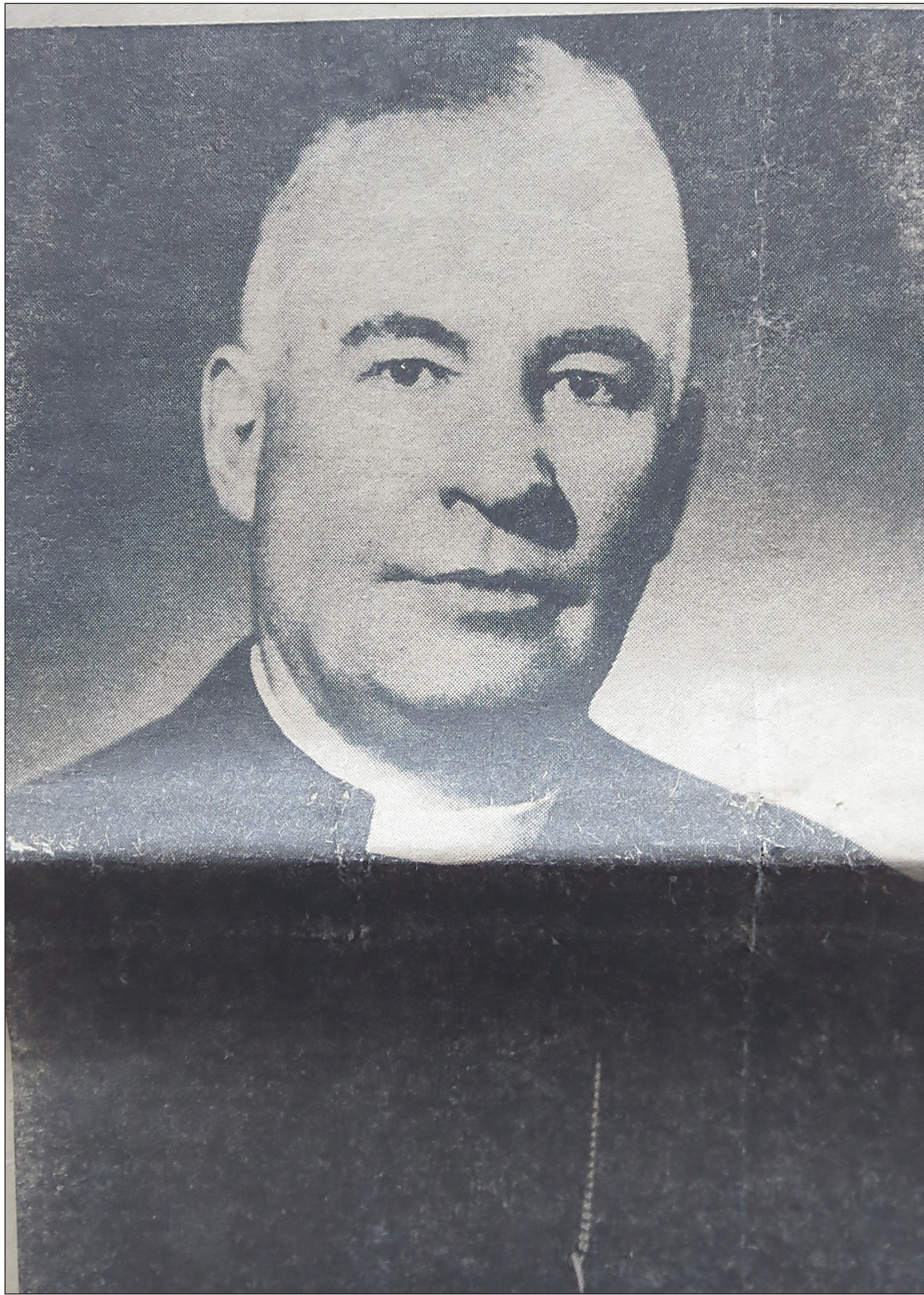


# ALGOMA ANGLICAN

May 2017

Official Voice of the Diocese of Algoma – A section of the Anglican Journal - Celebrating 60 years Vol. 60 – No. 5



**LOOKING BACK:** The first issue of the *Algoma Anglican* was published 60 years ago in May of 1957. The above photograph of Archbishop William L. Wright appeared on the front page.

## The first issue ...

*The Algoma Anglican enters your home for the first time today and we hope you will invite it back again, every month, for a long time to come.*

*The idea of a monthly paper for Anglicans in the Diocese of Algoma originated with His Grace Archbishop W. L. Wright, who felt such a publication would do much to unite the common interests of all the people in our far-flung diocese.*

*Algoma covers such a wide territory that to date many of us in one part of the diocese have had little or no opportunity to learn about the activities and progress of our fellow churchmen in other sections.*

*It is hoped, therefore, that the Algoma Anglican will rectify this situation, that it will keep us all informed of what is going on in all parts of the diocese, and, perhaps more importantly, help us to know each other better and more deeply understand each other's problems and hopes.*

*The success of the Algoma Anglican will depend, of course, on the support it receives from our people throughout the diocese. Circulation will develop if the paper has readership value, and readership value will develop if every parish in the diocese reports fully on its activities. In this connection we would like to suggest that each parish appoint a correspondent who would be responsible for reporting to the Algoma Anglican every month. This duty should not be left to the clergymen though, of course, we hope they will make liberal use of our columns. The Algoma Anglican cannot possibly survive unless a steady flow of copy reaches the editor every month.*

*We also hope the Algoma Anglican will serve as clearing house for opinions and views. By that we mean it add to the value of our paper considerably if Anglicans in Algoma would make a habit of writing to the editor on those occasions when they feel they have something to say which would be of interest to the diocese as a whole. An interesting "letters to the editor" column would be a great asset to the paper. Only you readers can make this possible.*

*Advertising will start to appear in an early issue. It will be of a quality in keeping with principles of such a paper as this and it will be of considerable assistance in helping us to defray publishing costs. We trust our readers will show their appreciation to these advertisers in a tangible way.*

*The four members of the committee now turning out the paper—two clergymen and two of the laity—readily agreed to assume the task until such time as a permanent, salaried manager-editor is appointed. They have offered to act as an advisory board after such an appointment is made if their services are desired.*

*The above was originally published in the May 1957 edition of the Algoma Anglican*

## Diocese Needs Newspaper Archbishop States

My Dear friends:

A new era opens in the diocese with the publication of the *Algoma Anglican*. It follows the *Algoma Missionary News*, which served the diocese faithfully for many years.

With the changing industrial conditions, and the unfolding of nature's resources in fresh findings of uranium, iron ore and other metals, not to mention the development in the pulp and paper industry, the church is on the even of similar tremendous expansion.

It has been felt necessary, therefore, to have a publication which will not only serve as an historical record but will constantly present to our readers the challenge of new churches, rectories, parish halls and above all, additional clergy.

The diocese is indeed fortunate in having skilled newspapermen in the persons of Messrs. J. R. Makes of The Sudbury Star, and C. M. Fellman, of The North

Bay Nuggett, to assist in the new venture. Rev. J. E. Jordan and Rev. B. G. Gosse have planned wisely in consulting with these two outstanding representatives in producing The *Algoma Anglican*.

Naturally, it will take time to 'iron out' the many difficulties, but you can assist in two ways:

1. Publicize The *Algoma Anglican*. It is your diocesan newspaper. Make it known to your friends. Church wardens in many parishes have already subscribed to the paper by procuring sufficient copies to cover all the families in the parish, the cost being borne by the parochial budget. Whatever means are employed, I ask all our readers to give the paper widespread publicity.

2. Participate in its function. The dissemination of church information is a primary task laid upon us all at the present time. Algoma is in the midst of "growing pains." I want all parts of the diocese to be familiar with the whole work of the whole church, and this

includes many facets of our church life.

Clergy and laity have responsibility to send the *Algoma Anglican* news that will not only be of interest but the added stimulus which comes from a progressive church.

In proclaiming the good news our *Algoma Anglican* can be a definite medium. Send the news to the editor constantly. This is practical Evangelism.

It is my earnest hope and prayer that all will respond whole heartedly.

May the Blessings of the Risen Christ inspire us to newness of life and deeds of heroic action.

Your friend and archbishop,  
WILLIAM L: Algoma.

*The above was originally published in the May 1957 edition of the Algoma Anglican*

# 15 Confirmations at St. Brice’s Parish

A service to administer the rite of Confirmation was held in St. Brice’s Anglican Church. Special guests for the evening were: the Archbishop of Algoma, W. L. Wright, DD; Rev. P. Docksey, rector of St. Mary’s Church, Powassan; Rev. C. E. Large, rector of the Church of St. John the Divine and Canon J. Blackburn.

The Rector, Rev. B. G. Gosse, presented the following candidates to the archbishop for Confirmation: Linda Spearman, Gloria Etches, Jean Cripps, Mrs. L. S. Sweeting, Mrs. W. J. Money, Peter Stewart, Brian Shail, Teddy Wright, Doug Spearman, Ken Phythian, Albert Brand, W. J. Money, Larry Geden,

Hartley Perkins and W. P. Steer.

A pair of cruets, to be used at the service of Holy Communion, presented to the church by the altar Guild, were dedicated to the Glory of God by Archbishop Wright.

Following the service a reception for the visiting clergy, newly confirmed church members and the congregation was held in the parish hall. During the social hours a delicious lunch was served by members of the Woman’s Auxiliary, Parish Guild and Altar Guild.

*The above article was originally published in the May 1957 edition of the Algoma Anglican*

# Three books which provide abundant food for the soul

*This month the Algoma Anglican caught up with Nancy Houghton, parish lay reader, new associate of the Sisters of St. John the Divine in Toronto and long time parishioner of St. Albans, Bala in the Deanery of Muskoka. We asked Nancy what she was reading at the moment and this was her response.*

“I am currently reading three different books.

*Radical Hospitality: Benedict’s Way of Love* by Father Daniel Homan, OSB and Lonni Collins Pratt

This book was a gift from someone who has been a strong spiritual guide for me. Attempting to live with a Rule of Life has been an important part of my spiritual walk and this book offers insights into how important it is to be welcoming to people. Not just our family and friends but strangers, people different from ourselves. We can’t live life in a bubble, isolated from others, so being more open to see we are not alone will make us more open to seeing God at work.

It is a series of small stories that illustrate how to attempt to live the Benedictine Rule and embrace what strangers might bring into our lives.

The second book I’m reading is *Every Step a Prayer: Walking as Spiritual Practice* by Thomas R. Hawkins

I am a walker, trying to make sure I get at least 10,000 steps a day, which can be a lot of time for contemplation. I picked this book up at the Convent of the Society of St. John the Divine in Toronto and have been using it as a guide to Spiritual practice. It is broken into six chapters. Each chapter investigates a different topic including scriptures relating to walking and ends with Walking Suggestions and Questions for Further Reflection. I have found walking prayerfully helps relieve some of the daily stresses and allows me

to work through issues. Again, a short book but lots of practical suggestions and tips.

The last thing I am reading is the Bible in chronological order. I have read the bible in the more conventional layout but after attending one of the Layreader’s courses I thought I would benefit from reading it laid out chronologically. I spend about 15 minutes a day in reading, probably 15 to 20 minutes in reflections or further research and hope to finish it by the end of the year. There are tables that allow you to do the same thing but I find the flipping back and forth distracting to the theme of the reading. By having the different books combined in the chronological order makes the narrative flow in a more cohesive way for me.

Hope there is something here that might inspire others”.

These texts are all available on Amazon: new, used and on Kindle.

*Radical Hospitality: Benedict’s Way of Love* is about 144 pages and is published by Paraclete Publishing. Its publication date is June 1, 2011. New, the text will cost you \$13.73 and used \$8.53 plus shipping.

*Every Step a Prayer: Walking as Spiritual Practice* is 92 pages and is published by Upper Room Books. It first came out April 30, 2016. It can be picked up used for \$8:14 or new for \$18.00.CAD. This book is in high demand.

If you goggle Bible in Chronological Order you will find numerous choices available.

The search is an education in and of itself. Also, take a moment to *Goggle* the different authors and find out more about them and the other books or articles they have written. Knowing about the author can enrich the reading of the text.

Thanks Nancy. These are great selections. Till next time.

# Rev. Margaret Johnston to be made a Canon



**WELL DESERVED:** Rev. Margaret Johnston will be made a Canon on Wednesday, May 3, 2017 at the opening service of diocesan synod. Rev. Johnston has served at priest associate at Trinity-All Saints in Bala and MacTier since 1994. Throughout her ministry, Rev. Margaret Johnston has focused on pastoral outreach.

**By Annette Procnier**

Margaret Johnston’s journey of faith has been life long starting during childhood in Britannia Heights, St. Stephen’s Church eventually serving there as Christian Education Director. She has been an Associate of the Sisters of St. John the Divine for the past 40 years and was ordained as a Deacon in 1993 and Priest in 1995. This had followed an active lay ministry in Muskoka. Rev. Johnston is currently honorary Assistant in the parish of Trinity-All Saints in Bala and MacTier preaching and celebrating regularly as well as per-

forming weddings and funerals for the community of Bala.

Her commitment to social justice issues particularly for women and children and her ongoing compassion have been deeply rooted by her life of prayer and meditation. Her constant reading and study both of the Bible and Christian writers feed her spirituality and are revealed in her preaching and celebration of the liturgy.

After ordination as Deacon Margaret Johnston continued in her role as Chaplain at the Pines Long Term Care Facility in Bracebridge ministering to the residents and

families with gentle strength and empathy. Following her ordination as Priest she assumed the role of Pastoral Chaplain for the Deanery of Muskoka and served as Interim Priest in the Parish of Muskoka Lakes and took services in many churches throughout the deanery.

In recent years Rev. Margaret Johnston has served as Madre of the Bala Legion and continued to provide spiritual direction for many while maintaing an active presence in the life of the Bala community. Her example of faith, compassion and service has made her respected by those who know her.

# Let the children come

**By the Rev. Dr. Jay Koyle  
Diocesan Congregational Development Officer**

A growing number of Anglican parishes are returning to one of the oldest practices in Christian history, the communion of all baptized infants and children. Well, I, for one, am glad! I find it disturbing, though, that some opposition to the trend remains.

Reason for such resistance seems questionable, at best. At worst, it is heretical. Many opponents reject the practice on the grounds that babies and young children “don’t understand what it means.” The level of understanding esteemed as sufficient varies from individual to individual. What’s consistent, however, is the assertion that people must possess a certain degree of cognitive comprehension before they can rightfully partake at the Lord’s table.

Even apart from more weighty theological considerations we could raise, this line of thinking falls short on a number of counts. For example, in most of these instances, age rather than understanding tends to be the real

determining factor for who gets to eat. Let’s face it, there are plenty of adults receiving communion who possess an insufficient, even inaccurate Eucharistic understanding.

Practically speaking, true learning is at least as much a matter of experience as it is instruction. Children and adults best learn the most important things in life by doing. A child learns about love

## Table Talk

because she is held and kissed, cared for and involved in caring for others, not because she first receives instruction on the concept. A child receives his first training in nutrition, etiquette, and the importance of family by sharing in the family meal, not by enrolling in home economics or reading up on his clan’s history.

Likewise, one of the best ways for children to grow in their “understanding” of Eucharist is through participation. In truth, we learn with our bodies before we

learn with our minds; our muscles have memory! Thus, we must do all we can to ensure our central celebration reflects the reality it proclaims. If the basic symbol of Christian liturgy truly is people, we had better make sure we employ that symbol in its fullness. Ours will be an impaired perception of the radical nature of the “Body around the Table” if some of its members are banned from sharing the “Body on the Table” simply on the basis of age.

Allowing the full Eucharistic participation of all the baptized is not a cure for everything that ails the church, to be sure. This renewed practice alone will not ensure our children have faith. Sunday school and other formation opportunities still need to foster familiarity with the stories of Scripture, but without worrying about teaching a moral “what it means” lesson. Encouraging children to memorise key liturgical prayers and songs will go a long way, too. Why do you think “Happy Birthday” works so well? Age-appropriate opportunities should

*See Children – p. 7*

# EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.  
Address: P.O. Box 1168, Sault Ste. Marie, Ontario. P6A 5N7  
The Rt. Rev. Anne Germond, Bishop  
Peter Simmons, Editor

## Letter from the Bishop

### Synod 2017

Dear friends in Christ,

Just two synods ago, in 2013, I finally plucked up enough courage to speak at one of the microphones, and this year I find myself writing the Bishop's Charge! I am looking forward to welcoming all of the delegates and invited guests to Synod which begins on May 3rd in the evening with the Eucharist at St. Luke's Cathedral. I am using this letter to highlight for everyone some of what will be happening at Synod 2017.

The theme of this Synod is: "We, being many, are one body" taken from Paul's letter to the Corinthians and echoed in our Eucharist service. These words remind us that as we gather in Christ's name we are one in Him. We are a Eucharistic people, a people of joy who have much to celebrate and give thanks for in our lives as followers of Jesus in Algoma. Synod will be book marked with the celebration of the Eucharist at its beginning and closing. As we bring 'our selves, our souls, and bodies' into these times of worship, we also bring them into our time of meeting. As we ask the Holy Spirit to sanctify the bread and wine in the Eucharist we ask that we will be sanctified as well. My prayer is that the time we spend together in worship and prayer, in discussion and debate, in listening, learning and sharing ideas, and in the opportunities we have for fellowship and making new friends will be life giving and enriching. As we draw closer to one another in these days, I pray that ultimately we will draw closer to Christ.

#### Installation of clergy and lay canons

We will be honouring two members of the Diocese for their dedication and faithfulness to Christ's church at the opening service of Synod. Two new canons will be installed in St. Luke's Cathedral, one clergy and one lay. Rev. Margaret Johnston serves in the Deanery of Muskoka as the Honourary Assistant at Trinity-All Saints in Bala and MacTier. Margaret's deep devotional life, the authenticity of her walk with Christ, along with her warmth and compassion are an inspiration to many people.

Mr. Henry Gaines has served in the Deanery of Algoma as the Lay Incumbent of St. Mark's, Heyden since 1997. In his time at St. Mark's, through his leadership, he has encouraged that community in their faith. As a newly ordained deacon, I remember attending the Early Ministry Conference at St. Mark's and experiencing genuine Christian hospitality, due in no small part to Henry's leadership.

#### Steeped in prayer

In the weeks leading up to Synod I ask you to pray for the other delegates, lay and clergy, who will be attending the gathering. A special litany is being prepared for inclusion in the prayers of the people in your Sunday/daily worship time, as well as a 'sending forth' liturgy for delegates on Sunday April 30th. This liturgy is to be led by someone other than the Incumbent of the parish as he/she is a synod delegate.

During Synod itself Susan Montague-Koyle and members of the prayer team will be holding a prayer vigil throughout our gathering. Prayer is a necessary and vital part of all of our discussions and decisions as we continuously seek to discern God's will and so your prayers for inspiration and guidance are greatly welcomed. For those delegates living in the Sault Ste. Marie area, or for guests of delegates would you please encourage your friends to sign up for the prayer vigil. Details can be found on the Diocese of Algoma website.

#### Keynote speaker and guests

I am delighted that The Very Rev. Canon Andrew Asbil, rector of St. James Cathedral and Dean of Toronto, has accepted the invitation to be the guest preacher at the opening service, and the keynote speaker during Synod on themes relating to stewardship and leadership. I had the pleasure of meeting Dean Asbil when Rev. Dr. Jay Koyle and I attended a national gathering on Stewardship, "Inspire! Ask! Thank!" in September 2016. We will have the privilege of hearing Dean

Asbil speak several times over the course of the three days.

Bishop Lydia Mamakwa will also be attending Synod as our guest.

#### Discernment process

During Synod we will spend time in a process addressing the Christian practice of discernment. These sessions will involve table group discussion, personal reflection, and plenary time for instruction and feedback. The purpose of this exercise is to help the people of our Diocese prepare to engage difficult and sometimes contentious questions of discerning and acting faithfully upon God's will at all levels of our life together, including, but not limited to, major matters that remain before our church nationally. Our goal is to pray, listen well to each other, and deal with conflict in a way that strengthens rather than undermines our unity.

#### Breakout groups

This Synod's breakout groups include the following topics: Stewardship, Leadership Formation, a new vision for Youth Ministry, planning for the settlement of refugees, Canons and Constitutions, Insurance, and Finances. If you have questions or concerns in any of these areas you should ask your delegate to attend one of these breakout groups.

#### Elections at Synod

In addition to all the other business of Synod, elections will be held for a number of positions at the diocesan, provincial and national level. Participating in these committees or representing Algoma at a Provincial or National Church Synod are a great way to learn more about the wider church.

These positions include lay, clergy, and youth delegates to General Synod which is being held from July 10 to 16, 2019 in Vancouver, B.C., Provincial Synod meeting in Ottawa from October 10 to 12, 2018, Representative to the Primate's World Relief and Development Fund, Bishophurst Maintenance Committee (Sault Ste. Marie residents please), Youth Representative to the Executive Committee, Members of the Diocesan Court.

Delegates are reminded that General Synod 2019 will be dealing with Resolution A051-R2, to amend Canon XX1 on Marriage in the Church and should be fully prepared for discussion and debate around this motion.

I encourage anyone to allow his/her name to stand for election for these positions regardless of experience within the church community!

#### Time for fellowship!

It is our custom at Synod to take time away from meetings to get to know one another and enjoy each other's company. On Thursday evening, the youth delegates will host a reception in the Governor General's Suite at the Water Tower Inn. On Friday evening, you are all welcome to Bishophurst, 134 Simpson Street for a reception hosted by Colin and I and catered by the ACW. This reception will honour the new Canons and Bishop Lydia. Tour guides will be on hand to give anyone interested a tour of this historic and beautiful building where diocesan bishops have lived since 1867.

"Almighty and ever living God,

Give wisdom and understanding to the members of the Synod of this Diocese.

Teach us in all things to seek first your honour and glory.

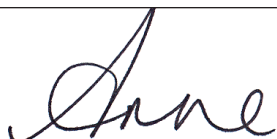
May we perceive what is right,

Have courage to pursue it,

And grace to accomplish it,

Through Jesus Christ our Lord. Amen"

(A Prayer Book for Australia)



Anne Germond  
Bishop of Algoma

### Letters to the Editor & Submissions Policy

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

## ALGOMA ANGLICAN

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# Hardwicke’s Marriage Act of 1753

By the Rev. Richard White

The town of Magherangeeragh, Northern Ireland would never forget it. It was in November 1937. The clergyman had not met the couple to be married. Rebecca Cunningham, the bride, and Christopher Craig, the bridegroom were strangers to him. When Rebecca arrived she was escorted by Albert Muldoon the best man, and the clergyman didn’t bother to ask who he was.

Confusion ensued at the start of the service as to who was standing where. Muldoon, the best man, stood dutifully beside the bride, waiting for instructions from the clergy. When the minister asked “Are you the groom,” he thought he’d asked “Are you Muldoon,” and said yes. The clergyman proceeded, asking Muldoon the usual questions intended for the groom, which Muldoon answered, while the groom said nothing. He was over to the side.

When the time came for the groom to say “I will” the bride herself answered saying “he will.” It wasn’t until they had to sign the marriage register that it all became clear. Before the book could be signed, the embarrassed clergymen hurried them back up to the front, sorted out the wedding party and began all over again. The marriage register had saved the day.

We might thank Philip Yorke, 1st Earl of Hardwicke for that. He authored the Clandestine Marriage Act of 1753 which regularized how and where weddings were conducted, and made certain that clergy record all weddings in the parish marriage register. As we will see, Hardicke’s Marriage Act, as it was called, also disrupted the way marriages were carried out, a disruption we see the consequences of today.

Before the Marriage Act, an English marriage was a two stage event. First, to be legally married a couple had to complete a marriage contract, a formal betrothal called a “spousal.” In the spousal each person in a couple made formal vows to one another similar to wedding vows. These were considered legally binding and were witnessed. After betrothing themselves to one another, they were considered as good as married and frequently moved in together and set up house. Second, assuming they intended to follow that with a church wedding, and many in the poorer classes didn’t, their clergy announced their intention to be married by “reading the banns” for three consecutive Sundays before hand. The two-step marriage of betrothal, or “spousal,” followed by the church wedding was the norm in England from the 12th century. Lord Harwicke changed the accepted norms, and he did so to address a few problems.

One problem was that if a couple did not do both steps, the state lost out. In 1695 the state began taxing every

church wedding, which made church weddings even less desirable. Perhaps this was why not bothering with the church wedding seemed attractive, and many betrothed couples simply lived common law. Money was clearly a concern for some couples. So too was the fact that church weddings can seem cumbersome, and nerve-racking, especially if you are a simple, illiterate labourer, and many were. In the 17th and 18th centuries, some clergy came up with a creative way of helping couples get properly married without the bother of a church wedding. Enter the so-called “clandestine wedding.”

Clandestine weddings took place outside the confines of a church but were conducted by a clergyman same as a church wedding. The clergyman charged a small fee, but

## History Byte

the wedding was a private affair between the minister and the couple. Such weddings weren’t usually recorded in a marriage register, which meant the government didn’t get its cut. Still most were perfectly legal because they took place in places like prisons where marriages were exempt from the marriage tax. The most popular location was London’s Fleet Prison, called “the Fleet.”

By the 1740s, seventy to a hundred clergy performed upwards to 6,000 marriages a year at the Prison. The Prison was quite accommodating. It made modifications to its site to accommodate the trade adding an on-site coffee house, taproom, public kitchen and eating room, and even sports facilities. The Prison became a regular Vegas wedding chapel. It was a win-win. The couple saved money. Clergy supplemented their incomes from the fees. The Prison warden took a cut. Clerks took a cut for recording the ceremonies. Taverns, hotels, and businesses around the Prison flourished. The whole clandestine business became a happy, festive, fairly innocent money-making machine. In fact they were so much a part of the social landscape that about a third of comedies on the London stage at the time were about clandestines. But Lord Hardwicke wasn’t happy. He was about to change how weddings were done in the Anglican Church forever.

Hardwicke was a brilliant jurist. His legacy included coauthoring a legal opinion in 1723 that declared slavery legal because slaves were property, and that any slave who had escaped from their slave colony to be returned. By the mid 1700s, Hardwicke had risen like sour milk to the office of Lord Chancellor. In this capacity he addressed the per-

ceived problems with the two-stage marriage system, and especially with clandestine marriages.

As far as Hardwicke and his upper-class pals were concerned, clandestine weddings were motivated by evil intentions. Whereas reading the banns gave others the right to question the suitability and legality of the marriage, clandestines skirted that requirement, leaving room for all sorts of sinful irregularities. Some in the upper class would use clandestines to marry people beneath their station, and the poor would use clandestines to marry up. Without the recording of the marriage in a parish register, a married person could use a clandestine to commit bigamy, but what was worse, the state wouldn’t get the marriage tax money it deserved. Hardwicke’s Act addressed all the problems, real and imaginary. “Hardwicke’s Act” as it was known, became the first act passed by Parliament intended to address how marriage was defined and how weddings were conducted.

The “Act for the Better Preventing of Clandestine Marriage” was passed on March 25, 1753. It mandated that all weddings, except Quaker and Jewish ones, had to take place in an Anglican church where they would be properly registered. It required two witnesses, the familiar “best man,” and “maid/matron of honour.” It set the age of marriage without parental consent at 21, when previously the age of puberty had been good enough and many had married in their late teens. The Act caused problems. Those who weren’t Anglican or who didn’t want a church wedding went off to Wales or Scotland where quick and easy weddings were still offered. Because church weddings were taxed, the poor were burdened. Because it addressed marriage as a single event instead of a two-stage event, it changed the 18th and 19th centuries’ perception of premarital sexual activity. With the betrothal stage in place, a bride might have come to her wedding day pregnant, a cause for celebration. Without it, a pregnant bride was shamed.

True, a degree of order was re-established: banns were read, witnesses attended the wedding, and a reliable marriage register was kept. The mandatory marriage registers gave us a gold mine, a genealogical data-bank. But societal norms were changed, weddings became expensive, the party lights of “the Fleet” went out forever, and the state was given primacy over marriage. Since then the state in the UK, Canada, and elsewhere, has assumed the right, and duty, to define marriage. And when thoughtful Anglicans ask, how did the state ever presume the right to redefine a Christian sacrament without consultation, the answer is simple. When Lord Hardwicke redefined it in 1753, the Church acquiesced, and a pattern was established.



GETTING AROUND IN 1957: Inaugural presentations in the “Cars for Clergy” took place in Sudbury. Shown here, left to right, are R. W. Budley, North Bay, who organized the drive; Rev. A. J. Wyham, Azilda; Rev. G. S. Johnston, Englehart; Mrs. Knowles, Thunder Bay; Rev. J. E. Jordan, Cobalt; Rev. M. Thomas, Mindemoya; Rev. R. Lumley, Capreol; Archbishop Wright, and Rev. D. Sissenan, Spanish River. The photo and description appeared in the first issue of *Algoma Anglican* published in May 1957.

## WE WANT TO PRINT THE NEWS OF YOUR PARISH (IN MAY OF 1957)

There are dozens of happenings in your parish of genuine interest to Anglicans throughout the Diocese ... let us have your reports and write-ups on the subjects that interest you most. Here are just a few suggestions:

- Church Buildings
- Renovations
- Meetings
- Confirmations
- Dedications
- Group Activities
- Appointments Extensions
- Fund Raising
- Unusual Stories and Humorous Items

Please jot down your news items now ... hand them to your rector ... But please do it promptly so that they can be mailed into the editors not later than May 31. Your stories and pictures will be read and appreciated by Anglicans throughout the diocese in the June issue of the *Algoma Anglican* ... if you will please let us have them within the next two weeks ... Remember the deadline for June issue ... May 31!

## HAND YOUR NEWS ITEMS TO YOUR RECTOR ... HE WILL MAIL THEM TO THE EDITORS

# Henry Gaines to be made Canon

By the Rev. Richard White

In the following, Rev. Richard White writes of the life of his friend Henry Gaines, who will be made a Canon at the opening service of Diocesan Synod in May to be held in Sault Ste. Marie

It's a known fact. Men are influenced by men. In my spiritual life there have been three or four men who modelled what it means to be a spiritual man. These men have impacted my life, and I have consciously tried to emulate them. One of those is my friend Henry Gaines.

I first met Henry when we were building a stage at St. Luke's Cathedral for a Cathedral Players production. He was organised, focused, and generous, and a much better man with a hammer, saw, rule and a straight line than I was. Henry and I didn't start to connect until the following year when the Players chose to do Robert Bolt's *A Man For All Seasons* for the St. Luke Cathedral's 100th anniversary in March, 1973.

The play's cast was quite diverse. It included Herb Johnson, Kathy West, Robert Cooper, Eric Patterson, Linda White, and Henry as the Duke of Norfolk. The real-life Duke of Norfolk, Thomas Howard (1473 – 1554 ) was ambitious, manipulative and political. Henry was anything but. The real-life Duke was also intensely loyal. Henry was certainly that. The play is about a contest of wills between the King of England and his Lord Chancellor, Sir Thomas More. The King, Henry VIII, wanted to wrest authority out of the hands of the Church. More a man of the Church felt conflicted. Would he support the king's agenda, or stand up for what he believed was right? In a memorable exchange in the play, Norfolk says "Why can't you do as I did and come with us, for fellowship!" More replies, "And when we die, and you are sent to heaven for doing your conscience, and I am sent to hell for not doing mine, will you come with me, for fellowship?" Thomas More followed his conscience, opposed the King, and was sentenced to death.

A question that Christian men struggle with so often is, which master are we going to serve? A Christian man has a call is to be faithful to God, sometimes in the face of overwhelming opposition to do otherwise. We need to see the principled life modelled, and that was what I started to see the next time Henry entered my life. It was the next year, in 1977.

In 1977 my family moved over to Holy Trinity. Holy Trinity was a church with young families and Bev, Henry's wife and family were there. Holy Trinity had been posi-

tively affected by Cursillo. Cursillo was quite new in the Diocese. Henry had been on the first Anglican Men's Cursillo in 1976, and persuaded me to sign up for the next one. On October 20, 1977 I attended my first of many Cursillo Weekends.

There were at least three dozen men on that Weekend, including Fr. Bill Stadnyk my priest, the late Fr. Frank Coyle, and Fr. Jerry Smith our associate priest. But Cursillo is a lay movement, and Henry Gaines had been chosen to be the lay rector and our guide for that Weekend. It was there I began to see Henry model the spiritual disciplines of a Christian man.

He read his Bible and referred to it frequently, he prayed spontaneously outside the Prayer Book, and that weekend he personally prayed for me. After that weekend Henry invited me to join a small men's prayer-and-share group that met weekly. There I discovered that Henry was a humble leader. We melded into a group of men who wanted to live godly lives, wanted to read and follow the Scriptures, and wanted to be, as Paul called us "ambassadors for Christ" in the world (2 Corinthians 5:20). Henry showed me how to walk the walk. The next effect he had on me was most unexpected.

It is said that a good man will put his money where his mouth is. In the late 1970s and early 80s Fr. Bill Stadnyk challenged the parishioners of Holy Trinity to be tithers, no, to be more than tithers. Henry accepted that challenge. Many may not have known it, but he and Bev made a target of giving substantially more than ten percent of their income to Holy Trinity and to other charitable causes. To do that, you have to model a generous spirit, and they certainly did that. Generous giving took on a life of its own.

Henry along with Fr. Bill challenged the parish to give an astonishing fifty percent of the church's income to outreach. I don't know if we reached that goal, but Cara House was begun around then, clear evidence that people supported the cause generously. Cara House was begun by Judy Pratt (nee Speller). She had felt called to provide a safe place for women in domestic distress. The parish Bible study met there. Cara House then developed into Cara Community and a catch phrase, "you can't out-give God," trickled into our weekly announcements. Some parishioners gave testimonials about the ways God met their needs once they began to tithe. The excitement of seeing God meet both one's personal needs, and the needs of Cara House was infectious. Henry and Bev were primary contributors to

vision.

Then there were the lessons about faith and trust. At some point Henry left a stable job to start the Party Palace. That was as much a ministry as a business venture. In my men's group we heard about Henry and Bev's struggles, we prayed, we saw the evidence of God meeting their needs as they stepped out in faith. Probably their example was the catalyst that gave Linda and I left confidence in the 1980s to leave high school teaching to pursue missionary work in the Middle East. We had no guaranteed salaries, only the example of faithful friends and their ongoing prayer support. We lacked nothing.

A man of God has another call too. Christ calls men to be peacemakers. Paul would write that each of us carries Christ's message of reconciliation into the world (2 Cor 5). Obeying this call has been a central one in Henry's witness. I remember attending a meeting that Henry chaired. Two men got into a disagreement. Tempers flared. One got up to leave, then Henry spoke up, "Let us pray," he said. It wasn't a suggestion, it was a firm and yet quiet command. Things got quiet. Henry told us to stand. We stood. We prayed, and a new tone of peace descended on that meeting. This past December I was at a meeting of about sixty strong Church leaders in Kuwait. An argument broke out. Tempers flared. I remembered how Henry had handled a similar situation and repeated what I had seen Henry do. It was good modelling.

There is a joke Henry and I share. At Diocesan celebrations I often see Henry standing off by himself, donning his surplice, black cassock and preaching scarf. Typically I walk over to him. We get caught up on family news, and at some point I tug at my clergy collar, look at him and say, "See this Henry, this is your fault!" I have no doubt that I would not have become the Christian, the missionary and the priest I became without Henry's humble modelling and his great encouragement.

Henry is appropriately being made a Canon of the Diocese this May. Unfortunately at that time, I will be in the United Arab Emirates and won't be returning until mid-September. But the words of Paul to the Ephesians selflessly captures the essence of Henry's ministry among us here in Algoma today.

"I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God's grace." (Acts 20:24)

# The story of the first stone church in the Deanery of Muskoka



THE CHURCH ON THE HILL: Pictured is St. Mary's Anglican Church, Aspdin. The foundation stone of the church was laid on September 30, 1885.

By Irene Turner

St. Mary's , Aspdin was the first stone church erected in Muskoka. It is on a hill nestled between Muskoka Road 3 and Bottings Road. If you have watched the movie *The Incredible Journey*, you may have seen the church as well as the top of Clifton Hall as the cameras panned up and over the hill and down through the village.

In 1884, a mysterious message arrived from England. An unknown benefactor, a woman, was willing to donate 600 pound sterling, an enormous sum in 1884, toward the construction of a stone church in the community. Some conditions applied, some were a bit "high church" but all contributed to the notion of maintaining "a proper English church" in the colonies. The unknown benefactor gave an additional 100 pound sterling in 1887 to pay for a tower and spire. An article printed in the *Aspdin Church News*, November 1893, reports that the unidentified lady came to an inexplicable end: "Not long after making the donation, while on a pilgrimage to the Holy Land, she was camping beside the Sea of Galilee. One evening she went out for a stroll, and was never seen or heard of again."

Over the years, many other donations were made to the church including the stone font, the alabaster cross, the brass candlesticks, pulpit, lectern to name a few. The ornate carvings of arches and fixtures are amazing considering the simplistic tools of the time.

The foundation stone of St. Mary's Anglican Church , Aspdin, was laid on September 30, 1885. After blessings were made, each child came forward with a stone they had chosen from home and placed it in the wall. The founders also placed a glass bottle in the wall which remains to this day, containing the names of the bishop the priest, the church wardens and every communicant connected with the church. Included also were copies of various newspapers. Exactly where this bottle is located is unknown.

The opening service was held on August 15, 1886 with 74 in attendance. Two families walked over

seven miles through the bush to have their little ones baptised at that service. Lunch was provided in the Clifton Hall for all. Then the church was again filled for even-song.

In pioneer days and well into the 20th century, the church was heated by a barrel stove which was located in the centre of the nave. The pipes went up vertically and then angled off toward the chimney at the back of the church. Robert Boyes, as a young boy, recalls attending the funeral of a local man in the winter. The coffin was carried from his home and placed near the stove. During the service, there was a loud crack and the flowers atop the casket slid off. Needless to say, the young boy was somewhat frightened.

Unknown to most and just a memory to others is Clifton Hall which was a short distance to the west of the church. It was a frame building that was torn down in the late 1950's. Clifton Hall served as a meeting place, a Sunday School, hosted a large choir, boasted a stage, a piano and a kitchen. It was used for a dance hall, wrestling, boxing, gymnastics, and also housed a printer, the Adams Washington Press which was later taken to Bracebridge. Many of the activities were run by members of the SSJE, The Society of Saint John the Evangelist. It was a place for people to gather and socialise. Now there is just a dip in the landscape to mark the spot.

Across the road, a small parcel of land was purchased to accommodate a driving shed. It is now used for parking. The original bell tower built in 1894 was torn down in 1911 and replaced with a much shorter version

Down the hill, on the right across from the cemetery there was a parsonage which is now a private residence. Rev. Laurence Sinclair was one of the priests who lived there. Whilst living there, a bolt of lightning struck the rectory, travelled down the chimney scattering bricks and burning out the telephone. Otherwise, the home and family escaped unscathed. Records show that Rev. Sinclair

See S.S.J.E. – p. 6

## Facts About the Diocese of Algoma (in 1957)

- \* Founded in 1873
- \* Synod meets every three years
- \* Synod organized in June, 1906, at Sault Ste. Marie, Ont.
- \* See city is Sault Ste. Marie
- \* Area of Diocese, 70,00 square miles

- \* Anglican population, 36,000
- \* Clergy: Active, 64; on leave, 1; retired, 9; unattached, 1.
- \* Honorary lay readers, 26
- \* Women workers, 2
- \* Parishes, 28
- \* Aided parishes and missions, 37
- \* Total congregations, 178

# Time flies

By The Rev. Canon Elkin

This past week was slotted in as one of those “nothing much happening” kind of weeks and knowing that the only thing on the horizon was this column and a sermon for Sunday I decided I’d quit throwing stuff together at the last minute and do an interesting, thought provoking, in depth job on both. The sermon could examine the theological implications of Lazarus’s rising from the grave while my column might be a philosophical examination of Anselm’s Proslogion which I have long felt needed my attention and further study. Then my brother in law called at the end of last week and told me he’d bought a ski-doo at an on-line government auction and would I go with him to pick it up on Prince Edward Island!

I had to go. Much as I’d rather read Anselm than spend a week carousing and having adventures while going to the East Coast on his dime I felt I had to go if only to keep him safe. Four days it took! We drove non – stop for thirty hours through the snow-storm of the century, picked up the ski-doo, took a motel and slept for fourteen hours and then drove back, a little more leisurely and got home Thursday midnight. Still, not to worry. The column wasn’t due until Saturday and there was a whole ‘nother day before the sermon was due. Plenty of time to dig out my copy of the Proslogion and do it justice.

Of course I hadn’t factored in that my brother in law wasn’t going to leave for home until Saturday which presented a bit of a problem as it is totally impossible to get anything done while he is visiting. There is just something about the man which invites mayhem and disaster into any situation and I had to make sure I was present whenever he was talking to correct his ‘alternative facts’ about me and my behavior on our trip. No I hadn’t refused to drive and left him to bull the truck through the snow clogged mountain passes all by himself. Yes, I had so paid for a bunch of our meals and was not guilty of driving him into the poor-house by insisting on everything being first class all the way. No, I did not disappear for four hours with a waitress I’d met at the truck stop. Yes I did call him a bunch of names but hey, after four days in his company Lazarus

would have called him a bunch of names too even before he was raised! I wasn’t worried though. Brother in law left at six in the morning leaving me a full day to write. The morning for Anselm and the afternoon for Lazarus! Perfect.

I’d just retrieved the Proslogion from under the short leg of the back bedroom dresser where it had somehow got itself lodged when the doorbell started to clang which turned out to be a lady we

## Letter from Bob

know quite well who was in a quandary. A family funeral was taking place that afternoon and somehow the reception following was short of help and would it be possible?? Well of course it would! This is what we do, isn’t it? As the song says, “Life is what happens when you’re on your way to somewhere else” and away we went to work at the reception.

It went well. Connie and the neighbor lady worked like Trojans and I helped out and it all got done.

Of course now my column is due in six hours and I’ve got until tomorrow morning for the sermon. Time for drastic measures. A good root through the computer’s files turned up a sermon that with very little modification fit the Fifth Sunday of Lent perfectly. I changed the baby Jesus to Lazarus, the Wisemen became Mary and Martha and I segued the star into the stone being rolled from the tomb. It was awesome! I’ve never delivered a sermon that left the congregation as thoughtful as that one did. Sometimes you just hit one out of the ballpark if you know what I mean. Anyway.....

That left only the column. Somehow Anselm had got back under the short leg of the back bedroom dresser and not wishing to retrieve it and remind Connie that I hadn’t fixed the dresser yet I decided to write about my week. I once heard John Diefenbaker speak and while he was beating on the opposition someone in the crowd yelled: “Give ‘em hell, John!” He replied: “I never give them hell. “I just tell the truth and to them it sounds like hell!” And this column is the truth!

# S.S.J.E. played important part in the life of St. Mary’s

Continued from p. 4

moved to Huntsville but still kept the task of ministering to outlying villages of Ilfracombe, Aspdin, Grassmere,. He walked to each of these places irrespective of weather conditions.

From 1928 until the 1970’s the Cowley Fathers of the Society of Saint John the Evangelist ministered to the congregation. They lived in Bracebridge, 25 miles distant. The Cowley Fathers rode bicycles or horses, walked or found other means of transportation to reach these small churches. They would stay at different homes and would pitch in and help with any necessary chores, be it chopping wood, cooking, darning, or washing dishes.

Special mention is made of the Cowley Fathers because for nearly 40 years, they were active in the Aspdin area and at St. Mary’s. They knew the families who lived in the remote areas. They knew how many children were in the family, who was ill, who was in need of cheer. It didn’t matter the denomination, they cared. At the height of the depression in the Muskoka District, the Cowley Fathers were there for the people. They, themselves lived a life of poverty just like the people they visited. They were trusted.

Much of their social work was called “Sunshine”. They gathered foodstuffs, clothing and household items from urban parishes. They then had “Sunshine Sales”. A small price was put on the item and people would buy the item without feeling it was charity. In turn, the money gathered was used to buy glasses for a child, teeth for an old lady, new shingles for a church. In 1935, Cowley records show that the Fathers and brothers had gathered over 6000 presents to be distributed. Parcels had come from all places. The Fathers sorted the articles and prepared packages for the many people in their Missions. Somehow, they managed to deliver them. To this day, the Cowley Fathers hold a special place in the hearts of the people in the area who still remember them.

Many in the Aspdin area remember Fr. Frith. He would ride his bicycle up from Bracebridge.

He wore long knee socks, usually darned, and a long black robe that was usually patched. How he kept his robe from catching in the spokes was a mystery. He was known to carry a small oil can with him on his journeys and always stopped to oil any squeaky gates he passed through. In later years, Fr. Frith drove a jeep. At that time, the swamps had corduroy logs to keep vehicles from sinking in the mud. It was quite a wild ride through those swamps as Fr. Frith pressed the pedal to the metal. He was a very talented person. He could fix almost anything. At the SSJE house in Braccebridge, he was in charge of the printing and published *The Little Paper* for many years.

When the SSJE were no longer able to come to St. Mary’s, other clergy took up the challenge. Canon Sutherland being one. Even though he had many other responsibilities as priest at All Saints and some of the rural churches, he found time to come to Aspdin.

In the late 1980’s and early 1990’s, the church closed its doors. The floor had become unsafe. The congregation was small. However in 1996, rumours spread that the church would be sold or torn down. There was a response from those living in the community. Members of the community decided to restore the church.

The whole floor in the nave was removed, new footings were poured, new donated joists were installed, sub-floor replaced . Plastic covered the ground underneath and vent pipes for air circulation were installed. All of the work was undertaken by volunteers and the supplies were donated. The following year, hardwood flooring was installed and finished by volunteers. Slowly but surely more tasks were completed.

A generator was purchased and brought each Sunday so that there could be lights for the services. The carpet around the altar was replaced and the painted floor in front was sanded down and finished.

Money was raised to pay a contract company to replace the roof. Donations came in from places far and wide. (2001).

The alabaster cross which was removed when the church wasn’t

in use was replaced with another to fit the base which had been left behind. The Bible, dated 1843, was taken to St. Catherines to be rebound.

The hydro was re-instated (2006). A keyboard was purchased.

The stained glass windows were removed as dollars allowed and refurbished by Charles Knapp. Lexan was put on all windows for protection (2010-2012).

Three walls in the nave were replastered and painted by a volunteer in 2011.

Fire extinguishers were purchased and then purchased a second time when they were stolen in 2014 and 2015.

As we approach the 131st Anniversary of this old stone church, its future is uncertain. The Diocese of Algoma has named it as one of the churches to be closed.

A quote from one of our dedicated parishioners who has attended this church for over 70 years.

“When you enter this beautiful old church, it is not just the inner beauty that leaves you in awe. It is the feeling of contentment and peace that overcomes you. When we think of the dedication and all of the hardships that those before us have endured, we leave feeling we are more able to cope with the world around us. It stands stately on the top of the hill, a symbol of hope for the future and a symbol of the faith of our ancestors.”

We are hoping to host an “open door” this summer to give people an opportunity to visit this old church and marvel at the craftsmanship of our ancestors. Besides the traditional services, members of the community are actively exploring other ideas that might appeal to the younger generation so that they too can experience the aura of this old church. The wish of the congregation is that when/if the church closes it be through attrition and that the congregation be given some input into that decision.

One the greatest fears is that this historic old church will meet the same fate as that of a number of churches. Once that happens, it is gone forever.

# Mothers’ Union in Thunder Bay

By Kathy Deguns

Thunder Bay’s Mother’s Union, with over 30 active members, met the first Tuesday of the month from September to June, in Haddon Hall, St. Thomas Anglican Church. The group has been exceptionally busy this past year supporting the local community.

Fall time saw members donating and purchasing new or gently used children’s clothing, books and toys to Precious Bundles. Precious Bundles is a one hundred percent volunteer run organisation that provides children’s clothing to families free of charge. Four boxes of items were donated at Christmas time to this wonderful program.

At the January meeting, member

Linda Smout taught attendees how to loom using looms and hooks purchased by the group. As of the March 7 meeting, members had loomed 70 hats. Of these hats, 30 were donated to Missions for Seafarers, 29 were donated to Tree of Warmth (Christmas Cheer), and 11 were donated to our local hospital for the Neo-natal ICU and Pediatric departments. The looms are still being actively used and more hat donations are forthcoming.

The month of March continued with members giving of themselves again. In support of the local women’s shelter, members generously donated purses, handmade bags and toiletries including shower gel, personal care items, hand cream,

toothbrushes and toothpaste, hand cream, lip gloss and hair brushes. On March 7 all donations were organised and members were able to “stuff” 27 purses that were given to women in the community.

Members were kept extra busy at the meeting as Simnel cookies were also baked in preparation for Mothering Sunday, March 26. At the Mothering Sunday Service, our president, Lynda Viau, spoke of the history of the local group, the wonderful comradery and ongoing church and community support. The group’ newest member was inducted at this service and Mother’s Union hosted the coffee hour that followed.



**BAKING DELICIOUS TREATS:** Members of the Mothers’ Union In Thunder Bay have been busy over the last seven months. From left, Lynda Viau, Sandy McKillop and Kathy Deguns are pictured baking Simnel cookies in preparation for Mothering Sunday, March 26, 2017.



NEW DEAN IN 1957: Rev. F. F. Nock, newly appointed rector of St. Luke's Cathedral, is shown at the baptismal font in the baptistry which survived a fire that practically destroyed the church a few years ago. With him are J. Henderson, rector's warden (left) and Walter M. McKibbon, people's warden. The photo and description appeared in the first issue of *Algoma Anglican* published in May 1957.

## Rev. F. Nock goes to St. Luke's Cathedral

SUDBURY – Announcement was made by Archbishop Wright of the appointment of the rector of the Church of the Epiphany, Sudbury, Rev. F. F. Nock, as rector of St. Luke's Cathedral, Sault Ste. Marie, and Dean of Algoma. The appointment is to take effect on Sunday, June 16. Mr. Nock is a graduate of Trinity College, Toronto, graduating in arts in 1938, and in Divinity in 1940. For two years he served as head of the student body in college.

He was appointed assistant curate of St. Matthew's Church, Toronto, and held that office from 1940 to 1942. He came to the Diocese of Algoma in 1942 as incumbent of the mission of Christ Church, Korah; St. Peter's, Buckley and Holy Trinity, Tarantorus. This mission is located just outside

Sault St. Marie. In September of 1945, he was appointed by Bishop Wright as rector of St. Thomas' Church, Bracebridge, and continued in that position until July 1948. He was then appointed as rector of the Church of the Epiphany.

Mr. Nock has served on the executive committee of the Diocese for many years, and is also a member of the Provincial and General Synods. He is assistant clerical secretary of General Synod. He has been an active member of the Sudbury Ministerial Association, a member of the Sudbury Male Chorus, and on the executive committee of the Community Concerts Association, and also of the Sudbury and District Tuberculosis Association. For 12 years until its final issue, Mr. Nock was editor of the diocesan paper, *The Algoma*

*Missionary News*. During his years of office in Sudbury, Mr. Nock has also served as the Anglican Chaplain at Burwash Industrial Farm, and for the last six years has held the position of Protestant chaplain of the Admiral Mountbatten Sea Cadet Corps. He has been chief examining chaplain to the Archbishop for a number of years and has also held the position of chairman of the Algoma Youth Conference. Under his leadership the Church of the Resurrection was set aside and established as a self-supporting parish and the thriving Mission of New Sudbury was organized.

*The above article was originally published in the May 1957 edition of the Algoma Anglican*



CELEBRATION ON MOTHERING SUNDAY: On Sunday, March 26, 2017, members of the Mothers' Union gathered at St. Thomas, Thunder Bay to welcome new member Deanna Blanchard. In the front row, from right are Lynda Viau, Charlene Shuttleworth, Flossie Young, Kelly Robertson, Deanna Blanchard, Susan Matson and Linda Smout. In the back row from left are Christine Sandford, Sandy McKillop, Cathy Omeljaniuk, Kathy Dunville, Georgine Salmonson, Michelle Barichello, Marilyn Skedgel, Megan Torfe, and Kathy Deguns.

## Children must be included at The Table

*Continued from p. 2*  
be provided on a regular basis to allow reflection and instruction on the Eucharist. Parishes must also offer intergenerational events so Christians of every age can learn and share faith together. And children should be invited to take their part in the outreach ministry of the church.

Certainly the best liturgical celebration and keenest church school in the world cannot substitute for Christian nurture in the home. Households must maintain a habit of offering thanks before

meals and praying together, and on Sunday mornings give church priority over attendance at the arena. Bottom line, however, is that the full inclusion of our children at the Lord's Table is vital for the wellbeing of the Body of Christ and its witness in the world.

There's an ancient Chinese proverb that goes something like this: "I hear and I forget. I see and I remember. I do and I understand." If those words are true, simply telling our children about the Eucharist and its importance is

*See Full – p. 8*

## The last years of Henry VIII

By the Rev. Peter Simmons

Henry VIII was now an old man, tyrannical in his behaviour. Anyone opposed to him would be done away with. In the life of the English church, there were forces at work seeking reform, hoping to move toward more protestant positions and practices. Outwardly, at least, Henry remained

### Anglicanism

a devout Catholic, while at the same time allowing his son, Edward VI, to be educated by reformers such as Richard Cox. As Supreme Head of the Church, he dictated what a person should believe and do.

In 1536, Henry assisted in the passing of *The Convocation of the Ten Articles*. Although believed to be the work of Archbishop Thomas Cranmer, the king did write the preface. The Articles addressed issues related to doctrine including the Holy Scriptures and the Creeds, the purpose of baptism, the need for penance, the real presence of Christ in the Eucharist and justification versus works. Articles related to ceremonies dealt with images as useful remembrancers, not to be worshipped, and the honouring of saints who could act as intercessors in prayer and their holy days observed. Ceremonies were mystical in experience to further devotion and prayers for the dead were deemed good, but soul-masses were not permitted. Along with the Articles a requirement dictated clergy were to preach no less than 13 Sundays against the Pope. This created a challenge, doctrinally and in preaching for the clergy.

To help meet this difficulty a book entitled *The Institute of A Christian Man* was issued in 1537. This work, put together by a committee of bishops, became known as the Bishop's book. It too was primarily written by Archbishop Cranmer. It was meant to help the clergy know and understand the teachings of the Church and assist them in their ministry. It failed to achieve

its purpose.

In 1539, Henry VIII released a document doctrinal in nature. *The Six Articles Act* was meant to unify opinion on six highly controversial issues of the times. These were: the truth of the doctrine of Transubstantiation; the adequacy of Communion in only one kind; the necessity of clerical celibacy; the obligation of the laity to observe vows of chastity, examples being ex-nuns and lay brothers; the importance of Private Masses and the necessity of sacramental confession. Reform minded individuals referred to this document as a "bloody whip with six strings". Anyone who spoke out against the Articles was put to death, burned at the stake. Bishops Latimer and Shaxton went into exile, while the wife of Archbishop Cranmer returned to Germany.

In 1543, the king published *The Necessary Doctrine and Erudition For Any Christian Man*. It would become known as The King's Book. It was a commentary on *The Institute of A Christian Man*. In 1544, Archbishop Cranmer released the English Litany, while a year later Henry issued his own Authorised Primer to be used for personal devotion.

What influences did Henry VIII have on the church during his reign? The directions he took were erratic. A great number of changes occurred but the most significant being the removal of the Pope as the Supreme power over the church. It was a period filled with intrigue and horrible deaths of many who opposed Henry politically and doctrinally. Under his reign the church remained Catholic, the religious life of the country relatively unchanged. It is a fact the monasteries were no longer, however the parish church looked much the same. The life of a cleric was, for the most part, unaltered. However profound change, in what became known as the Reformation, was on the horizon. Henry VIII died on January 28, 1547, at the Palace of Whitehall in London.

More to come.

# Glen Miller made archdeacon of Sudbury/Manitoulin

By David White

On Saturday, March 11, 2017 a service of Holy Eucharist and Collation was held at the church of St. John the Divine in Copper Cliff at 2 p.m., collating Ven. Glen Miller as Archdeacon of the Sudbury-Manitoulin Deanery. The service was well attended by many clergy, layreaders, family including Archdeacon Miller’s brothers, his nephew and family, friends. Parishioners from throughout the Sudbury-Manitoulin as well as Temiskaming and Algoma deaneries were also in attendance.

The readings for the service were 1 Peter 5:1-5, Psalm 96 with the Gospel taken from Luke 10:1-6. Ven. Linda White, Archdeacon of Temiskaming and classmate of Ven. Miller’s at Wycliffe College, preached an inspiring word about sharing stories of Christ at work in our lives. This was in reference to the gospel story of the sending of the seventy followers.

Following this Archdeacon Miller was presented by Ven. Dawn Henderson. He was then questioned by the Regional Dean, Rev. Doug Prebble, a church warden, represented by David Stamp and a priest, represented by Rev. Henk Willems as to whether he was

willing to accept the duties and responsibilities of an archdeacon. After indicating his willingness, Bishop Anne Germond questioned both Glen Miller and the people of the deanery concerning his charge. The Deed of Collation was read by Rev. Dr. Robert Derrenbacker and appropriately signed. Then Bishop Germond duly blessed and collated Ven. Glen Miller and presented him to the congregation with rounds of applause.

Following the Eucharist, there was a reception held in the Parish hall where Archdeacon Miller was presented with a number of gifts. The Cope which he had worn during the service, a new leather bound bible to replace his older, well worn copy and a leather bound copy of the *Book of Alternative Services* were presented by the two congregations he serves, Christ Church, Lively and St. John the Divine in Copper Cliff. Rt. Rev. Tom Corston presented the new archdeacon with a prayer stole befitting the office and Bishop Germond presented a much cherished “biretta”, the cap that is worn to designate the office of Archdeacon. Glen Miller was inundated with congratulations and words of appreciation from all.



**NEW ARCHDEACON:** On Saturday, March 11, 2017, a service of Holy Eucharist and Collation was held at St. John the Divine, Copper Cliff as Ven. Glen Miller was made Archdeacon of the Deanery of Sudbury/Manitoulin. Archdeacon Miller is pictured with his wife Mary Beth Miller.

## Full participation is necessary

*Continued from p. 7*

not enough; it is needful for them to take their place with their older sisters and brothers in Christ at his table. Moreover, we adults need our baptized children as full participants in our “family meal” if

we are to come to a full appreciation of the nature of God’s grace, the character of God’s Kingdom, and the reality that all the baptized are Christ’s Body in the world, if we are to appreciate the “meaning” of the Lord’s Supper.

As the House of Bishops declared as long ago as the 1980’s, the only prerequisite for full participation in the Eucharist is baptism. So then, let’s “let the children come”, let them come to the Table!

# Examining the lives of Indigenous women

By Charlotte Haldenby

In one week in mid-March, *The Sault Star* reported a missing First Nations teenager locally, the CBC’s *The National* told of two First Nations women murdered in Winnipeg; and a few nights later *The National* reported delays in the Commission on Missing and Murdered Aboriginal women in getting out of Ottawa, and meeting the families and hearing the stories. On the plus side, Ted Nolan, former NHL hockey player and coach, from Garden River First Nation, was covered in *The Sault Star*, for the scholarships given to aboriginal women in honour of his mother Rose Nolan.

The next week, Algoma University started its Algoma Reads book club, based on the books selected by CBC’s Canada Reads, as aired the last week in March, with Katherine Vermette’s novel *The Break*. Stella, walking her crying baby late at night looks out her window and sees a girl under attack by four people in hoodies in *The Break*, a field in Winnipeg with electrical transmission towers. By the time the police come, much later, there is only blood on the snow and it’s being covered up.

Emily had started out that evening so excited. The best-looking boy at school had invited her to a party, and her girlfriend Ziggy

### Looking at the World

was coming too. Of course, each girl had told her mum, she was going to stay at the other’s home. Emily had ended the night being brought to the hospital by ambulance, called by her mother’s partner, when she had almost fallen downstairs at home and he noticed all the blood. Her mother is a nurse there, and Emily can hardly speak.

Gradually we learn through chapters written from various viewpoints of four generations of Emily’s family the whole story, even how she’s related to Stella. First there’s great-grandmother Kookoom (Nokomis) keeper of the traditions, mother to all, and beginning to feel her age. Then there’s her daughter Cheryl, an artist, and then Cheryl’s two daughters Louise, the social worker, and Paul(ine) the nurse, who is Emily’s mother. These are all strong women, getting educated, trying to raise children in a safe environment. Thank heavens, there is a family tree in the front of the book, so you can keep the women, their partners and the children straight. But on the other side of the family tree,

there’s Cheryl’s sister Lorraine, who had a horrendous life, and yes, her daughter Stella who has been in and out of the family life, and now lives with her white partner on the other side of *The Break*.

We learn more about Emily’s night as Tommy, a young police officer investigates. We learn of his shift partner’s attitude about events in the native part of town, and his constant bringing up Tommy’s Metis heritage. We

*“The culprit is found and that story has its sorrows too.”*

suffer with young Emily with her life in a thousand pieces after being shattered into BEFORE and AFTER. We hope, as we feel alongside the older generations of women in her family, that we could be just as strong if something so awful happened to someone in our own family.

Many of us can remember with them the old times out in the bush, for them, or back on the farm or the small villages, for us, with the joy of traditional life, surrounded by nature. We remember that transition into

larger towns, or bigger government areas, maybe more cost-effective but also more impersonal, and less secure than that old way where everyone knew who you were and were friendly. All of us do need that security of family, close at hand. The culprit is found and that story has its sorrows too.

We must learn in a straight-to-the-heart way of the situation and problems of indigenous women, and this is why the book was selected for Canada Reads. Katherine Vermette is a Metis writer, who has won the Governor-General’s Award for Poetry, and she has a wonderful gift for taking us into the hearts, minds and souls of these women. From this book we

know why it is so important to have the Commission on Missing and Murdered Indigenous Women moving outside Ottawa, to meet those families involved, hear their stories, and find some answers for, hopefully, closure for them now, and prevention in the future.

When we lived in Dawson City, the population in the winter and thus, the school population, was mainly First Nations. My sisters did their elementary education there. When we moved back to Ontario, my father kept

getting the *Klondyke Korner*, the little newssheet written and run off weekly by local women. That’s how my sisters found out that one of their school friends had disappeared on the streets of Vancouver. That was in the late 1960’s.

Yes, in the book, Emily does survive nowadays. But “nowadays” is 50 years later than my sister’s friend’s real disappearance. Surely something must happen soon to honour the dead, help the suffering families still seeking answers, and find ways to keep such tragedies from happening in the future.

Read the book. Unfortunately it was the first cut in the Canada Reads programme, mainly because there are only two male characters that are seen in depth, Pauline’s partner Pete who hangs in there with her and Emily, and the young policeman, so probably men would not read it. Ouch! Is this why it’s taken so long for the real-life issue of missing and murdered indigenous women to be investigated! Pray for the Commission and its work, as it starts moving out to the people on May 29.

And check out [www.cbc.ca/books](http://www.cbc.ca/books) for the other four books recommended for Canada Reads, and make sure your library gets them all. Thoughtful reading for the summer.