

BISHOP'S CHARGE

By

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BISHOP OF ALGOMA



TO THE FORTY-SEVENTH SESSION
OF THE
SYNOD OF THE DIOCESE OF ALGOMA

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CHARGE TO THE 47TH SYNOD OF THE DIOCESE OF ALGOMA

6-9 May 2015

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is said that at one time Rudyard Kipling was so popular his writings were getting ten shillings per word. A few irreverent college students looking for a laugh therefore sent him a letter enclosing ten shillings. It read, 'Please, send us your best word.' They got back a letter from Kipling saying only, 'Thanks.'

'Thanks.' It is a beautiful word in any language: *Merci! Grazie! Arigato! Danke! Asante! Kiitos! Todah! Gracias! Eucharistô!* The English word 'thanks' occurs some 210 times in our Bible. While I wish to be adorned with every virtue,' confessed the ancient Roman orator Cicero, 'yet there is nothing which I can esteem more highly than [gratitude]. For this one virtue is not only the greatest, but is also the parent of all the other virtues.'¹

Thankfulness is most certainly a wonderful attitude to cultivate. A life is sweet which finds something of merit in every circumstance, which recognises its experiences and possessions as undeserved gifts. Thankfulness is an antidote to the complacency created by taking things for granted, and it can help us to meet both joy and sorrow with composure. Indeed, it could be argued that the most reliable measure of an individual's true health and prosperity is whether he or she possesses a gracious spirit. Those who are bitter and full of resentment, those who are restrained in their praise and unrestrained in their criticism, are poor indeed, despite their material wealth or celebrity. But the man or woman who cultivates a spirit of thankfulness, their slim means or reasons for worry notwithstanding, demonstrate just how rich they are.

The theme of this Synod is 'Lift Up Your Hearts'. The phrase is taken from a liturgical expression of gratitude that has been repeated in the Church from earliest times. Already in the 4th century, St Augustine could say, 'Daily, throughout the entire world, with almost one voice the human race responds: Lift up your hearts to the Lord.'² It is an expression that is fitting for a people whose very existence comes from the generous heart of God himself. God's people are grateful

people because God's Spirit is in their midst, and because they possess Christ and his benefits of healing and reconciliation.

We, in the Diocese of Algoma, are recipients of God's rich mercy and blessing. And in the course of the last five years, since the inception of our Strategic Plan, we have discovered evidence of his generosity in new, surprising, and at times troubling, ways. As I begin my Charge to the 47th Synod of the Diocese of Algoma this morning, let me identify some of what I perceive God is doing among us and tell you why I am thankful.

In my charge to the 46th Synod, I described an emerging partnership between the Diocese of Algoma and Bishop Lydia Mamakwa. Bishop Mamakwa is now Bishop of the Indigenous Spiritual Ministry of Mishamikoweesh ('Big Beaver House'), a jurisdiction that was set up at our last General Synod, and which covers over twenty-five First Nations communities in northern Ontario and Manitoba. Bishop Lydia has been given my permission to function episcopally in the Thunder Bay – North Shore Deanery. Perhaps as much as 10% of the population of Thunder Bay is First Nations, and many First Nations Anglicans come from northern reserves to receive medical care in the city. Through the establishment of the Mamow Committee (the 'All Together' Committee), she works in cooperation with the clergy and people of the deanery to meet some pressing ministry needs. And there is much for which to give thanks.

Before the establishment of this ministry, Anglicans from the north were not receiving reliable care in hospital, owing in large part to the inability of our clergy to discover that they were there. Now, there is a contact network set up among the clergy, as well as a growing number of First Nations lay visitors. Moreover, our Thunder Bay churches have become more intentional about welcoming First Nations visitors, with words of greeting in Oji-Cree syllabics appearing on bulletin covers. A very exciting development over the course of the last two Advents has been a Gospel Jamboree in Thunder Bay. Attracting 500-600 people from across the north, the three-day event features worship, baptisms, healing services, teaching and feasting, as well as the inspiring involvement of our National Indigenous Anglican Bishop, Mark MacDonald. But this is just a beginning.

¹ *'cum omnibus virtutibus me adfectum esse cupio, tum nihil est quod malim quam me et esse gratum et videri. haec enim est una virtus non solum maxima sed etiam mater virtutum omnium reliquarum', Pro Plancio 80, trans. C.D. Yonge.*

² *'ut quotidie per universum orbem humanum genus una pene voce respondeat, sursum cor se habere ad Dominum' (De Ver. Rel. iii.5); cf. Lam 3.41.*

The Aboriginal population in Canada is the fastest-growing segment of the Canadian population.³ And many Aboriginal people, mostly young, are migrating to urban centres. This presents considerable challenges in the areas of education and employment to our urban communities. Moreover, addiction, violence, teen pregnancy and suicide are endemic in the Aboriginal population. These are spiritual as well as social matters, so they present the Church with great opportunities of service. How can the Church respond?

Many of you know that it has been 20 years since our Indigenous brothers and sisters shared their dreams for a self-determined church, unencumbered by the racist, individualistic and paternalistic structures of colonial occupiers. The Church's recent involvement in redressing the wrongs of the residential schools and its participation in the work of healing and reconciliation indicates a growing openness to change in our relationship with our Indigenous members, and the establishment of the Primate's Commission on the Doctrine of Discovery, Reconciliation and Justice in 2014 heralds a major shift in perspective, not just regarding our recognition of the nature and effects of cultural imperialism, but also in terms of our relation to the Land – that it is a gift of the Creator to all of humanity to share and cultivate responsibly. I want to acknowledge with deep gratitude what our Indigenous relatives are teaching us about the integrity of the Christian family and about the power of the gospel to heal and transform. Our partnership is evidence of the truth of St Paul's admonition that we need one another in the Body of Christ (1 Cor. 12.21).

In our developing Anglican Indigenous ministries in the Diocese, I would like to see the following initiatives either explored or enhanced:

- I would like to see us work in cooperation with Bishop Lydia and the leadership of the Thunder Bay – North Shore deanery to identify, train and license Indigenous Lay Readers for ministry in the city.
- I would like to see consideration be given to allotting our Anglican Council of Indigenous Peoples representative on the Executive Committee a vote in our deliberations.
- I would like to ask that every parish observe the Primate's '22 Days' initiative marking the period of time from the final gathering of the Truth and Reconciliation Commission in Ottawa on Sunday, 31 May and National Aboriginal Day on Sunday, 21 June. A letter of invitation from the Primate and Bishop MacDonald has already been circulated among clergy and

parish leaders, and in that letter you will find suggestions for ways in which this time may be honoured. In particular, I would like churches to consider ringing their bells so that our tintinnabulation will draw attention to the fact that 1,122 Indigenous women in Canada have been murdered or gone missing since 1980.

- Finally, I would ask that we make prayer for our partnership a priority, that as we discern a path forward with our Indigenous brothers and sisters, the multi-racial, multi-cultural, multi-lingual nature of our Gospel community would draw others to our fellowship, and so to Jesus Christ, before whom 'every knee should bend, in heaven and on earth and under the earth' (Phil. 2.10). I can commend for this purpose and would now like to lead us in the prayer composed 20 years ago to accompany the Covenant. Let us pray.

Creator God, from you every family in heaven and on earth takes its name. You have rooted and grounded us in your covenant love, and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of Christ, who is our light and our life. *Amen.*

Our partnership relationships are not just local. They are also global. At our last Synod it was our privilege to have as our guest Bishop Mwita Akiri, from our partner diocese of Tarime in northern Tanzania. I reported then on plans for a mission team from our diocese to visit Africa, and, after the break, I will be sharing some of the experiences we had last summer. Then, if the electron field is sufficiently lubricated, we shall have the opportunity of receiving a virtual visit from Bishop Mwita tomorrow by Skype. Let me say here how grateful I am for the support of both our dioceses for this trip, for the adventurous faith and hard work of those who participated in the mission, and especially for the leadership given by The Reverend Roberta Wilson-Garrett, to whom the duties of travel agent largely fell.

I am thrilled by the way our partnership has captured the good will and generosity of the people of Algoma, and for the creative ways congregations, like the Cathedral and its coffee project, have kept the needs of Tarime before us. Our diocese to date has raised something in the region of \$40,000 for the ministry of our global partners. This is something to celebrate and about which we can be very proud. I would like to propose, however, that, just as we assist in the building

³ See [Aboriginal Affairs and Northern Development web site](#).

of churches, we work to build to new levels in our partnership. What would these new levels include?

- The addition of Tarime congregations and parish leaders in our weekly diocesan prayer calendar;
- A photo and a prayer request for a different Tarime project in every issue of the *Algoma Anglican*;
- The planning of a diocesan tour of Bishop Mwita during a future visit to Canada (a visit is being planned for this autumn); and
- The planning of another mission trip to Tarime in 2017, this time involving primarily youth from our diocese.

Let me say something about this last idea, and it is very personal. One of the reasons I am in the Church today, and why I have a deep commitment to the integrity of our relationships in the Anglican Communion, is because, as a fourteen-year-old, I participated in my first mission trip to an impoverished and marginalised bi-racial community in rural Georgia. It was there that I first heard the claims of Jesus Christ on my life and saw what costly discipleship looked like. It was there that I first confronted the parochial values and assumptions of my privileged upbringing and caught a glimpse of the new kingdom community finding expression in the hearts of those who were prepared to surrender their lives for the sake of the gospel. I returned to the urban and rural South a number of times over the course of the next eighteen years, latterly as a mission team leader, and on each occasion God used that experience to direct someone in the group into paths of deeper Christian service.

There is no lack of theories why mainline denominations are largely devoid of young people. But one reason, surely, is that they do not see how our Christian faith makes a real difference in our lives or in the world. An encounter with a Christian community where the life of Jesus stands at the core of the community's identity, and where the Gospel's authenticity can be experienced joyfully and with power, has a transforming capacity. This is how mission reciprocity changes the Church: just as we share our time and material wealth, so do we receive an enlarged vision of what God is doing through the spiritual riches of his Spirit, and our fellowship becomes stronger by that same Spirit. Ten days living, working and worshipping together is worth more to the building of the Church than a lifetime of indaba conversations and reading about one another in the media.

And this leads me to another bit of ecclesial territory closer to home for which I give heartfelt thanks and which generates much hope. At this Synod we will be receiving the final report of the team which, for the last five years, has been

entrusted with the implementation of our Strategic Plan, entitled 'Live the Vision – Proclaim the Joy'. The full report of the Implementation Team may be found on pages 181 to 213 of your convening circular. Let me first off express the gratitude of the whole diocese for the considerable work undertaken by this group. Under the leadership of Craig Hurst, and facilitated by our Congregational Development Officer, Dr Jay Koyle, the team has worked hard to understand and fulfil the Plan's intentions. The product of material generated by diocesan-wide surveys and shaped by the Executive Committee of the diocese, the Strategic Plan has not only mobilised the diocese, it has provided direction and inspiration for me in the initial years of my episcopal ministry.

There are a number of action items for the next Executive to take up from the Plan as we move into a new phase of the life of the diocese, and I will not anticipate these in this Charge. But I do want to reflect on a few general themes arising from the Plan and its implementation to this point.

The first is that I will continue to use the Plan's seven 'Core Values' as a framework both for my prayer life and my future ministry, and I encourage us all to do the same. The definition of a healthy diocese is comprehensively expressed in these aspirational goals. Let us continue to aim at fostering a church that embodies a robust faith in Jesus Christ as Lord and Saviour; that is committed to prayer and spiritual growth; that treasures authentic and joyful Anglican worship; that maintains and grows congregations which care for all people and practice good stewardship; that is excited to spread the good news through evangelism; that fosters collegial relationships of caring, mutually supportive ministries; and that makes a difference in our world through its recognition of the dignity of every human being created in the image of God, and the integrity of the earth on which he has placed us. A Church embodying these characteristics is prepared to step into God's future, whatever that future may hold for us.

And what does this future hold? While I received many wonderful things when I became a bishop, a crystal ball was not among them! Nevertheless, I feel confident in saying that, in the near future, our Church, like all mainline denominations in the West, will continue to experience cultural marginalisation and, in many parts of the diocese, numerical decline reflective of demographic shifts.

Now, we are accustomed to view these things as threats to the Church. I do not wish to minimise the degree to which the Church is reaping the consequences of its failure to embody the gospel or its eagerness to embrace modernist values and assumptions that are in fundamental opposition to God's kingdom (a kingdom, I might add, that I believe will remain aloof until the Church's moral outrage is replaced by

a spirit of humility). Nevertheless, the contemporary challenges facing our Church may well be having a therapeutic effect, and these are things for which we give thanks.

To begin with, it would seem that a former culture of membership and entitlement is giving way to a new culture of discipleship and service to others. Archdeacon Peter Smyth has noted that churches are less focussed on programme and more focussed on formation. This is surely a healthy thing, and it ought to be celebrated and nurtured. If the current realities are teaching us anything, it is that we can no longer think of the Church as a chaplaincy to us and to our families, or our parishes as franchises of the Anglican brand that stand in competition with one another or with other Christian communities. We are seeing that clergy and congregations cannot work in isolation, for the sake of their own health, as well as the integrity of our gospel witness.

At the same time, and quite apart from any episcopal or administrative directive, conversations have begun to spring up in parts of the Diocese about what shared ministry might look like. These conversations are in different stages and some are moving in different directions, but the fact that they are happening at all is an indication that we have begun to think differently about the Church. Examples include the Manitoulin experiment, where the Island parishes are sharing the ministry of a single, high-mileage priest; or Northern Lights, where a new parish has been formed in the amalgamation of two congregations; or the Deanery of Muskoka, where discussions on the reshaping of ministry has reached a frustrating impasse; or the Deanery of Algoma, where similar discussions are at an exciting beginning.

It is impossible to say how these conversations will change the shape of the Church's ministry in the diocese; but make no mistake, the shape of ministry across Canada is changing, with models becoming increasingly regional and not parochially based, and focussed less on property than on what it means to be God's people. Following the devastating earthquake in 2011, a New Zealand pastor said, 'We have discovered that we don't need the building to be a church.' Here I want to pay credit to those in our diocese who have taken the resolute, if heart-breaking, step of giving up their buildings. Where statistics tell us that when a parish closes, a significant number of people simply stop going to church, nearly every one who has experienced the loss of a cherished church building in our diocese has found fellowship in a neighbouring parish. As Archdeacon Marie Loewen put it so admirably at the end of a potentially negative CBC radio interview last November, 'I admire their courage in giving up something they love for something they love more.' It is also important to acknowledge the sensitive and ready hospitality of neighbouring parishes who took orphaned and grieving Anglicans

in and made places for them to serve. Please know that Jay Koyle, the Territorial Archdeacons and I stand ready to facilitate conversations aimed at deepening our self-understanding in what it means to be God's Church effective in God's mission.

Let me now go on to describe what I perceive to be some of the particular challenges and needs we will have to meet in this period of discernment and renewal.

The first thing to acknowledge is that there are serious matters afoot in the Church that would threaten to divide us. Let me hasten to say that we have a remarkably cohesive and congenial diocese, and I regularly give thanks to God for the fellowship we enjoy. But every family has its conflicts, and we have our share as individuals or groups become polarised over matters of ethics or diocesan policy or who is really running the Church (and why the bishop doesn't seem to be on our side). It has always been thus in Christ's family, at least since the time St Paul wrote to the Corinthians, 'Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose' (1 Cor 1.10). If we have been reconciled with God, and if there is any integrity in the sacrament of reconciliation we receive on a weekly basis, we need to make sure that we are reconciled with one another. The most ambitious plans for Church growth and vitality will founder on the rocks of division. We must come to terms with the fact, as St Augustine recognised in the fourth century, that the Church contains erring and nominal members. But these present us with the opportunity to grow in faith and charity, and it is these things, which are so lacking in our conflicted and conflicting world, that are the hallmarks of God's kingdom among us. Let us, therefore, strive to be what, in Christ, we already are: God's reconciled and reconciling community.

Another difficult situation we are facing, which again is not uncommon across the Church, is in finding competent ordained leadership to fill vacant parishes. We have been blessed to have new and dedicated clergy in the persons of those who have given themselves to the ordered ministry of the Church since our last Synod, namely Sherry De Jonge; Pamela Rayment; Charlene Scriver, Beth Hewson, Jim Schell and James Mosher. And I am pleased to report that we have two outstanding postulants coming through the ranks in the persons of Derek Neal and Aidan Armstrong. Nevertheless, we have at the moment five parishes seeking full-time incumbents and three parishes in need of part-time incumbents. Nearly all of them are being looked after by retired priests or pastors and by deanery clergy, but this is not a viable strategy in the longer term. The creative conversations and possible new ministry structures that I alluded to earlier will help in

providing a profile of the kind of ministry that is needed in some places. But in the meantime I wonder if there is more that we can do to encourage and develop ministry in situations where there is an interregnum or a transition to a new pattern of oversight.

It is now usual for a parish coming vacant to ask that the bishop not appoint an interim. This is often motivated by the financial relief a parish expects to experience in not having to pay the costs of an incumbent. While in some situations this has brought out new gifts hidden among the laity, and it has relieved me of the difficulties of finding an interim, the practice has not always been to our benefit. My experience is that congregations become accustomed to a reduction in ministry so that, by the time the selection process is underway, people are not so committed to full-time ministry and the costs associated with it. Within the space of a year, some parishes have convinced themselves that they are no longer able to afford full-time priestly ministry.

I don't think that I need to convince you that this is a worrisome development. In some cases it represents a kind of capitulation and defeatist attitude that is at odds with the message of resurrection that we proclaim. More practically, it makes it increasingly difficult for the diocese to recruit gifted and trained leaders. While we must remain open to the idea that this is how the Spirit is sifting the Church, and that our entrepreneurial designs say more about our ambition than our reliance on God to lead us into new and fruitful paths of service, I would like to see us move into parish transitions with a greater degree of deliberation and intentionality. Indeed, I think that a sign of health is that a congregation should want more skilled leadership, and not less.

There are a number of ways our diocese might respond to the challenges of providing effective leadership for our parishes. As a seed to further discussion, let me throw out a few ideas.

- Could we not consider some form of stipendiary lay ministry in parishes where a search for a new incumbent is underway? We do already have parishes where stipendiary lay ministers have demonstrated the ability to act as competent administrators and worship leaders. A stipendiary interim appointment would help to ensure that momentum is not lost in an interregnum, would provide a stable means of communication between the parish and the deanery and the diocese, and would maintain the profile of dedicated parish leadership. Such appointments

would also require the diocese to take more initiative in the training of lay leaders.

- A particular challenge is in recruiting leadership for our more isolated parishes. Can we explore the possibility of offering paid internships for theological students to serve a term in these mission settings? This could be a valuable experience for those training for ordained ministry in the Church, and could well become a means of recruitment for many rural parishes in the North that struggle to find clergy.
- Another major challenge in dioceses where there are not enough clergy to attend to the pastoral needs of all the parishes is that we are not able to provide the Eucharist on a weekly basis. The expectation in nearly every parish that it is the Eucharist that should be the primary thing that draws us together is problematic for a couple of reasons. In the first place, it has the unintended consequence of denigrating the sermon in comparison with the Holy Communion. If it is true that God speaks to us in his Word, then we should be as eager to hear that Word preached as we are to receive the sacrament of that same Word signified in bread and wine.⁴ Then, secondly, it has the unintended consequence of making clergy into magicians. There is a telling irony in the fact that an individual is required to go through an elaborate selection process, spend three years in a theological college, and then receive a license from the bishop in order to read select prayers from a prayer book, while other individuals with minimal theological training are being asked to compose sermons and deliver homilies on a weekly basis. One way to remedy this irony, and to alleviate the pressure to have the Eucharist every Sunday in every place, is to raise the bar when it comes to preaching. This lays an obligation on preachers and listeners alike. For the benefit of our own souls and for our reputation in the communities we serve, we parishioners ought to gather for worship expecting that this day, through the finite and feeble words of this man or woman, we shall hear a divine word, a word that transforms. With respect to preachers themselves, I can tell you proudly that Algoma has some of the best preachers in the Canadian Church. Nevertheless, good preaching requires time and study, and these sacred tasks must neither be neglected nor denied. Let us make better preaching a priority for our diocese.

⁴ See Anglican Articles XIX. *Of the Church*, and XXIII. *Of Ministering in the Congregation*.

- Fourthly, we have need for more specialised training among our leaders. Two of our clergy, Archdeacon Dawn Henderson and Kelly Baetz, have recently completed a course of study in Wycliffe College's Missional Leadership programme. This is a cohort-based graduate course aimed at helping leaders engage with and learn from some of the most recent work in the areas of missional leadership and formation. It provides training and skill development in cultivating missional practices in stressed parishes, in strengthening preaching and worship for mission, and in what it means to lead in times of change. Kelly and Dawn have given very positive reports of the programme, and I believe that it could be a good investment of our financial and personnel resources to have more clergy undertaking this or a similar course of study.
- Finally, I would simply ask that you pray that God would grant us all things needed for our spiritual welfare, for (in the words of the *Prayer Book*) 'ministers to labour in this portion of his vineyard, and churches complete in the beauty of holiness'.

What is there left to say? Just that other major priorities for the diocese and for my episcopal ministry in the coming years are identified in the Report of the Strategic Plan Implementation Team. Out of that report and discussions at this Synod, along with the considered directions of the new Executive committee, we can expect to see developments in the diocese that make us fit for mission. I anticipate that there will be the establishment of a new team to provide direction in the period following the Strategic Plan; that we shall be making greater uses of technology in communication, training and community building; and that there will be an overhaul of the canons and a re-evaluation of authority structures in light of what will make us more nimble and responsive to changing realities.

But just as there is much to anticipate as we look to the future, there is much to be thankful for as we consider the past. This Synod marks the time when we can embark on a season of gratitude in a more deliberate way. I have begun to assemble a small team to assist in designing and delivering a programme we have called the 'Lift Up Your Hearts Initiative', a five-week programme beginning the first Sunday in September and culminating on Thanksgiving Sunday. The programme will be conducted at the parish level, with support from the deanery programme associates and the Synod Office, and will feature activities coordinated across the diocese, including Bible studies, sermons and book studies. I plan to feature reflections on the theme of gratitude in my visits around the diocese. And, as the title suggests, there are many liturgical

resources that are available to us as we celebrate God's goodness together.

While I know that there are some who believe that this is just a stewardship campaign in disguise, let me go on record as saying that, while I am aware that gratitude and generosity go together, I see this primarily as an opportunity to share with our communities the blessings and thankfulness of a people being shaped by a living hope. It could well involve an every-member-visitation on the model of the parish canvassing campaigns of former years, but there would be no financial appeal. It would simply be an opportunity to show others what we have learned about God's work in us, and extend an invitation to share in God's generosity.

So let me draw my Charge to a conclusion in this same vein, telling you something about what makes me grateful in my ministry. To begin with, I am privileged to work closely with an extraordinary group of colleagues. Each one is competent, conscientious and hard working, which might not be so great, except that they all also have really good senses of humour! Jay's earnest care for the Church and his ability to identify something positive in every person and situation has been a reliable source of inspiration for me. Harry's love of history, law and politics has been enormously helpful to me in getting to the heart of problems and in trying to develop creative solutions. Liz's gentle and efficient way of supporting all of those who work in the Synod Office makes all of us, and me in particular, look better than we really are. Marjorie's diligence and helpful manner on the telephone makes her a parish treasurer's best friend. And Jane's loyalty and remarkable ability to manage the complex details of investments, diocesan policy, payroll and real estate makes me think that she should have more initials after her name.

Then, on a daily basis, I am given reason to thank God for the clergy of the diocese whose many gifts, personalities and devotion to Christ motivates, delights and encourages me. Among these specially are the Dean and Territorial Archdeacons. Our times in council are the highlights of my year, and I have relied more than they can imagine on their insight and advice, and I treasure the friendship and close association we share.

Proverbs 31 says, 'A capable wife who can find? / She is far more precious than jewels. The heart of her husband trusts in her, / and he will have no lack of gain' (vv 10f.). May gain in life is that, if I give the impression at all of being social and well-adjusted, it is because of the nearly thirty years of psychotherapy I have received from my wife, Fawna. She is a true partner in ministry, possessing virtues of wisdom, duty, hospitality and patience, for which I am much beholden.

On a yet more personal level, I want to express, finally, my deep appreciation to the whole diocese, for your regular prayers and for the warm welcome Fawna and I receive in our visits. That your care for me is not just a matter of inserting my name in the Sunday intercessions was made clear on the occasion of the death of my father in October, when I was overwhelmed by your sympathy and affection. Oh, how our grieving and bereft world could use a dose of the charity the Church has to offer!

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

O God of unchangeable power and eternal light,
look favourably on your whole Church,
that wonderful and sacred mystery.

By the effectual working of your providence,
carry out in tranquillity the plan of salvation.

Let the whole world see and know
that things which were cast down are being raised
up,

and things which had grown old are being made
new,

and that all things are being brought to their perfec-
tion

by him through whom all things were made,

your Son Jesus Christ our Lord;

who lives and reigns with you,

in the unity of the Holy Spirit,

one God, for ever and ever. **Amen.**

+Stephen Andrews

Bishop of Algoma

7.v.15