

# ALGOMA ANGLICAN

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## Episcopal visitors give Algoma a clearer view of the World Church

### Archbishop Ngalamu of Sudan visited five Algoma Deaneries

The Diocese of Juba in the Episcopal Church of Sudan, north-east Africa, is "twinning" with the Diocese of Algoma. Churches of Algoma include the Parishes and Clergy of Juba in their prayers at weekly services, and messages pass back and forth between the two episcopal jurisdictions.

In March the association between these Diocese became more intimate with the visit to Algoma's five Deaneries of the Most Reverend Elinanu Ngalamu, who became Bishop of Juba in 1974 and since 1976 has been Archbishop of the Province of Sudan.

It was regretted that the Archbishop's itinerary had to be adjusted somewhat because of a delay caused when the car in which he and his chaplain were passengers was struck by another car, and their travel north from Muskoka Deanery was postponed until the following morning. It was fortunate, certainly, that they escaped injury.

Archbishop Ngalamu had been attending the conference of the 28 Primates of the Anglican Communion of the world held from March 11th to 16th in Mississauga, presided over by the Archbishop of Canterbury.

On the evening of Sunday, March 16th, His Grace was driven from Toronto to Bracebridge. He was accompanied by his chaplain, the Reverend Allison Dokolo, of Bishop Gwynne College, Mundari. They were guests overnight of Canon Stanley Tomes, Rural Dean of Muskoka, and Mrs. Tomes at the Bracebridge Rectory.

At Bracebridge Archbishop Ngalamu

began his visit to Algoma officially by participating in a 10:00 a.m. service on Monday, March 17th, at St. Thomas' Church, Bracebridge, attended by a good-sized congregation which included many of the clergy of the Muskoka Deanery. The church choir led in the music of this informal service, conducted by Canon Tomes, Rector.

In his address, His Grace recalled the visit of Algoma representatives, including former Bishop Frank Nock, and others from the Canadian Church, to his Diocese in 1981. He said perhaps Canadians had not known a great deal about Sudan before, but he was able to

say that when his people knew that he was coming to Algoma they wanted him to give their greetings to the people here. In his address, His Grace spoke of the progress of the Episcopal Church of Sudan, its program of theological training, its care for the many refugees who leaving neighboring countries as famine-stricken Ethiopia and other countries because of civil strife.

The Archbishop ended his sermon with an appeal for the permanent relationship with Christ which was expressed by St. Peter: "Lord, to whom shall we go? Thou hast the words of eternal life."

The sermon was followed by a discussion period, when members of the congregation asked the Archbishop and his chaplain questions about conditions in Sudan, the help received from Church sources, and even how the Christian Church "meets the question of polygamy" in Africa, the answer being that a Christian must be the husband of one wife.

At the beginning of the service Archbishop Ngalamu and the Reverend Allison Dokolo were welcomed to Muskoka Deanery by the Archdeacon of Muskoka, the Venerable William A. Graham, of Milford Bay. As the service ended, and before the Archbishop's blessing, the Reverend Canon George Sutherland, of Huntsville, expressed thanks to the visitors for coming to Algoma and for the messages they brought from their own land.

The Archbishop and his chaplain were guests of the Clergy of the Muskoka Deanery at luncheon.

**Largest Country**  
In an interview with *The Algoma Anglican* the Ar-



The Most Reverend Elinanu Ngalamu  
Archbishop of Sudan

(Judith Brocklehurst photo)

chbishop talked further about his country. Sudan is the largest country on the African continent. It is bordered on the north by Libya and Egypt, on the east by the Red Sea and Ethiopia, on the

south by Kenya, Uganda and Zaire, and on the west by Central African Republic and Chad. The population is Arabic in the north and black African in the south.  
(Continued on page 3)

## Bishop Pwaisiho of Malatia came from South Pacific

The Diocese of Algoma has been greatly favored in mid-March by the visits of a Bishop and an Archbishop from faraway parts of the globe. In each case their meeting with people in local Churches was on an informal level, with opportunities for questions and discussion.

The Bishop of Malaita came to Algoma from his Far Eastern Diocese as a visitor in the Partners in Mission Consultation held by the Canadian Church in March. The Right Reverend Willie Pwaisiho is one of the younger Bishops of the Anglican Communion. His Diocese of Malaita is a part of the Church of Melanesia and appears on a map in the vicinity of the Solomon Islands.

In addition to its struggles in increasing its self-support at Diocesan and Parochial levels, the Church of Melanesia is concerned about the role of transnationals in their region, increased

evidence of militarism (nuclear testing and the fact that over 10,000 known nuclear weapons are stored in the South Pacific islands) and the impact of tourism.

Bishop Pwaisiho's visit was intended to increase the sense of partnership within the Anglican Communion, a growth in sharing so that each of us may benefit from the other's perspective.

His Diocesan headquarters and his home are in Auki Town. The Reverend Basil Kaloa is the Priest assistant to the Bishop, and Leslie Dolaisi is Diocesan secretary.

Bishop Pwaisiho began his visit to Algoma at Thunder Bay on Wednesday, March 5th, and was met by Canon Fred Roberts. The following morning he was present for Eucharist at the Church of St. John the Evangelist, Thunder Bay, then went on to Marathon, where he was welcomed by the Reverend Morley Clark.

The following morning, March 7th, he visited the Hemlo gold fields, then attended a joint Wawa/Chapleau event arranged by the Reverend Clifford Dee.

His tour itinerary permitted the Bishop to be in the See City on Saturday and Sunday, where arrangements were made by the Venerable Frank Coyle, and on Sunday morning he attended worship in churches of Sault Ste. Marie. In the afternoon he was driven to Blind River, for an evening informal meeting, arranged by the Reverend A. V. Bennett. On Monday, March 10th, the Bishop was in Little Current, where the Reverend Gary Dobinson welcomed him, and he addressed an evening meeting.

The morning of March 11th, Bishop Pwaisiho arrived in Sudbury, where the Reverend Ron Duncan was his contact. Local tours, including a Soup Kitchen, were planned and he had supper with the local Parish PWRDF co-ordinator,

followed by an evening service at the Church of the Resurrection. An informal Partners in Mission Consultation, open to all, then took place, prior to an informal get-together with clergy and spouses at the Resurrection Rectory. The Sudbury visit was continued on March 12th, with a morning meeting with Steelworkers officials, an afternoon visit to the Pastoral Institute of Northern Ontario at Thorneloe College, and in the evening a Project Ploughshares meeting.

On Thursday afternoon, March 13th, the Bishop was at Haileybury and was welcomed by the Reverend Frank Mason, with an evening Deanery PWRDF event.

His final day was at Gravenhurst, where the Reverend Pat Atkinson had arranged an informal meeting at the St. James' parish hall. On Saturday, after his extensive tour of Algoma's wide territory, Bishop Pwaisiho returned to Toronto.

### Bishop of Malatia paid last visit of tour to Gravenhurst

By the Reverend Canon D. N. Mitchell

Making a last stop in his visit to this diocese Bishop Willie Pwaisiho of the Diocese of Malaita spoke to a group of interested people who filled the meeting room of St. James' House in Gravenhurst Friday evening, March 14th, and gave a thrilling account of the Church's missionary work in the South Pacific islands, in places where wild head-hunters are not yet an extinct species.

Only just before leaving for Canada the bishop said he had to remove a priest from an area because his life was threatened by savage tribesmen. "Our greatest task," he said, "is still to convert the heathen and bring the light of the Gospel to those who have not heard it."

The bishop, who speaks seven different languages, said that in the whole area around the Solomon Islands there are more than seven hundred languages and dialects, but the Anglican Church, which has been working there for over a hundred years, is now completely indigenous. In the Province of Melanesia there are five dioceses and all the priests and bishops are native Melanesians.

Bishop Willie said his purpose in visiting Canada was to see the Canadian Church in action so he could share his experience with the people in the South Pacific, and to thank the Anglicans here for all the support given to the Church there through generous donations  
(Continued on page 7)

## Letter from the Bishop—

The good news that sounds with trumpet tones to the world, is that our Lord Jesus Christ is the conqueror. He is the Victor over sin, evil and death. To be baptized into Him in His Church is to be incorporated this new and risen life.

To celebrate the Holy Eucharist is to be renewed again in His victorious life. His love is greater than all the demonic influences of the Spirit world — His love is greater than all the weaknesses of human nature, so prone to pride and prejudice, to lust and greed. His love is greater than the power systems of our time that attract and bind the soul of man.

As we emerge from the cocoon of Lent and open our wings of joy in the Lord Jesus, we can celebrate His victory and claim it for our lives.

Even when faced with the loss and the pain of death; even when confronted by the complexity of human nature; even when faced with the powerful interests that control people, Jesus Christ, who is the way, the truth, and the life, draws people in love, in unity, in peace, in faith, to stand with courage and overcome.

May God encourage, enlighten and strengthen you as the people of God, to take your place of ministry in your neighbourhood. May the celebration of the Holy Eucharist be a source of joy and empowering for your ministry.

Yours in Christ,

*Leslie Algoma*

Leslie E. Peterson,  
Bishop of Algoma.

### This issue

The April issue of *The Algoma Anglican* has been delayed a few days, in order to include articles about the visits to Algoma Diocese of Bishop Pwaisiho of Malatia and Archbishop Ngalamu of Sudan.

The deadline for the May issue will be April 10th.

The June issue will, however, be delayed. Instead of being issued for the beginning of the month it will be made up early in June and will be mailed at the end of the month, in order that the *Canadian Churchman*, sent out with the Algoma paper, may contain reports of the 1986 meetings of the General Synod.

### Assistant

To assist Canon D. A. P. Smith as Rector of St. Paul's Church, Thunder Bay, Chris Morden, a graduate of Trinity College, University of Toronto, has been appointed Assistant Curate.

## What does "Partnership" mean?

This article by Archbishop Peers was written as an introduction for a booklet to be published by General Synod Communications — *Present at the New Birth* — a booklet presenting the views of a variety of Christians from the Third World on the mission of the Church in their time and place. It makes a strong argument for the importance and value of the partners in mission concept.

By the Most Reverend  
Michael G. Peers,  
Archbishop  
of Rupert's Land

For more than a decade the churches of the worldwide Anglican Communion have been relating to one another in a process called "Partners in Mission." First enunciated at the Anglican Consultative Council in Dublin in 1971, Partners in Mission is an attempt to build relationships of ever greater equality between Anglican churches and Anglican people wherever they may be and whatever they may be their circumstances.

The concept of partnership implies that each partner speaks and listens in equal proportions. For many years the mission of the church was characterized by the image of northern hemisphere persons who spoke and southern hemisphere persons who listened. That imbalance

must change and is changing.

This present collection of voices from the Third World is a very helpful part of the process of helping us to listen. I find that some of these voices reinforce perceptions of my own; others challenge my views. The degree to which I can allow my view of the world and the church's mission in it to be challenged is a good measure of how hard I am really listening.

One of the realities of these voices is that they do not all say exactly the same thing about mission. It is we in the "First World" who have created the concept of the "Third World" as if it were a uniform entity. It contains many worlds of its own, and we need to hear that.

Some years ago I listened to a strong debate about mission between some African and some Asian Christian leaders. The Africans came from

a context of mission work among local animist religions. The Christian church in their part of Africa was numerically strong and growing. They called for confident evangelism in the name of Jesus, the only name under heaven whereby we may be saved. The Asians came from a long history of being a small minority among adherents of ancient and sophisticated religions. They called for open dialogue in the name of the God in whose house are many mansions.

That experience helped me understand how im-

portant it is to hear as many voices as possible. Like this book it helped me use phrases like "Third World" as phrases only, not as means of labelling and pigeonholing persons or, worse still, thinking that I can predict their thoughts and words.

Canadian Anglicans were among those who pushed hardest for Partners in Mission in its earliest days. I hope that our church and church-people will find in these writings voices which, in their very challenge, will encourage us to deepen that spirit of partnership.

## April Thought

By Canon John G. McCausland, SSJE

The whole month of April should be a joyful commemoration of the Resurrection. Since March 25th was a day of Holy Week in 1986, the solemnity of the Incarnation (Annunciation of our Lord to B.V.M.) is kept on Tuesday, April 8th. The Christian Year is a cycle: Christ is born; Christ sends the Holy Spirit and the Church is born and creation is refreshed and restored.

Our new Calendar has an interesting commemoration on April 24th. We sometimes forget that men and women are bearing witness to the truth of the Gospel in many parts of the world today. The Martyrs of the Twentieth Century are those who are in prison, are tortured, or exiled and murdered for the sake of the Gospel. We think, especially, of an Archbishop of Uganda and some clergy and lay people murdered a few years ago. We think of Bishop Tutu and Others and their daily struggle against apartheid.

On April 25th, we remember, with thanksgiving, St. Mark whose Gospel emphasises the Kingship of Jesus Christ. He was a kind of secretary to St. Peter. Many scholars think that he wrote down the "sayings" of Peter in his Gospel. Let us pray for all those who give lectures, write books, and evangelize through radio and TV.

The Church is often accused of forgetting the contribution that women have made to the proclamation and living of the Gospel. Our new Calendar tries to correct this. On April 29th, we commemorate St. Catherine of Siena. She was worried about the corruption in the Church, and was not afraid to attack bishops and other high ranks, on account of their worldliness: she lived in the fourteenth century but her complaints and criticisms are valid for today's secular outlook.

We ought not to forget the great women-leaders of the seventeenth century in Quebec. They were the leaders in education, although they had to work in the most primitive conditions. Marie de l'Incarnation is a fine example.

The new church calendars in England, United States and Canada are recognising the devotion and the faithfulness of women. Julian of Norwich, Catherine of Siena, Theresa of Avila represent a deep spirituality. Florence Nightingale, Evelyn Underhill and Mother Teresa of India are proof positive that practical works and deeds, when founded upon spirituality, produce what our Lord said about John Baptist. . . "He was a burning and a shining light". (John 5:35).

## The Bishop's Itinerary

### APRIL

- April 3rd and 4th — Diocesan Advisory Planning Committee.
- April 6th, 11:00 a.m. — St. James', Murillo — Confirmation and Holy Eucharist.
- April 6th, 7:00 p.m. — St. Thomas', Thunder Bay — Confirmation.
- April 7th, 7:30 p.m. — St. Paul's and St. Luke's, Thunder Bay — Confirmation and Holy Eucharist.
- April 8 — Bishop's Day with the Clergy — Deanery of Thunder Bay.
- April 11th, 10:30 a.m. — Ecclesiastical Matrimonial Commission
- April 13th, 11:00 a.m. — St. Mark's, Milford Bay — Confirmation.
- April 13th, 7:30 p.m. — St. Thomas', Bracebridge — Confirmation.
- April 14th, 7:30 p.m. — St. Mary's, Beatrice — Confirmation and Holy Eucharist.
- April 15th — Bishop's Day with Clergy — Deanery of Muskoka.
- April 15th, 7:00 p.m. — St. James', Gravenhurst — Confirmation and Holy Eucharist.
- April 16th, 7:30 p.m. — St. Paul's, Uffington (Bracebridge East Mission) — Confirmation.
- April 18th to 20th — Diocesan G.A. Festival — St. Luke's Cathedral, Sault Ste. Marie.
- April 20th, 7:00 p.m. — St. Matthew's, Sault Ste. Marie — Confirmation and Holy Eucharist.
- April 21st, 7:00 p.m. — Emmanuel, Richards Landing — Confirmation and Holy Eucharist.
- April 22nd — Bishop's Day with the Clergy — Deanery of Algoma.
- April 25th to 27th — Sundridge Parish — Bishop's Weekend.
- April 27th, 7:00 p.m. — St. Peter's, Callander — Visitation.
- April 28th — Ontario House of Bishops.
- April 29th — Provincial Executive Council.

### MAY

- May 2nd, 10:30 a.m. — Ecclesiastical Matrimonial Commission.
- May 4th, 11:00 a.m. — Church of the Resurrection, Sudbury — Confirmation
- May 4th, 7:00 p.m. — St. James', Lockerby — Confirmation.
- May 5th to 7th — Diocesan A.C.W. Annual Meeting.
- May 7th and 8th — Advisory Anglicans in Mission, Sudbury.
- May 8th, 7:00 p.m. — Parish Internship Program meeting.
- May 9th to 11th — Muskoka Deanery Retreat — Geneva Park.
- May 11th, 7:00 p.m. — Church of the Redeemer, Rosseau.
- May 13th and 14th — Partners in Education — Huron College.
- May 18th, 11:00 a.m. — Christ Church, Englehart — Confirmation.
- May 18th, 7:30 p.m. — St. John's, New Liskeard — Confirmation.
- May 19th, 7:30 p.m. — St. James', Cobalt — Confirmation.
- May 24th and 25th — 100th Anniversary — Holy Trinity, Little Current.
- May 26th, 7:30 p.m. — All Saints', Gore Bay — Confirmation.
- May 27th, 7:30 p.m. — St. James', Massey — Visitation.
- May 27th — Bishop's Day with the Clergy — Deanery of Sudbury.

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"You are the Salt of the Earth" — Diocese of Algoma Motto for 1986

## St. George the Martyr congregation, Thunder Bay, begins celebration of parish's 75th anniversary

By Florence Travolo

As the little settlement of Prince Arthur's Landing, later Port Arthur, grew physically, the inhabitants felt a need for spiritual growth.

The first Anglican Church was St. John's, built in 1872. Because of the cold winters and the long distance from the north end of the community to St. John's, the first services were held in private homes. The first one was held January 25th, 1911. Those present set up a fund, less than \$2, to build a church in the north end of the town. By September of that year they had raised \$400 and in November it was decided to build a mission hall. This was the root from which the parish of St. George's grew.

The mission hall was built early in 1912 although the parishioners were still dependent on St. John's for both clergy to conduct the services and for financial help. It was clear that it filled a need, for in that year there were eight services, 42 Sunday services, two marriages, a Sunday school with five teachers and 53 students, one confirmation and 16 baptisms.

By 1915 the mission hall was erected with the voluntary help of the men, aided by women who formed an auxiliary. The first priest was the Reverend Roland Palmer, who, together with Canon Hedley from St. John's, was kept busy assisting the members of the community who were ill with the flu which raged in the town.

The building was moved to its present location in 1924. At that time L. A. Spencer was appointed organist, a position he held for 40 years. By 1926 the parish had a Sunday School of 75 children, a boys' choir, a women's

guild, and a girls' guild to support the church financially and, for fellowship, a concert party.

In 1926 St. George's took over its own financial obligations. The mortgage was paid off at the time of the 25th anniversary. The rectory was opened early in 1927 and at first served a double purpose, for the lower floor was used for meetings and social activities. By 1933 the parish had grown so much that 22 candidates were confirmed at a service that was attended by 250 people. In the years that followed improvements were made to both the church and the rectory.

But even more important was the spiritual growth of the parish. Members were proud and happy when a member of the congregation, the Reverend Michael Durnill, was ordained a priest, and also when Captain Earl Burke, of the Church Army, was ordained. For many years Fred Godfrey served faithfully as a lay reader.

The Sunday School is now active and growing. The women of the parish serve in the Women's Guild, the Anglican Church Women, Altar Society, and the Confraternity of the Blessed Sacrament, while the men join in the work of the Order of the Holy Shroud, and in the choir. The prayer chain remembers those who are in special need of God's spiritual help, and a Bible study group has been formed. The present rector is the Reverend Kenneth Ostler.

The formal celebration of the 75th Anniversary began on Sunday, February 16th, at the service of Holy Communion at which the Reverend K. Ostler was celebrant and preacher. The service was followed by a lun-

cheon at the Airline Motor Hotel. R. Page, Jr., was master of ceremonies. Archdeacon Roy Hadden brought greetings from the Diocese of Algoma and the Deanery of Thunder Bay; and Mayor J. Masters, of Thunder Bay, brought greetings from the city.

On the following day Father Ken presented 12 candidates for confirmation to the Bishop of Algoma, the Right Reverend Leslie E. Peterson.

Of course, before any celebration the house must be made spic and span. With that in mind, a work crew descended on the parish hall earlier in the month and cleaned it from top to bottom, painting, laying a new kitchen floor, cleaning out every cupboard — one member still can't understand how her lunch got thrown out with the garbage.

Helping with the work were George and Frances Burns, Edna Goodman, Bill Drummond, Joanne Meakin, Cy Timms, Margaret Martin, Susan and Jerry LeSauvage, John Sobko, Sam Bachynski, Joanne and Ken Ostler and Florence Travolo.

Further anniversary activities include a dinner on St. George's Day and the publication of the parish history.

In love and worship of our Saviour, in outreach and fellowship, St. George's has come a long way from the initial collection of \$1.57.



Picture of Church and Rectory, St. George the Martyr, Thunder Bay



IN ANNIVERSARY YEAR: Confirmation candidates at the Church of St. George the Martyr, Thunder Bay, are shown above with Bishop Peterson, as follows: First row, Benjamin Rzepcynski; second row, left to right, Sandra Hogan, Jerry Hogan, Jenny Lee Hogan, Edward McMann, Leslie Wright, Darryl Reilly; third row, Archie Hogan, Susan Wright, (Rector's Chaplain), Kim Sawyer, Robin Wright (Bishop's server), Samatha Rzepcynski, Deborah Meakin, last row, the Reverend Kenneth Ostler, the Right Reverend Leslie Peterson, Bishop of Algoma, David Koropeski, Joseph McMann.

### Archbishop of Sudan —

(Continued from Front Page)

Much of the work of the Christian Church is in the south, but His Grace said that thousands of people are worshipping God in the Christian way in the north, where the Coptic Church is prominent. In the south the Christian

Church has made great progress, between Roman Catholic, Episcopalian and Presbyterian.

Very many people died during the long years of civil strife until in 1972 peace was restored and the government and people came to together. Archbishop Ngalamu was ordained to the priesthood in 1955 and was consecrated a Suffragan Bishop in 1963. During the 17 years of civil strife in Sudan he was obliged to spend a number of years in exile in neighboring Uganda. In spite of this he was able to minister to his people by visiting his country, crossing the border on foot. Although the Archbishop did not refer to this, *The Algoma Anglican* is informed that his courage and care during that time earned him a place in the hearts of his people as an outstanding leader. He is a member of the Bari tribe and gave up his chieftanship to become Archbishop.

We discussed with the Archbishop how Sudan

became much disturbed in 1983 when the central government imposed the severe Islamic criminal law on the whole country, which led to a renewal of strife and caused much suffering. Because of the differences in the people, at an earlier time the south had been given a local form of government with its own Assembly. Juba being the south capital, yet this is under the control of the central authority in Khartoum.

The food problem resulting from lack of rain for three years in Ethiopia brought many refugees into Sudan, also many came to get away

(The March issue of *The Canadian Churchman* gave details of aid to many countries from the Primate's World Relief and Development Fund. In the case of Sudan, such Canadian aid included \$200,000 for famine relief for nationals and refugees, \$54,000 for food shipment and \$150,000 for trucks for the rehabilitation program, also \$25,000 toward the Council of Churches country development program).

from civil strife in other lands. "In caring for the refugees, the Church in Sudan needs your prayers but also your assistance," His Grace continued. He spoke of aid coming from the United Nations and the World Council of Churches and as well from the Canadian Church.

Part of the work of the Episcopal Church of Sudan is instruction in agricultural methods. The best farming country, the Archbishop said, is in east Sudan.

Archbishop Ngalamu again said that the Episcopal Church of Sudan is moving ahead, building membership and extending pastoral care. He said in his own Diocese in one year he had Confirmed 10,000 individuals. There are four Dioceses in Sudan.

The Reverend Allison Dokolo is co-ordinator for theological training with the Bishop Gwynne College, an institution named for Sudan's first Bishop. He was ordained three years ago, following theological training. Earlier in his life he fought with the guerillas

(Continued on page 7)



VISITING ALGOMA: The first place visited by Archbishop Ngalamu, of Sudan, in his tour of Algoma Diocese was Bracebridge in Muskoka Deanery. This picture was taken at St. Thomas' Church, with His Grace at the left, the Reverend Allison Dokolo, Bishop's chaplain, centre, and the Reverend Canon Stanley Tomes, Rector.

(Judith Brocklehurst photo)

## Algoma Diocese Executive Committee met at Sudbury

By the Venerable  
Archdeacon  
W. A. Graham

The Executive Committee of the Synod of Algoma Diocese held its third meeting (since appointment by the Synod), at the Church of the Epiphany, Sudbury, on Thursday and Friday, February 20th and 21st.

The meeting was opened with prayer by the Bishop, the Right Reverend L. E. Peterson, at 7:15 p.m., after which regrets were received from Archdeacon R. Haddon, W. Kosny and the Chancellor, Judge John Wright.

The minutes of the second meeting of the committee held October 10th and 11th, 1985 were accepted and the main business arising from the minutes was the Diocesan policy on Heritage designation. Photocopies of letters from R. J. Boyer, Bracebridge, and John White, Chairman of the Ontario Heritage Foundation, were read by the members and after some

discussion a motion was passed that the matter be referred to the Property Committee.

The committee then dealt with the correspondence, which included a letter of thanks from the Diocesan Executive of Moosonee, as to the visit of the Archbishop of Canterbury to Sudbury where members of the Diocese of Moosonee joined with the members of this Diocese. Bishop Caleb Lawrence expressed special thanks for being invited to take part in the service.

Another important letter was from the Anglican Book Centre, expressing regret at a further delay in supplying the Book of Alternative Services as the second printing of 55,000 was unacceptable and Southam Press has also refused to reprinting or accept the order for the third printing even though they have the paper. There was also letter from Aiken, Christensen & Heath Solicitors, Gravenhurst,

asking the Diocese to accept the responsibility of the S.S.J.E. Chapel in Bracebridge in the event of failure of Vanguard Academy. A decision was requested by March 31st, 1986, but the Executive felt that this was too short a period in which to make such a decision and asked that the period be extended. The meeting then adjourned until the following morning.

Friday, February 21st Mattins, followed by the Eucharist, took place at 7:30 a.m. Some of us were late owing to cars that would not start as the temperature dropped to -23°F. and many doors were frozen since the day before we had wet snow. The service was followed by breakfast, provided by the ladies of the Church of the Epiphany. They always treat us so well. The executive meeting reconvened at 9:00 a.m. and the Treasurer presented his statements, pointing out that there were a number of delinquent parishes who had not paid their share of

unified levy and salary accounts.

The Venerable J. H. McMulkin, Executive Director of the Anglican Foundation of Canada, was introduced. He told how we could become members of the Foundation with a gift of \$50 or more, also explained how we could make gift annuities (minimum gift \$1000) with income from the gift guaranteed for a minimum of 15 years or for the rest of our lives. The spouse would receive the income up to the 15 years should the recipient die before that time. The Anglican Foundation makes loans to Parishes who need them, after they have made an investigation and the maximum loan which used to be \$25,000 has now been raised to \$50,000. The maximum grant is \$15,000.

Some Committee reports were then dealt with and then the Reverend Ron Duncan, of the Church of the Resurrection, Sudbury, came to announce the itinerary in

Algoma of Bishop Willie Pwaisiho, of the Diocese of Melanesia. He would be starting in this Diocese from Thunder Bay, working his way across to Haileybury and then by bus on the Friday, March 14th, to Gravenhurst. The clergy of all deaneries hoped to be able to meet him.

We have been getting our Bishops all at once as on Monday, March 17th, Archbishop Elinana Ngulamu of the Sudan was to have a service in St. Thomas' Church, Bracebridge, at 10:00 a.m. and after lunch with the deanery clergy and their wives, was to be driven to North Bay to start this trip across the Diocese. The Venerable Ross Kreager told us a lot about the Archbishop as he knew him in the Sudan.

The matter of clergy pensions was raised and a motion was passed, that the Diocese adjust the housing and service allowances for Pensionable Earnings Pur-

poses be raised from 30 percent of Stipend to 50 percent of Stipend, effective April 1st, 1986 for all active clergy. A further motion agreed that the cost of this from 1986 be borne from Anglicans in Mission funds, but from January 1st, 1987, on will be funded by parishes in the normal way.

It was decided that a Clergy School would not be held this year.

The Diocesan Advisory Committee made a proposal that the Diocese employ a co-ordinator of planning for one year to be financed from A.I.M. funds. This was passed by the Executive Committee.

Various property matters were dealt with including permission for All Saints' Huntsville, to reshingle the Church roof. The Deanery Camps were granted \$1000 each to assist in buying new equipment, and other matters such as stained glass windows, etc. The meeting closed at 6:30 p.m. and the members made their various ways home.

## Day of Action for Reflection at All Saints' Church, Coniston

By the Reverend  
Robert Lumley, M.A.

The Day of Action for Reflection at All Saints' Church, Coniston, on Saturday, February 22nd began with the Holy Eucharist celebrated from the Book of Alternative Services. These Services are the subject of the Parish's Lenten Study and they will vote after Easter on their acceptance or not.

The Day, which was the ninth annual Day, consisted of a series of workshops.

### Publicity

The workshop on the use of the newspapers, radio and T.V. for the advance of the Church was led by Wendy Parker. Wendy is a former City Editor of *The Sudbury Star*, and conducts the Sunday morning Radio Show over CIGM-FM at 8:30 a.m. Wendy spoke of the means of getting printed. The approach to print is through the reporter, but the initiative is with the social or church group that wishes to be reported. They should ask, "What is the message or news that we wish reported? Why do we wish it reported? Who do we wish to influence with this report?" and then evaluate the effort that this report has.

The ABC's of a release or article are Accuracy, Brevity and Clarity. It helps if the subject matter is of interest to those outside the church or social group.

The workshop recommended that each parish should have a committee of three to keep in touch with the local media even when there isn't news,

and try to co-operate when the reporters come to church people seeking information or views.

### Camping

David Johnson, of North Bay, chairman of the Temiskaming Camp Committee, lead the workshop on Camping as a means of Mission. He showed slides of Camp Temiskaming and based his talk on these. He asked for adult counsellors and got interesting questions on this subject.

### Drama

Elaine Lumley, and actress with SPECTRA, led a workshop on the use of Drama in the Church. Workshop members took

part in participatory exercises and a presentation. Then after a workshop on a Sunday School Program for rural places, a number of workshops came together in the development of the idea of a "Sunday School of the Air" over MCTV in Sudbury. Basically it would be Biblical and Church material given in dramatic way, with a local or seasonal follow up and promotion.

MCTV covers most of North-East Ontario and could serve the small communities spread over this vast area from Blind River, Manitoulin, to North Bay and East then North to Hudson and James Bay. The many

and varied aspects of this exciting development will be pursued with vigor.

Luncheon was served by the ladies of the A.C.W., despite the excellent fare, discussion continued through lunch and on after.

### Memorial

Then the Day had another exciting high in the workshop on the subject of a Memorial for Father Palmer.

Four recommendations were made:

(1) A prize be awarded each season to a young Anglican who has achieved a special goal in sports or the arts. Season means Spring, Summer, Winter, Fall.

(2) Collect enough money to award two scholarships to each of the four Diocesan Camps each year.

(3) Publish a book with stories about Fr. Palmer his life and work in Algoma, and also about the attitudes and practices of Church services, that gave Algoma, its distinctive character, and also about the people who saw themselves as workers for the church. This would require many people to write the story of a representative incident of the parish, or a reminiscence of Fr. Palmer, before these memories and practices are irretrievably lost.

The majority of clergy in Algoma today do not know who Fr. Palmer was.

(4) Approach the Dean and Vestry of St. Luke's Cathedral to install a memorial plaque or a suitable object of their suggestion to commemorate Fr. Roland Palmer as Missionary Priest of Algoma.

These will be placed before the Bishop for his advice and support. Those with Fr. Palmer stories should write them and send them to the Reverend R. Lumley, 207 Stewart Drive, Sudbury, P3E 2R7, so that the Bishop may have an idea of what is possible.

### Comment on a statement by Dr. Gould—

## AIDS and the Chalice

By Canon D.H. Dixon  
Richards Landing, R.R. 1  
"It is inconceivable that a person could AIDS from a chalice in the Eucharist." This is the reported reply of Dr. David Gould to those bishops who wanted to know what, if any, risk is posed to communicants by partaking of the common cup. Well, I say God bless him for giving the only possible reply of a dedicated Christian to such a question. True, he does go on to qualify his reply by supplying medical grounds and by drawing attention to the practice of communicating by intinction.

We are taught in our church catechism that "The Body and Blood of Christ are verily and indeed taken and received

by the faithful in the Lord's Supper." By "the faithful" is meant those who really believe that Christ is present spiritually in the consecrated bread and wine. Since He is spiritually present how can any harm come to the partakers of this Body and Blood? If this spiritual gift is in some way attached to the bread and wine before they are consumed by the communicants how can disease be there?

"The Body of Christ," devotes a whole chapter to the doctrine of the Objective Presence. Calling it the objectively Real Presence he writes, "This phrase might express equally well the reality of the spiritual grace imparted in baptism. For

that too is objective, in the sense that it is not the product of the receiver's mind, but is a real gift from God, given and received, and that it must be conceived as given irrespective of the state of mind or condition of faith of the receiver; so that an unconscious infant is regenerated, and even a bad man really receives the spiritual endowment of his nature which he only ignores, or misuses to his greater hurt."

I like Gore's reference to the grace imparted in baptism. That piece supports those ecclesiastics who have never refused baptism to an infant.

The little verse attributed to Queen Elizabeth I neatly conveys the Christian belief:

*Christ was the Word that spake it,  
He took the bread and brake it,  
And what that Word doth make it  
I do believe and take it.*

The solemnest part of the Prayer of Consecration is the celebrant's recital of Our Lord's words spoken at the Last Supper accompanied by the manual acts. At this moment the transformation of the bread and wine takes place. Then something happens to both priest and people as they receive the consecrated elements. They receive the Grace of God, a Divine regenerating. The bread and wine have remained bread and wine being but the outward and visible part of the sacra-

ment conveying the inward and spiritual grace.

The idea of a group of people drinking tea from the same cup is revolting as well as obviously dangerous. But where Christ is no ill can come, and the clergy, who always consume the wine remaining in the chalice are, by the testimony of insurance companies, among the healthiest people. So far from contracting a disease from the communion cup the communicant can undoubtedly receive a healing from a disease or complaint which he already has. That has been my own personal experience, and to me it is inconceivable that anyone within the Church should even ask the question that was put to Dr. Gould.

# Algoma Anglican reader warns against false teachings

By Gordon B. Wong,  
350 Queen Street East,  
Sault Ste. Marie.

Tom Harpur's personal philosophy and opinion questioning the Deity of Jesus Christ (*Sault Star*, February 8th) received adequate response and his lack of scriptural basis was exposed (especially refer to Reverend Mr. Howarth, *Sault Star*, February 15th).

Scripture says, "For it is written: 'I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.' Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?" I Cor. 1:19,20 (NIV). The purpose of this reply is as a word of caution to those who may have been swayed by Mr. Harpur's teachings, and guidelines for your personal evaluation of such teachings.

Jesus already has warned us about false prophets appearing in sheep's clothing, yet inwardly ferocious wolves, (Matt. 7:15), appearing and deceiving many people (Matt. 24:11) and performing great signs and miracles to deceive even the elect, if that were possible (Matt. 24:24). Paul urges Timothy to command certain men not to teach false doctrines since they promoted controversies rather than God's work, which is by faith (1 Tim. 1:3,4). Mr. Harpur tries to explain the scriptures by using his intellect based on his human experiences and when he cannot explain it, he just will not believe it and therefore he rejects it. There is no room for faith for Mr. Harpur when it comes to the per-

son of Jesus Christ. The Christian life is one of faith. (Eph. 2:8,9)

What does Mr. Harpur gain from stirring up this controversy? Paul warns Timothy later in 1 Tim. 6:3-5 (NIV), "If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, he is conceited and understands nothing. He has an unhealthy interest in controversies and arguments that result in envy, quarrelling, malicious talk, evil suspicions and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain." Mr. Harpur has brought much attention to his book and himself, and none for the glory that should be God's.

What guidelines are there for us in Scripture to handle such onslaughts? Firstly, in Acts 17:11, it is mentioned that "the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true." Even the teachings they received from Paul, an apostle of Christ Jesus by the will of God, were daily examined for their authenticity. We also are called to this endeavour. Secondly, we are called to "test the spirits to see whether they are from God, because many false prophets have gone out into the world" 1 Jn. 4:1 (NIV). And the test is very simple. "This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but

every spirit that does not acknowledge Jesus in not from God. . . 1 Jn. 4:2,3 (NIV)

Writing as an Anglican, I propose we need to undertake several projects in our own personal evaluation of our faith. Firstly,

we must personally confront the person of Jesus Christ, to accept or reject him; and if to accept him, to receive him personally and to ask him to come into our lives as our Lord and Saviour. Secondly, we must return to a daily

examination of the scriptures. Thirdly, we must review the creeds and prayers that we profess in our prayer book and lastly, through prayer, continue to commit our thoughts, words and deeds to the guidance of

His Holy Spirit. My prayer is that God will lead you away from the darkness of such false teachings and bring you into the light of His wonderful salvation, that is only through His Son, Jesus Christ.

## Our Yesterdays

Reviewed from Algoma's Diocesan Newspaper files

(Provided by Heritage Committee of Algoma Diocese)

### One Hundred Years Ago

Extracts From *The Algoma Missionary News*  
March, 1886, edition

**GRAVENHURST** — A wedding, novel to Canadians of this locality, took place in St. James' Church on Wednesday 10th inst. From first to last the ceremony was conducted according to the prayer book of the Church of England. The banns were asked three times of Henry Cox and Emily Elizabeth Burkinshaw. At the appointed time the bride supported by her father and accompanied by her bridesmaids and friends, entered the church, the organist, father of the bridegroom, playing a suitable voluntary. After the 350th hymn the Reverend John Greeson, of Uffington, opened the service, the Reverend Alfred Osborne giving the charge and contract in the body of the church as directed by the rubric, the psalm was chanted to Purcell's well-known chant, the versicles following being taken to plain song, then hymn 351 being sung. Mr. Greeson read the sermon from the pulpit. The choir then sang an Introit, after which the ante Communion offices was said by Mr. Greeson, the Nicene creed being sung by the Choir accompanied by the organ. The Holy Communion service was administered by Mr. Osborne, assisted by Mr. Greeson, the Sanctus and Gloria being sung by the choir. After the ceremony, or rather service, a number of guests were entertained by Mr. E. Burkinshaw, father of the bride, and an evening party was given for the young people, friends of the bride and bridegroom. The happy event passed off very pleasantly, with good wishes for those who had entered together upon the journey of life. The service was as much a surprise to the incumbent as to the congregation, it being the first time in a colonial ministry of fifteen years he has seen the marriage service, etc., fully conducted according to the service and principles of the Church.

**PARRY SOUND** — The Reverend G. H. Gaviller, incumbent of Trinity Church, has been offered an appointment by his uncle, Dr. Cunningham Geikie, of England, but we are pleased to be able to announce that he deemed it to be his duty to decline the offer.

**CHRISTMAS ON ST. JOSEPH'S ISLAND** — The Reverend H. Beer: More than an hour before daylight the Missionary and his wife were up and hastily preparing for the day's work. The horse was fed, groomed and harnessed, meantime Mrs. Beer prepared the morning meal. Before eight o'clock we were on the road to JOCELYN, where service was to begin at half past nine. The weather was beautiful, the sky was clear, the sun shone brightly, and it was not all cold. Arriving at Jocelyn we were kindly received by Mr. Campbell who after putting the horse up accompanied us to the church. The church was most beautifully decorated, and a large congregation of sixty persons awaited to praise Him, whose birth at Bethlehem they were celebrating. After service we hastily partook of a lunch prepared by Mrs. Kent in the vestry. Soon we were off for Hilton where service was announced for three o'clock. Arriving home we found Mr. Bowker had during our absence brought a most seasonable Christmas present for Mrs. Beer. A few of the Hilton friends had, through Mr. Bowker, presented Mrs. Beer with a beautiful Astrakhan coat. To manifest her gratitude to the kind donors she quickly donned the coat and we hastened down to church, where there was a renewal of the handshakings and Christmas greetings. Here too the Church was bright with texts, devices and festoons, made by the hands of the people. After Church we went to the house of Mr. J. Marks where we have always eaten our Christmas dinner since coming to the Island, and had a very sumptuous dinner and a pleasant evening.

**JOTTINGS by the Editor (the Rev. E. F. Wilson)** — Quite a rich tradesman wrote to me a little ago to the effect "Twenty years ago I began business in a very small way, and resolved to give to God one-third of all my profits. The first year God's share was 13 pounds. Last year it was may privilege to give to God's cause 3,020 pounds." The writer goes on to say: "During the intervening years I have regularly given in the same proportion, and each year my power to

give has as regularly increased." How true it is that if we honour God with our substance, He will honour us with His blessing!

### Fifty Years Ago

Extracts from *Algoma Missionary News*  
March/April, 1936

**ORRVILLE** — The Church people at Orrville are proceeding slowly but surely with their church building. It is not yet ready for use, lacking the siding and the inside lining. But everything that has been done thus far has been paid for, and the people are determined not to run into debt. It is hoped that the work can be completed this summer.

**CLERICAL CHANGES** — A number of changes are to take place in the near future, some of them being made necessary in an effort to economize, as owing to the shrinkage in the sources of the revenue of the Algoma Mission Fund that fund is in a very precarious position.

In this emergency the Cowley Fathers have generously offered to take charge of the Mission of Port Sydney without additional cost to the Mission Fund. The Reverend E. F. Pinnington, who has been in charge of that mission for some years, will take charge of Gravenhurst, while the Reverend Cyril Goodier will go to Sturgeon Falls where he will succeed the Reverend Canon Piercy, who after over 47 years of devoted service in the ministry in this Diocese is retiring at the end of May.

The Reverend J. S. Rhodes, who has had charge of the mission of Milford Bay and Beaumaris, is taking in addition the mission of Port Carling with its outstations Port Sandfield and Gregory. The Reverend G. K. Lowe is leaving Port Carling for Murillo in the Thunder Bay Deanery, and the Reverend A. J. Bull is moving from there to Espanola. The Reverend A. P. Scott is to assist the Reverend F. E. Jewell in the widespread mission of Englehart for the summer.

The Reverend W. M. Talbot and Mrs. Talbot, of Gore Bay, are visiting Ireland for a few months, having crossed on the same ship as the Bishop and Mrs. Rocksborough-Smith. The Reverend W. W. Jarvis is acting as locum tenens of Gore Bay for the time being.

**ALGOMA ASSOCIATION** — As we go to press word comes from the Bishop in England that the Reverend D. D. Macqueen, L.S.T., Rector of Brimington, near Chesterfield, has been appointed Hon. Central Secretary of the Algoma Association in England, in succession to the late Miss Evelyn Chappel, who before her lamented death rendered such devoted and efficient service in that office. Mr. Macqueen is well-known in Algoma, having been Rector of Schreiber for a few years. His first-hand knowledge of the Diocese will be of great assistance to him in this work.

**MINDEMOYA** — A new branch of the Anglican Young People's Association has been formed at Mindemoya, with an initial membership of 18, and has already begun much useful work. The installation service will be on the 24th May.

**TEMAGAMI** — Good news of revival comes from Temagami. Years ago we had a church in that place, but in course of time conditions changed, the congregation went away, the church had to be closed and was finally sold. Now Temagami has "come back," and there are some keen Church people there, who are beginning to consider plans for a little log church.

**REPORT OF SUNDAY SCHOOL EXAMINATIONS** — This year 24 pupils from the Diocese this number 17 passed and received certificates: First Class Honours: Elsie Cutts, age 10, of Markstay. Second Class Honours: John Catcher, age 14; Thomas Catcher, age 13; both of Bigwood; Ivan Cutts, age 13, of Markstay; Mabel Patterson, age 13, and Floyd Patterson, age 13, both of Plummer; Olive Robinson, age 13, of Parkersville; Minnie Thompson, age 17, of Powassan.

These children are all members of the Sunday School by Post, and are to be congratulated on their excellent showing.

## World Day of Prayer for Port Carling and Milford Bay

By Barbara Graham

The World Day of Prayer service for the Port Carling and Milford Bay vicinity was held this year at St. Mark's Church, Milford Bay. The service was well attended and the theme, "Choose Life in its Fullness," compiled by the women of Australia, was complemented by the inspiring and thought-provoking words of the speaker, Sister Mary Cartwright, A.C.L.

Sister Mary is a member of the Society of the Common Life who have a Retreat House-Maison Dieu Bracebridge. Here the Offices, seven of them, are said daily. The house is also used for individual or group retreats and Quiet Days of any denomination.

Besides her pastoral work Sister Mary is also a chaplain at the

Hospital. Her quiet words and prayers are a great source of comfort to patients and relatives there.

At the Milford Bay World Day of Prayer service an ecumenical choir sang the anthem, "Have Thy own way, Lord," and the service was followed by refreshments and fellowship.

### Canada Census

Canada has traditionally been referred to, with pride, as a cultural mosaic in which each group has its own identity. Until recently, the Canadian heritage was essentially British; but, ethnic tides are changing. According to the 1981 Census, a growing number of immigrants from Asia, the United States, the Caribbean, and Central and South America are choosing to make Canada their home. Obviously, Canada is a nice place to live as well as visit.

# Hymns have a place in the new book of services

(From the *Caledonia Times*, Diocese of Caledonia)

Among Anglicans the use of hymns at Morning and Evening Prayer rises out of local custom and popular demand rather than from the requirements of the rubrics. The Book of Common Prayer of 1549 did away with the hymns which had been part of the Latin Office. However, under the influence of continental Protestantism, this loss was quickly replaced by the popular singing was both tolerated and controlled by the injunctions of Queen Elizabeth I of 1559, where it is said, "for the comforting of such that delight in music, it may be permitted that in the beginning, or in the end of common prayers, either at morning or evening, there may be sung a hymn, or such like song, to the praise of Almighty God." In cathedrals this meant anthems and in parish churches it meant metrical psalms, but in both cases such music was regarded

as taking place outside the service itself. In most parish churches until a much later period, these were the only things sung.

When further prayers were added at the end of Morning and Evening Prayer in 1662, a new and much-quoted rubric appeared after the third collect: "In quires and places where they sing, here followeth the anthem." Cathedrals had more influence on the rubrics than did parish churches. The Canadian Prayer Book of 1918 changed this rubric to something which reflected more accurately the reality of our situation: "Here may follow an anthem or a hymn." Although this is the only hymn mentioned for Morning and Evening Prayer in the books of 1918 and 1962, we have all felt free to add others according to local custom.

As a reflection of our times, the Book of Alternative Services mentions hymns more often than earlier Canadian books, but still leaves the way open for local decisions. Since custom is not yet

established, some reflection is needed in order to determine what might be the best places in Morning and Evening Prayer for singing hymns.

At Morning Prayer, the Invitatory may consist of "one of the Invitatory psalms or the Easter canticle, or a suitable hymn." Thought might be given to metrical versions of the Invitatory psalms, at least for occasional use. In the Red Hymn Book, we find versions of Psalm 95 (15), Psalm 100 (12; Blue Book, 350 and 351), Psalm 24 (4), and Psalm 67 (234; Blue Book, 378). It might be appropriate to conduct the Penitential Rite from the centre aisle and enter the chancel during the singing of the Invitatory. A hymn of subdued character might be fitting before the Penitential Rite, but if an energetic hymn of praise is wanted, it would be better following the Penitential Rite. It would not be inappropriate to have both an Invitatory hymn and an Invitatory psalm, especially when the psalm of the day follows

the first reading.

During the Proclamation of the Word, the rubric suggests a variety of responses: "The reading may be followed by silence, a canticle, a responsory, an anthem or other music, or a hymn. A combination of these responses may be appropriate." In the introductory material on pages 41-42 some examples of combinations are given such as silence and a canticle, instrumental music and a hymn. It is recommended that "responses should relate as closely as possible to the readings which preceded them." Both musicians and clergy should apply their minds to developing the creative possibilities which such combinations make available. Since the service itself is not very long, it allows for fairly extensive responses to the word of God.

Metrical versions are given for some of the canticles and these may be sung to hymn tunes which the congregation knows or is willing to learn. Can-

ticle 18b, The Song of Mary, with the tune ELING is in the Red Hymn Book at number 495. A somewhat more accessible tune is WOODLANDS (Catholic Book of Worship II, 638, or The Hymnal 1940, 389). Canticle 18c, another version of The Song of Mary, goes well to PUER NOBIS NASCITUR (Red Book, 100; Blue Book, 475). Canticle 19b, The Song of Zechariah, can be sung to FOREST GREEN or KINGSFOLD (Red Book, 388 and 202; Blue Book, 82 and 426). Canticle 22b, Jesus Christ is Lord, is usually sung to SINE NOMINE (Red Book, 107; Blue Book, 209). Even churches which have not sung canticles in the past could probably sing some of these.

Consideration might well be given to the Lutheran concept of the Hymn of the Day, a hymn which sums up the major themes of the day and which is sung just before the sermon. In the BAS Morning Prayer, it could follow the last reading

and lead into the sermon. It might also equally well follow the sermon or the Affirmation of Faith. Lutherans consider this to be the most important hymn of the service since it is directly related to the Proclamation of the Word, and permit no other action while it is being sung. The rubrics on page 44 of the BAS suggest that the offerings of the people may be received and a hymn sung after the Affirmation of Faith.

When a closing hymn is to be sung, the best place is probably after the Lord's Prayer and before the dismissal. In many places it would be appropriate for the dismissal to be given from the main aisle or even from the back of the church.

The use of hymns at Evening Prayer is similar to that at Morning Prayer. It should be noted, however, that the singing of another hymn before "O Gracious Light" or its equivalent would be out of place in the Service of Light.

## It's not easy to be a true person

(The following is published by the request of William Bills, 994 Hawthorne Avenue, Sudbury).

By the Reverend Gene Britton, East Point, Diocese of Atlanta

To American and Canadian ears, the British have a funny way of talking. Take the way they sometimes pronounce their "ee's" as if they were "aa's," e.g.: "clerk" is pronounced "clark." Pell Mell is pronounced "Pall Mall." Can you guess how the name "Parson" originated? Right — "Person."

In ages past, in English parishes, the parson was the one individual in the community you should be able to depend on to be just that — a person. Real. Genuine. Authentic. Not a phony. Not a "personage," an "image," or a "role player."

Because of what the laity expect of us and what we expect of ourselves, I'm afraid we parsons now sometimes lose our true personhood in the effort to be all things to all people, to live up to the stereotypical model.

It comes as a surprise (or shock!) to some Christians to learn that some Christian Clergy get angry, cry, grocery shop, get hair-cuts, laugh at raunchy jokes, grow beards, change diapers, wash dishes, fuss at surly shopkeepers, pay taxes, have their hair styled, make love, smoke, go to the bathroom, enjoy a beer or a highball.

become alcoholics, and suffer from other diseases, shoot pool, overeat, over-sleep, and experience all the other joys, sorrows, boredoms, excitements, strengths and weaknesses "normal" people do.

There's an old in-group joke among ordained ministers about how public washrooms ought to be marked: "Men," "Women," and "Clergy." If there's humor in that there's also an element of pain.

Even when there are advantages (and there are advantages), there is some pain in being set apart, regarded as different, otherly. Sometimes we clergy try to overcome the isolation of our separateness by over-doing the old "just one of the boys (or girls)" bit. Sometimes we try to capitalize on it by exaggerating our apartness with sanctimonious aloofness.

The ideal for the clergy, of course, is to be genuinely a "parson," to be just what God created us to be in the first place: human. That's no easy accomplishment, because of our own ego needs and self-image, and the projected image and stereotyping other people try to put on us. There's both the admiring, "Oh, our new minister seems so human," and the skeptical, "I don't know; he seems too human to me." The first statement suggests that everybody ought to stand up and applaud, because the new

cleric has somehow risen above the inhuman. The other hints of an expectation that, as a bare minimum, the clergy-person ought to be superhuman.

Many of us, I think, accept a kind of double standard, because most of our denominations are rather frank about imposing one. There's one set of loosely defined and expressed standards of conduct for the laity and a more rigorous set for those Christians upon whose holy heads someone has laid holy hands in ordination.

In the Catholic tradition of the Anglican (Episcopal), Roman and Eastern Orthodox communions, the Sacrament of Holy Orders (Ordination) does set certain Christians apart for particular ministries as bishops, priests and deacons. Most Protestant churches, also observe a sacrament or ordinance which makes an effective distinction between the ordained and the unordained. In ordination we believe, the Clergy are given the special grace of the Holy Spirit to exercise distinctive ministry with the authority of the Church.

But that authority is in essence the authority to be servants — not little gods ourselves, or earth-bound angels or superhumans. Servants! The quality and quantity of the servanthood may vary according to the interests, training, choices, and degrees of grace used

by individuals and by conditions in which they find themselves.

As far as I know, all Christian communions and denominations view baptism as the means by which people become followers and servants of Jesus Christ. Baptism makes servants of us all, and another word for "servant" is "minister." ALL Christians, then become ministers — ministers of the Gospel (Good News) at Baptism. Some ministers are later set apart for special ministry through Ordination, and there is for them a special expectation.

But when an ordained minister and/or his or her congregation gets to thinking and acting as if he or she were the ONLY minister in the congregation, then there's a real difficulty for the clergy-person to meet the expectations and the congregation is failing in its own ministry.

So what happens when we inevitably fail to meet those standards — clergy and lay? Central to the Gospel is the good news that Christ has come to reclaim us, not when we are successful, but when we've blown it! Or, as our scriptures assure us, "Christ Jesus came into the world to save sinners." (Timothy 1:15). From that kind of divine love can be drawn the power to keep on growing in quality and quantity of ministry — clergy and lay. In Christ is the power for all to be real persons / Parsons.

## When H.M. the Queen opened General Synod in England

The Queen opened the newly elected General Synod of the Church of England. A report in *The Church Times* said:

The assembly-hall in Church House was crammed for the actual inauguration ceremony. The Archbishop of Canterbury amused the Queen with an anecdote about her predecessor, Queen Anne, who, though a devoted churchwoman, deeply disliked synods and was reluctant to let the Convocation of Canterbury meet because it might disturb the peace of the realm.

Dr. Runcie quoted her Minister, Robert Harley: "Let them meet, for they like to come up to town. But they shall be on their good behaviour. If they prove extravagant they hurt none but themselves, for we shall pack them off back to their parishes."

In his welcome of the Queen the Primate said that the Synod she saw before her was still something of a mystery: "No fewer than half the elected members are here for the first time, and the old hands wait with some interest (and perhaps trepidation) to see what kinds of Synod we shall be."

The Queen then formally declared the Fourth General Synod inaugurated and referred briefly to the achievements of its predecessor.

"Comment on public affairs from a Christian standpoint has been a part of the General Synod's task from the outset, but I think that the General Synod can be said to have come of age in the last five years as a forum for the expression of Christian opinions on the quality of our national life."

The Queen then looked forward to the work before the present Synod.

"Your deliberations can do much to encourage and help those in the parishes and elsewhere in the teaching of the Christian Faith, individual moral standards and the importance of family life," she said. "You will also be engaged, as your predecessors were, in discussion of social issues."

When faced with difficulty, said the Queen, Anglicans had always held on to a precious tradition of unity in fellowship. "It is this broad tradition from which you draw your strength and which you must continue to cherish."

## Mission Matters

BRAZIL: Graham and Elaine Bland from Niagara Diocese have sent news about their life and work in Belem in the Diocese of Northern Brazil where they have been serving since April, 1985. Baby daughter, Erika, was born October 11th, 1985! Graham adds: "... it looks like our first goals here will be to strengthen and revitalize the existing work. As well as the parish and school in downtown Belem, that

also means supporting the work of the Rev. Josefino Lobato in our mission in Nova Marambaia, a poor suburb on the outskirts. Please pray specifically for our continuing acclimatization to the equatorial climate of Belem; for growing fluency in Portuguese — so important for us; and for real wisdom and discernment in these first steps. Thus we might build a solid base for our future work."

# Should I pray for myself?

By the Reverend  
D. A. B. Stanley,  
for the Anglican  
Fellowship of Prayer

Many Christians have guilt feelings when they pray for themselves. For example, I have heard it stated quite honestly: "I didn't think a Christian was to pray for himself." Part of this attitude comes from the culture which has taught many of us never to think about ourselves first, and part has come from our understanding of Jesus' words: "It is more blessed to give than to receive." We like to give, but many have not yet learned to receive graciously. In like manner, we have not yet learned to pray graciously for ourselves.

Our Lord Jesus Christ has taught us to pray for ourselves: "Give us this day our daily bread; And forgive us our trespasses . . . ; And lead us not into temptation, But deliver us from evil." (B.C.P., p. 11). A priest in the Episcopal Church named Terry Fullam comments that in this way Jesus taught us to pray for the past, the present and the future. We are to pray for the present necessities of life, for forgiveness or freedom from the past, and in the future for both deliverance from temptation and deliverance for evil. Briefly stated, we are to pray for ourselves.

We are to pray for ourselves since our heavenly Father loves us. Jesus assured us that, although we are evil (that is, we have not reached our Father's goal for us in character, commitment, attitude or actions), we still give good gifts to our own children (or to those who are dear to us); therefore, our heavenly Father will even more abundantly out of His great goodness give good gifts to those of us who ask Him (Matt. 7:11). Pointedly stated, our

heavenly Father loves us. He loves us personally. He loves us as a family. It needs to grasp the heart, soul and spirit of each of us that almighty God really loves me by myself just as at the same time he loves us all together.

The root reason you or I do not want to pray for ourselves is that we do not love ourselves; and we do not believe, therefore, that God can love us. Let us learn to love ourselves as God loves us and so pray fully for ourselves.

Look at the gospels and note the people who prayed for themselves. Some prayed for freedom from the past; for example, a woman who had been ill for many years came to Jesus and in an enacted prayer — a prayer not of words but of action — reached out her hand and touched His garment, inwardly thinking in her mind that she would be healed and she was. (Mk. 5:28-34). Was she selfish? In a small way, Yes! for her enacted prayer was for herself and for no-one else; but most of us would say she was not selfish for with every ounce of strength in our minds we cry out for health. With every cell in our bodies we yearn for wholeness; with every organ and muscle we beg for freedom from pain and for peace in our hearts and minds. Health, wholeness, and healing are quantities we expect to see in every person.

Health is normal; illness is abnormal. Healing is good; pain is evil. When we pray for healing none of us believes we are being selfish, we are merely asking for what is normal. This woman wanted greater freedom which healing brings. Such freedom is encouraged and given by God in Christ. It showed the love of God in human life. Ask for the other essentials of

life: food, clothing, shelter, trust, love, safety, friends, and God's meaning for your life. Jesus wants you to know that life with Him is beautiful, and for that you are to ask. Pray for God's blessings in the present.

Some prayed for the forgiveness of the past. A sinful woman came to Jesus and washed and anointed His feet. This was another enacted prayer in which her actions demonstrated that she was asking God the Son to forgive her past and to restore her to a new life. (Lk. 7:36-50). Another woman, Mary, had seven demons driven from her by Jesus and was forgiven and lovingly accepted in her sound mind to witness that Jesus was truly God. Peter denied that he knew Jesus but soon asked for forgiveness by weeping bitterly. Peter became the chief disciple of Jesus in the early church. Pray for your own deep forgiveness of the sins of the past. Asking for forgiveness is certainly praying for yourself.

Others prayed for the future. In the Old Testament after Elijah had called upon God to show the people His true power by burning the sacrifice which Elijah had drenched, and after God not only complied but allowed the evil priests of Baal to be destroyed, Elijah himself

fled in fear from the evil queen who was after him. He had wanted the people to centre their future upon the Lord, but when he had to flee he prayed that he might die feeling he had failed and deserved only death. God answered his prayer with a No. He prayed for death to avoid evil, and God gave him life to defeat evil. God delivered him from the temptation of self-doubt and delivered him from evil people. Elijah continued to preach and to minister for the LORD. In the gospels Peter was told by Jesus that He would pray for Peter that he would be delivered from temptation (Lk. 22:40). Pray for your future that you will not be tempted to stray from Christ but will overcome evil by the power of our Lord Himself.

Yes, pray for yourself. Pray for your past, present and future — for forgiveness, for the essentials, and for deliverance from evil. Your heavenly Father loves you very much and has promised to give you all that you need. For those who received more, from them is much more required in the work of Christ on earth. Our blessings are not just intended for our ease but for our service in bringing people to a saving knowledge of Jesus Christ. To pray for yourself, as Jesus taught us to pray, is unselfish.

## Organist to retire

The congregation of St. Paul's Church, Thunder Bay, have learned with regret that their choir director, Seville Shuttleworth intends to retire this summer. Mr. Shuttleworth has been choir director for over 25 years and will be greatly missed.

## Announcement

**GEOFFREY'S HOME!**  
Geoffrey Todd Keelan has finally joined quadruplet brothers Alan John, Richard Owen and Paul Bryan, born August 27, 1985, Women's College Hospital, Toronto, and big sister Meghan, 3, at home with parents, Valerie Koning and Bryan Keelan, Peterborough. Many thanks for the loving support of WCH Neonatal Unit, Toronto; Civic Hospital, Peterborough; and the scores of volunteers and friends, especially neighbors, Beta Sigma Phi Sorority and All Saints' Anglican Church, Peterborough, who are still helping with care of the quads. Proud grandparents are the Reverend Tony and Jean Koning, Thedford, Ontario; Mr. and Mrs. Gerard Keelan, Saskatoon, Saskatchewan, and great-grandmother, Mrs. Thomas Menzies, Bala, Ontario.

## Sorry about wrong name

Editor,  
Algoma Anglican.  
Dear Sir: In your February issue was a tribute to my kinsman, the late W. A. (Bill) Sims, of Little Current, which I greatly appreciated. But just one thing was wrong. You called him "William Sims," but his name was Wilfred. He was proud of his name, because he was called after Sir Wilfred Laurier. When I saw the headline, "Tribute to William Sims, Little Current," my attention was attracted: this is my mother's family, and who in the world was William Sims? Too bad the mistake occurred.

Charles Ripley.  
(Editor's Note: We apologize for the error, which seems to have resulted from the information given about "Bill" Sims. We made the wrong assumption that "Bill" was the diminutive for "William." Take nothing for granted!)

A weekly Friendship Hour on Mondays at noon is a new venture in ministry beginning in February at St. John's Church, North Bay. The invitation read: "Come, bring a lunch and enjoy informal fellowship."

## Archbishop of Sudan —

(Continued from page 3)

in the south during the civil war, and after the peace in 1972 remained for another five years in the National Guard.

**Algoma itinerary**  
It was the plan of the Archbishop and his chaplain to travel to North Bay on Monday afternoon, March 17th, where they were to meet Archdeacon and Mrs. Ross Kreager, both of whom had worked in the Sudan with the Archbishop prior to their marriage. As mentioned above, this plan had to be changed due to the collision. They were examined at South Muskoka Memorial Hospital, Bracebridge, and were advised to rest overnight before proceeding. They spent the night, therefore, at the Maison Dieu of Sister Mary Cartwright, and proceeded Tuesday morning to Sudbury.

At Sudbury they were to attend a clergy gathering at the Church of the Resurrection, followed by an evening service in Sudbury.

## Bishop of Malatia —

(Continued from Front Page)

received from the Primate's World Relief and Development Fund and the Church's missionary outreach programs. "We share our gratitude for what you have done, for without it our work would not be fulfilled."

Because the area had been a British Protectorate and is part of the Commonwealth, the "official" language of the schools, government and the Church is English, though he said much of the communication is in "pidgin English." All school pupils had been forced to speak only in English. However, now the Church is encouraging the greater use of native culture.

One reason for the growth of the Church in that area is the self-sacrificing work of the religious orders, especially the Melanesian Brotherhood, now joined by the Society of St. Francis and the Sisters of the Church. These young people go out without money, food, or shoes; they take monastic vows, but not for life. After some years in missionary work they are released from their vows to return to their homes to get married. Among the people, the bishop said, "to be married is an honor, but not to marry is a disgrace." Bishop Willie himself is married and has three daughters.

The churches throughout this area are filled every Sunday, some holding over one thousand people. The bishop stressed the great cost of providing training for the clergy, also the cost of travel. Air fares

The original plans called for the Archbishop and his chaplain to drive to Thessalon the morning of the 19th for a noon-hour Eucharist and luncheon with the clergy of the Deanery of Algoma, then proceed to Sault Ste. Marie for dinner at Bishophurst with Bishop and Mrs. Peterson. March 20th was listed as a rest day, then on Friday morning, March 21st, they were to fly to Thunder Bay, to meet with the Clergy of the Deanery and on that day or Saturday meet with members of the Deanery ACW and of the Outreach Committee.

On March 22nd, Palm Sunday, the Archbishop was expected to join in worship at one of the Thunder Bay Churches.

It was hoped as we write that His Grace then would be able to return to North Bay to meet Archdeacon and Mrs. Kreager and Clergy of Temiskaming Deanery before his departure from Canada.

between the islands are very expensive, so much of the visiting by missionaries is done by sea. In the whole Province of Melanesia the bishops share the use of one ship, "The Southern Cross," which is 20 years old and needs to be replaced, but a new ship would now cost upwards of a million dollars, and their dollar is worth less than our Canadian dollar!

The people in these islands on the Pacific are very poor; they have seen much of their natural resources depleted; logging operations have stripped the land of most of the mahogany, teak and sandalwood trees. Because of the nuclear testing carried on in the South Pacific by the United States and France the coconut growth in the islands has been spoiled, and now the fish, which has been their chief resource, are being poisoned. This is an injustice on the part of these great powers against which the Church should continue to raise its voice.

Bishop Pwaisiho's talk was illustrated by his use of a large map showing the Solomon Islands and the whole Pacific area, and by many pictures of life in his diocese and of the clergy and people in the Province of Melanesia. Appreciation for his visit to Gravenhurst and the Deanery of Muskoka was expressed by the Rector of St. James' Parish, the Reverend Patrick Atkinson, who the next morning was taking the bishop to Toronto, the next stop in his Canadian tour.

## Letter to the Editor

Since publishing in the January issue of The Algoma Anglican an article by the Reverend Robert Lumley with suggestions about a possible memorial in Algoma honoring the late Father Roland Palmer, the only response received by the paper has been the following Letter to the Editor. The letter, sent by L. U. Maughan, of Parry Sound, on behalf of himself and others is published only with the understanding that we regret and cannot approve of the action of the families named, also we sincerely trust that an early reconciliation may occur in the Parish.

The Algoma Anglican,  
To the Editor,

We wish to respond to the letter by the Reverend Robert Lumley in your January issue regarding a memorial to Father Palmer. No doubt Father Palmer was a man to whom so many clergy and laymen alike held in such high esteem for his stand for our Lord and His truth as found in Holy Scripture. The best compliment and memorial one can bestow on a man is to imitate. We have followed the example set some 10 years ago by Father Palmer by the undersigned recently leaving the Anglican Church of Canada.

The Grant Family, The Parker Family, The Paterson Family, The Mansfield Family, The Bruin Family, The Maughan Family, The Fraser Family, The Weeks Family, Parry Sound, Ontario.

**Holy Trinity Church  
Little Current  
100th Anniversary**

On Saturday, May 24th, and Sunday, May 25th, **Holy Trinity Church, Little Current**, will be celebrating its 100th anniversary.

On the Saturday evening we will be having a catered Anniversary Dinner in the Parish Hall, followed by a program of Choral Music in the Church.

On the Sunday, there will be services at 8:30 a.m. and a great Service of Thanksgiving at 11:00 a.m. There will be special guests in attendance for this historical occasion.

We would like to invite all former parishioners and friends of Holy Trinity to attend the celebration. Tickets for the dinner and further information may be obtained by writing to: The Reverend W. G. Dobinson, P.O. Box 186, Little Current, Ontario, P0P 1K0.

Any photographs or other memorabilia of the Parish would be much appreciated, to be used in our historical display and anniversary booklet. Pictures will be reproduced and promptly returned, if desired. It should be a great event celebrating 100 years of Christian witness.

**St. James' parishioner  
named Gravenhurst's Man of the Year**

A parishioner for many years of St. James' Church, Gravenhurst, has been named as the Gravenhurst Man of the Year for 1986. Mr. Hurst was selected from a number of citizens proposed to a six-member town committee for the annual award. Committee members were from the town's service clubs and community organizations.

Bert Hurst, long-time Gravenhurst resident, has just celebrated his 87th birthday. The committee noted that he has been a well-known and much-beloved figure about Gravenhurst.

Mr. Hurst came to Canada from England at the age of eight as a Barnardo boy, and was placed on a farm near Glen Orchard in Muskoka. When he was 17 he enlisted in World War I with the Muskoka 122nd Battalion and went overseas. He transferred to the Cycle Corps and served for some time in

Germany in the occupation forces.

He began his career in the skills of boat building with the former Disappearing Propellor Boat Works in Port Carling when he returned to civilian life. He later transferred to the boat works in Gravenhurst and was with the Greavette firm for several years, becoming production foreman, from which position he retired in 1975.

He distinguished himself in municipal service in Gravenhurst, first as a member of the Board of Education, where he was chairman for four years. He was then on the Town Council for ten years and represented the town in District of Muskoka activities.

He crowned his municipal contribution by serving as a charter member of the Gravenhurst Local Architectural Conservation Advisory Council.

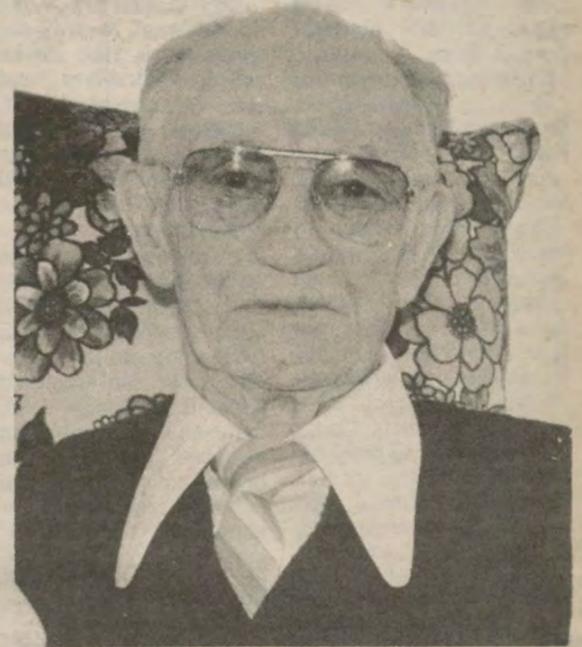
Mr. Hurst is a life member of the Lions Club

of Gravenhurst, where he has had 15 years of perfect attendance, an accomplishment which earned him a life membership in Lions International.

He is also an honored member of the

Gravenhurst Branch of the Royal Canadian Legion, his membership extending over 55 years.

Congratulations to Bert Hurst upon the recognition given him by his fellow townsmen of Gravenhurst.

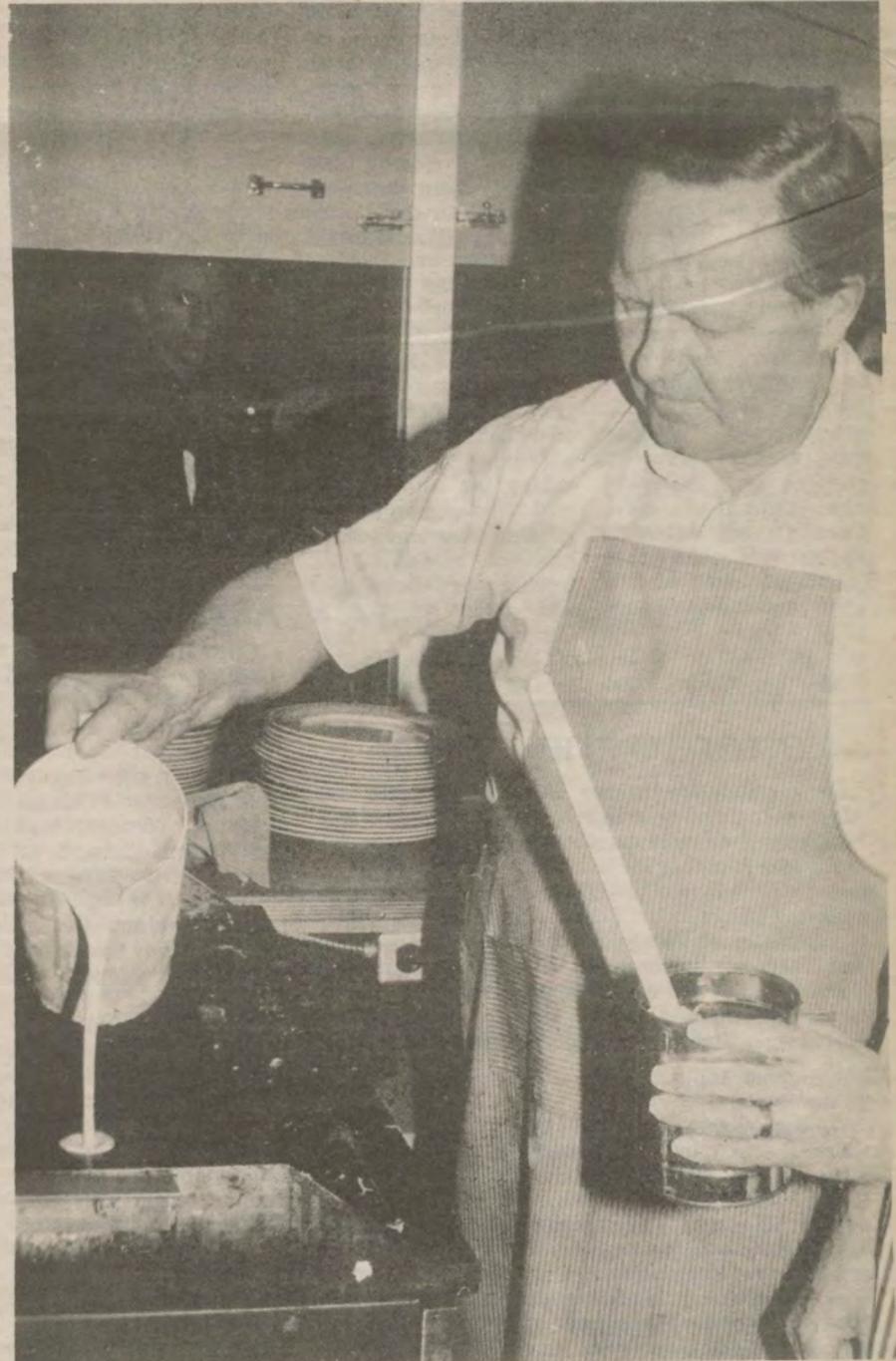


Bert Hurst

**St. Peter's, Elliot Lake, again serves Shrove Tuesday pancakes**



MMM! GOOD!! The pancakes and sausages were disappearing fast from little Katie Munroe's plate of the annual Pancake Supper sponsored by St. Peter's Anglican Church in Elliot Lake. More than 400 diners crowded the church hall for the traditional Shrove Tuesday feast.



LAY READER: Earl Larocque was one of many volunteers who manned the kitchen of the Pancake Supper. This yearly event has become a community favorite in Elliot Lake.