

algoma anglican

1873-1973

OFFICIAL PUBLICATION OF THE DIOCESE OF ALGOMA

VOL. 16

OCTOBER, 1972

NO. 9

Interdenominational group

Healing services begin

St. Mary's Anglican Church, Vickers Heights, in the parish of West Thunder Bay, has been the scene for the last five months of a monthly interdenominational healing group meeting conducted by the Rector, Rev. D. A. P. Smith, and Capt. Ernie Scriver, Church Army assistant to Archdeacon Roy Haddon of St. Thomas' Church, Thunder Bay.

Approximately a dozen people met at the home of Mr. and Mrs. Vic Sandells in March to discuss the formation of such a group and the first meeting was held in the Educational Centre of St. Thomas' Church. Archdeacon Haddon was present along with 17 others — 4 from the Christian Alliance Church, 1 United, 1 Presbyterian, 3 Free Methodists and 8 Anglicans.

At St. Mary's Church, the evening begins with a Bible reading of one of Jesus' miracles, followed by an instructional reading about the present day ministry of healing, and a discussion. This is

complemented by a short service comprised of a joyful healing hymn, followed by a prayer by the rector, who then goes to the sanctuary accompanied by Capt. Scriver, in order to give the laying-on-of-hands to those who care to go forward to the altar rail for a blessing either for themselves or for intercession for others. There is also a period of special intercession for those who are sick both physically and spiritually, for the lonely, and for those beset by personal problems. A short period of extemporaneous prayer and the blessing end the session.

St. Mary's has the laying on of hands for healing every Thursday at the weekly Holy Communion Service. The Rector is a chaplain of the International Order of St. Luke the Physician, an order consisting of clergy, laity, doctors, and nurses, whose main object is to promote the restoration of the Apostolic practice of healing as taught and demonstrated by Jesus Christ.

100th Anniversary

Returns to home parish

by Adelaide Taylor

A welcome visitor to the Church of St. John the Evangelist, Thunder Bay, this summer, was Miss Norah Marks of Woodstock, Ontario, whose parents were pioneer residents of this area.

Miss Marks' parents, Mr. and Mrs. George T. Marks, were devout members of St. John's and early church records show Mr. Marks'

name listed as a member of the vestry and on various committees connected with church affairs. He was also a leader in community activities and served on the town council through the years 1885-1887, and was mayor of the town from 1898-1900.



Miss Norah Marks

Miss Marks' great-uncle, the late Thomas Marks, was also active in the life of St. John's. He contributed the first bricks to build the present church after the disastrous fire which burned to the ground the modest wooden church and parsonage built in 1872. The first small church was built by a hard-working congregation of 18 people and the found-

The retreat which was held at the Pentecostal Church Camp also included addresses, discussion, and free time. Since the churches of the Deanery covered the greatest part of the cost, the registration fee was only \$1.00.

(Continued, page 4A)

Is this retirement?

Worker-priest honored



Rev. and Mrs. T. F. Moore

"Being a worker - priest brings the priest into closer contact with his people as they have so much more in common, and, because of this, I find that they are much more ready to discuss matters (both spiritual and temporal)." So says the Rev. T. F. Moore, who retired from Domtar this month in Thunder Bay.

Fr. Moore has had a long and varied career both in industry and in the Church. He began in 1928 as an assistant secretary with the Railroad YMCA in Schreiber followed by employment with Massey-Harris in Toronto, Austin Nicholson Lumber Co., O'Brien Cline Lake

Gold Mine, the Ontario Hydro, Midland Shipyards, Canadian Congress of Labour. Finally, he joined the Brompton Pulp and Paper Co. in 1945 in Red Rock, and assumed his duties as chief storekeeper in 1946. Since 1964 he has filled the position of superintendent of purchasing and stores.

He received his first licence as Lay Reader in 1929, and remained one under several bishops and many clergy until in 1956 at St. Luke's Cathedral he was made a deacon by Archbishop Wright and was licensed to serve as a part-time Honorary Assistant in the Nipigon - Red Rock - Dorion

parish. When he moved to Port Arthur, he served under Canon Thomson at St. John's, until he became the Incumbent of the parish of St. Stephen-the-Martyr in 1967.

In 1970 in St. John's Church, Thunder Bay, he was ordained priest by Archbishop Wright.

At the retirement party, he was presented with a movie projector while Mrs. Moore received a travelling jewel case and a pin. In addition, Fr. Moore received a gold watch and retirement certificate for long service with the company, and a safety certificate for 27 years without lost-time accidents. Yet another gift of a portable all-band radio was presented to him.

Fr. Moore does have one complaint about the dual role. "The worker-priest will find that he will have very little time that will not be occupied either with the affairs of the Church or his secular duties; therefore, should he be married, he needs a very understanding wife and family." As a result, we trust that the worker-priest turned priest (now full-time at St. Stephen's) will find a little more time for his understanding wife, Mrs. Moore, and his four children, William and Frank (both employed by Domtar), Betty (Mrs. Lloyd Gauley), and Gail (Mrs. Charles Schooler).

The Diocese of Algoma joins in heaping praise upon one of its outstanding people for a job well done, and in wishing him the very best as he approaches his retirement — the full-time ministry!!!

To aid Keewatin, Moosonee, Algoma

Bikathon month in Algoma

September was the month for bikathons in Huntsville, Port Carling, Lake of Bays, North Bay, Sudbury and Thunder Bay. Young people in these and other communities have taken up the challenge of earning money for three specific goals.

First, the Keewatin, Aircraft Ministry needs \$15,000 to purchase a second plane. Second, a car-load of furniture is planned for the low-rental re-settlement houses in Moosonee; this car-load will originate from North

Bay. Third, with what money remains, leadership programmes will be planned in our Diocese of Algoma.

For those people whose particular parishes may not be sponsoring a bikathon, donations of \$2.00 may be sent directly to Anglican Action, Box 34, Dorset, Ontario, or to Bishop of Keewatin, Box 118, Kenora, or Bishop Clarke, 17 Murdock Avenue, Noranda.

Bikathon money from any of the sponsoring parishes can also be sent through the

parish treasurer to any of the above addresses.

This fall activity is under the sponsorship of the Board of Missions, and has the approval of the Diocesan Executive Committee.

(Ed. Note. This information comes from the Rev. Robert Lumley of Dorset, who also mentions that St. John's, North Bay, will be the depot for the furniture. He asks for a volunteer truck in Sudbury to bring the Nickel Capital's contribution to North Bay.)

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Subscriptions, \$1.50 per annum
 Second class mail, Reg. No. 1423
 Printed monthly by Charters Publishing Co. Ltd.,
 Brampton, Ontario

Please send all correspondence to
 P.O. Box 1028, Espanola, Ontario

EDITORIALS

Simplicity and Perfection

In this issue of the ALGOMA ANGLICAN, His Grace talks about *missionary zeal*. Jean Koning talks about the *generation gap*. Brian Dench talks about *ministry in rural areas*. And David Smith talks about *intercommunion*.

There is one word which might tie all of these issues together—**simplicity**.

Recall for a moment Christ's command in St. Matthew 5:48: "Be ye therefore **perfect** . . ." Recall at the same time that definition of perfection which appears on the flap of Peter Jackson cigarettes, "**Perfection** consists in doing ordinary things extraordinarily well."

How simply we could be perfect if we saw our mission as reaching out to others in every-day situations.

How simply we could be perfect if parents and teenagers reacted honestly and respectfully to one another's needs and desires.

How simply the rural areas of our country could sense the effectiveness of the Church and its message if manpower and resources were available.

How simply intercommunion could be achieved if we love one another even as Christ loves us.

It's all so simple, isn't it!

Isn't it?

RWM

The plastic version of the Ten Commandments

When we were young, we were told we'd go to Hell if we didn't live by the Ten Commandments. However, we've since learned that was wrong. Spokesmen for the Permissive Society assure us the Ten Commandments are not only out of date, but there is no Hell to go to even if we break them.

As you can imagine, the loss of the Ten Commandments has created quite a vacuum in some lives. However, a disciple of the New Morality was wandering on a knoll in Sault Ste. Marie recently when (so he reports) a voice spoke to him from out of the clouds.

Not only that, he swears two arms came out of the sky and plopped two tablets at his feet. Yes, an updated 1972 version of the Ten Commandments!

1. Thou shalt not have any gods before myself for thy pleasure and thy amusement is all that counts.
2. Remember the Sabbath and keep it free—for golf, football games on TV, the shopping plaza, bowling, etc.
3. Thou shalt not bow down before any graven image except that which is graven on the coin of the realm.
4. Honor thy father and mother, or thy father and his new wife, or thy mother and her new husband, or the friends of either.
5. Five days shalt thou labor, unless thou has a strong union, in which case four days is plenty.
6. Thou shalt not commit adultery unless it's significant and meaningful and being photographed in full color for showing in movie theatres from coast to coast.
7. Thou shalt not kill any party by going home before thy mind is blown on booze, pot, etc.
8. Thou shalt not covet thy neighbour's responsibilities, neither shalt thou covet thy neighbour's 1963 Ford, nor his hand lawnmower, nor anything that is thy neighbour's which is not in good working condition.
9. Thou shalt not steel thyself to tasks which are unpleasant.
10. Thou shalt not bear false witness except when it is necessary to get a government handout, qualify for service in a public bar, or save thy skin in a court of law.

It may have been significant, but the 1972 Commandments were chiselled in plastic—not stone.
 (Ed. Note. This is printed with the permission of Gary Lautens, a columnist of the TORONTO DAILY STAR, and has been changed only slightly for the purposes of the editor. It is an interesting comment upon the tragedy of some of our modern values and standards.)

The archbishop's letter

The Archbishop's Study,
 October, 1972.

Facing up to the situation

My dear people:

The word "missionary" seems to be soft-pedalled more than it was twenty years ago. Is the missionary adventure a thing of the past? I don't think so—I am certain that the Church is mission. And I am using the word "missionary" in its traditional and old-fashioned interpretation.

The missionary work of the Church must go forward, or, it must retreat. It cannot stand still. Do any of us want to see Christ's influence weakened and His power lessened in the world? What are we going to do about this? What is needed to arouse the Church to realize and meet this situation?

What we need is not increased machinery or special emergency appeals. If the missionary spirit of the Church has burned low, it is because we have had too much teaching and preaching of a half-Gospel, a Gospel with the life and power gone out of it. We have been giving our thoughts to many things for the good of society, but we have lost that simple faith in Christ Himself, which alone gives power and meaning to it all.

In our Creed, we do not say, "I believe in Christ's ideals." Rather, we say, "I believe in Jesus Christ" and this is an infinitely greater faith.

This is the Gospel which the Church must now preach with fresh power to all the world, and this is the Gospel which the Church is sent to preach.

We are not commissioned to carry our Canadian views of life or our ethical standards or our Western culture to other nations. If that is what missions mean to us, they have no reason or excuse, but are, in fact, an impertinence.

A comment

Strangers at the Lord's Table?

Last Sunday we had in our Church a group of strange teenagers. There isn't room here to go into details, but suffice it to say that they were Christians of another denomination. Most of them joined us at the altar rail to receive the Body and Blood of Christ with us as brother and sister Christians.

This is as it should be, and we should all be clear as to what our Anglican policy is in this regard. Several people have asked about this recently, for like other parts of the Christian Church, we Anglicans are adopting more liberal attitudes.

Any Christian, who is a regular communicant of good standing in his own denomination, when he is worshipping with us, is encouraged to communicate with us. We invite him in Christian brotherhood, for we are all one in Christ by virtue of our common Baptism. "There is . . . one Lord, one faith,

There is one thing that is worth carrying everywhere and that is Christ Himself. But if the Church is to have power to carry Christ to other parts of Canada and to other lands, the Church must show more power to bring our own people to Christ.

The Church must believe more fully in her divine mission and commission and in the divine means of grace entrusted to her for carrying out her mission. It is this which is needed to fill the Church with power, to arouse the missionary spirit, and to give meaning to our missionary work.

The Church must believe more fully in her own message; she must come to call, not as a human agency (which is a wrong concept), but as a divine agency, bringing power and hope, speaking to them in the Name of Him who says, "All power is given unto me in heaven and in earth; therefore, go ye!" The emphasis is on the word "therefore"; that is the word which is important. "All power is given unto me . . . therefore, go ye, and lo, I am with you." That is the faith needed.

Why should the Church not be filled with that faith, and with the missionary spirit? Why should we not see in this Church every priest and every bishop on fire with missionary faith and zeal, every lay person a true evangelist for Christ, every communicant a faithful and regular communicant, every parish a centre of spiritual life and power?

That is not too much to ask, and that only is what is to be expected in the Church of Christ. Missionary appointments will then be paid in full and exceeded.

We look forward to the 1973 Centenary Celebrations within the Diocese. We have been the recipients of spiritual and material gifts from others for over 100 years. "The love of Christ constrains us" to deepen our spiritual lives that we may go forward carrying the banner of the risen and ascended Christ on which is the Cross, and in this sign we shall conquer.

Your friend and
 archbishop,

William R. Algoma

The archbishop's itinerary

October

- | | |
|-------|---|
| 3 | Parish of Sturgeon Falls |
| 4 | Parish of Powassan |
| 5 | St. John's, North Bay |
| 6 | St. Brice's, North Bay |
| 10-13 | Anglican Conference (North America and the Caribbean), Greenwich, Conn. |
| 15-17 | 185th anniversary of Diocese of Nova Scotia, Halifax |
| 18 | Installation of the Provost of Trinity College, Convocation Hall, University of Toronto |
| 21 | Celebration of Holy Communion and Address, Brotherhood of Anglican Churchmen, Toronto |
| 22 | Preach at Christ Church Cathedral, Ottawa (11 a.m. and 7 p.m.) |
| 24-25 | Diocesan Executive Meeting, Sault Ste. Marie |
| 29 | 100th anniversary, St. John's, Thunder Bay (11 a.m.) |

one Baptism." (Ephesians 4:5)

This was not always the case. At one time the general Anglican policy was to admit only those who had been confirmed by an Anglican bishop, on the basis of the final rubric on page 561 of the Prayer Book. A few parishes made an open invitation to all "who love the Lord", interpreting the Invitation on page 76 in this way.

Time passes and circumstances change, so we have to re-apply basic principles. We no longer understand Confirmation as the qualification for membership in the Church, but Baptism makes us fully members and the Communion is for Church members. On the other hand, it is not enough simply "to love the Lord" in order to communicate, but there is also a need to be a participating part of the Church

of God as represented by a local congregation.

This is not to rule out Confirmation, however. We welcome with us at God's altar visitors who are participating Christians of other denominations, but if these people wish to come regularly and to be numbered among us, living the Christian life as we Anglicans understand it, in all its wholeness and catholicity, then we encourage them to be confirmed by the bishop, to receive the Apostolic laying-on-of-hands, and to accept the gifts of the Holy Spirit, which is our Lord's wish for each one of us.

It is a complicated issue! It is the sort of muddle that makes one long for Church union, difficult as that may seem. It is our Lord's will that we all "may be one", and it is ours too.

David A. P. Smith
 (of West Thunder Bay parish)

Field work at its best

(The editor of the ALGOMA ANGLICAN has written to the various summer student ministers to ask them to pen their impressions of the training they received this past summer. This month, Brian Dench, son of Mr. and Mrs. Doug Dench, 22 O'Connor Drive, Sudbury, comments upon his part in a special project in the Diocese of Qu'Appelle. Brian returns to Trinity College this fall, and his second year of theology.)

by Brian Dench

A task force on rural ministry has been set up and requested to report to the 1973 General Synod on the rural work of the Church, its problems and tensions, and the ways and means of attacking the difficulties while effectively proclaiming the Gospel.

It is one of the goals of this task force to emphasize that simply because people live in small towns or sparsely-populated areas, it does not mean the Church is any less of an important aspect of their lives, nor does it mean that they are not entitled to as much attention and energy from the Church and its clergy as are big urban parishes.

The Diocese of Qu'Appelle was designated the resource diocese for this task force, and as part of their work, took on ten students for summer training. The programme had two main thrusts: first, to try and find what special training, if any, is needed for those entering rural ministry; second, to provide on-the-job experience and an evaluation of that experience so that the pastoral, theoretical, and academic parts of a theological education may be brought together into one sensible and coherent whole—and all this while the student is still in school!

Ideally, this was done in the context of a working relationship between a student and a rector so the most could be made of the learning experience. It was felt that this is more beneficial for everyone concerned than if the student were left on his own without a supervisor nearby.

This is the background of my summer experience in Qu'Appelle. I worked with the rector, Rev. Doug Bayliss, in a parish that covers 10,000 square miles, and has five active points. Assiniboia is the main centre, with

a population of 2,500. I lived in the church room, sleeping in the vestry there, and bathing in the kitchen in the church basement. The diocese supplied gas and transportation; I had a van once used by teams of two 'vanners' who went about the diocese visiting everybody while living in the van.

The summer began in Regina with a two-day introduction to the west, to the task force, to the diocese and its parishes and western hospitality. We were working in the parishes for three and one-half weeks to get a first-hand experience of the area and its mode of life. We returned to Regina for an intensive week-long study orientation to western economics, sociology, politics, and the history of the rural areas we were in. There were different resource people who spoke to us.

Part of our orientation was a three-day clergy conference held in Regina on "Baptism, Confirmation—their relation to the Eucharist". It was helpful to see the good relationship and fellowship among the clergy, the theological trends within the diocese, and the dialogue between the bishop and his clergy.

Much of the summer was taken up in visiting. Although there are only five points where services are held, there were once many more than that, and there are Anglicans scattered all over the 10,000 square miles. The parish has all kinds of life-styles: grain and dairy farms; cattle and sheep ranching; hamlets, villages, and towns. There are many who live miles from the nearest town or hamlet.

The challenge can be posed by two questions—how does the Church maintain a working relationship with those of its people living in such an area? and how does one work in a parish of so many in such varied circumstances?

Doug and I shared responsibilities on Sunday by dividing the parish into two parts, alternating the north and south parts each Sunday. However, through the week, we both ministered to the parish as a whole.

In the parish, there are five hospitals, and five senior-citizen complexes. It is almost impossible to minister adequately to these as well as to the parishioners. Responsibility also included two vacation schools which

were held in the Assiniboia point in co-operation with the Presbyterian Church (where a student was also appointed). Both schools went very well in reaching out to the children of the congregation and neighbourhood.

We also began a youth group for the teenagers that met with moderate success involving them in discussions, picnics, beach parties, and a day at the Exhibition. The group is interdenominational, and, hopefully, will continue after the two student ministers have left.

Another highlight of the summer was a week of filming and interviewing by a crew from the Communications Division of 600 Jarvis St. The task force commissioned an audio-visual exploration of the rural ministry. It had to be organized, planned and interviews established. It was helpful in getting a clearer focus on the problems in a rural area by getting people to speak their minds. This audio-visual presentation will be offered at General Synod in 1973, and will be available to all parishes across Canada.

One certainty about the West is its hospitality. The warmth and friendliness of its people has given me a great deal of insight and awareness about the ministry. Of course, there were tense and trying moments, but the summer was an enriching experience. Just talking and working with people (whether at picking bales, milking cows, feeding lambs, or while horseback riding, branding or judging at fairs!) brought a whole new outlook on the ministry, the West, and the Church's work in a rural area.

The summer closed with a three-day evaluation in Regina. The results and possible improvements were discussed by the bishop, the executive-secretary, the clergy and the students. The summer's experience in Qu'Appelle was extremely rewarding, and it is heartening to see some action on rural ministry within the framework of theological education and a programme of in-the-field training.

(Ed. Note. The Diocese of Algoma shares the problems of a ministry to scattered peoples. Those interested in this project may contact its co-ordinator, Rev. John Pilling, 1501 College Avenue, Regina, Saskatchewan.)

and 29. A banquet and dance will be held at the North-Shor Motor Hotel, Saturday evening, October 28. On Sunday morning, October 29, Archbishop Wright will be the preacher and will dedicate a historical plaque to be placed on the outside of the Church entrance.

The present rector of St. John's, Canon Alvin J. Thomson, has had a long association with the parish. He served as a curate of St. John's (1946-51), and was also appointed priest-in-charge of St. Michael's in 1947. He served there until 1952 when he became the rector of St. Thomas', Bracebridge. He became rector of St. John's in 1957, and has, in fact, served longer than any of his predecessors.

Obituaries



Ven. J. S. Smedley

The Ven. Julian S. Smedley is one of the native sons of our Diocese, born on St. Joseph's Island, November 6, 1895. He finished his schooling in Toronto, receiving an L.Th. from Trinity College. Like many others his career was interrupted by the First World War. From 1916 to 1919, he served overseas with the 58th Battalion, C.E.F.

He was both made a deacon (June 7, 1925) and ordained a priest (June 6, 1926) by Archbishop Thorne-loe at St. Luke's, Pro-Cathedral, Sault Ste. Marie. Fr. Smedley served as the incumbent at Port Carling from June, 1925 to January, 1929. From there, he went to St. Thomas', Bracebridge (1929-40), and St. John's, Port Arthur (1940-52). From 1942-46, he was the Chaplain of the Current River Barracks, Port Arthur, with the rank of H/Capt.; also, from 1947-50 he was the Rural Dean of Thunder Bay. In 1950, he was appointed Archdeacon of Algoma, and in 1952, the Smed-

leys left Port Arthur for Sault Ste. Marie, where he had been named the rector of St. John's Church. He continued to serve as Archdeacon of Algoma until 1965, when he retired at the age of 70 from active work.

The Smedleys returned to Bracebridge for retirement. Archdeacon Smedley died on August 17, 1972. He leaves his wife, Mary Emily (a former high school teacher), two daughters, Mary Louise (Mrs. Edward Saunders) and Margaret Jean (Mrs. Frederick Roberts), and a son, Mr. Gordon Julian Smedley.

The funeral was held at St. Thomas' Church, Bracebridge, on Saturday, August 19, with many of the clergy of the Deanery in attendance along with parishioners from Port Carling and Bracebridge. The celebrant at the requiem eucharist was the Archbishop of Algoma, assisted by Archdeacon George Sutherland, and Rev. David N. Mitchell. Canon Raymond Nornabell read the Lesson. Other clergy included Harry Garbutt (Emsdale), Robert Charles (Rosseau), Roy Locke (Gravenhurst), and J. G. McCausland (S.S.J.E., Bracebridge).

Archbishop William Wright paid tribute to the life and witness of Julian Sale Smedley stating that he had known him for 48 years from Trinity College days. He described him as a "living exponent of applied Christianity—faithful, a man of integrity, a soldier, and loyal." His Grace also went on to mention him as a dutiful husband and father.

In conclusion, His Grace conveyed the sympathy of the entire diocese to Mrs. Smedley and the family. "This is just the beginning of a wider ministry in the Paradise of God; this was the Gospel Julian Smedley preached, and it is the Gospel to be believed today."

and was *locum tenens* at St. Joseph in 1949. From September, 1949, to December, 1953, Fr. Passey served at St. Paul's, Manitowaning. Subsequent charges were Espanola (1954-59), and Coniston (1959-65). As of August 31, 1965, he retired, and the Passeys moved to Vancouver; he died August 14, 1972.

He leaves his wife, May Louise, and two sons, John Christopher, and Basil Theodore.

In tribute to the ministry of Fr. Passey, Archbishop Wright commented: "I first met the Rev. and Mrs. C. J. Passey during the Lambeth year of 1948 in England. At that time Fr. Passey intimated a desire to come to Algoma, and I well recall the readiness he showed to serve under me anywhere. This spirit of service endeared him to parishioners in our Diocese. The children in the various parishes were attracted to him by his unique personality. Mrs. Passey was beloved wherever she went, and we pray that she will continue to have good health."

The Diocese of Algoma thanks God for the life and witness of Christopher John Passey.



Rev. C. J. Passey

Christopher John Passey was born at Macri, Greece, on August 16, 1895. He graduated from Wycliffe College, University of Toronto, in 1933, and then went to England, where on January 1, 1933, he was ordained Deacon at Holy Trinity Church, Sheerness, Kent, by the Bishop of Dover (who was the Commissary for the Archbishop of Canterbury). Later that year, December 21, he was priested in Canterbury Cathedral by the Archbishop of Canterbury.

He returned to Canada, after serving in the dioceses of Canterbury and Coventry,

Centennial at St. John's

As the Diocese of Algoma approaches its Centenary year, one parish is celebrating this month its 100 years of existence within the diocese and Thunder Bay.

The parish began its observance with a "Parish Happening" on September 22 with a Centennial At-Home, which included a wine and cheese party and entertainment. Many displays were in evidence which enabled the parishioners to indulge in nostalgia and reminiscence.

A souvenir spoon, specially designed in silver plate, has gone on sale at a cost of \$2.00 each. The parish his-

tory has been written by Mrs. Adelaide Taylor (see elsewhere in this issue for her account of Miss Norah Marks' visit to her home parish). A special centennial prayer has been composed and is being placed in the parish's prayer books.

A former rector, Archdeacon S. M. Craymer, of the Church of the Epiphany in Sudbury, will be the first guest preacher on October 1. Services for the month will be broadcast by CFPA for the benefit of the sick and shut-ins.

The finale of the Centennial will be on October 28

Parents advised to relax, study, pray

by J. Koning

Scarcely a week goes by that I am not made aware of that magic age of 16 by which the generation gap is activated.

In some families, children reach this age with no sign of stress from either them or their parents. Junior learns to drive the car, continues in school until graduation, and moves easily into a job or on to university. He uses alcohol occasionally, but without abuse, never gets involved with other drug use, comes in at a time set by his parents, treats girls as good friends, and keeps his hair cut. In other words, he grows to maturity without any major upset.

For other parents, lack of understanding of the needs of teenagers can cause such a breakdown in communication that the moment junior reaches his 16th birthday, he takes off on his own whether his parents think he is ready to support himself or not. In such a move, junior has the law on his side; therefore, parents would do well to prepare themselves and junior for such an eventuality.

Twenty years ago, when I first began observing the agonies of parents trying to cope with their teenage children, I wondered why these people couldn't realize that they had not suddenly become parents of a teenager. They had been the parents

of this same human being from day one of junior's life!

For those first twelve or so years, just about everything they did or didn't do, said or didn't say, was going to have a bearing on the relationship with their child as he moved into his teens. There had to be a change in the leadership role, of course. At first, the parent had absolute authority and the complete care of the child, but through the years the child learned gradually to become more independent. Hopefully, the final goal of parenthood is reached — full control over the child's behaviour and actions rests within the young person who now becomes a responsible adult.

Parents don't stop to ask themselves early in the parental career exactly what their goals are. We often say we want our children to be happy, or to get a good education so they can get a good job and earn lots of money, or to meet some nice young person who will be a suitable marriage partner.

We forget that we have very little control over the kind of lives our children are to live, and we would do well to think simply in terms of helping our children to grow and develop to maturity with the capability of being responsible for their own actions.

We should also remember that there is a time limit—

the child's sixteenth birthday. If junior wants more education or training to prepare him for the labour market, he will probably prefer to have his parents' financial support simply because it's easier. But if you and he haven't developed a satisfactory way of *live-and-let-live* so that each person's integrity can remain intact, then you can be prepared for battles and eventual retreat from the field out into the world by your teenager.

If this has already happened to your household, or if the battle is in full swing, and you are concerned about it, I offer some words of comforting advice.

First, RELAX. When junior's hair grows shoulder-length against your wishes, he is showing you he is ready to start making his own decisions. What better place to begin than on his own person? Besides, the long hair is a smoke screen. When you fight about that, it prevents both of you from having to look at your attitudes about work, leisure, money, religion, and the other important aspects of life.

If he has already left home, then he must think that he is ready to put into practice what you've been preparing him for—the responsibility for his own actions. You may have done a better job than you realize. Moreover, if he finds that he isn't as ready as he thought he was, you may

find him coming back for more support until he is ready. If that happens, how will you receive him?

Second, STUDY. Get some books which deal with the needs of teenagers. They will mention your own needs as well. It is a two-way street, and the teenager will recognize this most willingly if you show even a slight effort to understand him.

There is no more complex, demanding work in our society today than the job of being a parent, which is why you should spend some time in study, talk to your minister or family counsellor, and attend meetings on family-life education, so that you will be as well-prepared as possible for this awesome role of parent.

Third, PRAY. Christian parents assume (whether they realize it or not) the role of God to the tiny child in their care. God expects us to give to the world an adult who knows that he is a "member of Christ, the child of God, and an inheritor of the kingdom of heaven".

Somewhere along the way, as the infant grows through childhood to teenage years, we must help him to transfer his obedience to the authority of God, which he responded to first in his parents, to the obedience to God which he knows is within himself.

Pray that God will work His will in your child who is also, first and last, His child.

Around Algoma..

St. Matthew's in Sault Ste. Marie is busy doing renovations. Work is being done on painting the interior and exterior, along with the concrete outside. . . . Rev. W. P. Griffiths, incumbent of the Oliver Mission (1920-22), was a visitor to West Thunder Bay parish on July 23. He was accompanied by his daughter and son-in-law, Rev. Wesley Crowle, who is Episcopal Hospital Chaplain at Rochester, Minnesota, and who is also a Canadian. . . . Sudbury's Church of the Epiphany will enhance their new organ with the addition of a Positive Organ to give greater tone, range, and variations, and a Deacon Tower Carillon will be added at the same time. . . . Archdeacon and Mrs. Craymer of the Epiphany have moved into an apartment in Rockview Towers, 1250 Ramsey View Court. The downtown rectory (corner of Cedar and Carleton Streets) is no longer a good residential area. . . . During the latter part of August, Canon Alvin J. Thomson of St. John's in Thunder Bay attended a Marriage and Family Counselling Institute at Iona College, Windsor. . . . Congratulations to Mr. and Mrs. Charles Collins who celebrated 50 years of married life at a reception in Sault Ste. Marie (at the home of their daughter, Mrs. Jean Wootton). Mr. Collins opened a department store business in Chapleau in 1928, which is now managed by his son, George. Mrs. Collins is a life member of St. John's Anglican Woman's Auxiliary. . . . St. Luke's Cathedral in Sault Ste. Marie is renovating the old kitchen, and turning it into a board room. . . . Captains Scrivner and Dickson of Thunder Bay held successful Vacation schools at St. Michael's and All Angels, and St. Thomas' at the end of August. . . . St. Paul's, Thunder Bay, by selling \$683 worth of ice cream novelties at their stand during the Murillo fair, earned a net profit of \$272 to be used for their organ fund. . . . Rev. Donald Landon, rector of St. Paul's, Thunder Bay, gave a three-part series of sermons this summer on the story of Edward Sullivan (1832-1899), Algoma's Irish-born second bishop. . . . 14 young voyageurs from the Kamloops area of B.C. visited Thunder Bay for eight days this summer, and attended the Aug. 13 worship service of St. Paul's. . . . Christ Church, Englehart, held a service of thanksgiving and re-dedication, on September 28, on the occasion of the completion and renovation of the church buildings and the 65th anniversary. The officiant was The Ven. G. W. Sutherland, Archdeacon of Muskoka, and the preacher was the Rev. Canon R. F. Palmer. . . . St. John's, New Liskeard, is hosting a deanery A.C.W. meeting, Saturday, September 30, when the theme will be "Joyful children of God's Kingdom". Mrs. Doreen Stark, Diocesan Chairman, will be one of the speakers. A panel discussion by four priests on the "Ideal Parish—God's Kingdom Come into our Parish" is also planned.

Returns to St. John's

(Continued from 1A)

ing of St. John's 100 years ago is being proudly observed this year.

Miss Marks is now the only immediate member of the George T. Marks family remaining. Her brother, George T. Marks III, died in Vancouver in January. Miss Marks and his widow came to Thunder Bay for the burial of his ashes in the Marks' family plot this summer. Many members of pioneer families in the city attended the burial service and paid tribute to one of its most respected families.

The Marks family were well known merchants in the community and operated the firm of Marks, Clavet and Dobie. On the death of George T. Marks in 1907, his widow remained in the community for a few years, and then moved with her two children, Norah and George, to Eastern Canada. Yet, they have always returned to spend the summers in Thunder Bay, or Port Arthur as it was then called, for several years. Mrs. Marks enrolled Norah in St. Margaret's College, Toronto, and George became a student at Ridley College. In later years, he became president of the Old Boys Association.

After graduation from St. Margaret's, Norah Marks jointed the textile firm of York Knitting Mills, and then became a lingerie designer for Harvey Woods in Woodstock. She ultimately

attained the position of production-control manager and retired from this post two years ago, after 43 years in the textile industry.

Miss Marks is an ardent golfer, and what more natural to receive from her fellow employees upon her retirement than a set of golf clubs. One of her pleasures while in the city this summer was to play a round of golf at the Thunder Bay Country Club, a course she last played when she was 12 years old.

As members of her family did in the parish of St. John's and in the community at large, Norah Marks has made a valuable and outstanding contribution to Woodstock, her adopted community, but regardless of everything, she is a product of the rugged Lake Superior country, and ties with her birthplace will always draw her back in memory if not often in actuality.

It was most fitting that she should return to her home parish in its Centennial year.

(Ed. Note: Mrs. Taylor, a former newspaper woman, and freelance writer, has been busy compiling a history of the parish of St. John's for its 100th anniversary celebrations. When she brought this story of Norah Marks to our attention, it was published in honour of the parish. ALGOMA ANGLICAN readers will look forward to her accounts in future editions of the events that will be taking place during this month of October.)



Courtesy of Snyder Studio, Wingham

Mr. and Mrs. John Wright

Miss Rhoda Elaine Pearce and John dePencier Wright were married Saturday, July 29, in St. Paul's United Church, Tillsonburg. Rev. R. McCann and Archbishop W. L. Wright, father of the groom, officiated.

Miss Pearce, a teacher at Sir James Dunn Collegiate, is a daughter of Mrs. Edwin R. Pearce of Tillsonburg. She is a 1968 graduate in physical education from the University of Western Ontario. Mr. Wright, a lawyer,

is a son of Archbishop and Mrs. W. L. Wright; a graduate of the University of Western Ontario and Osgoode Hall, he is with the firm of Wishart, Noble and Nori.

Mr. and Mrs. Wright are residing at 1031 Queen Street in Sault Ste. Marie.

The best wishes of the ALGOMA ANGLICAN, along with those of the many Anglicans throughout the Diocese, are extended to the newlyweds.