

# ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma

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MARCH 1986

Number 3

## From Olivet to Calvary ... the World

By Archdeacon H. Ross Kreager

Passiontide, Palm Sunday, Good Friday mark the great events which culminate in the greatest event of all time — the Easter Resurrection of Jesus Christ from the dead. St. Mark's Gospel gives us a straightforward account of Jesus' last days on earth, not as the gentle Jesus, meek and mild, but as a man engaged in a fierce struggle in which the kingdoms of this world are to become the Kingdom of God and his Christ.

After Jesus entered Jerusalem in triumph, welcomed by crowds waving palm branches, He and the disciples returned quietly to Bethany. The next day they set out again for Jerusalem, crossing over the short distance down the Mount of Olives and passing on the way a green fig tree which bore no fruit. In the temple Jesus upset the tables of the money changers and those who used the temple of God for material gain. The chief priests and teachers of the law look for some way to kill Jesus. As the disciples and Jesus return to Bethany, they notice that the unfruitful fig tree is dead. Message: The temple worship and the fig tree had become barren, unfruitful and therefore, deserved to die. Many a church performs its stately ritual, but the blind do not see, the sick are not healed, lives are not changed. Many a life puts on a good show for the world, but is utterly devoid of fruit.

Two days before the Festival of Passover, a woman came to Jesus in Bethany and poured expensive perfume on his head. To some bystanders, the woman's action seemed a shameful waste of money, but Jesus accepts the gift as a beautiful action preparing His body ahead of time for burial. Then Judas Iscariot leaves to betray Jesus to the chief priests. Message: The forces of evil move in for the kill. The fulfilment of God's will for the whole created universe now depends on the devotion and obedience of Jewish man with a common Jewish name from an unpretentious Jewish home. All the powers of a totalitarian state and an ancient, powerful religion are arrayed against him; on his side a mere handful of followers, a few devoted friends, a leper, an unnamed woman and God his Father. These events should remind us that Holy Week is no time for pious reflections but for whole-hearted commitment to the warfare in which our Lord suffered and died for the salvation of all mankind.

Good Friday morning — Simon has come with other country folk in the cool hours of the morning to do business in the city. Instead, he is forced to carry Jesus' cross — and much to his surprise encountered the Saviour of the world. As an observant Jew preparing of the Passover, Simon probably expected the Messiah to arrive on the clouds of heaven. But the Messiah he en-



countered was not strong enough to carry two pieces of wood. Since Mark records the names of Simon and his two sons, perhaps they had become well known members of the Church community for which Mark was writing. Simon had come to realize that he had carried the cross of the Saviour of the World. Message: Some worship the Christ and some deride Him; some carry His cross and some refuse to do so; some believe and are saved; and others...?

Easter morning and the women come to the tomb to anoint the body of Jesus. The stone sealing the tomb has been rolled away; a young man in a white robe tells them that Jesus has been raised. "Tell the disciples you will see him in Galilee." The women leave, distressed and terrified. Why were they so afraid? Archbishop Stuart Blanch suggests an answer: "Afraid no longer of the world or the enemies of Christ, afraid no more of their own safety, but afraid in the presence of the unthinkable. We have been trying ever since to think the unthinkable, to encapsulate the event in tidy formularies, in ecclesiastical art and sacred music. But the event baffles us; we stand at the empty tomb and we are afraid — but with the kind of fear which trembles on the edge of joy, and is filled with expectation." 1.

Postscript: Some manuscripts of ancient translations have a shorter ending to Mark's Gospel as an addition or an alternative to the longer ending of verses 9-20. Jesus appears to His disciples and sends them out from the east to the west with the sacred and ever living message of eternal salvation. Jesus sent out disciples in the course of earthly ministry. He sends them out still with the message of eternal salvation. Message: Happy are they "who in an honest and good heart, having heard the word, keep it and bring forth fruit with patience." Luke 8:15.

May you come to Easter through the cross and passion of Jesus Christ with all joy and peace in believing.

1. *The Christian Militant* Stuart Blanch, London, SPCK, p.62.



**SPEAKER ON WORLD HUNGER:** Miss Theresa Chimombe, speaker at the Ten Days for Development conference held February 8th at Parry Sound, is shown above with the Venerable William A. Graham, of Milford Bay, Archdeacon of Muskoka.

Dawn Webster photo

### Ten Days for Development— Revealing discussion on World Hunger at Parry Sound conference

By Dawn Webster

On February 8th, at St. Peter's Roman Catholic Parish hall in Parry Sound, Miss Theresa Chimombe, lecturer at the University of Zimbabwe, spoke to a group about the problems causing hunger in Zimbabwe.

The white people that colonized Zimbabwe took most (70%) of the best agricultural land, the speaker said. At the time of independence an agreement was made that land could only be bought back at full market value. Before independence laws caused people to grow crops for export. The level of technology is low. Raw materials are exported,

minerals, coffee, cocoa and sugar.

With 60-70% of the national wealth in foreign companies, returns on export crops decreasing 50%, a world recession in progress and large debts, it is hard to encourage spending on land development for small farms. The World Bank insists that if you receive a loan you must devalue your currency and cut government spending, which makes it very hard to help the poor. Currency because of these things has devaluated 200-300%.

Commitment to development of internal resource to meet internal need is hampered by large spending.

(Continued on page 7)

### Announcements

The Reverend Fred H. Carson, Gillam, Manitoba, Diocese of Keewatin, has been appointed to St. John's Church, Chapleau, effective April 1st, 1986.

The Venerable Frank R. Coyle, St. John the Evangelist, Sault Ste. Marie, has announced his retirement, to take effect as of August 31st, 1986. Archdeacon Coyle and his wife, Peggy, are making plans to live in Sault Ste. Marie.

### Living the Good News— Church School materials

The Revd. Dr. F. A. Peake, Associate Priest at the Church of the Epiphany, Sudbury, has been appointed a consultant for this programme which is based on the common lectionary and will be happy to conduct parochial or deanery workshops on request.

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



## Letter from the Bishop—

The costly price and  
the supreme victory

The month of March in Algoma can be windy, or it can bring the first touches of the warm spring sun. The life of the Diocese and all its wonderful people can be the same. At times there are crises; at times there are happy moments of fellowship. I am convinced that the events around Jerusalem, when Jesus met the violent opposition of some, and the serene friendship of others, was a supreme example of the shifts, not just of weather, but of mood and purpose in the hearts and minds of people. At one moment shouts of adulation from a supportive crowd, at another shouts of vilification from a riotous mob.

Jesus was royally independent of the flatterers as the critics. He came to do the will of the Father. To love all people; to bring abundant new life to them. The Cross of Jesus Christ is where we human beings meet the supreme example of human living and suffering love.

Help each of us to understand this Paschionide and Easter, the costly price and the supreme victory that Jesus was able to accomplish for all of us, and give us the grace, the love and the patience to endure and overcome in the midst of all the tensions of life in 1986 on planet Earth.

May the light and the love of Jesus Christ shine into all our hearts and minds, to enable us to live with faith, hope and love in our neighborhoods.

Yours in Christ,

*Leslie E. Peterson*

Leslie E. Peterson,  
Bishop of Algoma.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

## Letter to the Editor

The Editor,  
Algoma Anglican:

I feel I should title this "Just Some Food For Thought," as I want to emphasize that I am not being critical of any specific Church. I am aware that my problem exists in most places and for good reason. I am just wondering if some church has a solution or if a solution is warranted.

I am the type of person who would like to have access to my church at times other than when there are services or other functions going on.

In the past two months I have experienced (a) a very close friend who was suddenly hospitalized for a serious operation, (b) a sister who suffered a severe heart attack and, (c) an elderly mother who fell and was hospitalized with a fractured neck. On each of these occasions, would have liked to get into the church, for obvious reasons. I tried and on each occasion the church was locked. I have been a police officer for 30 years and am well aware of why churches must be locked

in 1986. I know from personal experience of thefts and property damage done in churches.

It did occur to me however, that had I wanted to go for beer to tell someone my concerns, I could have access to the Legion by means of a card I am issued with as a member; had I wanted to go and sit on my boat, I would have access to the Yacht Club by means of a "not to be duplicated" key I am issued with as a member or had I wanted some money I could have access to my bank account by means of a card and code number that fits into a device on the outside of the bank.

But in order to get into my church I have to contact someone who may or may not be near to me or the church. I would very likely want to be there for a short time and not want to inconvenience anyone.

I have a favourite quote from Meister Eckhard: "A man may go into a field and say his prayer and be aware of God, or he may be in church and be aware of God but if he is more aware of Him because he is in a quiet place, that is his own deficiency and not due to God. . . He knows God rightly who knows him everywhere."

I agree and am quite capable of praying wherever I am — I would still like to do it in church when I feel the need.

I just wonder if any other readers feel this is a problem and if anyone has ever addressed it before.

David Brown,  
Thunder Bay.

### Conference

The fourth general conference of Anglican Renewal West will be held in Brandon, Manitoba, July 6th to 10th, 1986. It will be held at the Brandon University, 18th and Princess Avenue. The theme is "Moving in the Spirit." The conference speakers are the Right Reverend William C. Frey, Bishop, Diocese of Colorado, and his wife Barbara. Please write to: Mrs. Betty Storey, D6 - 1240 Lorne Ave. E., Brandon, Manitoba. R7A 1X1.

## March Thought

By Canon John G. McCausland SSJE

One of the best features of the revised Calendar is the renewed and restored Rites of Holy Week. The Christian Faith is based on the necessity for all creation to be restored, and the human race made capable of assisting Almighty God in that restoration. The one hopeful element in the Genesis story of the Garden of Eden, is God's promise of a Leader and Restorer who would be related to the Heavenly Father and related to you and me. In Jesus Christ, true God and perfect Man, we have this dual relationship.

Since Easter is early in 1986, the Church bids us meditate on the meaning of the Annunciation of our Lord to the Virgin Mary and, a few days before (March 19th), we give thanks to God for the loving care given to Jesus and Mary by Joseph, as Guardian of the Holy Family.

The Church bids us follow the steps of the Master during Holy Week. Modern revision calls Palm Sunday, the Sunday of the Passion. But we do need the opening triumph of our Lord's entry into Jerusalem to help us (later on) to unite ourselves with His struggle and passion. After all, some of those shouting "hosannah" shouted "Crucify Him!!" on Good Friday. Our Lord's actions preceding and during Holy Week are examples of the purging the world, and each of us, needs. First there was the cleansing of the Temple; then the affair of the fruitless fig tree; then the answering of the questions intended to trap. Our Lord retired to Bethany each evening until Thursday and came up to Jerusalem during the day.

Envy and evil take no holiday. On Wednesday we remember a disappointed Judas going to the Pharisees and betraying His Lord. Before we condemn him, let us remember that he was disappointed in Jesus. Jesus was not bringing in a restored Israeli Kingdom, and the Romans were still the army of occupation. All of us have been disappointed in God. Why doesn't He stop wars? Why doesn't He do this or prohibit that? The problem of free choice has not been solved because faith and trust in God demand human effort; guided and strengthened by the Holy Spirit.

Maundy Thursday begins the great Act of the Atonement. The word "Atonement" can be divided as follows: AT-ONE-MENT. Our Lord offers His life, passion and cross to the Father for us. He is the Lamb slain from the foundation of the world. The event, on its human side, can happen once only. But Jesus is offering this "once" event for eternity in the Heavens, as the letter to the Hebrews (Chapter 7:24 ff) indicates. This eternal act of Jesus Christ is shown forth and presented to us in the Holy Eucharist. On Thursday evening, the Church celebrates the institution of the Holy Communion. On Good Friday, the Church mediates on the Cross. Henceforth the Holy Eucharist is a joining-together of the event of Thursday and Friday. When Jesus is carried to the grave, it would appear that all is lost. The Church demonstrates this by taking away the candles, the colourful vestments. Only a Cross is visible and seemingly, we are left without a guide. There are no sacraments, no prayers. On Holy Saturday, the Church waits.

The ceremonies of Holy Saturday are being restored gradually. The whole history of God's deal with us from creation to the present (read in the lessons) give up hope that all is not lost. The blessing of the paschal candle gives us a guarantee of the resurrection; Holy Baptism is restored, and finally the Easter Eucharist announces that God has visited His People and brought forth salvation. The Lord is risen indeed: thanks be to God who gives us the victory through our Lord Jesus Christ. Alleluia!

## The Bishop's Itinerary

### MARCH

- 1st - 3rd — Bishops and Financial Officers' Meeting, Toronto and Bishops in Training program.
- 3rd - 4th — Ministries Commission, Parry Sound.
- 6th - 8th — Primate's World Relief Development, Toronto.
- 9th 7:30 p.m. — Ordination to the Diaconate, Christopher Morden, in St. Paul's Church, Thunder Bay.
- 11th 10:30 a.m. — Ecclesiastical Matrimonial Commission.
- 16th 11:00 a.m. — St. Alban's, Capreol — Confirmation and Holy Eucharist.
- 16th 7:30 p.m. — Church of the Epiphany, Sudbury — Confirmation and Holy Eucharist.
- 17th 7:30 p.m. — Church of the Ascension, Sudbury — Confirmation and Holy Eucharist.
- 18th — Bishop's Day with the Clergy — Deanery of Sudbury.
- 20th 7:30 p.m. — St. Brice's, St. John's, and Christ Church, North Bay — Confirmation.
- 29th 7:30 p.m. — Holy Trinity, Sault Ste. Marie — Confirmation.
- 30th — St. Luke's Cathedral — Visitation.

### APRIL

- 3rd - 4th — Diocesan Advisory Planning Committee.
- 6th 11:00 a.m. — St. James', Murillo — Confirmation and Holy Eucharist.
- 6th 7:00 p.m. — St. Thomas', Thunder Bay — Confirmation.
- 7th 7:30 p.m. — St. Paul's and St. Luke's, Thunder Bay — Confirmation and Holy Eucharist.
- 8th — Bishop's Day with the Clergy — Deanery of Thunder Bay.
- 11th 10:30 a.m. — Ecclesiastical Matrimonial Commission.
- 13th 11:00 a.m. — St. Mark's, Milford Bay — Confirmation.
- 13th 7:30 p.m. — St. Thomas, Bracebridge — Confirmation.
- 14th 7:30 p.m. — St. Mary's, Beatrice — Confirmation and Holy Eucharist.
- 15th — Bishop's Day with the Clergy — Deanery of Muskoka.
- 15th 7:00 p.m. — St. James', Gravenhurst — Confirmation and Holy Eucharist.
- 16th 7:30 p.m. — St. Paul's, Uffington (Bracebridge East Mission) — Confirmation.
- 18th - 20th — Diocesan G. A. Festival — St. Luke's Cathedral, Sault Ste. Marie.
- 20th 7:00 p.m. — St. Matthew's, Sault Ste. Marie — Confirmation and Holy Eucharist.
- 21st 7:00 p.m. — Emmanuel, Richards Landing — Confirmation and Holy Eucharist.
- 22nd — Bishop's Day with the Clergy — Deanery of Algoma.
- 26th - 27th — Sundridge Parish — Bishop's Weekend.
- 28th — Ontario House of Bishops.
- 29th — Provincial Executive Council.

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# "By the Sea of Tiberias"

By Judith Brocklehurst  
(John 21: 1-14)

There are certain scenes in the Bible that "picture themselves" very vividly in your mind. So much so that an authentic photo, taken at the "actual scene" in Palestine, can prove an acute disappointment! I believe this "inward Israel" of the mind and heart is very real and very important: one of the ways that Heaven shows itself to us.

My own inner picture of this marvellous episode, by the Sea of Tiberias, insists on showing itself to me by a lake in Muskoka.

You've left the city. Your best friend died; you had to watch him die in agony; your heart was broken. Then, almost worse, those strange rumours, that he was alive again. You saw him, even... but no, it must be a mistake... maybe you're all going crazy, victims of mass hysteria. It's all too much. You come away, to the lake, to a place of clean air and sunshine, trees and rocks, a place full of the memories of children who spent happy summers here. Clear air and quiet and miles and miles of clean water, pine trees and peace. No view of that hilltop where your friend died.

But everyone still feels terrible, exhausted and scared. Then someone — old Peter — says "Let's go fishing."

It feels good, out on the water at night. The old boat creaks; it's a long while since you heard that sound. Little waves slapping away. Moon. No fish, though. But somebody starts, very quietly, singing. It's a long while since anybody sang.

The sky gets lighter and a few birds chirp up. The sun rises and the lake sparkles. Nice pale green of the new leaves coming. Your cottage on the shore. A bit of mist just rising off the water. It's getting warmer. Somebody's lit a little cooking fire on the shore and you can smell the wood smoke. You drift on.

Then the fellow by the fire calls out: "Try the far side of the boat. There's a whole big bunch of fish." From where he is, with no sun in his eyes, he can see what you can't: the darker movement of a shoal through the water. You put the net in... and you get the catch of a lifetime! Everyone's jumping and whooping about and grabbing the beautiful fat, shiny, slippery creatures in! It's glorious! but a stab of memory brings back another morning, years ago, when Jesus stood on the shore, just like that fellow, and helped you to bring in a bumper catch. Oh Jesus, Jesus...

And suddenly somebody in the boat says, in a funny voice, "But it is Jesus."

And it is. They start to turn the boat, but you can't wait. You jump out, and go splashing through the deep, cool water... which suddenly seems very heavy... good Lord, you were so excited you pulled your shirt and sweater on before you jumped in! And you come splashing out of the water, with everything sopping wet... and it is Jesus! It really, really is! He's lit a campfire, and he's getting breakfast and he's as real and solid and alive as the fish and the fire and you and me (in fact in an odd way he seems more so) and just as good to be with as the rocks and the lake and the pine trees, and just as beautiful as the sunshine and the fresh, clear air.

One day, I know, my body will break down. It will wear out from old age or disease, or maybe be damaged, in some accident, beyond repair. Then I shall go down into deep waters.

But I shall be drawn up again, out of those deep waters. And when I come up, I shall find I am, like our friend Peter... clothed. And I don't expect to see a great, heavenly city, with jewelled walls and golden gates and a sea of glass.

I believe I'll see the sunshine on the lake in the early morning, and smell the smoke from a little fire, and find my own dearest Friend, cooking breakfast on the shore.



**INDUCTION OF CATHEDRAL CHORISTERS:** On Sunday, December 8th, 1985, six choristers were inducted into the Junior Choir of St. Luke's Cathedral by Dean Lawrence Robertson. Inducted at the service of Evensong were Ross Dukes, Alice Huzar, Michael Lewis, Dennis Posno, Joanne Wright and Rebecca Wright. The Junior Choir, under the direction of the Cathedral's Associate Organist Robert Jones, sings each week at the evening service. While most services are Evensong from the Book of Common Prayer, the third Sunday of the month features a Choral Eucharist from the Book of Alternative Services. There are fourteen members in the Junior Choir.

## Serving means Service—

### Servers' Guild of Cathedral continues raising PWRDF funds

The Servers' Guild of St. Luke's Cathedral of Sault Ste. Marie are once again busy raising funds for Primate's World Relief and Development Fund. They have a Pancake Supper planned for their parish on Shrove Tuesday, February 11, 1986.

Their previous endeavor, a Ham Supper held last fall, realized a profit of over \$800.00. The Guild then forwarded cheque for \$400.00 to P.W.R.D.F. The remaining \$400.00 has been earmarked for the purchase of new vestments; a necessity as the Guild grows.

The Servers of St. Luke's plan to visit their counterparts at St. John's, Copper Cliff, on the first weekend of May. St. John's Servers' Guild came to the Cathedral last spring when the two Guilds were able to exchange notes about their mutual responsibilities in their respective parishes. It was also a good excuse for fun!

As one can easily see the Servers of St. Luke's believe in extending their services beyond the altar and sanctuary. They have taken their mandate from the gospels where our Lord said that "the Son of Man came not to be served but to serve."

### Archbishop of Canterbury to convene meeting of Anglican Primates in Toronto

The Archbishop of Canterbury will again visit Canada this month, when from March 11th to 16th he will preside over a meeting of the 28 Primates of the Anglican Communion in Toronto. The meetings will be at the Queen of the Apostles Renewal Centre. The Reverend Canon Samuel Van Culin, who is secretary-general of the Anglican Consultative Council, will act as secretary of the meetings.

Such gatherings of the Primates are held approximately every three years. They last assembled in Limuru, Kenya, in 1983.

Among the issues to be discussed in the Toronto meetings are: Church-State Relationships and major International Tensions; preparations for the 1988 Lambeth Conference; ordination of women to the Priesthood, and to the Episcopate; admission of children to Communion, and Ecumenical Affairs.

The Anglican Consultative Council, which meets annually, will also hold its sessions in Toronto, and will meet with the Primates one evening.

Following a Festal Service at St. Paul's Church,

Toronto, on the Sunday afternoon, the Primates will depart and the Consultative Council will continue its ordinary business until March 22nd.

### Message from the Bishop—

At a recent meeting of the Heritage Committee, some people who are well informed on the preservation of pictures, looked at some of the one hundred year-old pictures done on cloth by The Reverend E. F. Wilson, Founder of the Shingwauk Residential School. These pictures portray Chief Shingwauk and Chief Buhkwujenene and some of the Indian children. It was decided that when funds are available, the pictures should be properly hung in order to preserve them from further deterioration, so they can be appreciated in future years by people interested in the heritage of our Diocese.

We invite your contributions to help in this regard. Please write to:

Mrs. Marguerette Rose  
c/o Box 1168  
SAULT STE. MARIE, Ontario  
P6A 5N7

Your cheque should be made payable to Diocese of Algoma, clearly marked for the Heritage Committee.

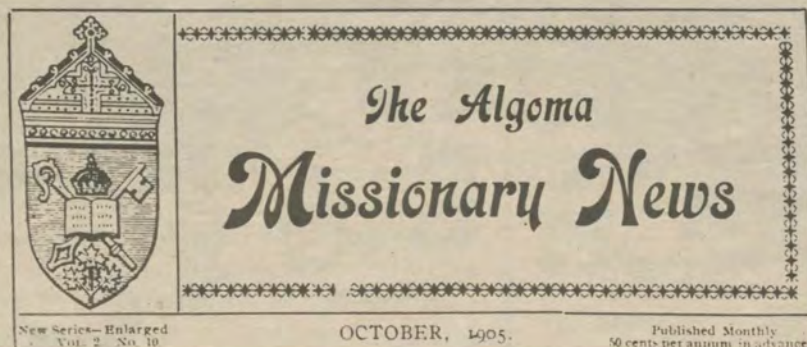
*Leslie E. Peterson*

Leslie E. Peterson,  
Bishop of Algoma



**MEMORIAL DEDICATED AT GOULAIS RIVER:** Bishop L. Peterson officiated at St. James' Church, Goulais River, on Sunday, January 12th, in a special service at which a bishop's chair was dedicated to the memory of Archdeacon C. Noble, who had served many years under sometimes difficult circumstances at St. James' and the adjacent area, completing a rewarding and long-remembered consecrated work. Parishioners were happy to have Mrs. Noble and daughter Emily present to participate in this service. Following the dedication, a social time was enjoyed in the hall. This chair adds to the kneeler and lectern, made by a gifted local member, Robert McDonald. The matching oak adds beauty and reverence to the church. All three have been placed in the sanctuary by church members. In the picture those standing behind Bishop Peterson are, left to right, Mrs. C. Noble, Emily Noble and Bob McDonald.





## First Diocesan publication made its appearance in 1874

For more than a century there has been a publication representing the Diocese of Algoma. In 1874, the Reverend E. F. Wilson, founder and first principal of Shingwauk, was editor of the *Algoma Missionary News*. In 1878 he changed the name to *The Peace Pipe*, "an Ojibway newspaper published monthly at the Shingwauk Home." The subscription rate was 35 cents yearly. This paper was mainly a report of the work among Indian schools.

The paper was known successively as the *Algoma Quarterly*, then *Algoma Missionary News* and *Shingwauk Journal*, and finally *Algoma Missionary News*. At times during its career it carried advertising as well as news.

Editors of the paper were clergymen, as follows: the Reverends E. F. Wilson, 1874-1889; G. H. Gaviller, 1889-1892; Charles Piercey, 1892, 1918, T. W. Colloton, 1918-1944 and Frank F. Nock, 1944-1956.

Publication ceased in 1956. Seemingly news of a missionary nature appropriate for a missionary newspaper had become scarce; the Diocese, for 60 years in part dependent upon grants from elsewhere as missionary territory, had become self-sustaining.

Thus it was in the time of Archbishop Wright that the *Missionary News* was replaced after an interval by the *Algoma Anglican*. In 1957 the Reverend J. E. Jordan was a leader in beginning the *Algoma Anglican*. It was expected that A. P. B. LePan would be editor, but he soon resigned, and the paper was produced by the combined efforts of James Meeks, of *The Sudbury Star*, and C. M. Fellman, of *The North Bay Nugget*. In 1959 the Reverend Gordon Baker became editor of *The Canadian Churchman* and during a visit to Archbishop Wright and members of the *Algoma Anglican* board of management, of which Dean F. F. Nock was chairman, he made several useful suggestions about the *Algoma* paper.

The question of editorship was discussed by the board at length, and finally, upon the nomination of Archbishop Wright, the board of management in February, 1960, unanimously appointed the Reverend David N. Mitchell, of St. Thomas' Church, Bracebridge, as editor, a position he held for the next 11 years, assisted by an editorial advisory board. When Canon Mitchell resigned in 1971, he was succeeded by the Reverend Roger W. McCombe (now of Ingersoll). He was succeeded in 1979-80 by the Reverend John Jordan, Thunder Bay, until with the February issue, 1981, Hugh K. N. Mackenzie, of Huntsville, was named editor, continuing until August, 1985, when R. J. Boyer, who had been assistant editor, was appointed by Bishop Peterson as editor.

It has been a pleasure for those producing *The Algoma Anglican* in the past five years to have had the active assistance of a former editor. The Reverend Canon Mitchell, now of Gravenhurst, who contributes from time to time to the columns and also always reads the page proofs of each issue.

## THE PEACE PIPE.

An Ojibway newspaper published monthly at the Shingwauk Home.

VOL. I OCTOBER 1st 1878. No. 1

## Extracts from old Algoma (Anglican) newspaper

# Events of past from Diocesan

Through the thoughtfulness of the Heritage Committee of Algoma Diocese, we are privileged in this issue to publish a review of the past 100 years in the Diocese.

The following extracts from the *Algoma Missionary News* were prepared by the Reverend C. A. V. Hornett at the request of the Heritage Committee.

Mrs. Marguerette Rose, of Sault Ste. Marie, chairman of the Heritage Committee, expects that it will be possible to contribute for publication each month in the *Algoma Anglican* a column of items of 100 Years Ago and 50 Years Ago. We look forward with much pleasure to being able to present this new feature.

1876 — The Reverend T. H. Appleby came to reside in Sault Ste. Marie as Chaplain to Bishop Fauquier, in charge of St. Luke's, Korah and Tarentorous. With the assistance of Peter T. Rowe (Garden River), he ministered to 15 out-stations including Bruce Mines, St. Joseph Island, McDonald, Ottertail and others. Mr. Rowe was ordained both Deacon and Priest by the Bishop and put in charge of Garden River whilst assisting the Reverend T. H. Appleby as required.

1876 — The Reverend Rowland Hill (Shequindah) was already at work when the Diocese was set apart as a Missionary Diocese. Administered to Indian congregations Shequindah and Little Current and to a white congregation at Manitouwaning. The Reverend W. M. Tooke was appointed to Gore Bay and surrounding district. The population of Manitoulin Islands at this time was approximately 10,000.

1875 — The Reverend R. Moseley was already in Deacon's Orders in charge of Parry Sound when the Diocese was set apart. He had four out-stations.

1875 — The Reverend J. S. Cole was priested by the Bishop. In charge of Bracebridge and four out-stations. The Reverend William Crompton assisted. They attended nine townships between them.

1875 — The Reverend Thomas Llwyd was ordained and appointed to Gravenhurst with five out-stations.

1875 — The Reverend Alfred W. Chowne (Rosseau) commenced work in Muskoka with five out-stations.

1875 — The Reverend A. C. Sweet ordained Deacon at Ilfracombe with two out-stations.

1875 — The entire population of Algoma Diocese including Indian families estimated to be 75,000. The entire length of the Diocese about 800 miles and the width about 250 miles.

1880 — The Treasurer's Report stated receipts from September 1877 to September 1880, as \$11,797.16. Payments \$23,871.99 for the same period. Grants from overseas, \$8,320.46.

1881 — Wanted advert. in *Algoma* paper: "A clergyman in full orders and good standing for the Mary Lake Mission. Must be an active worker and prepared to endure hardships. Salary \$700.00 with small parsonage. References required by the Bishop."

1881 — The *Algoma Missionary News* and *Shingwauk Journal* will be mailed to any address for thirty-five cents per annum in advance. Please remit by postage stamps. The *Algoma Missionary* paper is in the fifth year of its existence. The first number was issued June, 1874, measured 5¾" by 3½" and published every three months under the title of *Algoma Quarterly*.

1876 — July, 1876, a printing press was purchased and set up at Shingwauk Home. For the first time it appeared in 1877 under the name of *The Algoma Missionary News* & *Shingwauk Journal*. Size 6" x 9". It was hoped that expenses could be met with 2,000 subscribers.

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# 19th century reviewed in newspaper pages



ad a rough tempestuous trip down from the Diocese at in November; the vessel was ice. The residence of Mr. Frank Arnoldi, Toronto, 7th, the Right Reverend F. D. Fauquier Algoma, aged 65 years. The exceeding did not the Sault until the evening of 6th. Sullivan, Bishop-Elect for Algoma, was Con- (Mon June 29th) and proceeded im- afterw Sault Ste. Marie. r. Berry, a candidate for Holy Orders, in Bruce Mines, Thessalon, Ottentail, and several ns, and that a Church would be built in s very y.

Algoma Missionary News reported the prin- 300 copies, every quarter, 1,000 sold to and 1 tributed gratis at the expense of

Reverend Robert Renison is reported to be from scarlet fever. The Reverend Thomas ned the ion of Gravenhurst and was ap- the Bishop Huntsville. 41 cases of typhoid ed in Port Arthur.

h the opening of the year, the Diocesan paper k back our progress within the Diocese. earlier were only seven missionaries at here were fifteen. Eight years ago there were urch buildings, now there were 40, all of them sites had been deeded to the Bishop in Ste. Marie the Bishop's headquarters. The was reported as a handsome stone building, n English whose name was withheld. The Parson at Prince Arthur's Landing, Lake as reported destroyed by fire.

ther Ignatius was about to preach his sermon ar hymn "Dr. Watts was being sung by the n. When hymn was ended, the preacher ated the last two lines, "Love so amazing, so ands my soul, my life, my all." Opening his repeat these two lines and added, "I am sed to you sing that. Do you know that here was fifteen shillings in the collec-

omfort furnished, sitting room, kitchen, bedr cottage to let. Rent — \$2.00 per a 2-room cottage close to the shore, suitable — 75¢ per week. Apply to Shingwauk Home ent."

Algoma Missionary News, published bi- aded to any address for 25¢ per annum in ad- age stamps accepted."

ish Re have been sent by the Bishop to an Cl together with a bill for \$2.50. istmas Eve (1887) Bruce Mines, the Reverend became the unexpected recipient of a box — coat, fully lined with one dollar arishi and many C.P.R. officials made ition.

ulation of Huntsville, 800. About 250 are le with communicants. ulation of Gravenhurst about 2,000. About 200 people, 45 Communicants.

his return from England, the Bishop visited s. "Like underclap out of the blue sky" the ns was that permission to spend \$800.00 erspent by \$400.00.

most violent outbreak of diphtheria was m Ch. Among the victims were four ur mo nable churchman, all carried off troke. The Reverend Gowan Gillmor was on ministering to the sick and dying. At the same is terr ourage was reported, news came also bl out in North Bay.

ur Diocese has been variously described in 'spaper as lgor lloa lgonia lphonse

was the other day when a journal the Bishop visit called it the Diocese of Am-

1886 — The growing little village of Sault Ste. Marie is looming up very distinctly by church attendance. Two rows of chairs at St. Luke's have to be added to the pews along the aisle every Sunday, much to the discomfort of the congregation when the Service is ended.

1886 — The Bishop has been putting the screw on several of the Missions by withdrawing portion of the Missionary Grant and requiring parishioners to contribute more liberally towards the support of their respective clergyman from next Easter-tide.

(As practically all the "news" in the Algoma papers seem to concentrate on Shingwauk Hall, a few years have been omitted from the above extracts.)

1935 — On Maundy Thursday and Good Friday, the Little Theatre Guild in connection with St. John's (North Bay) performed the 15th century play "The Summoning of Everyman." The production was under the direction of the Reverend H. A. Sims and the principal part of "Everyman" was splendidly presented by Mrs. A. Kirk.

1935 — The parishioners of Mindemoya on April 15th were working very hard to put the finishing touches to the Church of St. Francis of Assissi. The Reverend R. M. Taylor reported on the many beautiful gifts that had been received. Eight beautiful chandeliers were presented by General Motor Co., all wired for electricity. As only four were needed in the new Church, two were presented 'o Holy Trinity, Little Current, and two to the United Church (Mindemoya).

1935 — The 11th Session of the Synod of Algoma assembled at Sault Ste. Marie on Tuesday, June 18th. Attendance 53 clergy and 25 lay-delegates. The Bishop's Charge stated that Algoma was feeling very keenly a financial depression and the Executive Committee reported that they had reluctantly been compelled to reduce the Stipend Grants to missionary clergy. A highlight of Synod was the Laymen's Banquet held in St. John's Hall. 130 men attended the supper, served by the ladies of St. John's. The Synod was privileged to hear excellent addresses from Canon Guild, General Secretary of the M.S.C.C., and the Reverend J. S. Harrington who spoke regarding the work of the Bible Society.

1935 — The Venerable C. W. Balfour, Archdeacon of Algoma and Rector of the Pro-Cathedral, accepted the Rectorship of St. Paul's, Fort William. He left Algoma March 13th.

1935 — Ralph Collier Vincent, Chief of Police, Warden of St. Luke's Pro-Cathedral and Diocesan Lay-reader, passed away at his home on January 3rd, aged 65.

1935 — The new chapel of St. Peter at Providence Bay was opened on Sunday evening, May 19th. 120 in attendance outside the building when the bell was rung at 7:00 p.m. The missionary, the Reverend R.M. Taylor, presented himself at the door and everyone recited the 23rd Psalm and the Lord's Prayer. The chapel was without pews, chairs having been borrowed for the occasion. The windows were screenless and mosquitoes (six to every parishioner) came into the building to rejoice with the congregation.

1935 — The Reverend Lawrence Sinclair was the recipient of many congratulations on his 88th birthday, May 7th.

1935 — The Reverend Percy A. Paris, Rector of Little Falls, New York, was appointed Rector and Dean of the Pro-Cathedral (St. Luke's), May 19th.

1935 — April 2nd — the staff and children of Shingwauk School were roused by the fire-alarm. Strenuous work was done by the Reverend C. F. Hives and his brother. A. B. Hives and the watchman Mr. Hayes. The bucket brigade kept the fire under control until the arrival of the fire brigade.

1935 — The Venerable Archdeacon Balfour was inducted as Rector of St. Paul's, Fort William, in June.

1935 — The Reverend Canon Hincks, of Haileybury, was appointed rector of St. John's, Port Arthur, September 22nd.

1935 — His Grace Archbishop Thorneloe, for 30 years Bishop of Algoma, and sometime Metropolitan of Ontario, was called to rest August 3rd. For 60 years a priest in the Church of God, for 38 years a Bishop, his life with

all its powers was devoted to one end, the Glory of God and Service to His people. His works follow after him. A Requiem Mass was held at the Pro-Cathedral. Clergy and officials from all over Canada and the U.S.A. attended the funeral on August 4th.

1935 — The Algoma Missionary News records the marriage of Reverend K. Bamber of Emsdale, to Dorothy E. Mairs of Devon, England. The Reverend Benjamin Wood of Capreol, was best man. The Reverend Robert K. Trowbridge, of Massey, and Eleanor Alma Oxley, of Detroit, were united in marriage July 4th.

1935 — Bishop Rocksborough Remington-Smith drew attention to the serious financial situation in the Diocese. Several Missions had to be closed. The Reserve Fund had been greatly diminished. Invested Funds were being used. Interest rates were decreased. Grants had been decreased. Only one-third of Apportionments had been received by the Diocesan Office. The Bishop appealed for a special sacrifice be made by everyone. The Reverend C. F. Hives was appointed Rural Dean of Algoma. The Reverend R. Haines was appointed Rural Dean of Temiskaming.

1935 — Ceremony of Dedication of the New Shingwauk School took place.

1935 — The Bishop visited St. Joseph Island. He and Mrs. Remington-Smith were guests of the Reverend J. D. Hall and Mrs. Hall at the parsonage, Hilton Beach.

1935 — The Rev. J. C. Popey appointed priest-in-charge of Thessalon. Owing to shortage of funds, the Bishop found it impossible to appoint an Incumbent at Blind River at this time. The Reverend J. C. Popey to do whatever possible to keep the work going there.

1935 — The Bishop granted Lay-reader Licences to Frank Warren Sharvel and Baxter Gordon Gosse in North Bay.

1935 — August 25th, the Bishop ordained at the Collegiate College of St. John the Evangelist, Bracebridge, the Reverend Norman McGregor Post and the Reverend Richard J. Morley.

1935 — The Church of Hilton Beach lost a loyal member October 7th, in the person of Mrs. Nelson Gunn. Mrs. Gunn came to St. Joseph Island in 1914. Was secretary-treasurer of the Hilton Beach W.A. from 1924 and Organist.

1936 — January 26th, the largest congregations ever assembled in the Pro-Cathedral for public services of mourning on the passing of King George V. Port Arthur reported the old parish Church of St. John filled to overflowing, likewise St. Paul's, Fort William, St. John's North Bay, and many other parishes reported the same. Loyalty was pledged to our new King, Edward VIII, and recollections of his visits as Prince of Wales were recorded. On September 19th, 1919, the Prince of Wales visited North Bay. On his journey West, he stopped in Sudbury, Massey, and Walford, stopping all night at the Village of Algoma. The following day he stopped in the Sault, then on to Port Arthur and Fort William. On his return from Western Canada he stopped at Cobalt and Gravenhurst. On March 11th at 11:00 o'clock, the Pro-Cathedral broadcast the new King's first radio message to the Empire. All congregations sang with deep emotion "God Save the King."

1937 — A sad blow fell on the little congregation on St. Mary's, Powassan, on January 25th. The total destruction by fire of their pretty little Church, which has stood in the village for 46 years.

1936 — May 21st the Reverend H. A. Sim travelling with the Bishop, arrived at a level crossing four miles west of North Bay, where they discovered a truck lying on its side across the rail tracks. A train loaded with passengers was expected within a few minutes. Mr. Sims removed his jacket to expose his white shirt and collar and ran up the line waving a flashlight. He averted what might have been a serious train wreck. "I believe I ran half a mile up the track, far enough for the driver to stop the train before reaching the crossing." The truck turned out to be a stolen vehicle from Sturgeon Falls, the occupants having fled into the bush when the truck overturned.



# How to Pray to Evangelize

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

Our bishops have urged us to begin to evangelize those who do not know Christ, and those who have had no contact with the Church. One wise Christian has said we would talk to God first about our friend before we talk to our friend about God. Notice that this Christian's emphasis is on talking to a friend about God as He is revealed in Jesus Christ. No evangelism can happen until You or I talk to a person who does not really know that Jesus is alive and can be a personal Saviour.

Talking to God is a valid method of evangelism. It is based upon the Church's teaching that when we pray for a non-Christian the Holy Spirit begins to work in the life of that person. We may ask how this can be for the scriptures teach that only those who have believed in Christ and have received Him have the Holy Spirit:

When we pray for a non-Christian, that person does not receive the Holy Spirit, but the Holy Spirit does begin His loving work of convicting the person that Jesus is the Lord. Jesus said that when the Holy Spirit does come He "will convict the world of guilt in regard to sin ... because men do not believe in me" (Jn. 16:8,9). When I apply this to myself, I ask: how can the Holy Spirit convict anyone of sin for I know, that when I take myself as an example, there have been times when I

have assured myself that I am fine and I do not need to be convicted of sin. I want to enjoy my life my way. I don't want God directing me in what to do, for that would take away my independence. I don't want God for I know that I will have to be changed by the Spirit. I like my life as it is. Others may have exactly the same thoughts as I have had.

First, if I am honest, God knows these thoughts as they occur in each individual, and these are the true sins which prevent us from coming to Him and prevent us from growing in the Christian life.

One fact which every Christian must accept is that we began with God. He is our Creator. We are made in His image; even if we want to have nothing to do with Him we are made in His image. He loves us even if we don't love Him in turn. He loves those who do not call themselves Christians even if they do not love Him. At the core of our whole personality we are spiritual — not just mental and emotional — and we respond to spiritual matters. We are actually hungry in a spiritual way. Most people whom we meet will be angry with those who abuse innocent children. This is an example of a desire for justice. Justice is a spiritual matter, for only God is truly just. This shows us that we are basically spiritual for we want what God wants even if we want justice without God.

However, when we say

that we don't want to be under the authority of God we leave behind the spiritual part of our nature and fill it with beautiful feelings of life — our families, friends, homes, good food, the arts, social service and entertainment. Most throw in work as a matter of necessity, but do not count it a matter of pleasure. Nevertheless, we find that these beautiful matters do not fulfill all of our life. There is a small part of us, which is less than the size of a ball on a ping pong table, that needs and yearns for the true personal relationship that can only be filled with God Himself — Father, Son, and Holy Spirit.

Lest you believe that this is a novel theory and not scriptural, consider that though mankind was created in the image of God, God's people rebelled against Him. To overcome this state of rebellion God the Father sent His only Son into the world to restore people to the image of God. Therefore, in Jesus all things have become new and the inner core of man can be filled with the Spirit of God. Human beings are then transformed by the Spirit of God from the inside-out, rather than from the outside-in as social programs attempt to do. Many obey a loving God because man, responds to love most of all.

A poignant example from the biblical revelation describes how a non-believer, Nebuchadnezzar, became mentally ill — as a man he lived for a time out in the fields like

a steer — until he looked up to heaven, worshipped the LORD as His true God, and was restored to a healthy sane mind.

God's Good News is JESUS CHRIST and He will enter any person who turns to Him. We are the mouths which are going to speak for God and bring people to His Son. Let us determine which individuals or groups we shall try to influence for Christ and begin to make them our true friends. Before we speak to these people about Jesus, let us speak to Jesus about these good people. We want to bring our friends to our greater Friend Jesus Christ.

## Quotations . . .

"We have nothing to contribute to building a better world unless we speak in a simple and human way from the heart of our tradition, and unless we are serious about the study of scripture and serious about prayer. We cannot be radical unless we are rooted in tradition." Archbishop of Canterbury.

"Tell me, I forget. Show me, I remember. Involve me, I understand." — Ancient Chinese Proverb.

"Our Lord does not care so much for the importance of our works as for the love with which they are done." — Teresa of Avila.

"I accept life unconditionally. Most people ask for happiness on condition, but happiness can only be felt if you don't set any condition." — Artur Rubinstein.

## Comments on Book of Alternative Services

By the Most Reverend  
L. S. Garnsworthy

This is a period in our life in which the Book of Alternative Services is finding its way into many parishes. Many of us are amazed at the widespread use of the new book.

At the same time I am aware that there are those who feel there was a period in which liturgy was a common factor in the whole Anglican Communion and that, wherever you went, you found a unanimity in worship which was very appealing. Personally, I think this is more mythical memory than a

fact for I don't think I have ever found, even with the common use of a Prayer Book, any two parishes who used it in quite the same way.

We often forget that we are a Church which has had wide variations of liturgical use in our history. When you remember that in the 16th century alone there were revolutionary changes of worship, both in 1549 and in 1562, our liturgical changes of today seem much less in comparison.

The truth is that life is always changing, nothing every stays the same. The Church is always part of the process of living in a dynamic world. Thus, liturgy grows and develops in new forms and the Church learns to live within the reality of the time in which it exists.

I would feel that one of the tasks of the modern Church is to recognize the nature of these dynamics and to enrich our worship with the skills and learning around us. Wherever you are in the struggle for change I wish you well, because I share that struggle with you.

Is the news from your Parish  
in this issue of  
The Algoma Anglican?

Deadline for April issue:  
March 10th

## Reaction to "Heaven's Gates or Hell's Flames?"

By Judith Brocklehurst  
A small girl implores "Mummy, please come to church." Mum refuses. Both die in an accident.

The little girl has gone to church and accepted Christ; her name is written in the "Book of Life" and she can go to Heaven.

Mum, on the other hand, gets dragged off shrieking to Hell, while the terrified child screams "Mummy! Mummy!"

That's the final scene of "Heaven's Gates and Hell's Flames." And if you want to know what happened when the audience were asked to come forward and "accept Christ," you'll have to ask someone else. I left.

But I feel concerned for the children who, I am told, were afterwards "counselled" one-to-one by the show's organizers.

The next day I was phoned by a friend; a delightful, unselfish fellow-Christian whom I admire and love very much.

"I saw by your face that you hated it," she said.

"Please don't put it down; it's brought so many people to Christ." She went on to say that for her, the drama had been deeply moving, and that people had gone forward and dedicated themselves after seeing it.

It's hard to ignore a plea like that.

But after seeing "Heaven's Gates and Hell's Flames," the questions remain.

"The intentions are good, but I have problems with the theology," the Reverend Stanley Hanna, Free Methodist, president of Bracebridge Ministerial Association, said. "The ministerial are not participating; we're opposed to using guilt trips to get people to church."

And Reverend James Thomson, Presbyterian Church minister, bluntly described the drama as "a parody of Christianity."

I don't dangle people over the pit," he said. "Jesus wasn't very keen on the types who were

always consigning people to hell."

The show played four nights at public school and unscheduled fifth night at a Pentecostal Church.

The idea is a brilliant one, the brainchild of a St. Catharines group called Reality Outreach Ministry. Get some good sound and lighting equipment and a dedicated team, move into a community and recruit local volunteer actors. The play is cleverly written so that inexperienced actors can do a good job; and the communal experience is obviously of enormous value to the participants.

The equipment and techniques used are sophisticated; lighting and sound are super; a movie that kicks off the program is a first-class professional production job. But the message is appallingly simplistic and crude.

Love Jesus, or you'll go to hell.

It's rammed home in a series of scenes, all with the same format: a sudden death confronts a per-

son, a family, a group. Those who have gone to church and "accepted Christ" go to Heaven; the rest get hauled off, by alarmingly-masked and costumed demons, to hell.

A frightened teenager is talked into trying drugs; an overdose kills her; she, the friend and the pusher all go to hell.

Two workmen are chatting on a lunch break; one urges the other to "choose Christ, now." He does so. A wall collapses on both, but everything's fine; that prayer a minute before death has saved him.

Two old friends are sharing a plane flight; one confides that he is only a nominal churchgoer, drinks and (wait for it) "fools around." The plane crashes; the virtuous Christian is happy to escape while his friend is damned.

The sins are drink, drugs and sex; nothing more serious is mentioned. The confused teenage drugies are eternally condemned along with the vicious pusher; even our fallible human law is

more discerning than that. In any case, moral issues, it is made clear, are secondary to the issue of "choosing Christ." The little girl's mother doesn't beat or starve her child; she is kindly, charitable woman. But she hasn't "chosen Christ."

None of the damned are concentration camp operators; they don't napalm children; they are ordinary people who, from want of opportunity, want of education or the distractions of living in a pagan society, have simply never heard the Gospel presenting in a way that touched their hearts.

I found myself wondering if whoever wrote this silly drama has any idea of what hell is really like? Or even of what real evil is?

I wondered what they really think of God, if they believe He would treat people so meanly and unfairly?

I found myself asking what kind of Christians those converted by this treatment would become?

We were told this drama had a spiritual message. I found myself questioning that, too. The whole thing looked a lot less like the spiritual world than the grey areas of the psychological; those poky holes in the mind where fear and guilt and cruelty lie hiding.

I wanted to know how you could "give your heart to Jesus" if your only motivation was that you were scared stiff?

I can see the good intentions behind the silliness; I feel honored by my friend's concern and I want to respect her views.

You could dismiss the whole thing as funny, pathetic even.

But to me, the whole thing was offensive; an obscene distortion of the faith I live by and a blasphemy against the loving kindness of God.

This article, recently republished by Living Message, was previously published in the Bracebridge Herald-Gazette, and is reprinted here by courtesy of Muskoka Publications Ltd.

From

I am grateful for the opportunity subject for the Conference church vited Bishop Commu other w bury for Confere held at Kent in July 16 1986.

It has ingly, the chbishops to issue Lambe after a sultation discuss tensivel ding C Anglican Council Primat of the A nion at Primat Kenya,

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# Preparing for the Lambeth Conference 1988

## From the Archbishop of Canterbury

I am grateful for the opportunity to introduce the subject of preparations for the next Lambeth Conference to readers of church papers. I have invited the Diocesan Bishops of the Anglican Communion to join each other with me in Canterbury for the 12th Lambeth Conference which will be held at the University of Kent in Canterbury from July 16 until August 7th, 1986.

It has become, increasingly, the practice for Archbishops of Canterbury to issue invitations to the Lambeth Conference after appropriate consultation. In this case, I discussed the question extensively with the Standing Committee of the Anglican Consultative Council and with the Primates of the Churches of the Anglican Communion at the Meeting of Primates in Limuru, Kenya, in October, 1983.

### Wives Conference

It was the Primates who, by a large majority, agreed that another Lambeth Conference should be called in 1988, that it should be residential, held in Canterbury, and that wives of bishops should be invited to accompany their husbands to Canterbury and be offered a residential conference of their own.

When I announced my intention to call the 12th Lambeth Conference, I said that I hoped that it will not be seen as just another isolated conference which produces a report, but rather that the Lambeth Conference would fulfill its appropriate and special role within the ongoing life of

the Communion. I hope, also, that each bishop will be in close communication with his diocese about the themes and preparations for the Conference and that each bishop would "bring his diocese with him" — coming to the Lambeth Conference out of a process of reflection on the themes within his own diocese, and with other bishops within his own Province.

### Four Themes

There are four major themes that our Communion is exploring and considering; these will be directly related to the next Lambeth Conference. These four themes will provide the framework for the work of the Lambeth Conference and I have now been able to have a personal meeting with the four bishops who have accepted my invitation to be Chairmen and the four bishops who have accepted my invitation to be Vice Chairmen of these four major theme areas at the next Lambeth Conference. They are:

**1. Mission and Ministry**  
*Chairman:* The Rt. Rev. Festo Kivengere, Bishop of Kigezi, Church of Uganda.  
*Vice Chairman:* The Rt. Rev. David Sheppard, Bishop of Liverpool, Church of England.

**2. Dogmatic and Pastoral Concerns**  
*Chairman:* The Most Rev. Keith Rayner, Archbishop of Adelaide, Church of Australia.  
*Vice Chairman:* The Rt. Rev. James Yashiro, Bishop of Kito Kanto, Nippon Sei Ko Kai.

**3. Ecumenical Relations**  
*Chairman:* The Most Rev. Michael Peers, Archbishop of Qu'Appelle, Church of Canada.

*Vice Chairman:* The Rt. Rev. Edward Buckle, Assistant Bishop of Auckland, Church of New Zealand.

**4. Christianity and the Social Order**

*Chairman:* The Most Rev. John Habgood, Archbishop of York, Church of England.

*Vice Chairman:* The Rt. Rev. Desmond Tutu, Bishop of Johannesburg, Church of the Province of Southern Africa.

These bishops joined me at Lambeth Palace on October 3th and 4th to begin our planning in more detail. We were able to identify a number of documents which are at present in preparation that we want to make available for further study in these four theme areas. The Chairmen and Vice Chairmen will be writing directly to all of the bishops of the Communion within the next few months sharing further detail about these themes and the documents that will be available. We recognise the need to discipline our preparation in order to help the Lambeth Conference accomplish the important goal of assisting our Churches to find and express a common mind on the important issues we shall be considering. I shall be sharing these plans with the Primates of the Churches when we meet together in Toronto next March. They will have major responsibility in guiding the various Churches of the Communion

through the preparatory process.

### Gather — not Rule

I had the opportunity to visit the General Convention of the Episcopal Church, USA, which met in the Diocese of Los Angeles in early September. During the great opening service of that Convention attended by over 10,000 people, I said, "it is the responsibility of the Archbishop of Canterbury to gather the Church, not to rule the Church." The Lambeth Conference is a gathering of the bishops of the Church in counsel and it is my hope and the hope of the Chairmen and Vice Chairmen who are sharing the responsibility for the next Lambeth Conference with me that the preparations will provide the opportunity for the Church to gather at many places and on many levels in prayerful consultation and study of the themes and the significant issues that are related to them. It is as we gather under the power of the Holy Spirit and in anticipation of exploring God's will for us that we begin to experience at the local level and internationally, that koinonia of fellowship, eucharist and prayer, which is God's gift to his Church.

We are attempting to give support to each local Church in the place where God has put them to fulfill their discipleship.

As we pray and prepare in a world Christian family so we hope that when the Conference is over bishops will take back home the fruit of this work in letters to the Churches. But, of course, they will also take back

an experience, and they will want to share that too.

Bishop Henry Okullu, of the Diocese of Maseno South in the Church of Kenya, wrote following the last Lambeth of Conference:

"I felt reassured that I am in a great company of

the servants of God; I am a bishop among bishops scattered all over the globe, serving the Lord in great and varied ways, serving one master, worshipping our great and glorious God."

I hope that many can say something similar as a result of Lambeth 1988.

## Community and Liturgy

By Ed Swayze  
Summer Student (1985)  
at St. Thomas',  
Thunder Bay

Our relationship with God is a private relationship, an individual relationship. But our Christian faith is more than that. We also have relationships with other individuals who share the same faith in God. When individuals gather together because of that faith, a community is formed which is the church. Community is used in the sense of a large extended family.

Liturgy becomes important when the community gathers together to worship. The liturgy does several things. It expresses the faith of the individuals, and of the community, the church. The liturgy is also like a script, it co-ordinates the individuals so that they can worship as one body. The liturgy also comforts and strengthens individuals as they go through life. The liturgy helps to strengthen the community's faith and offers opportunities for the community to support its members.

In the Liturgies of Morning Prayer and the Eucharist, our faith is affirmed through the reading of scripture, the sermon, and the reciting of the Creed. The sermon is also a means by which people may be taught, comforted and encouraged. In the sacramental part of the Eucharist, the community remembers God's plan of redemption: Jesus's death, resurrection, and his coming again. We also offer our thanksgiving to God for his salvation. God's salvation is the reason we are gathered into community, it is what we share. Also we as a church receive the bread and the wine, which we believe is spiritual food, which strengthens us spiritually.

The liturgies of Baptism, Confirmation, Marriage and Burial mark life events of the individual and his family, and asks for God to be with them as they go through those events. Baptism is the time when the individual is initiated into the community of the church. Confirmation is the time

when the individual confirms his faith in Jesus Christ, and receives the laying on of hands to be strengthened by the Holy Spirit. Marriage is the time when a couple makes their commitment to each other and before God. God is asked to bless the marriage and to strengthen the couple throughout the marriage. Burial is the time when the individual is laid to rest.

These liturgies are also times when the Christian community promises to support the individual and affirms its faith in God to do what he has promised. In Baptism and particularly infant baptism, the community affirms its faith in God to nurture the child into the faith. The community promises to support the individual and his sponsors. In Confirmation, the community is present to support the individual, and to witness their promises. In Marriage, the community witnesses the vows the couple makes and promises to support them in their marriage. God's plan for a man and a woman to be joined together is affirmed. In Burial the community mourns the loss of its member, and it supports the family of the individual in their grief. Thanksgiving is offered for the life of the individual. Faith in God's promises of salvation and resurrection is also affirmed.

So Liturgy helps the community of the Church, and the individuals that belong to the Church, to keep the faith. Liturgy is a means by which the faith is proclaimed, taught and affirmed. The Liturgy provides a means for people to come to God for solace, for strength and for thanksgiving. Liturgy also provides opportunities for the church to support its members as they go through life. If the Church did not have liturgies, the Church would have to invent them.

'Tis only in thee hiding,  
I know my life secure;  
Only in thee abiding,  
The conflict can endure:  
Thine arm the victory gaineth  
O'er every hurtful foe;  
Thy love my heart sustaineth  
In all its cares and woe.

## World Hunger discussed at conference in Parry Sound—

(Continued from Front Page)

ding on military to keep people quite, cheap imported food and tied aid.

"Economic justice means that the earth's resources are used to meet the needs of everyone. We have enough resources for everybody, need not for everybody's greed," Miss Chimombe said.

"Democratic governments should execute economic justice on behalf of everyone. The Church should question the policies of government, be concerned with the poor and injustice, do studies and make the results public also assist in projects such as setting up schools. The Church is made up of people and is directed in the Bible to be stewards. "Some people own shares in and support the large companies in apartheid ruled South Africa we should question that."

The Ten Days Committee in Parry Sound included representatives of Trinity Anglican Church.

St. James' United, St. Andrew's Presbyterian and St. Peter's Roman Catholic Churches. Anglicans attending were from the Deaneries of Sudbury, Temiskaming and Muskoka.

During her visit to Parry Sound Miss Chimombe distributed a list of "Apartheid products for sale in Canada." It is suggested that this list be published, as follows:

**Wines and Spirits —**  
Brandies: Paarl Five Star, Paarl V.O.S.P., Rembrandt Brandy, Richelieu Brandy; Sherries: Paarl Golden Medium, Paarl Oloroso Cream, Paarl Pale Dry; Ports: Paarl Old Tawny, Paarl Rich Ruby; Wines and Liqueurs: Bonne Esperance (R&W), Fleur du Cap-Emerald Stein, paPaarl Chenin Blanc, Paarl Late Vintage, Paarl Riesling, Paarl Cabernet Sauvignon, Paarl Pinotage, Paarl Roodeberg, J.V.R. Liqueur, Wonder Club, La Residence, Alton Rouge

Red Wine, Bertrams, Golden-Cream, Van der Humm Liqueur, La Gratitude.

"No Name" Products —  
Dominion Red Label "No Name": Unsweetened Pineapple Juice, Fruit Cocktail, Peach Slices, Peach Halves, Pear Halves, Apricot Halves, Dominion Fruit Cocktail; Loblaws "No Name": Apricot Halves, Peach Slices, Bartlett Pear Halves, Fruit Cocktail, Pineapple Juice.

**Canned Fruits —**  
Everybody's Sliced Pineapples, Family Fruit Guava, Fortune Bartlett Pears, Fortune Fruit Cocktail, Fortune Sliced Peaches, Gold Reef Fruit Salad, Gold Reef Apricot Halves, Kon-Tiki Grapefruit Sections, Kon-Tiki Orange Sections, Libby's Canned Peaches, Pantry Shelf Fruit Cocktail, Pantry Shelf Peach Halves, Pantry Shelf Pears, Pantry Shelf Sliced Peaches, Rocky Mountain Apricot Halves, York Apricot Halves,

York Grapefruit Sections.

**Other Food Products —**  
Canned Fish: Glenryck, Ocean Fresh, Peck's Anchovette Spread; Canned Vegetables: Donald Cook Asparagus, Antel Asparagus; Crackers, Cookies and Biscuits: Baker's, Ouma, Uitspan, Penny Farthing, Pyott's; Fresh Fruits: Cape Apples, Grapes and Plums, Granny Smith Apples, Outspan Oranges and Lemons; Jams: All Gold, Koo; Juices: Liqui Fruit; Sauces and Chutney: Mrs. Ball's.

### The Rothmans Connection

ROTHMAN'S is part of a South African-based transnational corporation. Rothman's subsidiaries include Jordan Wines and Carling O'Keefe Breweries. Each time a Rothman's product is bought including cigarettes, tobaccos and beer, part of the profit finds its way back through the multinational chain to the racist regime in South Africa.



## Around Algoma

### News of the Parishes

#### Conference

From February 4th to 6th at Bishophurst, Sault Ste. Marie, a Post-Ordination Conference was held with Bishop Peterson, attended by clergymen recently ordained and others. The conference included sessions on: what is looked for today in Parish Priests, how to minister effectively in a non-urban community, how to use the new Book of Alternative Services, and how to implement the admission to Communion of baptized children willing to be prepared.

#### Induction of Servers

The Reverend Patrick Atkinson of St. James' Church, Gravenhurst, officiated at an Induction service for Servers on Sunday, January 12th. The bright red cassocks worn by each Server were a perfect contrast to the short white surplices presented by the Head Server, Stephen Shakespeare, to Scott Ruttan, Michael Kergon, Paul Shakespeare and to Clarence Smith, Warden of Servers. After donning the surplices, a hanging Cross was placed around the neck of each newly-inducted Server signifying his commitment to Service in the Sanctuary of the Church.

#### The World Day of Prayer

The A.C.W. of St. James', Gravenhurst, are in charge of planning of World Day of Prayer to be held at St. James' on Friday, March 7th, at 10:00 a.m. The theme is "Choose Life In Its Fullness" and the program has been prepared by the women of Australia. The speaker will be Daphne Arnold, soloist Ada Benoit, and organist Mary McNeice. Both women and men are cordially invited to attend. Women of all denominations will share in the Church Service. A nursery will be available at St. James' House and coffee will be served in the Parish Hall so that fellowship may be enjoyed.

The Parish of St. Stephen the Martyr, Thunder Bay, held their annual meeting on January 26th. The Rector's Warden is Jan Suttie and People's Warden is Art Lucas. Recently the men of the parish sponsored a Flip 'n Flop Pancake and Sausage Breakfast for the parish and community. They had lots of flips and no flops — it was delicious! Coming soon is a stew supper. A parish fun night is planned for St. Valentine's Day. Under the leadership of Brenda Lucas, a youth group has been formed for the older youth of the parish. The already existing younger group draws 25 youth from the community.

#### Scouts honored

Meritorious conduct certificates were presented to two Thunder Bay Venturers for their leading a fellow student to safety after she had broken an arm while hiking in Sibley Provincial Park last April. Judge John Wright presented the certificates signed by Governor General Jeanne Sauve, Chief Scout for Canada, to Chris Dunnill, 18, and Michael Stewart, 17. The boys organized a work party to clear a trail for the victim and also applied first aid. Chris is the son of the Reverend M. Dunnill, assistant Priest of St. George's Church, Thunder Bay, and Mrs. Dunnill. Judge Wright is National Commissioner of Scouts Canada and is Chancellor of Algoma Diocese.

At Echo Bay, Church of St. George, on Sunday, February 2nd, a number of persons participated in an introductory meeting on the history of the Hospice Movement and Palliative Care. Those in attendance expressed an interest in having a course of training in pastoral visiting. Such a seminar began on Sunday afternoon, February 16th, in the Parish Hall of St. George. The sessions are of approximately 1½ hours duration and continue throughout Sundays in Lent.

## Obituary

#### Mrs. Brian Edmunds North Bay

After a long, brave battle with illness, Leona Marguerite Edmunds, of North Bay, died January 17th. Born in Scarborough, Ontario, in 1923, Mrs. Edmunds leaves her husband Brian and daughters, Marlene Alger and Patricia McCarthy. The funeral service was at St. John's Church, North Bay, on January 20th.

#### Mrs. J. E. Bromley Bracebridge

The funeral service for Lucy Dorothy Bromley, who died February 3rd at South Muskoka Memorial Hospital, Bracebridge, in her 98th year, took place February 5th at St. Thomas' Church, Bracebridge, and was conducted by the former Rector and friend of Mrs. Bromley, the Reverend Canon David N. Mitchell, of Gravenhurst.

Mrs. Bromley was born at Saint John, New Brunswick, on September 11th, 1888, a daughter of James Arthur Coster and Minne (Smith) Coster. She trained as a registered nurse, and was serving in Western Canada, at Regina, when she met Dr. John Edwin Bromley, formerly of Pembroke. They were married in 1923. Dr. Bromley's practice was

in Western Canada but when he became ill from blood-poisoning they returned to Ontario, for a time in Toronto, then again in practice at Brampton, later in Palmerston, until moving to Bracebridge in 1943, where Dr. Bromley, assisted by his wife, continued to practise until retiring in 1956. Dr. Bromley predeceased his wife in 1963, and a son, James, passed away in Western Canada in 1984. In recent years Mrs. Bromley had been residing at The Pines home for the aged.

Mrs. Bromley was a sister-in-law of the late John B. M. Baxter, Premier of New Brunswick from 1925 to 1931. She was a sister of Archdeacon A. S. Coster, of Fredericton, N.B.; Mrs. Alexander, wife of Archdeacon J. J. Alexander, of Moncton, N.B., and Mrs. Connie Harding, of Toronto. Mrs. Mary Baker, Toronto, is a niece, and the Reverend Canon G. C. Coster, of London, former Dean of Moosonee, is a cousin.

Mrs. Bromley is remembered for her former interest in community affairs, her devotion to her husband and family and the faithful part she had taken in the work and worship of her Church.

## St. George's Church, Thunder Bay, soon 75 years old

By Florence Travolo

The future of any church depends on today's young people. Knowing the progressive curricula of the Sunday School and their active participation in church events, the people of St. George's Church, Thunder Bay, need have no fears for the future.

Each Sunday, after a short talk to them by the rector, the Reverend Ken Ostler, the young people, from kindergarten to high school, take part in their studies. A newly installed folding wall keeps the babies in their special area with its play pen and toys.

The students are also learning to take a share in other church activities. Each Sunday two of them accompany the sidesmen as they take the offering to the altar. Sometimes the congregation holds its collective breath when it seems that it is going to land on the floor!

In the fall the Sunday School participated in the Eucharist in reading the lessons and prayers and hymn. A choir of the smallest ones, with the sincerity and sweetness that only the very young have, led in the singing of "All things Bright and Beautiful," with the older ones joining in. The whole service was devout and beautiful.

Practice for the Christmas pageant was held every Saturday from November 16th to December 21st with 54

children and the organist, Stephanie Hawkins, working on it. The last rehearsal, lasting from 10:00 a.m. to 4:00 p.m., included a gift-making period and lunch, with the A.C.W. helping.

The pageant may have looked at first like the usual Christmas one. But the congregation saw in it encouraging points for the future. One was the strong support of the older students' choir, led

by Jerry Hogan. Everyone is waiting to see them in the senior choir! The little ones were angels — more than one parent, on hearing that their child was to be an angel, looked very doubtful and gasped, "My Sandy an angel?"

The adults who helped with Sunday School events were Joanne, Bill, and Barb Meakin, Joanne Griffith, Emily and Pam Poulin, Susan Lesauvage,

Marlene McMann, Bill Drummond, and last but not least, Marg Martin. We're never quite sure what is the next thing Marg is planning for us!

This year St. George's celebrates its seventy-fifth birthday. The older parishioners feel sure that, when St. George's Parish celebrates its one hundredth anniversary, today's Sunday School students will be carrying on our work.



INDUSTRIAL TOUR: Young people from the Sudbury and Manitoulin areas recently enjoyed a Festival at St. Paul's, Manitouaming: Shown above, the group were given a tour of Dave Industries, a Christian boat building company in Tekummah on the Manitoulin Island.

## Lent at St. Saviour's Church, Blind River

By Mrs. Leslie Bennett

Lent is a very valuable time in our Christian pilgrimage towards the Cross. It is a time of approaching our Lord in deep humility with the realization that His love for us is such an active and committed love, that He was willing to die for us, unconditionally.

"Love In Action" is the theme of the Primate's World Relief and Development Fund for 1986. For our parish family at St. Saviour's Church, Lent will be a time to carefully and prayerfully "examine how to live the Love Christ gives to each and every person. We can no longer be armchair Christians" — our actions must show a deep commitment of love to our Lord and to all of His creation. With that in our minds, we have decided to take the idea of the "Ten Days for World Development" and extend it into forty days!

To begin our education, the first Sunday in Lent will introduce us to why and how we observe Lent. Father Bennett will speak to us about this important time of the Christian year and reflect upon, particularly, self-sacrifice and its implications for us and our global family.

The following Sundays we will be examining these implications as we focus particularly on social justice and even more specifically, its effect on Africa.

With the help of many devoted Christians, we

will be able to expand our knowledge about Africa. Through African liturgy and prayer, through audio-visual aids and literature very generously provided by the Primate's World Relief office we will certainly learn!

"Jesus Loves All The Children" is the theme of our Church School's presentation. The children are very excited about putting their "Love into action" as they talk and sing about their friends around the world. We are fortunate to have Mrs. Marilyn Coffman as a friend and guest speaker. Marilyn a nurse has returned from work-

ing in an Ethiopian refugee camp and is going to share her thoughts about the African situation as well as show some slides of her experiences. We are hoping, as well, to have another guest speaker, a native of Africa, sharing his Christian faith with us and his perspective of "the first world."

It promises to be a very thoughtful Lent in which we will learn and learn to respond. It is time to really Live our Lord's commandment: to love God and to love one another. This is our hope and this is our prayer. This is our challenge to you as believers in Christ.

## Events to aid Organ Fund at Church of the Epiphany

All the Church Women at the Church of the Epiphany in Sudbury have launched a "Parish Pence to Pounds Program." Everyone is encouraged to put their talents to work with an initial incentive of \$1.00 to grow to a minimum of \$30.00 and thus augment the fund for the new organ. The ladies are raising funds by using their talents in the form of a Welsh Tea evening, a luncheon and card party, a quilting bee and a piano concert. Other activities are in the planning stages. A nominal fee is given to the hostess by those in attendance. An enjoyable time of fellowship is our reward. Those ladies who are not

in a position to host an event are supporting the other events. Several of the men who wish to support the program have been given "sunshine bags" into which they place a coin (value to their own choice) each sunny day. The "pence to pounds program" was organized by Anglican Church Women President Barbara Lipic and will continue until early June. At that time parish pot lunch supper will be held when all monies will be gathered and donated to the organ fund.

"For to every person who has something, even more will be given, and he will have more than enough..." Matt. 25 vs. 29