

FROM THE EDITOR

A personal comment



The Editor

The present Editor of the ALGOMA ANGLICAN, the Rev. Roger W. McCombe, was appointed to that position as of the September issue of the diocesan paper in 1972.

This is the sixth Christmas season in which we have been able to bring Christmas greetings to our readers throughout the scattered diocese, and the third time as the non-resident Editor of your paper.

Recently, at a meeting of the Executive Committee, our tenure as Editor of the ALGOMA ANGLICAN was extended to the Diocesan Synod

in 1979. The actual date of that Synod is unknown, but it seems to us that the position of a non-resident editor must come to an end, even though the editorship of this diocesan paper is something we have come to enjoy and the monthly challenge is a delight to us.

However, it must come to an end as we lose touch with the happenings and personnel of the Diocese of Algoma, as we continue to live outside it. Therefore, we have resigned effective as of the Synod in 1979.

That may seem a long time away, but it will swoop down upon us as time is so apt at doing. We simply think our readers should be aware of this.

It does not mean we are winding down, or will not be expecting your usual support and enthusiasm over the next year and a half. It simply means that the Diocese and its people should be thinking and preparing to make the choice of new editor through the Bishop and the ALGOMA ANGLICAN Standing Committee, headed by the Ven. Frank Coyle.

In the meantime, read our editorials on page 2A as an expression of our good wishes to you at this sacred and important time of year.

Pax vobiscum!
RWM

INSIDE THIS MONTH

Many, many features

This Christmas edition of your diocesan newspaper features the traditional season's greetings from the Rt. Rev. Frank F. Nock, Bishop of Algoma, on page 2A. On that page, as well, are two editorials which attempt to put Christmas into its proper perspective.

Mrs. Beth Nock, who has become one of the ALGOMA ANGLICAN's trusty roving reporters (in addition to the gracious manner in which she carries out her duties as first lady of the Diocese), gives an account of the special celebration to honour Archdeacon E. Roy Haddon on the 25th anniversary of his arrival as Rector of St. Thomas' in Thunder Bay. For Mrs. Nock's account, and other reports and pictures, please turn to page 7A.

At the request of our readers, the ALGOMA ANGLICAN is pleased to print Bishop Nock's "Epilogue", which he wrote at the end of Algoma's Theological Syn-

od. This appears on page 6A.

Fr. D. M. Landon of St. Paul's in Thunder Bay continues his account of the General Synod held in Calgary this past summer. Part II of his report can be found on page 7A.

October 31 was a special day for Shingwauk Hall and Bishop Fauquier Chapel. For a picture, and an account of this historic day in the life of that part of the Sault, please turn to page 4A.

And don't forget "Around Algoma" on page 8A—it seems that the Diocese has been a busy place during the past month!

For what is happening beyond the Diocese, turn to the CANADIAN CHURCHMAN inside your ALGOMA ANGLICAN. It contains a message from the Primate, together with reports from the Program Committee, the ACW Presidents' Conference, the House of Bishops, and the National Executive Council.

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OFFICIAL PUBLICATION OF THE DIOCESE OF ALGOMA

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Judge D. M. Lawson honoured for his years of service to diocese of Algoma

DONALD M. LAWSON, Q.C.
in appreciation from
THE DIOCESE OF ALGOMA
October 28th, 1977

These words are inscribed on a painting, a gift from the Diocese to Donald Lawson, who has been Diocesan Registrar from 1959-1965 and Chancellor from 1965-1977. Don, as he is better known, has recently been elevated to the Bench, thus becoming His Honour, Judge Donald M. Lawson, of the County and District Courts for the Counties and District of Ontario.

Unfortunately for Algoma, Judge Lawson's new duties are to be based in the Whitby-Oshawa area, necessitating his moving from Sault Ste. Marie and the Diocese of Algoma. To recognize this honour bestowed upon Don, and as a gesture of appreciation, the Executive Committee of the Diocese held a luncheon at the Algo Club, Sault Ste. Marie, on October 28th for Don and his wife Megan.

Other guests included Archbishop and Mrs. W. L. Wright, Mrs. Nock, and the staff of the Synod Office, Mrs. Marg. Rose, Mrs. Gladys Reed and Mr. Din Oosterbaan. Also present were Monsignor H. Murphy



Judge D. M. Lawson

of the Precious Blood Cathedral, Sault Ste. Marie, the Very Rev. J. Fowler, Dean of Moosonee, and the Venerable L. Patterson of Huron Diocese, who were attending the Executive meeting as Partners-in-Mission.

The Bishop made the presentation to Don, congratulating him on his new appointment and thanking him on behalf of the Diocese for his tremendous contribution as Registrar and Chancellor. He also commented on the fact that Don's removal was a great loss to him personally, as he relied

greatly on his knowledge and experience in all legal matters pertaining to the Diocese, and on his expertise in parliamentary procedure at Synods and other meetings.

He gratefully acknowledged the many hours of assistance given to him and to the Diocese by Don—always so willingly and gratuitously given, in spite of a very busy law practice, and a deep involvement in community affairs. Both Megan and Don have been concerned and worked assiduously for the betterment of this community in many ways. The Bishop concluded his remarks by wishing them God's blessing in their new life and sphere of service in Whitby, knowing that they would become as deeply committed to their new Church and community, as they had in Sault Ste. Marie.

Don replied graciously in accepting the good wishes of the Diocese and the presentation gift, saying how much his work for the Diocese had meant, and helped him. He hoped that he and Megan would come back frequently to "A Good Place to Come From" to visit their three children, two grandchildren and many friends.



Lively's anniversary celebrations

Mrs. Nan Stanley prepares to blow out the 25 Anniversary candles at a celebration at Christ Church, Lively on Thanksgiving Weekend. Watching are the Rev. Robert Flowers, Rector; Mr. William Tompkin, and Bishop Nock. For a report please turn to page 5A of the ALGOMA ANGLICAN.

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The Rt. Rev. Frank F. Nock, Bishop
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The high-pitched Christmas

Jet plane engine noises are pitched so high that they cannot be heard by the human ear. Of course, there is the familiar jet roar that does get through, but most of the sound is beyond our range.

The community is filled with the sound of Christmas carols. Radios, T.V.'s street-corner speakers, churches, school rooms and a thousand common dwellings all vibrate with the sound of familiar Christmas songs. Part of the carol gets through but part of it is beyond our range.

The happy melody gets through. The power to awaken memory of bygone days gets through. The plain homely images of the manger, the star, the shepherds, the wisemen, the mother and the lovely sleeping child are reinforced by our singing of the carols. Almost any ear can catch these sounds. But there is more. At a higher frequency that only the heart can hear there is born in upon us the assurance that our world is wrapped in love. But this word is high-pitched and is entirely lost on those who hear only the obvious.

*"No ear may hear His coming;
But in this world of sin,
Where meek souls will receive Him, still
The dear Christ enters in."*

Perhaps this is why at the first Christmas it is said that the carols were sung by a chorus of angels. The Christian message is more than a group of people chattering theology or school children singing carols. It is the subtle sound of God's compassion. It is assurance at depth that human life has immortal meaning and joy is rooted not in coloured tissue paper and escapist celebrations but in the presence of a hardy, holy love to which we can commit ourselves.

"Joy to the World! the Lord is come." In the occasional moments when any man has the confidence that this is really so, it is as if an angel bending o'er the earth had touched a harp of gold. The higher frequency becomes audible. Confidence in God and his yearning over man is the high-pitched word that sounds in every simple, pleasant carol we sing. Listen for it now.

RWM

How about those three wise men!

To start with—they were not kings. Nobody ever said they were. Through the years we've glamorized them into kings, dressed them in royal robes and even given them names. But that's all pure myth. They were just three wise men who came from the East and the whole story reads like a Western movie—except that it's an Eastern.

Can't you just see the three good guys riding into town on their dusty camels? They're dog-tired and dirty after their long, hard ride, but they're still very impressive looking—obviously brave men, tough and determined. Straight out they say what they've come for: "Where is he that is born king of the Jews?"

That's laying it on the line! No asking around first to find out whether it's healthy for them to get mixed up in this affair. King Herod isn't going to like this at all, but they can't help that. They've been searching for this child for a long time, and now—"Where is he?" they ask.

But you notice they don't ask any questions about who this child might be, because they know . . . "he that is born king of the Jews" they say boldly. Would anybody like to step up and argue that point?

Oh yes—it's true their faith is based on certain signs and portents. They themselves say—"For we have seen his star in the East and have come to worship him."

That's clear enough. These wise men who study the heavens saw a new star—and believed. And how, they believe! They've followed that star all across the desert and through the mountains until now, finally, it comes to rest over this stable in Bethlehem.

So they go right in—and what do they do when they see the child? . . . "they fall down and worship him." Just like that. No proof of identity required. No questions asked. They just fall down and worship their king. They give him their gifts of gold, frankincense and myrrh and then, mission completed, our three Eastern heroes ride off into the sunset.

How about those Three Wise Men! Those very, very wise men!

RWM

Think about it

In the Eucharist we "do this" to re-member our Lord;
We can, therefore, do nothing to dis-member Him.
In the Church we find the "means of grace";
We can, therefore, do nothing to dis-grace the Church
or ourselves.

The bishop's letter**The Season's Greetings**

My dear fellow Anglicans:

Since Mrs. Nock and I cannot celebrate Christmas with you all throughout the Diocese personally, we welcome the opportunity of extending, through the pages of the ALGOMA ANGLICAN, our sincere wishes for a Blessed Christmas and a Happy New Year. We have enjoyed meeting many of you throughout the year, and are sustained in our ministry together by the warmth of your affection. It is our hope that circumstances will enable us to visit other parishes together next year which we were unable to do this past year.

It is our intention to hold the *Annual At Home* at Bishophurst again on January 1st, 1978, from 2:30 p.m. to 5:30 p.m., and we issue you a very cordial invitation to come and visit us, along with many other Anglicans and residents of Sault Ste. Marie, if your travels take you to Sault Ste. Marie at that time.

Bishophurst is your diocesan home for the Bishop, and we can assure you of a warm welcome anytime you are in the Sault and have the time to visit us. It is an historic building, one hundred and one years old, which has been used continuously as an Episcopal Residence. Besides its gracious architecture, it houses Heritage Centre where the history of the Diocese and the parishes is displayed. You will find it a visit worth making. Our address is 134 Simpson Street.

There will be sceptics who will say that the state of the world — economic upheaval, ecological destruction and senseless violence—is hardly

the time to extend wishes for a Blessed Christmas. What's good about it, they may say. It is true that the outward signs are anything but bright, but Christians look beneath the outward signs for the true meaning of Christmas.

And the true meaning of Christmas is that God Himself came into our human world and life in the person of Jesus Christ "Conceived by the Holy Ghost and born of the Virgin Mary". God did not cut Himself off from the world, disillusioned by our sin and wickedness. He accepted our sins and weaknesses and came to reveal how a life of loving sacrifice could change our relationships with one another from pride and selfishness to love and service.

That loving sacrifice began in the manger at Bethlehem and ended on the Cross at Calvary. And those who have accepted Jesus Christ as their Saviour and have

tried to live his life of loving sacrifice have found a deep contentment and joy which do not obliterate but transcend sorrows of this world.

*"This is our Father's World
O let us ne'er forget
That though the wrong
seems oft so strong
God is the ruler yet.
This is our Father's World
The battle is not done
Jesus, who died, shall be
satisfied,
And earth and heaven be
one."*

It is precisely because God entered into our human life in Bethlehem that Mrs. Nock and I can wish you a Blessed Christmas and a Happy New Year.

Your friend
and bishop,

Frank: Algoma

The bishop's itinerary**December**

- 2 Anglican Women's Cursillo—Sault Ste. Marie
- 4 11:15 a.m., Searchmont, Sault Ste. Marie
(Eucharist and sermon)
- 18 8:30 a.m., Christ Church, Sault Ste. Marie
(Eucharist)
- 11:00 a.m., St. Peter's, Sault Ste. Marie
(Morning Prayer and sermon)
- 24 Christmas Eve, St. Luke's Cathedral
- 25 Christmas Day, St. Luke's Cathedral

January

- 1 [1978] 2:30-5:30 p.m., New Year's Day Reception (Bishophurst)

Early in January, The Bishop's Retreat, Society of St. John the Divine—Willowdale.

All Saints', White River**Celebration of 90th anniversary**

On Tuesday evening, November 1, 1977, the parish of All Saints in White River celebrated its Patronal Festival, and ninety years of faithful Christian witness at an ecumenical service of Solemn Evensong, Sermon, and Benediction of the Blessed Sacrament.

The Lector was the Rev. Fr. Angelo Oliverio (pastor of St. Basil's Roman Catholic parish). The Rev. Fr. William Ivey (pastor of St. John's Anglican Church in Chappleau) was the guest preacher, while the Rev. Fr.

H. Coote (pastor of All Saints') was the officiant. Altar boys were Kim Witty and Darin Fowler.

Bishop Nock sent a letter of congratulations in which he extended his warmest greetings and expressed the thankfulness of the whole Church for the witness to Christ which All Saints' has made in the community during its ninety years.

Seven joyful hymns were well sung, and the organ accompaniment was shared jointly by Fr. Ivey and Fr. Coote. The service concluded

with the singing of an old favourite from the English Hymnal, "Ye who own the faith of Jesus", to the tune "Daily, Daily".

Fr. Ivey preached the necessity of fidelity and courage if the Church is to maintain the Faith, and uphold the Christian morals and disciplines laid down by Christ and as set forth in the Holy Gospels.

The Service was much enjoyed by all, and marks a memorable occasion in the life and witness of All Saints', White River.

St. John the Divine, North Bay**Parish combines traditional activities with new ideas and approaches**

by T. F. Chambers

St. John the Divine in North Bay has been busy lately with a number of interesting and varied activities.

A new Children's Choir has been organized by organist Mary Sirrs. Formed for youngsters aged 4 to 7, the "Sunbeams" have been practising each week since the beginning of September, and recently sang "Jesus

wants me for a sunbeam" for the enjoyment of the congregation.

Eighteen members of St. John's recently saw the movie, "Oh God!" starring veteran comedian George Burns, and then returned to the Rectory with the Goaters for coffee and discussion. Those who participated reported that they had a pleasant experience, and they look

forward to similar get-togethers in the future.

Weekly badminton sessions have resumed in the parish hall for all those who want to combine exercise with pleasure.

A full *Choral Evensong and Hymn Sing* was held at St. John's on November 6, when favourite hymns of the congregation were performed in lieu of a sermon.

WALK WITH ME

A parcel of love



by Marjie Smith

The autumn colors were doing their calisthenics to the backdrop of a blue, harvest sky. Geese were sky-writing, and the crisp air seemed to wear snowshoes into your lungs. The children, shaggy Sayelle advertisements, emitted tiny puffs of steam from under their woollen prison. The stroller wobbly-wheeled its way through drifts of crackly leaves.

Beside us four lanes of concrete meted precarious protection for the hurtling cars.

As I watched the cars pass, an imperfect thought winterized my perfect autumn day. I wondered, casually, what I would do if one of those tin monsters should strike my child.

Such wandering thoughts do not remain casual for long. My memory flashed back to a teenage girl killed outside our gate. What a waste, to be destroyed or injured by negligence, I thought. At that point I made a deliberate decision, though unconsciously at the time, that anger was the justifiable reaction. Like a mother bear, whose only ethic is motherhood, my fantasies determined that human parents should resort to the protective anger of the lower mammals.

My mind had barely turned to other thoughts when a teenage boy rounded a hedge on a bicycle, and Gendron took on CCM in a head-on collision. Gendron remained intact, but took on one additional passenger, a very frightened boy sprawled over two screaming toddlers. The whole image was amusing until I realized that they were my kids screaming, not a K-Tel pull-a-string-toy! And as my fantasy had predetermined, my temper let loose with a verbal lecture.

Five shaky steps later my conscience began to flash its oil light. I had assumed that the children were under my control. In an emergency they were no longer a gift from God, but MINE. It was really up to God to decide what justified anger. My place was to teach my children the best responses in life's situations, not to control the circumstances.

I cringed a little more — I had given, both my children, and that very penitent teenage boy, an excellent lesson in how not to handle a confrontation. I hadn't even asked the kid if he was okay! Tomorrow, when my child threw her food because she didn't like it, she would be disciplined by mother. Today, when I had thrown my temper around I had paved the way for her behaviour tomorrow. Who was going to discipline me? . . . mother? . . . 400 miles away!!?

Worst, and yet best, I realized that I had let my fantasies influence my attitude. Fantasy is not wrong, but it is a strong deterrent, if we have not let Christ into it. Have you never had a fantasy where you resolved a conflict, not according to your human nature, but completely influenced by the love of Christ. These should happen to us more and more frequently as Christ's spirit invades our lives and even descends to our basement, where we house our subconscious.

My mind drifted to another scenario . . . another child . . . another parent. This child was injured by humans all his life. His first moment on earth was one of rejection. He was turned out of an inn and was born in a cow barn — fortunately He didn't have allergies! Yet the Father who sent Him to us as a child, sent Him deliberately, sent Him to be injured. He sent that baby to bring Hope to those humans who were hurting Him. He allowed those people to kill their own creator, His son, because He wanted us to share in His glory.

As parents, we too must see our children as an opportunity to glorify God. Certainly we must take precautions and shield them from unnecessary hurt. We are also to love each person as ourselves, or put differently, we are to love each person as much as we love our own children. We must see their needs as well as our children's.

In that manger was the greatest gift to mankind. It was not a material gift — the wrapping paper was merely a bundle of rags. There was no Chargex, no Santa Claus, simply an all-inclusive bundle of deity which brought hope, love and peace to the world.

This Christmas remember at what cost you are erecting your Christmas lights — and I don't mean the sales slip. You can give all you want of your pocketbook, but what the world really needs is you as a great big parcel of God's love!

God's peace be your Christmas parcel!

"MONDAY MORNING"

Some thoughts about giving

by the Rev. F. Gower

This resolution was carried at the Diocese of Algoma Synod, May, 1977:

"THAT THIS SYNOD CHALLENGES EVERY ALGOMA ANGLICAN TO RENEWAL IN STEWARDSHIP WHICH MUST BEGIN WITH AN ACKNOWLEDGMENT THAT ALL WE HAVE IS A GIFT FROM GOD AND MUST PRODUCE PERSONAL COMMITMENT TO GOD THAT IS REFLECTED IN THE TRUE TITHING OF TIME, TALENT AND TREASURE WHICH IS OUR TRUE AND REASONABLE SERVICE."

What is tithing? Tithing is giving 10% of our net (after tax) income to God. It sounds a lot, but if we believe that all we have comes from God, then it is not our money at all, we only hold it in trust for God. To give Him 10% of our monetary income really is not such a great amount at all. We are returning to God a small part of the numerous gifts He has given to us.

Where does it come from? Tithing originates early in man's history. We know from the Old Testament that it was common to both Hebrews and Gentiles. In Jewish law it is found in Deuteronomy 14:22, "You shall tithe all the yield of your seed which comes from the field year by year." It was both the accepted and expected practice of Israel and when they fell lazy and lax, God through the prophets attacked them and called them back to the practice. In Malachi we find God not only calling the people to tithe, but promising that if they do, they will be blessed and enriched. This truth is witnessed to by many who are tithing today. They enjoy increase by giving — not loss.

What Jesus said of tithing: The clearest statement of what our Lord thought of tithing comes in an encounter with one of the Pharisees (Luke 11:42) when Jesus commends the man for tithing but reminds him that he



The Rev. Frank Gower

(Ed. Note. The Rev. Frank Gower, Assistant Curate at St. Luke's Cathedral, is the author of this month's MONDAY MORNING column. Christmas is a time for giving, and perhaps it is appropriate to think of stewardship within the Church at this time as well. This article was originally written after the Theological Synod, and appeared first in the Epiphany Star, the official publication of the Church of the Epiphany in Sudbury, when Mr. Gower was working there for a few months prior to his appointment to the Cathedral.)

should practice inward giving and dedication to the same level. To Jesus tithing was an essential part of religious living. The outward sign indicated an inner conviction.

The Saints and tithing: The Christian Church took much of its basic discipline from the parent faith of Judaism. One of these was tithing which grew from the desire of the faithful to show to God their love and dependence on Him. As early as the fourth century tithing is endorsed and encouraged by four of the greatest Saints of the Church: St. Jerome, who translated the Bible into Latin; St. John Chrysostom, whose famous prayer is to be found at the

end of Mattins and Evensong; St. Augustine of Hippo, who wrote the religious classic "The City of God"; and St. Ambrose of Milan, one of the Church's greatest teachers. Their works show that tithing was established as a way of showing our gratitude to God.

Why is tithing uncommon now? Basically it isn't. Many people do tithe but it is not much talked about. The reason why so many people do not tithe is because many of us are forgetting to put God first. Materialism and self-centeredness have dragged us into their trap. A Frenchman put our situation into a nutshell: "We have stopped being lovers of people and users of things, and have become users of people and lovers of things." Tithing will help reverse this process.

What can it mean to us? First our lives become the way they should be: God first, others second, self last. Next our lives become ordered and planned Christian lives, not just on a cash basis but in all other things as well. Thirdly the resources that would flow into the Church from tithing would enable the Church to equip itself properly for its job in the spreading of the Gospel. We the people will be more committed to our Faith and the Church will have more money to do its work.

Remember when everyone tithes there is no need for the parish to search for funds, to arrange loans or to canvass you for a pledge. Tithing eliminates these problems. The money for the work of the Church is available.

For Christ's sake, let us put our money where our faith is. May He bless you as we seek to do His will in our parishes.

"Always remember that God gives us at least ten times the tenth that we give to Him."

—Francis Schopenhauer

OBITUARY:

The Rev. Norman M. Post (former priest of Algoma) dies in U.S.A.

A former priest of the diocese of Algoma, the Rev. Norman McGregor Post, died on October 21, 1977. He was ordained to the priesthood in August of 1935.

He served at White River, Missanabie, and Franz, and also was Rector of St. Geo-

rge's and St. Stephen's churches in Port Arthur from 1940-43.

Fr. Post then transferred to the Diocese of Harrisburg, U.S.A., on July 1, 1944. He was Rector of St. Mary's Williamsport, Pa., and in 1949, he became Rector of

St. Mark's in Basking Ridge, N.J., Diocese of Trenton, until his death of a heart attack.

He is survived by his wife, Jane Coulter Post, who came from Port Arthur, and five children — Douglass, Alicia, Angela, Mary and Martha.

Algoma represented at Ontario's PWRDF meeting

The Ontario Section of the Primate's World Relief and Development Fund met at the Aurora Conference Centre in the Diocese of Toronto to study the Leaders' Kit for the 1978 TEN DAYS FOR WORLD DEVELOPMENT programme, and to raise their own awareness of the issues concerning development in

Third World countries and in Canada, particularly Ontario.

Representatives from the seven diocese of Ontario met with David Beer, field worker for the TEN DAYS FOR WORLD DEVELOPMENT programme, and Carl Major, newly-appointed education

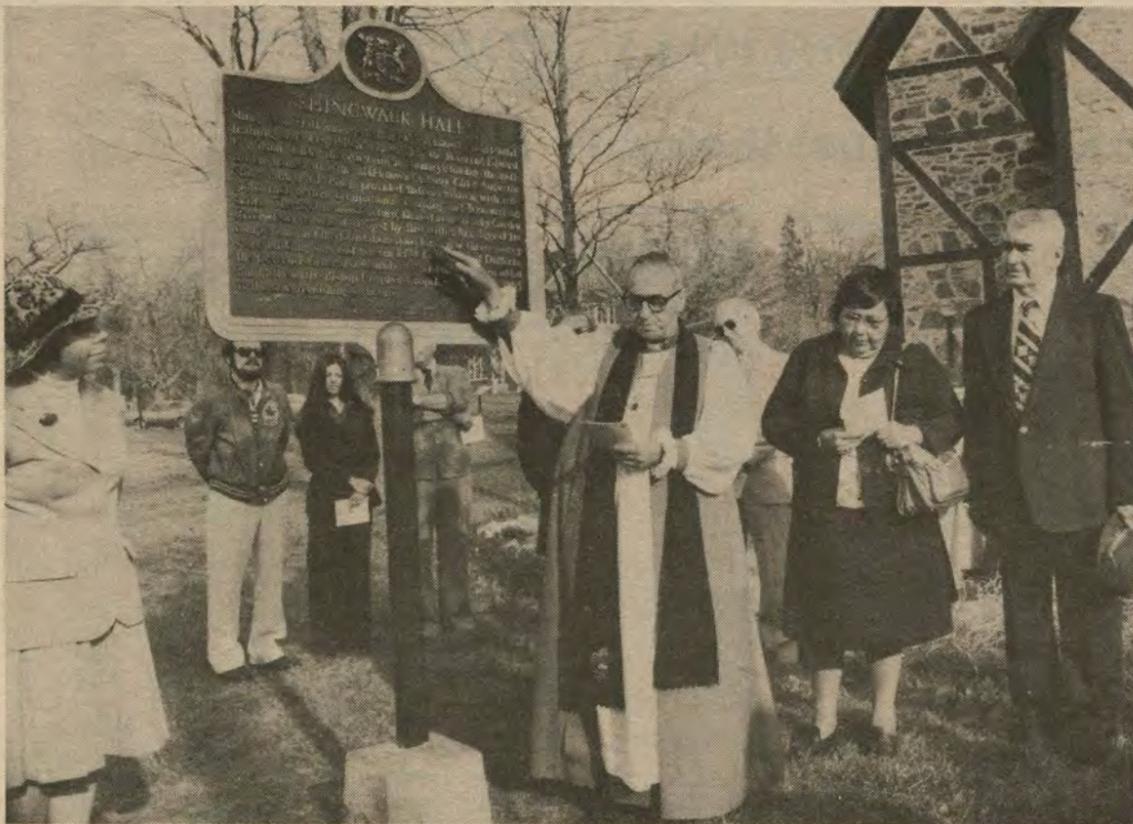
officer for the Primate's World Relief and Development Fund to work on their own understanding of the FOOD issue, the theme of the TEN DAYS, which will be February 10-20, 1978.

It is expected that, following this workshop, the Anglican parishes in Ontario will be prepared to take a more

active part in local TEN DAYS committee programmes.

Watch for the TEN DAYS Leaders' Kits; check with your rector! Give some thought to this educational programme, which is distinct from the fund-raising of SHARE LENT through the Primate's World Relief and Development Fund.

Attending the workshop from the Diocese of Algoma were the Rev. Rod Brazill (of St. John's, New Liskeard), Treasurer of the Ontario Section, PWRDF; and the Rev. William Graham (of Milford Bay), Chairman of the Public Social Responsibility Committee of the Diocese of Algoma.



Courtesy of the Sault Star

Bishop Frank F. Nock dedicates the historical plaque commemorating Shingwauk Hall and the Bishop Fauquier Chapel, erected by the Ontario Heritage Foundation. To the left of the plaque is Helen Devereux, and behind the bishop are the Ven. Frank Coyle, Archdeacon of Algoma; Elizabeth McCoy, a great-granddaughter of Bugwujenene; and Mr. Charles Cachagee of Chapleau, who attended Shingwauk Hall 63 years ago, when he was six.

Historical plaque dedicated

An historical plaque commemorating Shingwauk Hall and Bishop Fauquier Chapel was unveiled Monday, October 31, 2 p.m., at a ceremony sponsored by the Anglican Diocese of Algoma.

The plaque is one of a series being erected throughout the province by the Ontario Heritage Foundation.

The Rt. Rev. F. F. Nock, Bishop of Algoma, dedicated the plaque prior to a reception at Bishophurst.

The Ontario Heritage Foundation, an agency within the ministry of culture and recreation, is dedicated to the promotion and preservation of Ontario's cultural heritage.

Participating in the ceremony were: Lawrence Brown, chairman of the property committee of the Anglican Diocese of Algoma; Mayor Nick Trbovich; Frank Coyle, Archdeacon of Algoma; and Helen Devereux, representing the Ontario Heritage Foundation.

The first Shingwauk Industrial Home was built by the Anglican missionary, the Rev. Edward F. Wilson in 1873, on Garden River Reserve land set aside by Chief Augustin Shingwauk (Little Pine).

However, six days later, fire destroyed the newly constructed frame structure.

Undaunted, Mr. Wilson again raised funds for a new structure. The next year, the foundation stone was laid by the Earl of Dufferin, the Governor-General of Canada, and on Aug. 2, 1875, the new Shingwauk Home was formally opened by the Bishop of Huron and the Bishop of Algoma. This building, a three-storey structure, was built east of the Sault (at the time) and about 10 miles from the first one, which had been erected on the reserve.

Mr. Wilson served as principal, teacher and minister until his retirement from missionary work in 1892. By careful management he was able to make additions to the main building and add new outbuildings and workshops.

He was able to open the

Wawanosh Home for Indian Girls in 1879 on a site 2½ miles from Shingwauk. He also supervised the construction of the Bishop Fauquier Memorial Chapel, now the only remaining structure of this early complex of buildings.

The chapel was consecrated by Bishop Sullivan on Aug. 29, 1883 and dedicated to Frederick D. Fauquier, first bishop of the Missionary Diocese of Algoma, established in 1873.

Mr. Wilson was convinced that the future of Canada's Indian people lay in the early introduction of their children to British civilization and assimilation to white society upon graduation from schools

like Shingwauk.

But ironically, by the early 1890s, he had become a fairly radical advocate of Indian self-government. After resigning from Shingwauk in 1892, he moved to Salt Spring Island in British Columbia where he served as rector until 1911.

The Shingwauk Home continued under various principals, but the Wawanosh Home was closed in 1893. Three years later an addition was made at Shingwauk to accommodate girls.

In 1935 the old building was replaced by the present one, which operated as a residential school until 1970. It is now Shingwauk Hall of Algoma University College.

(The following are some words, penned by Dr. David Nock which appeared on the back of the programme for the service on Monday, October 31, 1977):

SHINGWAUK HALL and BISHOP FAUQUIER CHAPEL 1873

The Rev. E. F. Wilson and his wife, Frances, arrived in the Sault Ste. Marie area in 1871, after three years of service to the Ojibway Indians near Sarnia. He was employed until 1872 by the Church Missionary Society. However most of the Indians of the Great Lakes region were already converted to Christianity. Wilson's task became one of educating the Indian children. Because he came from an upper middle class family of some distinction in England, he was able to continue his operations when the C.M.S. discontinued its support.

Approximately 550 Indian boys and girls passed through either the Shingwauk Hall or its sister institution, the Wawanosh School for Girls, from 1873 through 1893 when Wilson retired from Indian work. Most of the children were members of the Ojibway or allied tribes. About 63% of the children were male, 37% female. The children generally were between the ages of 10 and 17.

E. F. Wilson was Bishop Fauquier's commissary and right-hand man. When the Bishop died in 1881, Wilson immediately set to build a memorial chapel. There had been a genuine affection between the two men.

The Rev. E. F. Wilson left to settle on Salt Spring Island, B.C. in 1893. He died in 1915, aged 71.

David A. Nock, Ph.D.

Archdeacon Coyle gives some historical background to the special service

A word of explanation is necessary to justify my place in the event of this day. I served as the last Chaplain appointed by the Archbishop to the Shingwauk School. I prepared the last group of Indian boys and girls of this School for Confirmation in this Chapel. Presently, I serve the Ojibway people of St. John's, Garden River.

You will have read the brief outline on the back of your program of the history of these two buildings, the Shingwauk Hall and the Bishop Fauquier Memorial Chapel. These two buildings enshrine the memory of many many years, of many many people working and learning together. The white man and the Indian man are twined together with the Name of our Brother Christ in this commemoration. Edward Wilson and Augustin Shingwauk, Frederick Frost and Bugwujenene, the Pines and Frederick Fauquier—these are some of the notable names that stand for many more.

Shingwauk the great Ojibway chief said once in St. James' Cathedral, Toronto: "I rejoiced that I had heard of the love of Christ, who died for His red children as well as for the pale faces. For He is not ashamed, we know now, to call us brothers."

He longed to see a 'great teaching wigwam' at Garden River where "children from the great Ojibway lake would be received, clothed and fed, and taught how to read and write, how to farm and build houses and make clothing, so that they might by and by go back and teach their own people."

It is a great man we commemorate in the person of Edward F. Wilson. As you read his writings, his courage in the face of great odds comes through; his devotion to Christ bears its fruit in an incredible patience under suffering. But to me the special mark of this man's character was gentleness and tenderness to his Ojibway brothers. He really and truly loved this people. He shows in his writings that—like most people—the Ojibways are not always easy to love and he often experienced disappointment and rejection. But the history of this school and chapel is of those who never gave up, even in the face of impossible odds.

This chapel, the only building left of the original complex, commemorates the life and work of the first Bishop of the Diocese of Algoma, Frederick Fauquier. Plans for the Shingwauk Home had always included a chapel. It was not till the death of Fauquier that E. F. Wilson moved to the actual erection of this, a fit memorial to a missionary Bishop.

E. F. Wilson tells of a young Indian boy whom he brought back from the Nipigon area to attend the school. Oshkahpuh keda, the boy's father said: "Well, you may take him with you. I know I shall be sad without him. I shall weep often for him. But I want him to be taught, and I will try to control myself until he returns to me next summer." The lad was about 12 years old and was not very strong. He was baptised by the Bishop, and given the Christian name of Frederick, after the Bishop. Early in the new year of 1877, the lad sickened with consumption and died. He was buried in the cemetery back of the school.

I guess the old father never got over it. He refused to send any more of his children away from him.

This chapel to me will always be filled with the sight and sound of Indian boys and girls. So it will be for many others who remember them. The sound of their voices in song both in Ojibway and in English, will never die out of this place. Often they sang the praise of God in the words of the doxology. Will you stand now and sing that verse of praise with me in our language, and then I will sing it in the Ojibway tongue.

*"Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost."
"Mah moo yuh wah mah dah Mah buh
Wan je shuh wan dah goo ze yung;
Wa yoo se mind, Wag wis se mind;
Kuh ya Pah ne zid Oo je chaug."*

The Ven. F. Coyle

The words on the plaque

Shingwauk Hall was erected in 1935 to house a residential training school established in 1873 by the Reverend Edward F. Wilson. Under this Anglican Missionary's tutelage the institution, named after the well-known Ojibway Chief Augustin Shingwauk (Little Pine), provided Indian children with religious instruction, occupational training and home-making skills. The first frame structure, located at the nearby Garden River Reserve, was destroyed by fire within six days of its completion, and the foundation stone for a new three-storey stone building was laid here in 1874 by the Earl of Dufferin, the Governor-General of Canada. Other buildings were added, but of these the Bishop Fauquier Chapel, completed in 1883, is the sole remaining structure.

*Erected by the Ontario Heritage Foundation
Ministry of Culture and Recreation*

SHINGWAUK CEREMONY

Lawrence Brown is initiator in having historic site set up

Lawrence Brown, the chairman of the property committee of the Algoma Anglican diocese, was the initiator in having the chapel declared a historic site.

"I wrote to the chairman of the Ontario Heritage Foundation in 1975 telling them that over 100 years ago the Anglican church started a school for Indian children and about the buildings on the site," he said. "I asked them to consider declaring the site."

Mr. Brown said he received in a reply in late August that the foundation would "be glad to arrange it (declaring the site)."

Though the hall was sold to Algoma College in 1971, the chapel remained in possession of the Anglican church.

Mr. Brown expressed concern that the cemetery behind the chapel was not included in the declaration. But he said there will be a representative of the foundation in the Sault on Monday and he will talk to him about the cemetery.

"The foundation doesn't designate property as such, not being a monumental building. I would like the cemetery to be declared an historical site."

There's a lot of history in the cemetery, Mr. Brown said.

"You can learn history just walking through."

Christ Church, Lively

A week-end the parish will not forget

The Rt. Rev. Frank F. Nock, Bishop of Algoma, visited Christ Church, Lively, on Thanksgiving Weekend, 1977, for the climax of this parish's 25th Anniversary.

The Saturday night *Dinner and Dance* at the Legion Hall was a huge success, with a large crowd on hand. Bernie Scharf, a former People's Warden, was Master of Ceremonies. Archdeacon George Doolan said the Grace, and messages of congratulations were read by Doug Taylor.

Several Anglican clergy from Sudbury Deanery attended, as well as the Rev. and Mrs. Owen Patterson of Trinity United Church in Lively, and Fr. Ken Donnelly of St. Pius X Roman Catholic Church in Lively.

The Rector, the Rev. Robert Flowers, and Bishop Nock addressed the assembled throng.

A highlight of the evening was the traditional "burning of the mortgage" ceremony. Participating in the event were the Rector, Churchwardens Garnet Schroeder and Jack Hardacre, and members of the original 1952 Building Committee—Don Crouse, Cecil Johnson, Harry Smith, and two widows of committee members, Mrs. Nan Stanley, and Mrs. Lucy Woodger.

When the mortgage was completely burned, Bishop Nock pronounced the benediction, and everyone joined in singing "Praise God from whom all blessings flow." Then, it was dancing for the remainder of the night, and it was thoroughly enjoyed

by everyone.

Extra chairs had to be brought out on Sunday, October 9, for the service of Consecration and Holy Communion. The large procession of Choir and Servers was a beautiful sight to behold. The Petition was read at the entrance by the Rector and Churchwardens. Bishop Nock, with three resounding knocks on the door, entered Christ Church.

The Bishop's chaplain was Robert Reeves, parish lay reader, and a former Churchwarden. Mr. Reeves had the honour of reading the Sentence of Consecration.

The Choir sang the anthem, "Brother James' Air". Former Choir members, Churchwardens and Servers returned for this service and two former Presidents of the Servers' Guild (Daryl Park and Simon Reeves) read the Lesson and Gospel respectively.

The ACW arranged a delicious luncheon in the parish hall. Christ Church's oldest parishioner, Mr. William Kemp, was unable to attend, but two longstanding parishioners — Mrs. Nan Stanley, and Mr. Bill Tompkin—were called forward to blow out the 25 candles on the Anniversary Cake. Everyone joined in a rousing chorus of "Happy Anniversary To Us", and the Bishop performed the ceremonial first cut of the cake which bore the words, "Thanksgiving '77", the theme of Christ Church's 25th Anniversary.

It was a memorable week-end in Lively, and one that the congregation will never forget.



The mortgage-burning

The Rev. Robert Flowers, Rector of Christ Church, Lively, prepares to let Mrs. Nan Stanley "burn the mortgage". With them, from the right, are Mrs. Lucy Woodger, Mr. Harry Smith, Mr. Don Crouse, Mr. Cecil Johnson, and Bishop Frank Nock.

West Thunder Bay

Turners honoured at farewell gatherings

Quite a number of "farewell" activities for the Turners of the West Thunder Bay parish took place prior to November 20, the date of their departure for Capreol.

The *Friday Night Bible Study Group* assembled at the AirLane Motor Hotel to share a meal. The evening was arranged by Mr. John Sovereign for the members of this faithful fellowship group to honour the Turners. Mrs. Turner was presented with a corsage, and Fr. Turner with a boutonniere.

The entire parish had an opportunity to honour the Turners on November 11. A *Pot-Luck Supper* was held at 6:30 p.m. at the Murillo Town Hall, and a presentation was made to the Turners on behalf of the parish. Friends of the Turners from outside the parish were able to attend an "Open House" after the supper from 8:30 to 10 p.m.

Fr. James Turner conducted his first services at St. Alban's in Capreol on November 27.



Courtesy of the Rev. Reg. Inshaw

Roman Catholic and Anglican Clergy meet in Thunder Bay

Pictured here are the Roman Catholic and Anglican clergy who gathered at Avila Centre in Thunder Bay on October 12 to confer over joint papers on "The Holy Eucharist", "The Ministry and Ordinal", and "Authority in the Church". The conference had been arranged by the Roman Catholic Bishop John O'Mara, and the Anglican bishops of Algoma and Keewatin. The issues were studied and discussed in a frank and objective manner resulting in a clearer understanding of the many difficulties that surround the two communions. The warm friendliness that pervaded the conference was outstanding and the hope was expressed that these discussions would continue in the future.

BISHOP NOCK'S CHARGE — THE EPILOGUE

Give a good solid account of what you saw and heard

(Ed. Note. The ALGOMA ANGLICAN intimated last month that it had concluded the series of the parts of Bishop Nock's Charge to Algoma's Theological Synod. Those five parts included the Bishop's "Introduction", comments on "Christian Initiation", "Stewardship", "Human Life", and "Ministry".

We have received a number of letters from delegates to that Synod, saying that the ALGOMA ANGLICAN should also reprint Bishop Nock's "Epilogue" to the Theological Synod. After reading it, we agree with those letters, and are especially pleased to publish it in this December issue of the diocesan paper since it is an excellent summary of the Synod and the issues which have been in the public's eye during 1977. Also, the Bishop's closing remarks are in keeping with the Christmas season.

The publishing of this epilogue concludes the ALGOMA ANGLICAN's coverage of the Theological Synod of last May, one of the most significant gatherings of recent times in the history of the Diocese.)

This section of my Charge is not in print yet for it was written only this morning. This was done on purpose and not because I was lazy and didn't get it finished before Synod! The Agenda Committee suggested that I write an Epilogue containing some reflections on the Synod. As a result the ink is hardly dry on the paper!

On T.V. the Epilogues often contain credit lines for the make-up artists, clothing designers, photographers, etc. I know that the Committee on Thanks have expressed the thanks of Synod to many people, but I would like to pay my personal tribute to my Synod Staff — Din Oosterbaan, Marg Rose, Gladys Reed and Lura Dew. Our staff may not be large, but it is mighty, and it is dedicated to serve you in the Name of the Lord, and because the members of the staff have such dedication they are a happy staff and unselfish with their time and with their love. Much of the smooth operation of this Synod — from an administrative point of view — can be attributed to the devoted work of these gracious and fine people.

A few of my observations are these, particularly as I wandered from group to group. There was clear evidence of much fellowship and love at this Synod. It began at the Reception on Sunday evening and continued throughout. I heard differing opinions being voiced with great vigour and zeal and yet with a respect and concern for each others points of view. We are an unusual mixture — we Anglicans. In days gone by we were marked by low, broad or high Churchmen, and yet we lived in and through that tension. Today these labels are rarely heard. Now we are a mixture of Bible centred, Charismatic, Prayer Book orientated, Sacramentally based Christians — to name only a few of our varied characteristics — and

yet this Synod has again revealed how we can live in deep fellowship and love in spite of these differences. It is my conviction that the Holy Spirit has used our groups to foster and strengthen this fellowship.

Secondly, I have been impressed by the interest of Synod members. It is obvious that many had done their homework and perhaps that was as valuable as anything said at Synod. There is often much talk by people about many of the issues we have had on our agenda, but I doubt whether there has been any one group of people who have concentrated their study on these issues more than our clergy and lay delegates. This high interest I sensed as I have been on my visitations and it has continued throughout the Synod.

Closely allied with this is the devotion shown by the Synod to the deliberations and the Eucharists. The drop out rate has been practically nil and then only for perfectly legitimate reasons. I am proud of the consistency of your attendance at group meetings, plenary sessions and at worship, and say that the faith of your congregations in electing you as delegates was not misplaced.

There was, of course, frustration. There was frustration with the mechanics of Synod; and in my experience at any Synod I have been at whether General, Provincial or Diocesan—there has been frustration with the mechanics, and particularly so with our new format. But we have to learn to live with these frustrations, and I think with the new system we have had at this Synod, we have learned a great deal and in spite of its imperfections it has proved itself a valuable experience. It was good for us to learn that no matter how hard we worked; how sincerely we prayed; how much direction we sought, there would still be difficulties in outlook on the issues. That is part of life! We have to live within that tension, and God is not going to remove it. He does not remove it for us, and if we are going to progress in our spiritual life, we are going to have to live with the frustrations that we have lived with these past few days. Thank God, thank God that with all the frustrations we have worked together as a family of God. If the family of God ever comes to the time when it agrees with everything, then I say it will be dead. There will be no room for spiritual growth.

Stewardship: We made certain pronouncements regarding Lotteries, which many felt were negative, and my hope is that they will not take back with them that what Synod did was all negative, because we took a positive stand of tithing. I am convinced that we have to make tithing a way of life and that when we have tried it, we will find that it works. No Synod, no Bishop, and I for one am not going to, can tell people how to use their resources. If you do tithe, you will find that God really means what he says about your resources of time, talents and treasure — 'for the



Courtesy of the Rev. R. Inshaw

The two secretaries listen carefully at the Theological Synod's deliberations. They are the Rev. Eric Paterson (Rector, the Church of the Epiphany, Sudbury) who was the Clerical Secretary, and Mr. Doug Murray (Lay Secretary).

measure you give will be the measure you get back'. All the arguments that you cannot afford it will not mean anything until you try it.

Human Life: Here is the area where I felt that great love for each other was evident in considering and listening to the points of each other on subjects such as the ending of life with mechanical means and abortion. I was not distressed about the divisions on the voting, and the fact that delegates had to agonize over their decision, because I felt deep love and concern for one another as each person made his or her own decision on these matters.

Christian Initiation and Ministry: We have opened some doors here. To my mind, we have made some startling decisions, the full impact of which will dawn on you when you get home. I have had to change my thinking a lot in the last 37 years and will have to do some serious thinking in the next year-and-a-half when I consider the implications of admitting children who have not been confirmed to the Holy Eucharist. I am not afraid of change, and I am prepared to work with it, but as Synod has said there will have to be some solid, hard teaching on what it means, and how you are going to give support and strength to the parents who are going to try and tell their children what the sacrament means before receiving it. It is quite a difference from the priest doing it during confirmation instruction. I am not alarmed as long as we are prepared to do a lot of work.

In St. Luke, Chapter 2, it is recorded that after the experience of seeing the Christ Child, the Shepherds went back praising God for all that they had seen and heard. I am not suggesting, by any means, that coming to Synod is the same as the wonderful

experience of viewing the Christ Child. But it is your responsibility to go back to your people and tell them, and give them a good solid account of the things you have seen and heard and have done at this Synod. It is still part of the 'good news'. You know we hadn't gone very far in this Synod, when I realized that we needed to keep in our minds the vision of John in Revelation 21 — "And he carried me away in the spirit to a great and high mountain and showed me that great city, the holy Jerusalem, descend-

ing out of heaven from God, having the glory of God". We may wonder at times what we have done in our own little bailiwick in this diocese, but unless we have the vision that John had of the new Jerusalem and keep it before us, we will not be filled with the anticipation, joy and power that should be ours as servants of Jesus Christ. Because He gives us His power, His joy and His presence to go out into this world and interpret His Will as we tried to do in this Synod we can return home with thanksgiving.

St. John's, Thunder Bay

New organist has a rich varied musical background

In last month's column, **Around Algoma**, it was announced that St. John's in Thunder Bay has a new organist—Gabrielle Bruyere.

She comes to Thunder Bay from Kenora, and has conducted junior and senior choirs in both schools and churches in Winnipeg and Kenora.

Her music background is rich and varied. She studied the organ at Vincent d'Indy Music School in Montreal. She holds an ARCT (Piano

Teacher) and a Grade X violin certificate from the Royal Conservatory of Toronto.

Also she holds a number of degrees — a B.A. from the University of Manitoba; a Mus. Bac. from Marylhurst College, Marylhurst, Oregon; and an M.A. with a major in music from Holy Names College, Oakland, California.

The parish of St. John the Evangelist in Thunder Bay is looking forward to a long and happy association with their new organist.

THE LEDGER OF LIFE

Today is a new page in the book of life. Upon it, and upon it alone, you can write a record of your accomplishments. But once turned, it is gone forever.

Yesterday is a page turned. You cannot add one line to it, nor erase one word from it. It is closed forever, and can affect the new page only insofar as it has affected your heart and your courage. Your mistakes and fears of yesterday need not be carried forward in the ledger of life. The past holds no mortgage on today.

—from "Trinity Topics,"
Holy Trinity, the Sault

Parish pays tribute to rector with celebration



The Ven. E. "Roy" Haddon

by Mrs. Beth Nock

Over 450 people welcomed the Ven. E. Roy Haddon, and his wife, Jean, with enthusiastic applause, as they entered the Da Vinci Centre, on Friday evening, November 4, 1977.

The occasion was to mark the Archdeacon's 24 years as Rector of St. Thomas' Church, Thunder Bay, and was planned and organized by the congregation, under the leadership of the wardens, Mr. Syd Turner and Mr. Len Landy.

It was a very moving and loving tribute to the Rector, from his people, whom he has served so faithfully, as he enters his twenty-fifth year at that parish. Other members of the community were also present to honour "Roy", including many local Anglican clergy, clergy of other denominations, and the Rt. Rev. Frank F. Nock, Bishop of Algoma. As well, representatives of the military and civic institutions were in attendance. Finally, their daughter Audrey Cherbino of Kapuskasing was able to attend.

The evening planned was a delicious "Buffet Supper", followed by hilarious entertainment in the form of a "Roast on Roy".

The Master of Ceremonies, Mr. Bob Morrison, called up representatives of the Church's organizations: BAC (Ian Wilson); Choir (Dawn Goldstein); Servers (Jerry Pearce and Keith Woodford); Sunday School (Dick Stephens); Sidesmen (Nestor Chehowy); ACW

(Dorothy Kirk and Connie Lake); and Curate (the Rev. Larry Winslow). Gifts were presented by all of these groups, with great fun and loving appreciation of Roy's particular foibles — mainly emphasizing his compulsion for punctuality; frugality in turning off electric lights; and obtaining statistics for all occasions.

Throughout the evening telegrams—serious and humorous—were read. These came from parishioners who had moved away, Archbishop W. L. Wright, the Haddons' son, "Butch" in B.C., and others.

The MC called on Bishop Nock to speak, who brought the greetings of the Diocese, and expressed his personal gratitude for such a faithful ministry. He paid special tribute to Jean Haddon, Roy's gracious and gentle wife. In the spirit of the Roast, he presented Roy with a booklet of matches "to light his way, as he turns off lights, to conserve electrical energy".

The Wardens called on Carol Landy to present a dozen roses to Jean. The main gift of the evening was then presented to Roy in the form of a generous cheque, and an enlarged photograph of Roy.

The Archdeacon replied in a very moving way, on behalf of Jean and himself, and thanked the congregation for their gifts—and for all their love throughout the years. He thanked all those present for a truly Christian party.

The evening was concluded by several hours of dancing.

The celebration was continued on Sunday at the 11 a.m. service of Holy Communion to a packed church. Bishop Nock preached, saying how Roy had truly kept the promises he had made at his ordination, and had based his life and ministry on the Bible and the Sacraments.

A Reception was held in the Haddon Hall on Sunday afternoon between 2 and 4 p.m. when many people came to congratulate the Haddons, and to wish them well as they continue their ministry in Thunder Bay.

The January edition of the ALGOMA ANGLICAN will carry a pictorial report of this celebration and a tribute to Archdeacon Haddon.

Thinking about your New Year's Resolutions?

How many . . . services would we have if everyone stayed home when I do?

How often would the Sunday School meet if others would attend only when I do? How much Christian instruction would be given . . . ?

How many neighbors would be invited to a service and welcomed, if others would invite and welcome only as many as I do?

How many prayers would be offered . . . if others would only pray as often as I do?

How many words of testimony for Christ would be given if others would speak out for Christ and his Church only as much as I do?

What kind of a church would my church be if every member were just like me?

(St. Alban's Newsletter)

General Synod—Part II

Initiation rites and our youth

by Fr. D. M. Landon

"One Man's Opinion" is a provocative daily five minutes on radio in Thunder Bay. In a like vein, this report on General Synod 1977 could be entitled "One Delegate's Opinion". What follows continues the commentary on major Synod subjects begun in the previous issue.

The Pattern of Initiation—Should Alternatives Be Allowed?

What's to be our future Anglican practice as regards Baptism . . . Confirmation . . . and admission to Communion? As at previous General Synods, this was again a major issue at Calgary in August.

Our Anglican newspapers have publicized some of the questions in this area that are agitating the Church, for example:

- should young children be admitted to Communion and regularly receive the Sacrament?
- if so, what preparation should they receive before admission?
- if young people are communicants from an early age, will this tend to undermine Confirmation as Anglicans have known it?

In March of this year our Canadian Bishops surprised us by raising an additional issue. In a "Statement" they prepared on Christian initiation they proposed for every child Baptism should be accompanied by the laying on of hands. The Bishops apparently hoped that this would help clear the way for the acceptance of Communion for unconfirmed children. Instead their proposal only muddied the waters all the more!

Algoma's Theological Synod (held in May) rejected this part of the Bishops' proposal (Synod Motion #11), as did other synods across the country.

In August, a few days before General Synod, our House of Bishops brought out revised "Guidelines for Christian Initiation" which omit the laying on of hands at Baptism. Their new ground-rules emphasize four points:

- a) The Baptism of infants should be treated far more seriously than it often has been in the past. These Baptisms should take place at the main service of worship, and the parents and godparents should be adequately prepared. (In many parishes in Algoma we've moved a long way in this direction.)
- b) Everyone who is baptized as a child is expected to come to real commitment to Jesus as Lord and, at an appropriate time, to make a mature public affirmation of faith accompanied by the laying on of hands by the Bishop. (Thus our Bishops reaffirmed Confirmation—although they avoided using the actual term!—but stressed that it should be a mature, adult action on the part of any individual.)

c) As regards children and Communion, the Bishops' "Guidelines" give a choice. The present practice can continue to be followed (first Communion after the laying on of hands) or, where a diocese and a parish so decide, young children can be admitted to Communion after appropriate preparation and a simple affirmation of faith.

(Algoma's Theological Synod—by Motion #13—accepted the principle of unconfirmed children being allowed to receive Communion under prescribed conditions. But this isn't to come into effect in our Diocese until at least September 1978, and then only after consultation between parish and Bishop and careful preparation of the congregation.)

d) Adults who experience new levels of commitment to Christ are encouraged to express this at various times in their lives through a confession of faith and the laying on of hands by the Bishop.

At General Synod 1977 there was discussion of all these matters—but no substantive decisions. Both the above-mentioned statements from our Bishops were "commended for study" in all congregations during the three years before the next General Synod.

Enabling More Participation By the Young People of the Church

One of the angrier reports at General Synod came from the Anglican Youth Movement and the fifteen Youth Delegates. It was presented by Gary Whynacht, the A.Y.M. National Co-ordinator.

After visiting parishes from coast to coast, he finds our Anglican young people generally to be on the periphery of the Church's life. Among the causes he identified these:

- a) Too many adult churchpeople do not try to communicate in an open and meaningful way with our young people.
- b) Not recognizing what young people can offer, adult churchpeople fail to allow them meaningful roles in the Church's life. Significant youth participation is growing in a number of parishes, but no one should become complacent. In every parish we need to:
 - 1) open up and keep open real communication with our young people
 - 2) provide skilled leaders and wholehearted support for youth activities
 - 3) enable the development of real ministries by young people.

Gary Whynacht's address to General Synod was reported at some length in the September 1977 "Canadian Churchman" on page 14.

St. John's, Thunder Bay

Parish reports a busy fall with many varied activities taking place

by Anne Lovekin

St. John's Parish in Thunder Bay got off to a good start this fall with nine new families joining the congregation.

We also welcomed our new organist, Miss Gabrielle Bruyere, who has enriched our services with her excellent musical ability at the organ and her leadership of the Choir.

Mr. Emil Dolphin is the new Sunday School Superintendent. Two Coffee Fellowship hours following the Sunday morning service have been sponsored by the Young Church Women. These coffee hours give the congregation a splendid opportunity to meet and welcome new members and to get to know each other better. They are usually held the second Sunday of every month.

The Cub and Scout programs are well underway with Akela Bob Newell for the Cubs and Derek Jetten and John Morissette for the Scouts and a new group the Venturers led by Clayton Huston. Derek Jetten reported in the *Lamplighter* about the Scout Jamboree in Prince Edward Island in July with some 1,700 Scouts and Venturers in attendance.

Our Harvest Thanksgiving Service was well attended.

The Church was beautifully decorated with flowers and fruits and vegetables donated by many of our members from their own gardens. Several needy families were given the produce following a pot luck supper in the Parish Hall.

The following Sunday was designated Laymen's Sunday. The lessons were read by laymen, and the sermon was preached by Dr. David Nock.

The A.C.W. held two important events in October. They sponsored a Bake Sale which was very successful and a Rummage Sale. The Young Church Women held a Phantom Tea at the end of October.

The Travelling Dinner, which was so successful last year, was held on October 30th this year.

The A.C.W. busily prepared for their annual Christmas Bazaar, this year called *Nature's Palette Bazaar* held in the Parish Hall on Saturday, November 19th. The Nearly New Shop/Collector's Corner Sale was held on November 5th.

There are many more activities planned throughout the year and all those who have offered to plan and promote these activities are to be thanked and congratulated.



Courtesy of Michael Brauer

Pictured here are the participants in the Second Men's Cursillo, held in Sault Ste. Marie, October 20-23, 1977. From left, front row, Art Budge, Charlie Stevenson, Ron McLean, the Ven. Frank Coyle, Henry Gaines, Fr. Michael Eldred, Steve Budge, and Fr. Jerry Smith. Second row, Joe Brescacin, Bob Doiron, Bill Smith, Fr. Bill Stadnyk, Val Suriano, Win Lane, Joe Douville, Jim Bishop, Joe Simms, Don Harrison. Third row, Gale Moore, Gord Watts, Barry Miles, Lou Dunster, Bill Dobbs, Ken Hall, Jim Willson, Joe Gregorini, Jack Harris, and Clayton Cright. Top row, Vince Cruickshank, Wilf Waugh, Ron Richards, Tim Twomey, Neil Howson, Brian Smith, David Hull, Warren Hull, Steve Simms, and Dick White.

Second Anglican Men's Cursillo held in Sault Ste. Marie

The 2nd Anglican Men's Cursillo was held at Sault Ste. Marie, Ont., Diocese of Algoma, Oct. 20th-23rd, 1977.

With Mr. Henry Gaines, of Holy Trinity Parish, as Rector, and Mr. Lou Dunster, of St. Gerrard Majella Parish, as Assistant Rector, the 2nd Anglican Men's Cursillo got under way at the Catholic Centre, Sault Ste. Marie, on Thursday evening, Oct. 20th.

A total of 38 men met together for the next three days for prayer and study and good food and worship and fellowship. They came from a variety of local parishes, some from St. Joseph Island and Echo Bay, and the rest from churches in the Sault.

Not all were Anglicans, either, as we had men from

the United Church and from the Bible Chapel, and from the Baptist Church. Others were members of the Roman Catholic Church.

Spiritual Director for the weekend was the Ven. Frank Coyle, of St. John the Evangelist, assisted by Fr. Bill Stadnyk and Fr. Jerry Smith, both of Holy Trinity Parish and Searchmont mission.

During the weekend, we

heard from friends in Englehart, North Bay and Toronto as they supported us in prayer.

The cursillo is a "short course" in Christianity, begun a number of years ago in Catholic Spain, and the movement has since spread around the world to a great number of churches. The 2nd Anglican Cursillo in Algoma for women, was held

at the Catholic Centre, Sault Ste. Marie, Ont., from Dec. 1-4.

It is necessary to be sponsored for the weekend by a cursillista who will undertake the necessary spiritual support and encouragement that the post-cursillo requires. For details write, the Rev. Bill Stadnyk, 352 Northern Ave., Sault Ste. Marie, Ontario.

Recent happenings from around the diocese of Algoma

The Thunder Bay Council of Clergy hosted a convention of the Canadian Council of Churches from October 17 to 19. The meetings were held in downtown Port Arthur churches. The Canadian Council of Churches is affiliated with the World Council of Churches, whose present President is the Most Rev. E. W. Scott, Primate of the Anglican Church of Canada.

... Mr. Bill Morton has received episcopal permission to act as a Lay Assistant with the chalice at Eucharists at the Church of St. John the Evangelist in Sault Ste. Marie. ... Although the Turners have moved from the parish of West Thunder Bay to St. Alban's in Capreol, their son Geoffrey has remained in Thunder Bay because of his work. As a result, friends of the Turners will have a chance to see them when they return on occasion to visit their son.

... Mary Butler, organist at Christ Church, Lively, for the past two years, resigned as of October 9. The parish has been grateful for her faithful assistance during that time. ... Mr. and Mrs. Jerry Bowerman of the parish of St. John's, South Baymouth (on Manitoulin Island), hosted a dinner party recently at their beautiful farm home, "Happy Acres".

The dinner was an opportunity to honour and say temporary farewell to those parishioners who are heading to Florida for the winter. Also in attendance were the Rev. Ken and Mrs. Ostler. ... This picture of the Rev. Colin Clay appeared in the November issue of the Saskatche-



The Rev. Colin Clay

wan Anglican; Fr. Clay, former rector of St. Alban's in Capreol, has now been installed as the campus chaplain at the University of Saskatchewan. ... During the visit he and his family recently paid to Thunder Bay, Capt. Roy Dickson attended the 9:30 a.m. service at St. George's where he became a godfather for the infant son of Capt. and Mrs. E. Burke (of St. George's). Then, the former Assistant

of St. Paul's, rushed over to St. Paul's to preach the sermon there. ... On Sunday, October 30, the bell tower, a pew, some prayer books and hymn books with words and music were dedicated at the Church of the Resurrection in Sudbury. They were all memorials to the late Evelyn Anne Doolan, wife of the Rector, the Ven. George Doolan. They were made possible by the many generous gifts given to the Resurrection Memorial Fund, following her death on May 13, 1977.

... A Healing Service was held at St. Thomas', Thunder Bay, at 7 p.m. on October 16, when the Rector (Archdeacon Haddon), the Assistant Curate (the Rev. Larry Winslow), and the Rev. James Turner (formerly of West Thunder Bay parish) conducted the service. The sermon was delivered by Mr. V. Sandalls. ... At the Sudbury Deanery meeting held in the Church of the Resurrection on October 2, 1977, Mr. Ross Corless gave a report on the General Synod meetings held in Calgary this past summer. ... A group of young people from St. Paul's Episcopal Church in Duluth visited St. Paul's, Thunder Bay, on November 6, to lead a Folk Mass, along with the young people of St. Paul's. Fr. Bob Hardman, the Du-

luth Rector, was the celebrant, while Major Al Milley (the Salvation Army Public Relations Officer) was the guest preacher. The young people from St. Paul's in Thunder Bay had paid a similar visit to Duluth on Sunday, May 15, to lead a Folk Mass there. ... St. John's in Copper Cliff held an "October Day" on October 16 when interested parishioners met from 11 a.m. until 4 p.m. to dream a little, to clarify goals for the parish, and to begin working on priorities. The day began with worship, which included an introduction to the day. After lunch, three sessions entitled, "Dream Session", "Reality Testing", and "How Come" were held. ... 33 teen-agers from four Thunder Bay parishes (St. George's, St. Paul's, St. Thomas', and West Thunder Bay) attended the Thunder Bay Fallathon for deanery young people October 14-15. It was a 24-hour event for teenagers stressing faith and fun. ... St. Michael's in Thunder Bay held a parish pot-luck supper as part of its 70th Anniversary celebrations, on October 19, hosted by the Advisory Board. ... The Rev. Mark Conliffe, Rector of St. Michael's and All Angels in Thunder Bay, attended a two weeks' training

course as a Naval Chaplain. The course was held in Halifax from October 22 to November 5. ... On October 22, Bishop Nock paid an episcopal visit to St. James' in Massey where the Church had been newly decorated with a free standing altar, new carpeting, and new pews. At this service, Noel MacKenzie was confirmed by the Bishop. After the service, a Reception was held at the home of Mr. and Mrs. Nelson Bell. ... The Grade 7 and 8 class of Holy Trinity's Church School in the Sault held a baking spree at Mrs. Speller's home one evening, and then served coffee and cookies at the Chapple Street Senior Citizens' Apartments the following Saturday. ... While the West Thunder Bay parish is without a Rector, Lay Reader David Coons is in charge of the services at St. James', Murillo, and Lay Reader John Sovereign has been looking after St. Mary's, Rosslyn, and the Church of the Good Shepherd, Slate River. The Ven. E. Roy Haddon arranged for a celebration of the Holy Eucharist at St. Mark's, Rosslyn, each Sunday. ... The Youth Group of Holy Trinity parish in the Sault hosted a Family Hallowe'en Party in the parish hall on Saturday, October 29, at 7 p.m.