

ALGOMA ANGLICAN

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Archdeacon of Temiskaming



Ven. H. Ross Kreager

As of January 1st, the Reverend Canon H. Ross Kreager, B.A., S.T.B., M.S.T., was appointed Archdeacon of Temiskaming. He succeeds the Venerable Roy Locke, formerly of St. Paul's Church, Haileybury, now retired and residing at Novar.

The Venerable H. Ross Kreager was ordained Deacon on April 25, 1961, and he was ordained Priest on November 30th, 1961. He has served in the Diocese of Caledonia, British Columbia, from September, 1971, to June, 1976, he was Dean in Residence at Thorneloe University, during which time he served as assistant Curate at the Church of the Epiphany, Sudbury, from September, 1971, to October, 1972.

He was on leave for one year from July 1st, 1976, and his leave was extended to allow him to serve in the Sudan from October, 1977, to October, 1981.

Archdeacon Kreager is now Rector of St. Brice's Church, North Bay, having been there from February 15th, 1982. On May 2nd, 1983, he was made an Honorary Canon of St. Luke's Cathedral.

Diocesan A.C.W. meeting in Huntsville May 14th to 16th

The Diocesan annual A.C.W. meeting for 1984 will be held in Huntsville on May 14th, 15th and 16th. The delegates will register at All Saints' Parish Hall on Monday afternoon and evening. There will be a period for registration in the same hall Tuesday morning, May 15th,

ending 15 minutes before the service.

The service of Holy Communion on Tuesday morning will be held in All Saints' Church. The Church and Hall are side by side. All of the sessions and meals will be held in the Royal Cana-

dian Legion Hall nearby.

Listings of available motel accommodation have been circulated, so that each branch has this information. Deanery Presidents agreed to distribute this information during the fall 1983. Further copies will be sent out with the registration forms later.

Please note: Persons wishing motel accommodation must arrange this themselves. Billets will be available as well. President D. Hoover, of Muskoka Deanery, A.C.W., asks members of the A.C.W. throughout Algoma to keep

these dates, May 14th, 15th and 16th open "and encourage your group to send delegates to this meeting. We in Muskoka Deanery look forward to welcoming all Anglican Church Women to Huntsville for this time of worship, work and fellowship."

Program announced for coming summer at Camp Manitou

Another great camping summer program has been announced by the executive of Camp Manitou, Whitefish Falls. This will be the 43rd year of this well-organized camp in Algoma Diocese.

The first event will be the "Friends of Camp Manitou Work Camp," from June 24th to 30th, under the leadership of the Reverend William Stadnyk, 1389 Queen Street East, Sault Ste. Marie, Ontario, P6A 2G1.

Registrations are now being accepted for the summer. The list of the various camps and their registrars has been provided for publication as follows:

Pathfinders (boys eight to 11) June 30th to July 7th, led by A. Morris, 323 Allen's Side Road, Sault Ste. Marie, Ont., P6C 5P8.

Junior Girls (eight to 11), July 7th to 14th, \$65.00 The Registrar is Emily Noble, 365 4th Street, Sault Ste. Marie, Ont., P6C 4L9.

Explorers (boys 12 and up) July 14th to 21st, \$65.00. The Reverend A. V. Bennett, P.O. Box 257, Blind River, Ont., P0B 1B0.

Prospectors (girls 12 and up) July 21st to 28th, \$65.00 Mrs. P. Gray, P.O. Box 51, Janetville, Ont., L0B 1K0.

Youth Camp (co-ed, 15 and up), \$65.00. The Reverend R. Davies, Rosseau, Ont., P0C 1J0.

There are three Family Camps, the first from July

28th to August 4th, the Reverend W. Stadnyk, Sault Ste. Marie, registrar; the second, August 4th to 11th, Hugh Hamilton, P.O. Box 28, Richards Landing, Ont., P0B 1J0, and the third, from August 11th to 18th, the Venerable E. Paterson, 1064 Moss Street, Sudbury, Ont., P3A 2H8. For these camps the fee will be \$65.00 each for the first two people plus \$30.00 for each child under 16 (children under the age of two no charge) to a maximum of \$180.00.

The adult camp, for those over 21, is from August 18th to 25th, Mrs. S. Cole, Box 2, Site 14, R.R. 3, Sudbury, Ont., P3E 4N1.

Two Out Trip Programs are sponsored, the Adventure Canoe Trip, for girls 13 and up, from August 11th to 18th, and the Voyageur Canoe Trip for boys 13 and up, July 28th to August 4th, each \$65.00 The registrar is T. Marwood, P.O. Box 1168, Sault Ste. Marie, Ont., P6A 5N7.

Bursaries are available to subsidize the fee for any of the camps, and those interested are asked to enquire. There will be reductions in the fees in every instance if paid 21 days before the first day of the camp. Please communicate with any of the camp directors or the registrar for additional information on Camp Manitou.

St. John's, North Bay, reviews its splendid Centennial Year events

By Mrs. Ivy Glenday
At St. John's Church, North Bay, 1983 was a year of special celebration and spiritual renewal. The 100th Anniversary of the congregation's founding in 1883 was observed throughout the year and the centennial theme was "Be fully alive in Christ."

On 12 Sundays we commemorated former incumbents who were either deceased or unable to attend because of illness. On 24 Sundays we welcomed special centennial visitors including Bishops, former Rectors and assistants, men from St. John's who went into the Priesthood, representatives of the three levels of government and Her Majesty the Queen's representative in Ontario, the Honorable John B. Aird.

Bishop Frank Nock led the official opening of the centennial year on January 30th. Sharing in the ceremonial cutting of the ribbon were three representatives of the senior members of the congregation: Miss Catherine Forrester, Mrs. Mossie Halpeny and Fred Paterson. A congregational brunch followed.

The pivotal centennial activity was a three-day renewal mission at St. John's from April 28th to 30th. It was led by the Reverend Terry Fullam, the internationally-known Bible teacher and renewal leader from Darien, Connecticut.

On May 2nd Sister Thelma Anne of the Sisters of St. John the Divine in Toronto conducted a quiet evening

sponsored by the women of the parish.

Mary Sirrs, who served as Organist and Choir Director at St. John's from 1964 to 1981, returned to present a special program "A Musical Gift from Mary" on Saturday evening, May 28th, and was guest organist the following morning.

On Saturday, June 25th, a Centennial Strawberry Social and Tea for the senior parishioners was very much enjoyed.

The first Anglican service in North Bay was held on August 15th, 1883, in the former C.P.R. engine house, then being used as a dwelling. The 100th anniversary of this initial gathering for worship was observed Sunday, August 14th. To recapture something of the atmosphere and simplicity of pioneer worship, the two morning Eucharists that day were held in the parish hall and celebrated as far as practicable in the style of the 1880's. A large centennial birthday cake was served by the ladies of the A.C.W. and the Henrietta Sharvell Group.

On Saturday, October 15th, the Primate, Archbishop Ted Scott, was the guest of honor at St. John's Centennial Dinner held at Pinewood Park Motor Inn. His stirring address will long be remembered. The next morning he preached at both Eucharists. Following the 10:30 a.m. service the A.C.W. hosted a coffee hour which many attended. In the afternoon The Primate visited a number of shut-ins

in institutions and private homes.

The North Bay Chamber Singers, directed by Dawn Wallis, presented a special concert in Sunday evening, October 23rd as part of St. John's centennial observance.

On October 30th the Reverend Dr. Dan Matheson, of Ottawa, preached at the 10:30 a.m. service. Dr. Matheson, a chaplain to the Order of St. Luke in Ottawa, was in North Bay to lead this year's healing ministry conference sponsored by the Order of St. Luke.

November 6th was observed as "Fr. McCausland Sunday." Canon John McCausland, a former Superior of the Society of St. John the Evangelist in Bracebridge, is one of the numerous "sons" of St. John's parish who went into the Priesthood. At the end of 1982 he retired from full-time work after more than 51 years in the Sacred Ministry.

"Henrietta's Harvest" on Saturday, November 12th, was another successful centennial year project of the Henrietta Sharvell Group. The church hall was
(Continued on page 3)

Hall completed at St. James' Church, Massey, as part of anniversary year

St. James' Anglican Church, Massey, have just finished celebrating their 75th Anniversary year. (1908-1983).

For the occasion, Anniversary Plates were available all year for purchase. The celebration began with a Spring Tea, held May 21st and convened by the Women's Guild. This was held at the Massey Legion Hall, with about 65 people signing the Guest Book. The ladies who served, were dressed appropriately in dresses of that period.

Then, on October 29th, a Hallowe'en dessert tea, craft and bake sale again took place at the Massey Legion Hall. The Hall was suitably decorated for Hallowe'en, and was very well attended.

December 4th will always be remembered as the completion of a long-awaited dream — a new Basement Hall! The Service of Holy Eucharist and Confirmation began at 4:00 p.m., with Bishop Peterson, assisted by Fr. Terry Bennett and

Nelson Bell, Lay-Reader, conducting. This was followed by the Blessing of the Hall by Bishop Peterson, after which a delicious hot supper was enjoyed. There were over 100 people in atten-

dance.

Those receiving the Rite of Confirmation were: Angie Ecklund, Steven Ecklund, Lawrence Ferguson, Natasha Watson and Krista Kutschke.

Death of Mrs. William Ellam is mourned at North Bay

A Service of Thanksgiving was held Monday morning, January 23rd, at Christ Church, North Bay, said good-bye to Mrs. Vivian Ellam, in a service that touched the hearts of many from all walks of life. The tributes in hymns of devotion, so loved by Mrs. Ellam, swelled to great crescendos as the congregation raised their voices in tribute.

Clergy from throughout the Diocese, as well as local leaders of the Faith, came in support of Father Bill Ellam and family.

The Right Reverend Bishop of Algoma, Les Peterson, conducted the service with the Reverend Canon H. Ross

Kreager, the Reverend Canon Arthur Chabot and the Reverend Canon D. M. Landon assisting.

The Ladies' Fellowship Group formed a guard of honor in respect for the group's founder. The ladies prepared a delightful lunch for all visiting friends and family after the service.

At every turn throughout the day, Vivian's presence was felt in love for a job well done in the parish and in the home, as was shown by the family as they mingled with the people sharing her love. Vivian and William Ellam were married October 17th, 1953.

Mrs. Ellam was an ardent worker in the church and served our Lord in many parishes throughout the Diocese, giving of her time and talents to inspire and encourage others as she assisted her husband's ministry. She was very active in the W.A. (A.C.W.) and attended, as often as possible, all the annual meetings in the Diocese.

Pallbearers were Keith Topps, John Toswell, Bayden Brownlee, Eric Magill, Terry Way-White, Stan Nichols and Bob Franklin.

Vivian is now at peace with our Lord, all miss her and

cherish her fond memories. Thank you, Lord.

Mrs. Ellam passed away at St. Joseph's Hospital, North Bay on January 19th, in her 55th year. She was the dearly loved wife of the Reverend William Ellam and loving mother of: Patricia, at home; Stephen, of Cornwall; James (and his wife, Joan) and Andy, of Thunder Bay; Carol, of North Bay, and Martin, at home. She also is sadly missed by her mother, Mrs. Kathleen Crayford, and her sister, Beverley (Mrs. Jack Billinger), of Toronto. She was the daughter-in-law of Mr. and Mrs. William S. Ellam, of North Bay.

Thorneloe announces student awards

The Senate of Thorneloe University is pleased to announce that the following students at Thorneloe have been awarded Scholarships and Bursaries:

R.H. & Eva Murray Entrance Scholarship — Bob Leore — 85.0 percent.

Clair Jory Wood Scholarship (Awarded for Academic Achievement) — Rosemarie DeClerck, Marcia Ongarato, Shelly Raymond and Dennis Trevisiol.

R.H. & Eva Muray Scholarship — Over 80 percent: Bryan Evans, Steven Glass and Chloe Gordon; 75 percent and Over: September Coupland, Richard Culpeper, Steven Douville, Susan Edwards, Ted Fouriezios, Denis Groulx, Adrian Hayes, Linda Paterson, France Quirion, Andrew Stone and Deborah Weir.

Service Bursary (Household) — Andrew Stone and Ronnie Toumayan.

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Algoma Diocese motto for 1984

"Seek ye first the Kingdom of God, and His righteousness, and all things shall be added unto you." (Matt. 6:33)

Good news needs to be repeated

Help is available to musicians and choirs who are interested in the improvement of church music within the Anglican Church of Canada.

Grants are made by the Fulford Trust of the Anglican Foundation of Canada. This Trust was established through the benefaction of the late A. E. J. Fulford, who was keenly interested in the improvement of church music. The Trust is administered by a special advisory committee which was set up by the Anglican Foundation. Grants are made from the income of the Trust, and currently amounts to approximately \$12,000.00 per year.

Grants are available to organists, choir masters, choirs, parishes, and other organizations associated with the Anglican Church, for the following purposes:

the purchase of music, choir schools, music workshops and courses and conferences, up to 50 percent of travel cost in support of choir exchange visits, attendance at training courses for church musicians, special projects which encourage and stimulate interest in and improvement of church music.

Applications should be made on forms provided by the Anglican Foundation and, if possible, should reach the Foundation office before December 15th each year. Late applications will be considered, but not before mid-May in any year. For application forms and more information, write to: The Venerable J. H. McMulkin, Executive Director, The Anglican Foundation of Canada, 600 Jarvis Street, Toronto, Ontario, M4Y 2J6.

The Bishop's Itinerary

- March 4th — Visit to Thorneloe Chapel.
- March 9th — Matrimonial Commission.
- March 11th — Wawa and Hawk Junction.
- March 18th — Ordination of Mark Moote to the Diaconate, St. Chad's Chapel, Saskatoon.
- March 22nd to 24th — P.W.R.D.F. Allocations Committee Meeting, Toronto.
- March 25th — 11:00 a.m., St. John's, New Liskeard; Confirmation and Holy Eucharist.
- March 25th — 7:30 p.m., Christ Church, Englehart, Confirmation and Holy Eucharist.
- March 26 — 7:30 p.m., St. Paul's, Haileybury; Induction of The Reverend Frank Mason, Holy Eucharist.
- March 27th — 7:30 p.m., Confirmation and Holy Eucharist; Christ Church, North Bay, combined with Candidates from St. John's.
- April 1st — 9:30 a.m., Christ Church and St. Peter's, Sault Ste. Marie; Confirmation.
- April 1st — 7:00 p.m., St. Luke's Cathedral, Confirmation and Holy Eucharist.
- April 2nd — 7:30 p.m., St. John's, Sault Ste. Marie; Confirmation and Holy Eucharist.
- April 3rd — 7:30 p.m., St. John's, Garden River; Confirmation and Holy Eucharist.
- April 6th — 10:30 a.m., Matrimonial Commission.
- April 8th — 11:00 a.m., St. John's, Copper Cliff; Confirmation and Holy Eucharist.
- April 8th — 7:30 p.m.: Church of the Epiphany, Sudbury; Confirmation and Holy Eucharist.
- April 9th — 7:30 p.m., St. George's, Minnow Lake; Confirmation.
- April 10th — 7:30 p.m., Church of the Resurrection, Sudbury; Confirmation and Holy Eucharist.
- April 11th — 7:30 p.m., Church of the Ascension, Sudbury; Confirmation and Holy Eucharist.
- April 12th — 7:30 p.m., St. Alban's, Capreol; Confirmation and Holy Eucharist.
- April 15th — 11:00 a.m., All Saints', Onaping; Confirmation and Holy Eucharist.
- April 15th — 7:30 p.m., Christ Church, Lively; Confirmation and Holy Eucharist.
- April 16th — 7:30 p.m., St. George's, Espanola; Confirmation and Holy Eucharist.
- April 20th (Good Friday) — Three Hour Service — St. Luke's Cathedral, Sault Ste. Marie.
- April 21st (Easter Eve) — 7:30 p.m., Holy Trinity, Sault Ste. Marie, Confirmation and Easter Blessing.
- April 22nd (Easter Day) — St. Luke's Cathedral, Sault Ste. Marie.
- April 26th — Convocation — Huron College (To accept Degree of Divinity).
- April 27th — Englehart — Girls' Auxiliary (Diocesan Annual).
- April 28th — Englehart — Girls' Auxiliary (Diocesan Annual).
- April 29th — Englehart — Girls' Auxiliary (Diocesan Annual).
- April 30th — Ontario House of Bishops.

Announcements . . .

DEATH: Vivan Ellam, beloved wife of The Reverend W. J. Ellam, on 19th January, 1984. The funeral took place on Monday, January 23rd, 1984, at 11:00 a.m. in Christ Church, North Bay.

Canon Goodier's early ministry recalled

The death on January 5th at Dundas, Ontario, of Canon Cyril Goodier, at the age of 95, was recorded in last month's *Algoma Anglican*, and his ministry in the Diocese of Algoma of more than 60 years was outlined. Since our last issue the Venerable Frank R. Coyle, of Sault Ste. Marie, has forwarded a letter he received from Father R. F. Palmer, now of Victoria, which pays tribute to the late Canon Goodier by relating incidents from his early ministry in Northern Ontario. The letter follows:

"Thank you for letting me know of the death of my dear old friend, Canon Goodier. When I was incumbent of Englehart, I went once a month to Elk Lake on a week day for service at St. Paul's. Changing trains at Earlton one time, I noticed the station full of Indian women and children. They were soldiers' wives from Moosonee. On the excuse that it was impossible to give their separation allowances to these nomadic Crees in Moosonee, they were to be housed in the abandoned shacks of Elk Lake which was a ghost town with the mines closed. One of the store keepers of Elk Lake was in the Army and used his influence to get this done, with a view to the money being spent in his store. A Cree lay reader came with them to interpret. They had never lived in houses. They were used to moving on and leaving their garbage, etc. behind. They came to St. Paul's and were very devout, but did not understand any English. I asked the lay reader to lead them in saying the Lord's Prayer in Cree. He said: "Who's going to pay me?" I said, "No one." He refused to help. The flu struck Elk Lake. An Indian baby died. I took the funeral. Again I asked the lay reader to say the Lord's Prayer in Cree. He refused. I was very angry and ordered him to say it or I would make it hot for him. He said it. Just

then, Archbishop Thorneloe ordered me to leave Englehart for Port Arthur. Cyril Goodier, lay reader, took my place. He was an angel to those poor Crees. The flu spread and he kept their fires going. Prepared food for them and then came down with it himself. For some years he was not strong due to the flu.

"Kirkland Lake was in Englehart parish. The Teck Hughes Mine was opening up. Cyril Goodier went to Kirkland on foot. Built a little shack to stay in, started services. He was sitting outside his shack one day when a man came by, who asked him, "Who are you? Do you know that you have put that shack on my property?" It was Mr. Hughes. Cyril was so polite and good tempered. He explained that he was the C. of E. Missioner. As a result, Mr. Hughes gave the land. I think it is probably the piece on which St. Peter's Kirkland Lake now stands.

"Cyril Goodier was deaconed and Priested and was a faithful pastor in several Algoma missions and parishes. I could tell you many other stories of Cyril Goodier and his wife, Florence, and Florence's mother."

Mission matters

LESOTHO: Canadian Father John Thompson works in Theological Education by Extension in this diocese of Southern Africa. Bishop Mokoko tells about visiting a mountain parish: "I would go to Maseru airport and take a plane to a small pocket-handkerchief airstrip in the mountains. I would then wait for two hours for a local bus that would take me for about one and a-half hours to a point on the Orange River. There I would get a boat to the other side of the river where a horse would be waiting for me and I would travel 45 minutes to get to the mission station."

Apostolic Sacraments

By Canon John G. McCausland, S.S.J.E.

One hundred years ago, at the General Convention (Synod) of the Episcopal Church U.S.A. in Chicago, a four-point statement was passed to give guide lines for the pursuit of Church Union or Christian Unity. This statement came to be called the Chicago Quadrilateral. At the following Lambeth Conference, this statement was adopted by the whole Anglican Church world-wide. Readers of *The Algoma Anglican* will be aware that I have written about the Creeds and Scriptures. This month let us consider the place of the Sacraments in the faith and order of the church.

Since World War II, there is a wonderful change in the general thought and practice regarding the Sacraments in (what are called) the main-line churches. Baptism is taken more seriously: the Holy Communion is celebrated much more frequently. Confirmation is given a sacramental nature in some Denominations that formerly did not use the Rite. Laying-on-of-hands and anointing of the sick is recommended by Leaders in Lutheran and Presbyterian Circles.

Sacraments are vehicles, instruments or means through which the saving and healing activity of our Saviour is made available to us in our environment. The Christian Faith ought to be an eternal present, and not a piece of ancient history. Sacraments have a personal as well as a corporate purpose. Each Christian is responsible for playing his/her part in bringing-in the Kingdom of God. In the Eucharist, the People of God, using the Gifts of God, become a "new creation in Christ, which finds its joy in adoration of the Creator and Redeemer of all." (Prayer Book introduction page vii).

Letter from the Bishop —

The Bishop of Kansas at a recent conference began his talk telling about the long preparation and magnificent celebration of Baptism in the early church, and how today we are rediscovering Baptism, and how important it is for us all.

The more I think about this, the more enthusiastic I become. We are becoming aware (probably a blinding flash of the obvious) that the mystery of the presence of Jesus Christ, His passion and His resurrection, His victory over sin, evil and death, are given to us in Baptism.

We celebrate at the font in the presence of the people of God, with the Easter candle burning, the passion and the resurrection of Jesus, who gives Himself for us — He gives afresh this new life, and empowers each one of us with a vocation to image Christ in our daily life.

May all the people of Algoma Diocese rediscover what it means to be enkindled by the presence of Jesus, and to show this is the acts of love and kindness to those around us. May people be able to say about us there is something different about them — it is the mystery of Christ leavening our lives.

Have a Holy and blessed Lent.

Yours in Christ,

Leslie Algoma

Thorneloe College Bequests

Thorneloe College announces with gratitude the kind bequest of the late Mrs. Dorinda Mae Read to established a fund for general college purposes in memory of herself and her late husband, Fred Read.

This fund, amounting to approximately \$5,000.00, will be used to help establish a chair of theology at Thorneloe.

The Provost in accepting this bequest pointed out that by such remembrances the college comes closer to eliminating its deficit and ensuring the continuation of theological education in an Anglican context in Northern Ontario.

Friends of the college are asked to remember Mrs. Dorinda Mae Read in their prayers.



Looking for some Lenten Reading?
Try

**A Handbook of the Faith
for Anglicans**
(or what you always wanted to know about the Faith but were afraid to ask the Rector!)

Bishop Nock says in the foreword: "Clarity and soundness are the characteristics of *A Handbook of the Faith for Anglicans*. This is a handbook suitable for young and old alike, and I am pleased to approve its contents, and commend it heartily."

Order, at \$5.00 per copy from:
St. Paul's Rectory,
704 Century Court,
Thunder Bay, Ontario, P7E 3N3

Make cheques payable to the Reverend Canon D. A. P. Smith.

Book Reviews . . .

Various Ways and Means of Prayer

The way of Prayer,
By Canon John Baycroft, Anglican Book Centre, 112 pages, paper, \$3.95.

No activity in the Christian life is more important than prayer, yet despite its central place, prayer comes wrapped in a mystique that leaves many a layman feeling inadequate, uncomfortable, ineffective or just plain "out of it." Unfortunately, because many Christians feel they don't know how to pray or don't do it well, many don't do it at all.

To help reverse this situation, there has long been a need for a book that "uncomplicates" prayer and makes it accessible to the ordinary person in the pew.

Now, with the publication of Canon John Baycroft's *The way of Prayer*, the need has been wonderfully met by a short, readable, sensible, and sympathetic book that should help any Christian find his or her bearings in prayer, resolve common doubts, and confidently embark on a meaningful spiritual life.

The merits of this little book are many. The approach the author adopts is striking, not for any novelty or inventiveness, but for its logic that systematically explains so much in such simple terms in so compact a space. In a couple of hours of reading we are made to feel informed and at home in the experience of prayer.

Canon Baycroft begins by showing how the imperative of prayer is rooted in the gospel. Leading the reader through the incident in Luke where Jesus is at the home of Mary and Martha, he deftly captures, in just a few paragraphs, Jesus' teaching on prayer. We are shown that God communicates with ordinary people and that giving ourselves to God in prayer should rightly be our first consideration.

Next the author offers a prescription for prayer based on a time-honoured step-by-step method. The traditional five ingredients of prayer — adoration, penitence, petition, thanksgiving, and dedication — are given fresh meaning in a manner we can appropriate for our daily use.

"Knowing why we pray helps us pray," says the author at the beginning of a chapter that is a tour de force of perceptiveness and inspiration. Likening prayer to a love relationship, he portrays love as the active, compelling force uniting man and God and channelled through prayer. "In good times or in bad we pray," he

says, "because we are in a relationship of love with God. This relationship needs to be nurtured by regular communication."

Having covered the broad "why's" and "how's" Canon Baycroft proceeds to survey the various ways and means of prayer. Chapters on meditation and contemplation shed light on the distinctions and principles of these two very different modes of prayer. A chapter on aids and advice offers practical tips on everything from posture and place to corporate prayer and retreats.

Prayer with a particular purpose such as guidance, protection, and strength in illness and death form another chapter, as do difficulties we encounter in

prayer and the results we can expect from prayer. An appendix gives specific verses that can be used for each of the five steps of prayer.

All this taken together, *The Way of Prayer* is an invaluable little gem. Its many facets reveal a rare ability to communicate and a rich reservoir of insight and understanding. This book speaks to us like a good teacher, with a voice that moves with equal ease from the profound to the everyday, making sense of both. Clearly Canon Baycroft has found a "sane spirituality" that will make the experience of the past and the insights of the present accessible to ordinary Christians.

A provocative call to Anglicans

Reviewed by the Reverend Canon D. N. Mitchell

An attractively bound booklet of 64 pages has been received from the Reverend Robert Lumley, of Sudbury. It does not bear a publisher's imprint, being produced privately by the author and may be obtained from him at the cost of \$3.50 a copy. In the Introduction he states it is an answer to the question of the Primate of the Anglican Church of Canada, "What is God calling the Church to be and do in the 80's?"

Fr. Lumley is a keen controversialist and this is not his first printed effort. It is possible more people in Algoma could use their talents in writing as Muriel Newton-White has been doing and as her father did in "The Tramp," that delightful story of Archdeacon Gillmor. Nor must we forget the excellent books by Father Palmer when he was a priest in this diocese. Last year the Bishop sent the clergy "A Handbook of the Faith for Anglicans," written by Canon David A. P. Smith when he was Archdeacon of Temiskaming. We have suggested to Bishop Nock that his own "Meditations" should be published so a wider community may enjoy reading the devotional studies in Scripture he gave each year to the clergy in Algoma.

"I Hear You Calling Me" is an unusual and comprehensive answer to the Primate's challenge, enlivened by the author's imagination, wit, and erudition. There are 20 chapters divided in pithy sections under catchy sub-

titles and covering a variety of topics from Mission study, Parish finances and activity programs, The Eucharist, Sunday Schools, and Tithing. Some of his ideas, though not new, are good; others will provide opposition, and some of his remarks raise indignation.

"To see yourself as one of the vessels by which the Holy Spirit can revitalize and renew the whole Church" is the aim of the author in presenting his work, but the sincere challenge he makes to a vision, faith, and loyalty to the Church is hurt by too much criticism that is negative, confusing, and divisive, spoiling what could have been a worthy contribution. "Anything that is worth doing is worth doing well," and it is disconcerting to the reader to find so many errors in spelling, sometimes leading to ambiguity in the text, and suggesting too hastily a preparation. If his manuscript had been submitted to a friendly colleague beforehand much might have been corrected and the author even advised to omit some passages that are in bad taste.

Mission matters

GHANA: In a small parish near Accra, an evening Eucharist is held in a small tin church with open shutters and no glass in the windows. . . a congregation of all ages, including sleeping babies. . . a well scrubbed patched linoleum floor . . . bright clothing and robes, barefooted servers in scarlet and lace . . . jaunty music with harmonium, drums and tambourine. A visitor found everything "done humbly and gloriously, and through the whole liturgy there rolled a serious and simple joy. . . Amidst an atmosphere of political instability, economic collapse and daily anxieties, that little church shone out like a small island of faith and hope.

St. John's Centennial Year —

(Continued from Front Page)

crowded with shoppers at this popular pre-Christmas bazaar, held annually for the past 20 years. Olga Rebin was this year's convener.

Our new Bishop, Leslie Peterson, came to St. John's on Sunday, December 11th, as our final special visitor in the centennial year. It was his first visit to the parish as Bishop. Many remained for

High Church, Low Church, Broad Church — These are puzzling expressions which are frequently misunderstood and which mean different things to different people. Each of them has arisen as a result of historical circumstances and the following notes will try to explain them:

Broad Church — The mid-18th century in Europe is often known as the age of the Enlightenment. Its chief characteristics were emphasis on reason and the desire to minimize the element of mystery in religion. In addition, the Church of England was having its own problems. The process of enclosure had tended to turn many persons into landowners more intent on hunting and drinking than upon theology. Christianity tended to be nominal and easy-going and the Church itself was seen merely as a department of state. This was what would later come to be known as the "Broad Church" position.

Low Church — The first reaction to the Enlightenment was that of Wesleyan

Methodism which affirmed that man was in need of conversion and salvation. The Methodist movement was followed, at the end of the 18th century, by a movement largely within the Church of England, known as the Evangelical Movement. Its chief emphases were upon preaching and conversion, at home and abroad; and on matters of social concern. For example, its leaders were largely responsible for the abolition of slavery and the slave trade. Its members were known at first as Evangelicals but later, in contradistinction, to the high church men, as Low Churchmen.

High Church — This grew out of the situation in Ireland where the Church had responded to the Reformation but the people, for the most part, had not. Hence, the Church of Ireland had buildings and endowments but few people. The Irish Temporalities Bill, 1833, was an attempt to correct this situation. Two archbishops, eight bishops and numbers of parishes were to be suppressed and

the endowments applied to secular purposes. John Keble and others saw this as an unwarrantable intrusion by the State into the affairs of the Church. He and his colleague denied what had long been taken for granted, namely, that the Church was a department of State. They affirmed that the Catholic Church was a divine society, with its own sacred mission, independent of state or secular control. Thus they took what may be described as a "high" view of the Church. Hence the name. That point of view was further developed in a series of pamphlets known as *Tracts for the Times*. One of the points made by the *Tracts for the Times* was the importance of the Eucharist as the central act of Christian worship. It was, therefore, important to surround the Eucharist with the greatest possible reverence, devotion and ceremonial. In order to do this the medieval vestments and ceremonial which had largely been discarded at the time of the Reformation were restored. See also *Ornaments Rubric*. (page LVI, Prayer Book).

Filmstrip presents testimony of Cree who became Anglican Priest

"We preachers are human beings; the spiritual world is so great, sometimes we burn, sometimes we tremble." Words of Archdeacon Andrew Ahenakew taken from the sound track of a unique audio-visual presentation on Native Spirituality. This filmstrip and cassette are the result of a request from the National Executive Council for a presentation to General Synod in June last year which would graphically illustrate the tension between traditional European understanding of the Christian Gospel and the spirituality of the Native People of North America.

Andrew Ahenakew was a living representation of that tension. He was a Cree who had been ordained Priest in 1960. After some years in that ministry he felt compelled to exercise a parallel vocation as a traditional native medicine man.

This is his story.

It is told in his own words — verbatim — as delivered to a gathering in Winnipeg shortly before his death in 1976. There are no other words on the sound track.

However, behind Andrew's moving verbal testimony to a combined spirituality, there are other sounds. Thunderstorms and babbling brooks, birds, the rain and wind, blend and mix with native songs and drums and the singing of familiar hymns by Anglican choirs.

While the audience hears this mixture, which in itself expresses the streams from which Andrew's life in the Spirit flows, their eyes see

images which visualize the same mixture. Pictures of contemporary non-native church activities and buildings dissolve into pow wows and dances, close up of native faces and scenes from nature in all seasons of the year. Jarring up against those images are pictures from the General Synod Archives of the early days of "Indian Missions."

There is no attempt to synchronize sounds or images with specific parts of Andrew's story. The mix is random — the reaction from viewers is unique and spontaneous. In a sense the message received will be different for each individual.

"Sometimes We Burn . . . Sometimes We Tremble" is an unusual audio-visual. It really should be called a meditation on spirituality rather than a filmstrip "about" something.

On the sound track the words of Archdeacon Ahenakew are read by the Reverend Adam Cuthand. The producer of the presentation was the Reverend Richard Berryman, the Media Officer of General Synod. It is available for purchase from Joan Hiscott, Information Office, 600 Jarvis St., Toronto, Ontario, M4Y 2J6 at a cost of \$15.00. Cheques should be made to the Anglican Church of Canada.

Editor's Note . . .

Material from parishes within the Diocese for the Algoma Anglican has slowed to a dribble. In fact we cannot remember when we have received so few contributions as we have on hand for the March issue.

PLEASE . . . keep those cards and letters coming in. We cannot always use everything that is submitted but we do like to have something to choose from! — (H.K.N.M.).

Thorneloe Scholarships

Once again Thorneloe College is offering five R. H. & Eva Murray Entrance Scholarships worth \$1,200.00 per year to students entering first year at Laurentian University.

Successful candidates will be required to:

- (1) live in Thorneloe College residence
- (2) follow a solid humanities program chosen in consultation with Thorneloe faculty including the following, RLST 1215, a course in English, and a second language.
- (3) participate in weekly seminars with a faculty member at Thorneloe College.

Those interested in applying should contact: The Provost, Thorneloe College, Ramsey Lake Road, Sudbury, Ontario, P3E 2C6.

ALGOMA ANGLICAN

News articles for publication . . .

Items for publication must be mailed prior to the 10th of the preceding month to this address: *The Algoma Anglican*, P.O. Box 1600, Bracebridge, Ontario P0B 1C0. Do not send these to Sault Ste. Marie.

Subscriptions, changes of address . . .

Readers of *The Algoma Anglican* are particularly asked to note that subscription renewals and notices of address changes should be sent to: *The Algoma Anglican*, P.O. Box 1168, Sault Ste. Marie, Ontario, P6A 5N7. It is only at this address that subscription records are kept. Do not send these to Bracebridge.

News of Parish activities at St. Saviour's Church, Blind River

By Carol Fortine

St. Saviour's Church is proud to announce that Bishop Peterson shared his first service of confirmation ever with us in Blind River early in December. We enjoyed our visit with Bishop and Mrs. Peterson and appreciated being a part of this special occasion. We look forward to seeing them again on March 4th.

The parish began this new year with the annual Vestry Meeting held on January 22nd in the Church Hall, following a delicious luncheon provided by the 1983 Advisory Board. After acceptance of the year-end reports from the treasurer and various groups of the church, a new slate of officers for the 1984 Advisory Board was presented and

unanimously accepted.

They are as follows: People's Warden, Betty Klub; Rector's Warden, Sally Shamas; Vestry Clerk, Wolf Kirchmeir; Treasurer, Yvonne Shamas; Sideman, Mike Shamas; Property Committee, Evan Simpson (chairman), Mike Shamas, Steve Dent, Doug McCormick and Dick Horton; Members at Large, Celina Barnes, Joyce Miller, Abe Shamas and Sylvia McDonald; Publicity, Carol Fortino.

This final position is a new one for our parish. Since we enjoy reading news from other parishes around our Diocese in *The Algoma Anglican*, we would like to contribute information from our church and have elected a reporter for this purpose. Also sitting on the Advisory

Board for 1984 will be A.C.W. President Mary Wheeler, Sunday School Representative Liz Scott and Organist Myra Kiernan. After enthusiastic discussion of many parish concerns, we adjourned the meeting looking forward to a family "Winter Fun" day in February and the annual Pancake Supper on Shrove Tuesday.

Bishop Nock officiates at his first Confirmation outside Algoma Diocese

Sunday evening, January 15th, was an "Algoma Night" at New St. Paul's Church, Woodstock, (in the Diocese of Huron).

The Right Reverend Frank F. Nock, retired bishop of Algoma, now Rector of St. John's, Arva, conducted his first confirmation outside the Diocese of Algoma.

It was a fitting first as the Rector of New St. Paul's is

the Reverend John Riddle, who grew up in Sudbury when Bishop Nock was Rector of the Church of the Epiphany; in fact, Bishop Nock baptized Fr. Riddle, prepared him for confirmation, and had a great deal of influence on his decision to enter the ministry.

Bishop Nock's chaplain for the evening was the Reverend Roger W. McCombe, former editor of *The*

"*Algoma Anglican*" from 1972-79, who now lives in Ingersoll. Fr. McCombe assists by taking the summer services at New St. Paul's each summer.

In his introductory welcome, Fr. John Riddle commented that since it was the Epiphany season, it was fitting to have the "three wise men from Algoma" in charge of the service!

The Bible—"a dangerous violin"

By the Reverend Eldred Johnston, in "The Living Church"

According to our author, this article was written especially for lay people who have given up their study of the Bible because they are confused by its complexity and by its ambiguities.

An old professor in my seminary had a favorite saying: "The Bible is a violin, and even the devil can play his own tune on it." If you search diligently, you can find verses in the Bible to prove almost anything. So in the wrong hands, the Bible can be a dangerous instrument.

Let us look at some examples of how people can use the Bible to support opposing points of view on such controversial subjects as alcoholic beverages, militarism, and the Gospel for the conversion of the individual versus the social Gospel. Quotations will be from the Revised Standard Version. Obviously some of the quotes will not be direct proof of a certain position, but protagonists may use them loosely to imply support for their views.

It is all right for a Christian to use alcoholic beverages:

"... there was a marriage at Cana... When the wine failed, the mother of Jesus said to him, 'They have no wine.'... Jesus said to them, 'Fill the jars with water... now draw some out and take it to the steward...' When the steward of the feast tasted the water, now become wine..." (John 2: 1-11).

"This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me (I Corinthians 11:25).

"Use a little wine for the sake of your stomach and your frequent ailments" (I Timothy 5:23).

It is wrong to use alcoholic beverages:

"Wine is a mocker, strong drink a brawler; and whosoever is led astray by it is not wise" (Proverbs 20:1).

"It is right not to eat meat or drink wine or do anything that makes your brother stumble" (Romans 14-21).

Military force is justifiable:

"The Lord is a man of war... Pharaoh's chariots and his host he cast into the sea... thy right hand, O Lord, shatters the enemy" (Exodus 15: 3-6).

"... Abijah and his people slew them with a great slaughter: so there fell down slain of Israel 500,000... Thus the men of Judah prevailed because they relied upon the Lord, the God of their fathers" (II Chronicles 13:17-18).

Jesus said, "I have not come to bring peace, but a sword" (Matthew 10:34).

"Let him who has no sword sell his mantle and buy one" (Luke 22:36).

"Render to Caesar the things that are Caesar's..." (Mark 12:17).

The use of military force is wrong:

"Blessed are the peacemakers" (Matthew 5:9).

"If anyone strikes you on the right cheek, turn to him the other also" (Matthew 5:39).

"... they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4).

"... all who take the sword will perish by the sword" (Matthew 26:52).

"Love your enemies, do good to those who hate you" (Luke 6:27).

The main concern of Christianity is conversion of the individual:

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19).

"Repent, and be baptized every one of you, in the name of Jesus Christ, for the forgiveness of your sins" (Acts 2:38).

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

"Thus it is written, that the Christ should suffer and... rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations" (Luke 24:46-47).

The main concern of Christianity is helping those in need:

Jesus, referring to the hungry, the stranger, the sick, said, "As you did it to one of the least of these my brethren, you did it to me" (Matthew 25:40).

"Religion that is pure and undefiled... is this: to visit orphans and widows in their affliction..." (James 1:27).

"So faith by itself, if it has no works, is dead" (James 2:17).

"I hate, I despise your feasts, and I take no delight in your solemn assemblies... But let justice roll down the waters, and righteousness like an ever-flowing stream" (Amos 5:21-24).

This proof-text method has been used in countless controversies about evolution, abortion, faith-healing, women's rights, and on and on. Fortifying their positions with Bible texts, people throughout history have practised slavery, polygamy, book-burning, inquisitions — even agnosticism!

Does this mean, then, that we are left in a hopeless situation about understanding the Bible? Need we throw up our hands, not knowing what to believe? I don't think so.

Certainly the Bible is our most precious possession. For at least 1,500 years, it survived the ravages of barbarians, the ridicule of cynics, the slander of rival religions, the microscope of scientists. From its pages has flowed forth the inspiration for the founding of hospitals, homes for the orphaned and elderly, world councils of peace, schools, colleges, criminal rehabilitation, and conservation. Human beings in the depth of despondency, bereavement, loneliness, and guilt have found this book to be a never-failing friend — wise, powerful, and loving.

Without a doubt, the Bible is an abstruse and complex volume. It is obviously not one book, but a library of over 60 books originally written by persons between 2,000 B.C. and about 100 A.D.

It originated in a part of the world and in an era radically different from ours. Its customs and traditions are more eastern than western, its culture is certainly more rural than industrial; and it is definitely pre-Copernican in its concept of the universe.

The dozens of ancient languages and dialects used by its early authors have been translated and retranslated until finally they were distilled into Hebrew and Greek and, for us, into English and modern American idiom. For in-depth Bible study, our colleges have produced theologians, semanticists, archeologists, anthropologists, historians, and linguists. These scholars have joined forces with devout Christians to provide a rich and profound interpretation of the scriptures.

Some pastors have disdained the wealth of information thus mined and argued that the only prerequisites for preaching are faith in God and the ability to read English. However, most clergymen believe that the search for truth by scholars is also in its way divinely inspired. They train to study the findings of scholars and to popularize them for their congregations.

Now, in closing, let me take my turn at quoting scripture: "The great throng heard him gladly" (Mark 12:37). Perhaps so much as been said about the complexity of the Bible that many may feel that only professional scholars can understand it. However, there is ample evidence that the common people accepting the guidance of pastors and scholars are capable of searching the Bible with devotion and intelligence to discern the voice of God — his voice speaking through the agony and struggles of sinful, yet aspiring, humans.

In this book alone we can find the vital message for every generation: God lives; God loves us; God demands righteousness; God forgives; God saves; and God promises his sure and final victory.

Appeal made after organist lost home by fire

At St. Thomas' Church, Bracebridge, on February 12th, the Reverend Stanley Tomes made an appeal to the congregation for assistance to the family of Mr. and Mrs. Roger Walsh and their four children in re-establishing their home at Ufford. Mrs. Ruth Walsh is the organist of St. Thomas' Church, having taken over the duties of playing the organ and directing the choir in November. On Thursday

afternoon, February 9th, the residence of the Walsh family caught fire and the house, one of the older homestead buildings of that part of Muskoka District, together with all contents, were destroyed. It was fortunate that the family was able to reach safety. Fr. Tomes said, but he pointed out that so many of the things which the family treasured, such as Mrs. Walsh's collection of music, her violin and grand piano were lost.

Summer School of Theology

Have you ever wished for a vacation where you could learn something, especially something about the Christian faith?

Thorneloe University is offering a Summer School of Theology July 9th to 20th this year. Participants may take either an introductory course in Old Testament or a course in Christian Doctrine. A successfully completed course will count as a credit towards the Thorneloe A.Th. Diploma. The cost of the Summer School is \$100 for tuition. Single rooms (without meals) are available in the college for another \$100.

In their off hours students would have access to the excellent sports facilities at Laurentian along with swimming, canoeing, and sailing in the lakes situated within a few minutes' walk of the college buildings.

For further information write to: The Director, Thorneloe College, Ramsey Lake Road, Sudbury, Ontario, P3E 2C6.

To transform the world through the love of Jesus Christ

One Mission

with many tasks and ways to work

We are part of a world-wide communion and we join hands with our partners overseas.

The Primate's Fund responds to emergencies, brings shelter and protection to the homeless, and enables communities to build self-sufficient and fully human lives. PWRDF relies on donations designated for the Fund. It will not receive any funds from Anglicans in Mission, and the apportionment budget provides no funds for PWRDF grants

World Mission helps Anglican and ecumenical partners with evangelism, indigenous ministry and continuing training for clergy and laity. A specific goal of Anglicans in Mission is to raise funds for existing and new ventures of our World Mission program. World Program is also supported by the apportionment budget