .

The designation of Canon is for your years of service?

Well canon was in the English church and usually the cathedral there was a great stable of priests and deacons and so they usually gave them the name canon to the people who were at the cathedral. In Canada the church doesn't have the same kind of human power, or people, that the English church has so people out in the community or in the diocese who, you know, are noted to do good works in the diocese and are leaders in the diocese then they're given the title canon. I remember in the diocese of Huron where I served last I was made a canon through the work that I did in the diocese outside my parish. That's usually why you call a person a canon, and they're given this designation.***



LUNCH IS SERVED: The ladies of St. Peter's, Callander were dressed for their Easter Soup and Sandwich Luncheon held on Wednesday, March 27, 2013. Pictured in back, from left are Lauren Dashineau, Rector's Warden, Joanne Alkins, Cecile Farmer and ACW President Florence White. Pictured in front, from left are June Daniher, Helen Barber and Isla Reed.



CUTLINE:

Movement reintroduced things we take for granted

Continued from p. 3

to, its founders had overlooked a need. It was visually and ritually bland. Churches built under their watch resembled halls and there was none of the colour and symbolism in the worship space we have come to associate with being Anglicans. In the words of one early 19th century bishop, worship was 'blank, dismal, oppressive and dreary', and was "not the kind . . . to appeal to a man or woman with no education or little imagination." This made a place for the Ritualist Movement.

The 19th century Ritualist Movement summoned the church back to its Roman roots, visually if not theologically. It reintroduced things we take for granted: altar frontals, coloured cloths,

priestly vestments, stained glass, sung responses, a unique style of church architecture that drew the worshipper's attention to the altar, focused on the altar, and a distinctly Roman-like dress for the clergy which consisted of a black robe and the humble biretta. The Ritualists understood that symbolism, gesture, colour, and the aesthetics of worship spoke to the spirit in ways that words alone don't, and that parishioners who endured the fog and the dust of English industrial and rural life day would be refreshed by a visually and liturgically rich worship experience.

These are the ones who gave us the enduring style of worship we enjoy today, not the Evangelicals. The term "Ritualist" defines



The Biretta

to re-interpret the Thirty-Nine Articles in a more Catholic light, and inviting Anglicans to appreciate the richness found in our historic Catholic-based liturgies. The Cambridge Camden Society, pointed at the poverty of Church architecture and called for the revival of the Gothic style of

several "Anglo-Catholic" or "High Church" groups active in the 19th century. Among them The Oxford Tractarians who wrote ninety tracts from 1833 to 1841, challenging the Church

architecture used in the stone churches of the 13th to 16th centuries which drew the eye to lofty ceilings, stained glass, and high altars.

Ritualists had a basic wish-list of changes they wanted to see. Known as the Six Points, these included having the celebrant face the altar cross for the Eucharistic prayer; the use of Eucharistic vestments such as the alb, chasuble, and cope; placing candles on the altar; serving unleavened wafers for communion instead of leavened bread; using incense; and mixing water in with the wine, a common practice now, but virtually unheard of then.

Such innovations were called "popery," and "Roman" by many from the Evangelical or "Low

Church" side of the Church. Ritualist priests faced anger in the streets, resistance in the parish, the threat of dismissal from their bishops and laws were drafted to stem Ritualism. Some clergy faced prosecution, the most notable was the vicar of Brighton, the Reverend John Purchas. In 1869-70 Purchas was charged, prosecuted, and convicted for wearing a cope, chasuble, alb, and biretta, and for using lighted candles, a crucifix, holy water, and incense. He wisely divested himself of his property before the final judgment making him too poor to pay the fine, and although he was suspended for a year, he ignored that and continued to carry out his ministry in all its Ritualistic glory until his death. Such defiance was common

On the road again

By the Rev. Bob Elkin

Two cows are talking. "Isn't that mad cow disease terrible?" says the one cow. "I'll say" says the other. "It makes you glad that we're penguins, doesn't it!" Cows, and people don't do crossovers very well and it is usually considered pretty strange when it happens. We tend to pal around with our own age group for example. Kids hang out with kids. Young families are friends with other young families. Seniors tend to spend time with other seniors. I know that as an older guy if I decide to go hang out with the kids down at the playground I'm soon going to be hanging out with the nice young officers down at the police station because it would be unusual and that makes it suspect. Some say that it didn't used to be like that and that it's a shame and that may be, but that's the way it is and so we act accordingly.

It isn't just an age thing though. One of the beauties of travel is that it plucks us out of our comfort zone and drops us into some new place where we don't know the people, customs or rules. We don't know how things work and in trying to learn we usually discover far more about ourselves than we do about our new surroundings. My wife and I recently went to visit her family in Holland and I was re-introduced to a world that is a great mystery to me.

Coffee strong enough to curl your hair is served in thimble sized cups with a cookie on the side and a bill for six bucks. Make sure you travel with lots of change because if you need the washroom it'll cost you half a Euro! Me and my prostate caused an economic boom in the bathroom business of Rotterdam all by ourselves. Clothing sizes are a little different too! Somehow I ran out of underwear, no relationship to the previous point, and had to stock up at the department store. Do I wear a 40, 42 or 44 in European Union sizes? The sales girl, it's never a man when you have to buy such stuff!, said a 42 would do it so that's what I bought. When I tried them on at home I discovered why European men walk the way they do.

Picture me in a nylon *Speedo* with an elastic waistband six sizes too small. Now try and get that mental picture out of your head! It had another unique feature which I discovered the first time I had to spend half a Euro while out shopping: no fly. This could explain Europe's top ranking in gymnastics and account for the large number of contortionists which

come from the continent. There is an upside though. As someone once said of Madonna, the singer, not the other one; "Any woman who wears her underwear on the outside can't be all bad!" and it isn't all bad abroad either. The subway runs every five minutes, there is a food stall with delicious stuff on every corner and you can get a beer absolutely anywhere at any time of the day or night! Such benefits can cover a multitude of *Speedos*!

I really enjoy my wife's family and had a great time with them once I got over my awe of living with giants. The average Dutch person is about eight feet tall and most of my wife's people are above average. I have a much better understanding of the world

Letter from Bob

view of Chihuahuas now. Man are they big! And not afraid of the difficult questions either. My nephew asked: "Uncle Bob, why is it that in Canada and America you can buy rifles and many other weapons with very little difficulty but a woman being topless on the beach is not allowed?" If anyone out there in Algoma land has an answer for that question please let me know because I'm darned if I could say anything to the kid that made any sense.

We had a great couple of weeks and all too soon found ourselves on the plane for home, but even that was an adventure. Like most people we carefully weighed all our flying options and then grabbed the cheapest tickets we could find on the internet which happened to be for a company out of India. The plane was loaded with people from Delhi when we climbed on and it was awesome! Old people, kids, multi generational families, turbans, saris, fiery food, *Bollywood* movies, sitar music, the whole enchilada! It wasn't quiet but it was fun and since you only get to go around once, I'll settle for fun!

So we're home again and that's nice too. I know the rules and how things work and I can drink big coffees from Timmie's without worrying about whether I've got fifty cents in my pocket and I'm happy with that, for now. But just in case I'll collect half Euros and stock up on Canadian underwear and keep my options open and be ready for when the wanderlust strikes again. In the words of old Arnie: "I'll be back!"

their churchmanship. Ritualism ultimately won a legitimate place as a viable and historic expression of Anglican worship, and their clergy triumphantly wore their birettas and black robes for all to see. The visual evidence of Ritualism can be seen in most of our Algoma churches every Sunday, to some degree or other.

Executive endorses post assessment process

Continued from Front

We would like, therefore, to offer some reflections on what 'rationalization' might mean in the context of the assessment work underway.

The choices we face

The responsible stewardship of our resources will require us to make some hard choices in the next couple of years. In some instances, it may seem meet and right to merge, suspend or conclude the ministries of some congregations. In other instances, faithfulness may require bold steps, such as pioneering fresh ministries, planting new congregations, or reshaping current ministries in new and imaginative ways.

In making these or any other choices, the guiding question must not be 'Which churches pass and which fail?' but rather, 'How can we as the body of Christ in this area most faithfully and joyfully share in the mission of God, providing ministry and making known the good news?' Foundational to this question is the resolve to ensure that all that we do deepens our love of God, our faithfulness in Jesus Christ, and our vibrant life in the Spirit.

It is clear to us that creative thinking, godly care for one another, and new models of ministry that express our unity in service to God's common mission will all need to be considered. We must ensure that we continue to support thriving congregations. We must, to the best of our ability, expand strategic ministries where inadequate resources presently exist. We must identify and support emerging missional opportunities. We must look to avenues through which those in unsustainable or static situations may transition into situations of missional vitality in whatever way is possible. In every instance, our goal must be to inspire the faithful in this diocese to live as healthy and vital congregations.

Post-assessment process

How can this happen? At its last meeting of the Executive, the following post-assessment process was endorsed:

1) Once all congregations in the deaneries have completed their assessment process, deanery 'mission-effectiveness' teams will be established. These teams will function under the leadership of the territorial archdeacons and include in-

dividuals that are good and trusted facilitators. Deanery Officials will be involved either through direct membership on deanery teams or in a consultative capacity.

2) The mandate of the deanery teams will be to consider how what is happening in each congregation contributes to (or, possibly, detracts from) the effectiveness of the mission and ministry we share as parishes, deaneries or regions within the diocese, and then make appropriate recommendations to the Bishop and Executive.

3) Any recommendations arising from the work of these groups will not be based simply on whether individual congregations 'measure up', but rather on how God's mission and vibrant Christian living are best served overall. Considerations might include new models of ministry and other creative initiatives or partnerships across parish, or perhaps even deanery lines.

4) The voices of congregations and deaneries will be heard in this process. These voices will provide input through preparatory work at deanery council meetings.

5) The Congregational Development Officer has been asked to oversee the development of a draft process for deanery teams. The draft process will be presented for consideration by the Executive at its November 2013 meeting.

6) In the meantime, we encourage congregations, as they complete their assessment process, to act upon the assessment insights; for the ultimate purpose of the process is to nurture 'joyful Anglicans, serving, growing and proclaiming Christ's love in Algoma and beyond'.

Common questions

While there are many questions that cannot be definitively answered until the process has been approved, here are some brief answers to common questions:

Q. Are the deanery teams different from the assessment teams? How big will the deanery teams be and how will they be selected? Will they receive training?

A. The deanery teams will be made up of a small group of lay and ordained individuals, led by the territorial archdeacon and selected by the Bishop in consultation with parish incumbents and the deanery officials. They will receive training and be resourced by the Congregational Development Officer.

Q. Will there be more parish visits (from the deanery teams, CDO, bishop, etc.)?

A. The consultation process might well require informal visits.

Q. How objective will the process be?

A. While total objectivity is not possible in an evaluative process like this, it will be important that members of the deanery teams view the results of the assessment process fairly and are prepared to make recommendations based on how the diocese can best be responsive to and responsible for the mission God has given us.

Q. How will the recommendations of the deanery teams be evaluated in order of priority?

A. These matters will be determined by the executive bodies of the church.

Q. Who will make the final decisions?

A. Many decisions can be made at the local level. Decisions that affect the livelihood of clergy or the organization of the structures of the diocese, including the establishment and dissolution of parishes and congregations, rest with the Bishop, in consultation with the parishes, as per our canons, and the Executive Committee.

It is our hope that you will devote thought and prayer to what we have shared above as we prepare for the November 2013 Executive meeting. Please direct any comments or questions to a member of the Implementation Team. We truly believe that, shaped by a living hope and acting boldly on God's promises, we can be a compelling reflection for the world of what life is like in the Kingdom of God. We will need to take deliberate and concrete steps, however, to make this aspiration a reality in the decades ahead.

We thank you for your partnership in the work of renewal. We eagerly anticipate what God will bring to pass if we continue on the path God has set before us!

Strategic Plan Implementation Team

Mr. Craig Hurst, Chair foxden@sympatico.ca

The Venerable Dawn Henderson eos@onlink.net

The Venerable Anne Germond germond@persona.ca

Dr. Mary Richardson marich@shaw.ca

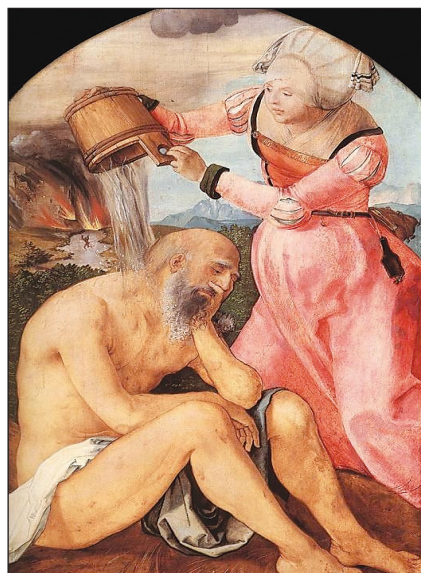
Dr. Celia Ross celiaross@vianet.ca

Ritualists stood firm

Continued from Front

death. Such defiance was common among Ritualist clergy.

Despite fierce opposition, including scathing editorial cartoons in England's media, Ritualists stood firm. Over time attitudes changed. Many on the Low-Church side of Anglicanism made room for crucifixes, candles, coloured altar cloths, and even neo-Gothic style architecture in



The Cranmer Theological Conference

Is God Good?

Why Do Bad Things Happen to Good People?

The Church of St. John the Divine
North Bay, Ontario

May 14 - 17, 2013

Stephen Andrews
George Sumner
Timothy Perry
and more...

www.stjohndivine.ca/ctc/

Algoma Cycle of Prayer

Sunday, May 5th - 5th Sunday of Easter

Pray for the delegates, speakers, and guests to the 46th Session of the Synod of the Diocese of Algoma, May 8-11, 2013 in Sault Ste. Marie

Sunday, May 9th – Ascension Day

Church of the Ascension, Sudbury

The Ven. Anne Germond

The Rev. Dr. Robert Derrenbacker (Hon. Assoc.)

Sunday, May 12th–6th Sunday of Easter

St. George's, Thunder Bay

The Ven. Mark Conliffe (Interim)

Sunday, May 19th - The Day of Pentecost

St. Matthew's, Sault Ste. Marie

The Rev. Patrick McManus

St. John's, Garden River

Mr. David Jack - Lay Pastor

Bishop Fauquier Memorial Chapel

Ms. Lana Grawbarger - Lay Pastor

Sunday, May 26th - 1st Sunday after Pentecost:

Trinity Sunday

Holy Trinity, Sault Ste. Marie

The Ven. Peter Smyth

The Rev. Pam Abraham (Hon.)

Trinity Church, Parry Sound

The Very Rev. Nelson Small (Interim)

The Rev. Dr. Frank A. Thompson (Hon.)

Trinity-St. Alban's, Bala

All Saints', MacTier

The Rev. Dr. David Hardie

The Rev. Margaret Johnston (Hon.)

ACW Annual to be held in Huntsville

By Jacquie Howell

Editor's note: The following is an update written by Jacquie Howell on behalf of the ACW Transition Team.

Greetings to all women of Algoma.

I am writing this my last communiqué to you as President of Anglican Church Women of Algoma. What a great gift you have given me in this position

I give thanks to the Lord for the strength, guidance and love that He has provided for all women across our Diocese. Much has happened within the leadership and focus of the Diocesan Board of "ACW". I will admit it has presented many challenges; however, these challenges have been rewarded with many opportunities and lots of joy and now we have journeyed to the present, with much hope for renewal within our parishes for the ministry of women.

The proposed constitution was accepted in principle by all five deaneries. Several questions were asked and some minor changes have been made to accommodate these thoughtful suggestions. The entire Board has discussed the proposed by-laws and they have been word crafted and some additions to clarify some details. The by-laws and convening circular have been e-mailed to all contacts and are on the Diocesan web pages.

I have received updates from each parish for their officers and contacts for the proposed new category of Associate members. These reports have been very rewarding,

as many new names have accepted positions, giving a full slate of officers to groups that have managed with very few leaders in the past. There is a strong renewal in prayer and devotions, family life and social action: this is good news. In these changing and challenging times the women of our diocese continue to spread the good news of our Lord and Saviour by their prayer, ministry and mission in our church and communities

The Annual Conference and Annual General Meeting will be in Muskoka, beginning Monday May 27 starting at 6:00 p.m. with a fun and fellowship optional dinner, followed by the celebration of the opening service led by Bishop Stephen and Archdeacon Dawn Henderson of All Saint's Huntsville. On Tuesday, May 28 the conference will held at Hidden Valley Resort continuing until after lunch on Wednesday May 29. The conference will close with the Eucharist and healing service led by Archdeacon Anne Germond, our beloved chaplain for the last 12 years. Please remember your Diocesan Mission project of the Hope Bear Trust Fund for children across our nation, who can learn the joy of Christ in their lives with the right tools in their parishes and communities

Sunday June 2, 2013, join with the women of your parish, community and across our nation in celebrating the ministry of women who serve Christ.

On behalf of the Board, I express our love and thanks to Archdeacon Anne Germond who was appoint-



Julian

From the Anchorhold



By Sister Mary Cartwright

Because Easter was early this year, we have three major feasts and a beloved Holy Day, in May. We begin with the Ascension, when Jesus, after 40 days of teaching and companioning his disciples, and breakfasting by the lake, where Peter gets his orders, and having been seen by all those chosen to bear witness, returns to His Father. He takes them to one of their favorite places, on a hilltop, bids them return to Jerusalem, to await the Power from on high, blesses them, reminding them, and us, that He is always with us, and then is received into the cloud, that ancient symbol of God's presence. They gaze into the sky, till angels remind them, that He will come again, as He has gone, and to get on with His work! So they go back to Jerusalem, and in perhaps the same upper room, wait in prayer and expectation, along with Mary Mother, and the other women. And this brings us to Pentecost, the coming of the Holy Spirit, pneuma, ruach, breath or wind; this is a mighty wind, blowing away doubts and fear filling all with the presence of Jesus, firing them with courage, hence the tongues of fire, not the gentle Dove this time, but the untamed irresistible Power that transforms the disciples from people hiding in fear to people running into the streets praising God, and beginning to preach the Gospel: heard in the languages of all strangers present, from all over the known world. Someone has said that this is possibly the only time the Church has been of accord, in one place! We work on this! Pray that Jesus' prayer, "That they may all be one" may be answered. Pentecost marks the beginning of the disciples' mission and the Church. Nor prison, nor torture, nor death, or in this age, indifference can kill what has been planted. Thanks be to God! The next feast is Trinity Sunday, that great affirmation of the Three in One that scares people till they almost drop it from the calendar. It just tells us that at the heart of the Godhead, there is an unending circle of love, unity in community.

The Holy Day is the Visitation, a nice homely feast, in the English sense of the word, when Mary, after Gabriel's message, and Joseph's acceptance of it, goes to her older cousin, Elizabeth, six months pregnant with John the Baptist, for her advice and woman-talk. She is affirmed immediately. "Blessed are you among women and Blessed is the fruit of thy womb – Blessed is she who believed." And unborn John leaps for joy! Mary sings Magnificat, as we still do every evening.

There are saints to greet the springtime too. Apostles are Phillip and James; ohn the Evangelist; and Matthias, chosen in place of Judas. The Bishops are Athanasius of Alexandria, teacher of the faith; Dunstan of Canterbury; Augustine, first Archbishop of Canterbury; the Venerable Bede, Monk of Jarrow, historian and educator, and last but not least, Julian of Norwich, Anchorite and spiritual teacher. How much she has taught me!

Let's end with a children's hymn I learned 80 years ago or so:

*Yes, and Christ ascended too
To prepare a place for you
So we give him special praise
After those great 40 days
Then He sent the Holy Ghost
On the Day of Pentecost
With us ever to abide
Well may we keep Whitsuntide
Last of all we humbly sing
Glory to God and King
Glory to the one in three
On the feast of Trinity.*



ed with the Bishop's blessing to be our first Chaplain. Thanks to Past President Ena Conliffe for this brilliant action. Archdeacon Germond has touched the hearts and souls of every ACW member over the past 12 years and everyone will miss her but also wish her well as she continues her journey with God.

On behalf of the Diocesan ACW Board, I recognise the support and guidance of Bishop Stephen An-

draws and especially his continuing prayers for the work of the women in Algoma. To the Diocesan staff, I say thank you for all your assistance, you have been supportive and helpful with all my questions, discussion and changes that have been made over the last four years. We are thankful for your dedication to Algoma.

I personally say thank you for the opportunity to be your President, it

has been an honour and privilege to serve. You have given much more to me than I have given to you and I am most grateful to every woman that serves in this Diocese.

Many things are changing in our lives but the one constant is the love of Anglican Church Women for their Lord and their commitment to serve Him through ministry, mission and prayer.

Musical group to visit Gravenhurst

The Black Family is a musical family with ten children. They play fiddle, guitar, mandolin, accordion as well as step dance. From old time fiddle tunes to sing-along favourites from past years, The Black Family has quickly made a name for itself as a musical sensa-

tion. They are well known all over southern Ontario and performed more than 80 shows at churches, country fairs, jamborees, theatres and everything in between last year. They have released two CD's and a DVD.

The Black Family will perform

at St. James Anglican Church, 191 Hotchkiss St., Gravenhurst on Saturday, April 27 at 7:00 pm. The cost of the evening is a Freewill Offering. Tax receipts will be issued for donations \$10.00 or over. All proceeds will go toward the Accessibility Fund for St. James.

A Captain Churchmouse Learning through Literature and Music event.
Profits to Charities Chosen by the Children.

Please join the Junior, Boys, & Girls Auxiliary

Churchmouse Players

With Guest Artists

Fawna Andrews as Puddleglum the Narrator

The Very Rev. James McShane as Dr. Cornelius

Laura Strum Music Director

in

Another Son of Adam

Saturday April 27, 2013

Two performances: **1 pm & 3:30 pm**

St. Luke's Cathedral 160 Brock Street

Co-Directed by **Rev. Barber & Cathy Courtney**

Advance Tickets
\$ 10 Adult

At the door
\$ 12

\$ 10

\$ 3

\$ 8 Senior, Student

\$ 2 Child

from St. Luke's Office 705 254 7144

Office hours: 9 am – 1 pm Mon - Fri

Script based on Prince Caspian by C.S. Lewis

FAITH

SEEKING UNDERSTANDING

Register for One-Week Theology Courses
for credit or audit from


Thorneloe University

June 17-21 – Thorneloe University (Sudbury, Ontario)
**Discipleship and the Cross:
Journeying through the Gospel of Mark**
Instructor: The Rev. Dr. Robert Derrenbacker
(free accommodation in the Thorneloe Residence for out-of-town students)

July 8-12 – St. Luke's Anglican Church (Thunder Bay, Ontario)
**Jesus Meets Buddha: Christian Explorations
of Eastern Religious Thinking**
Instructor: The Rev. Dr. John Harvey

July 15-19 – St. Matthew's Cathedral (Timmins, Ontario)
Creation to Covenant: The Books of Moses
Instructor: The Rev. Dr. John Harvey

For more information: www.thorneloe.ca/theology
e-mail: tcst@thorneloe.ca or call: (705) 673-1730 x103



o use God's creation well

By Charlotte Haldenby

In my last years of teaching in the mid-nineties, I asked my students in the Grade X compulsory Civics and Twentieth Century Canadian History, to fill in a questionnaire for me on their own teenage life. I also asked them to interview their parents and their grandparents, or someone that age, for the same information: just regular things like favorite songs, favorite programs, idea of a nice date, the biggest world event, bad or good, favorite clothes, the best thing and worst thing about being a teenager and more. My purpose was to get them to see real life as their family had lived it in the midst of all the textbook history.

Recently at a group event, one of the parents who was interviewed back then thanked me for this as it had helped them talk over some issues with their teenager. They started with my questions, and had even got the student to come along on the weekly visit to Grandpa without a lot of grumbling. We can learn so much about developing personal strength by finding out about our own family history and reading interesting biographies.

The Glass Castle by Jeannette Walls, on the best seller list often since it was published, is definitely a story of the human spirit. The father is a real hands-on guy, with lots of skills, and the mother is an artist, BUT if there's ever any extra money it goes to his drinking, so he often loses his job, there's no money for art supplies,

Looking at the World

and as they are always leaving town just before the landlord gets them. There was stable home or even school. The kids do survive and do go on to good careers but just imagine as an adult going off to a big event and seeing a parent dumpster-diving in an alleyway.

There is love and caring, even laughter, but so often you just want to shake these parents. How many children we encounter may face such unhappy issues at home: not enough money, a parent drinking, a parent who could have been something special if there had just been the opportunity. And not just in the low-cost housing down the street, but maybe in that big house, carefully hidden so the neighbours don't know. Yet kids find the strength to survive and be somebody.

Catholic novelist, Mary Gordon, in *Circling My Mother*, written as her mother is slipping through dementia to death, tries to re-create her life. As an oldest daughter, born in 1908, and afflicted by polio in childhood, there was no opportunity for her own education. She was sent to work to support all her siblings for theirs, and contributed all her earnings to the household of her parents. Gradually they all get married but by then she's in her

thirties, and seen as hopeless. She does get married to a writer, who always has grand ideas that never work, and she gives birth to Mary. But her husband dies while Mary is still young. She is the practical one, the planner: how lonely when everyone else seems to have a good life. And when Mary turns out to be creative like her father, how difficult the relationship becomes, although, even in her dementia, they still love singing together! Writing this, Mary comes to understand her mother, but still can't quite be friends.

On the other hand Naomi Wolf, writer, activist and teacher of

"Yet kids find the strength to survive and become somebody."

principles of leadership, does come to know and appreciate her father more, when she decides she needs some time out in a small house surrounded by nature, she asks him to help her build a treehouse for her young daughter. Her passion has been for advocating change, getting people moving, while her poet father wants to help individuals find their true meaning in quiet conversation, and deep listening. That summer, recounted in *The Treehouse*, she learns more about her family history, and how he grew up with a very strict father,

how they came to America, where his father couldn't get a decent job, and how they survived the Depression on hand-outs. She gradually comes to see her father whole, learns why he saves the strangest things, and why he thinks people should go with their dreams, even if they don't make piles of money: all as he comes over to build the treehouse. Check this out if you know someone trying to figure out where to go in life.

When I was in university, I shared classes with Modris Eksteins. We were both very competitive for marks, and for the one copy of any assigned library book the university might have. One day, when I managed to get my call slip in before him, he even announced to all and sundry that this was war! I asked the other guys who had come from Upper Canada College why he was such a pain, and they told me if I knew his whole story, I'd understand. Well now, from his book, *Walking since Daybreak*. I do know the story. He comes from Latvia, from a people with their own language and customs, constantly occupied, claimed or besieged by Germany or Russia, and usually seen as too small for the other Great Powers to care about. Back in the 19th century a German baron made a chambermaid pregnant, Modris' great grandmother, but at least he did set her up with a young hired man and a farm. A

later daughter married a young man who got into business with his horse and a cart and moved into town, then back out to the country. His mother married a man much older than she was, who had trained for the Baptist ministry in England.

Modris tells the painful history of Latvia with these family inserts. Then we come to WWII. When the Germans came in, anyone who had any connection with the Russians was in terrible trouble, and when the Russians came back, they were in disaster again. So when Modris was born, his family was soon on the move to get out. On their trek they even wound up on a farm right between the two armies. Finally they came to Canada, as "displaced persons" and faced a lot of problems for that. But eventually he got to Upper Canada College and the University of Toronto on scholarships. There we were, two preachers' kids fighting for marks, to keep our scholarships alive. Now I do understand.

As we celebrate Mother's Day and Father's Day, we need to go back and see those people and understand what they went through: to recognize the trials and tribulations as well as the wonderful moments. We can all learn much from their strengths and even from their weaknesses, on how to do better in our lives as we face our own highs and lows in the 21st century.