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Courtesy of the HERALD-GAZETTE
For the Ascension Day service, May 19, at St. Thomas' Church in Bracebridge, the choir appeared for the first time in their new gold-coloured gowns. Many favourable comments have been heard about the new robes, which are a departure in colour and design from the traditional black and white ones. In front may be seen members of the Salvation Army Band, who assisted in the music. Canon Mitchell, Rector, is at the right.

A special Ascension Day service

This year's ecumenical service of praise at St. Thomas' Church Thursday evening, May 19th, was successfully carried through, with fairly good attendance considering the warmth of the spring evening.

The music was led by the choir of the church and for the choir members there was the extra special happening of being able for the first time to wear their new choir gowns. In place of the traditional black cassocks with white surplices, the new gowns are single garments of a gold shade, a color which blends well with the other colors of the church.

Again this year the music of the service was given a special brightness by the band of the local Salvation Army Corps. The bandmen accompanied a number of the congregational hymns, some verses with the pipe organ, and also played before and after the service. This band has achieved a fine degree of musicianship and were heard with much pleasure, under direction of Captain Bob Speakman.

Soloist for the service was Avalee Beckman, a young member of the choir, whose vocal abilities have been greatly admired at times

when she has been heard with the high school chorus as well as in services at St. Thomas' Church. On Ascension Day she sang with excellent expression the appealing soprano aria from Handel's Messiah, "How beautiful are the feet of them that preach the gospel of peace" —the words from one of the Ascension Day lessons.

The service began with an Ascension Day sentence and the singing of Psalms 24 and 47. The first lesson, read by the Rev. William Graham, St. Mark's, Milford Bay, followed. Others who read lessons during the service were James Vetterol, of St. Joseph's Church, the Rev. Peter Palmer, S.S.J.E.; Lyall Robinson, Sunday school superintendent of St. Thomas'; the Rev. James Thomson of Knox Presbyterian Church; Captain Robert Speakman, Salvation Army; and the Ven. Archdeacon George H. Johnson, formerly of Toronto, now a resident of Bracebridge.

The anthems sung by the church choir, under direction of Robert J. Boyer, the organist, were: "Death and darkness get you packing", the music by Gordon Jacob; "The golden gates are lifted up," by Praetorius; "And

have the bright immensities," to a tune by G. F. Handel; "He is gone beyond the skies," by J. S. Bach, and Anthem for Ascension, "Lift your heads, ye gates eternal," also by Bach.

Congregational hymns were "Jesus shall reign," "Look ye saints, the sight is glorious," "All hail the power of Jesus' Name," "Crown Him with many crowns," "Hail the day that sees Him rise," "O Christ Thou hast ascended," "Glory to Christ on high" and "Hark, creation's Alleluia."

For the processions of the choir and clergy, Paul Dawson acted as crucifer.

The Rev. Canon Mitchell, rector of the church, who conducted the service, thanked all who had taken part, and noted that this Ascension Day was the 75th anniversary of the dedication of St. Thomas' Church. He announced that the retiring offering would be given to the Church in Northern Saskatchewan for relief that may be needed in the areas burned out in the recent forest fires.

After the service a social time took place in Browning Memorial Hall, where refreshments were served by members of the A.C.W.

Heyden holds first service in ten years

On Sunday, May 1, the first service of worship that has been held in the Heyden area of Sault Ste. Marie by the Anglican Church in ten years was held in Awers Public School at 9:15 a.m.

Forty Heyden residents, along with ten supporters from Holy Trinity Church in Sault Ste. Marie, attended. Regular services will continue to be held there at that time on Sunday mornings.

The Rev. Jerry Smith,

Assistant at Holy Trinity Church in the Sault, and responsible for work in the Searchmont - Heyden areas, also reports that services are continuing in Searchmont with a faithful core of Searchmont residents.

Heritage Centre reports about recent activities

by Mrs. Beth Nock

Heritage Centre surfaces, after an absence of some time, with news of recent events, which we hope will be of interest.

Souvenirs are available at last! Many visitors to the Centre have requested some souvenir item, which they could take home as a small memento. As of June 2, these are now available, in the form of hasti-notes. These feature a picture of Bishop-hurst, from an oil painting by Mr. Stuart MacDougall, and sell for ten notes (+ envelopes) for \$1.50. The Centre hopes to make a small profit on these, to help finance future projects, but that is not the main purpose.

It had hoped that these would have been available for Synod, when Bishop-hurst held an "Open House" for Synod delegates and spouses on Sunday, May 8, but unfortunately, there was a delay in their production, beyond our control. The Centre featured a display of Deanery news and pictures, sent to us since our inception. Muskoka Deanery topped all deaneries for news.

Gifts which have been received recently were also shown at the "Open House". We gratefully acknowledge the following items: from Dr. and Mrs. Michael West, a beautiful book about Queen Elizabeth's Anniversary of her Coronation, called *The Royal Silver Jubilee*, along with a commemorative ceramic mug of this occasion; from Mrs. Joyce Findlay, in memory of Mrs. Helen Hornick of St. Luke's Cathedral, a coloured framed picture of the Royal couple, the official photograph for the Jubilee; from the Rev. Canon Cyril Goodier, the private communion set, belonging to the late Rev. Canon Charles Piercy (a faithful priest of the Diocese, who had given this set to Canon Goodier, who felt that the Heritage Centre was a fitting place for it to be kept).

A long-time dream has been realized at Heritage Centre. The Committee has wanted a safe display case in which to show our treasures. After many abortive attempts to beg, buy, borrow, or convert existing furniture, our problem was solved by Mr. Murray Shepherd. As a gift to us, he offered his carpentry skills and converted Canon Colloton's old oak desk. The upper large surface was lowered to provide an area to display books, documents, vestments, etc. An invisible light makes this very effective.

The upper part of the desk is a recessed receptacle with sliding glass panels, and is lined with deep blue velvet. At the Synod display, we filled this case with sterling silver, private communion sets, Bishop Sullivan's pectoral cross and ring, and Bishop Fauquier's diaries of 1878, 1880 and 1881. These items were easy to see and to read, but were not able to be touched.

We are grateful to Mr. Shepherd, Mrs. Mercedes Coggon and Mrs. Hazel Neuman for their time and talents in this project. The cost of glass and material came to less than \$100. So one more hurdle has been overcome to

help Heritage Centre fulfil its purpose of maintaining the past, for the present and future.

The vault in the Centre has many old and valuable books, but there is one, which is so interesting and exciting to read, that we would like to make it available for everyone. I refer to the Rev. E. F. Wilson's *Missionary Work among the Ojibway Indians*, published in 1886 by the SPCK. Recently, my son, Professor David Nock, and I xeroxed the complete book at the Algoma College Library and we hope to find a publisher, who will produce it in paperback form. Watch for further details of this exciting project in future issues of the ALGOMA ANGLICAN.

As a matter of interest, is there anyone, or any church, who has a copy of Wilson's book? To our knowledge this is the only copy, but we would like to hear if there are others in the Diocese.

Heritage Centre continues to be used for meetings, where a comfortable, quiet atmosphere prevails. We have had quite a number of students using our resources to research their papers and theses. We were pleased to co-operate with Algoma College in lending materials to them for their display of the history and background of the College. This display was in the Civic Centre, Sault Ste. Marie, and later moved to the Algoma College Library.

In many ways, we hope and feel we are making a contribution to the cultural and historical areas of Sault Ste. Marie and to the Diocese as a whole. Please continue to keep us in your thoughts and prayers.

INSIDE

This month, the bishop's letter is in the form of his sermon at the Ordination at St. Thomas', Thunder Bay, on May 19. Please turn to page 2A.

Canon Alvin J. Thomson, Chaplain to the Missions to Seamen at the Lakehead, reports some recent activities of that agency. Please turn to page 6A.

Marjie Smith, in her regular column, WALK WITH ME, talks about "Submission", on page 4A.

This month's MONDAY MORNING column is shared by two lay people, Mrs. Margaret Ramsey, and Mrs. Anne Griffith. They talk about "Sharing" on page 3A.

Isabelle Locke reports the activities of the Diocesan GA Festival which was held in Thunder Bay in late May. Please turn to page 4A.

For further pictures and reports, and part of Bishop Nock's "Charge" to the Theological Synod held in May, please turn to page 7A of the ALGOMA ANGLICAN.

And don't forget "Around Algoma . . ." on page 8A!

algoma anglican

The Rt. Rev. Frank F. Nock, Bishop
The Rev. R. W. McCombe, Editor
Mr. D. Oosterbaan, Treasurer
Mrs. L. Dew, Circulation Manager

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Well done, Jerry

In a January editorial, the ALGOMA ANGLICAN commented upon the furor that erupted after the CANADIAN CHURCHMAN's series on homosexuality. At that time, we said that a mountain was being made out of a mole hill, and, furthermore, that Ann Benedek's article on this controversial issue was "well presented, balanced, well written, and thought-provoking".

Apparently, the ALGOMA ANGLICAN has some prophetic ability, as the Associated Church Press in announcing its annual awards gave the series an "Award for Best News".

That same January editorial suggested that often we criticize so quickly and applaud so seldom. Certainly, the CANADIAN CHURCHMAN ought at this moment to be the subject for considerable applause. In addition to Ann Benedek's award, the Associated Press gave five other awards to the CANADIAN CHURCHMAN—"Best Features Award" for Carolyn Purden's three-part series of articles on China; "The Graphics Award" for Desmond English's design work for the China issue; "Best Photography Award" for freelance photographer Daniel Mothersill's picture of Mother Teresa visiting the University of Toronto; "General Excellence Award"; and an award for its monthly newsbrief section, which was judged as an outstanding entry.

There were some 287 entries from 76 North American religious newspapers and magazines. AND THE CANADIAN CHURCHMAN WON SIX OUT OF NINE AWARDS.

The ALGOMA ANGLICAN hopes that some of the members of the House of Bishops, and some of the Trustees of the CANADIAN CHURCHMAN, who responded rather hastily to the edition in question, will come out of the woodwork to applaud, rather than criticize, for a change. We also hope that some of our readers who were in a snit will give credit where credit is due.

The ALGOMA ANGLICAN, the official publication of the Diocese of Algoma, is proud of the CANADIAN CHURCHMAN, the national newspaper of the Anglican Church of Canada. We are proud to carry such an excellent publication as our insert, when in fact probably the ALGOMA ANGLICAN should be an insert for the CANADIAN CHURCHMAN.

Well done, Jerry Hames, Carolyn Purden, Ann Benedek, and all the other members of the award-winning CANADIAN CHURCHMAN. **RWM**

Honesty

The Diocese of Algoma met recently in a theological forum to discuss a variety of issues. A decision the ALGOMA ANGLICAN heard about recently has caused us to ponder theologically an issue which has to do with some of the concerns studied at that Synod.

The decision recently of the North York school board in Metro Toronto not to abolish the Lord's Prayer in classroom recitation may or may not strike people as a good idea. In a pluralistic society, some say the compulsory Christian prayer impinges on rights of those of other religions or of no religion.

The decision to keep the prayer reflects a growing concern by many parents of an absence of morality in modern society. While Christianity may be less popular in the school system than in times past, the absolutes of right and wrong that used to be epitomized by religion have also gone by the board.

The new morality seems really to be no morality. "How can one rob a crooked society?" proponents of unethical behavior argue. Retail businesses lose a million dollars a day in Canada and the news item rates barely a mention. Beating the income tax system is a lucrative business.

Children see parents living beyond their means, trying vainly to acquire all material goods without any of the standards of ethical behavior that once kept a society in balance. Young people watch adults pulling fast ones or stretching the truth, living off borrowed money on borrowed time and they find themselves with no standards for ethical behavior.

While we deplore the rigid patterns of Victorian morality with its double standards, we have not found an acceptable substitute of behaviour that makes honesty, loyalty and morality an unquestioned style for living.

Perhaps if we could once again treat lying, stealing, and cheating with the same contempt that our religious forebears felt, we might return standards of honesty and decency to the school system. Morals and ethics begin with parents in marriage, business and every-day interpersonal relationships. **RWM**

The bishop's itinerary

August

5-9 House of Bishops (Cochrane, Alberta)
11-18 General Synod (Calgary)

The bishop's letter**ORDINATION — a gift of God**

(Ed. Note. The preacher at the Ordination Service at St. Thomas' in Thunder Bay on Ascension Day, May 19, was the Rt. Rev. Frank F. Nock, Bishop of Algoma. In view of the excellent sermon on that occasion, and its topical nature for all priests and lay people in the Diocese the ALGOMA ANGLICAN is pleased to print it, hoping that it will be useful summer reading for our readers.)

by Bishop F. F. Nock

II Timothy 1:6—Hence I remind you to rekindle the gift of God that is within you through the laying on of hands.

In case you are thinking that I am suffering from a severe case of 'vain-glory' in preaching at this ordination, I would like to disabuse your thoughts. Before I decided to preach, I had asked one of our diocesan priests, Principal Reginald Stackhouse, and Bishops Read, Allen, Parke-Taylor, and Snell, to be the ordination preacher. But for good and sufficient reasons, none could accede to my request. So there you have it! For better or worse, here I stand!

This Ordination is set against the background of the glorious Feast of the Ascension. What a great day on which to be ordained—the day on which we acknowledge the universal Lordship of Christ symbolized by the Ascension. On this day, we acknowledge Our Saviour Christ as King of Kings and Lord of Lords. And it is this Universal Saviour, this King of Kings and Lord of Lords to whom you—Jerry, Larry, Frank and Russell—are committing your lives today.

There is a great danger for ordination preachers to try to cover all the bases or to hit a grand slam home run—to use some baseball terminology. I hope that I can avoid this danger by confining my remarks to my text.

First and foremost, our text reminds us that ordination is a gift of God. It is the Risen, Ascended, and Glorified Christ who gives the gift of ordination and calls men to it. This is what St. Paul makes quite clear in his charge to Timothy.

Ordination, as a gift, is clearly evident in many of our Lord's words to His Apostles: "You have not chosen me, but I have chosen you and ordained you that you should go and bring forth fruit." [St. John 15:16] "As my Father has sent me, even so I send you. And when he had said this, he breathed on them and said unto them, 'Receive the Holy Spirit.'" [St. John 20:2-22] "But you shall receive power after the Holy Spirit has come upon you and you shall be witnesses unto me." [Acts 1:18]

What you are receiving today in Ordination is a gift of the Risen, Ascended and Glorified Christ. It is His gift, not mine. The gift is only conveyed by me, as your bishop, by the laying on of hands. I repeat, it is not my gift but Christ's.

Now a gift is something we receive: it is not something we earn. People give us gifts, not because we have worked for them, but because they love us. A hus-

band and wife give their love freely to each other, and not for favours received or services rendered.

Because the grace of Ordination is Christ's gift, it should keep us constantly humble. For we can never earn this gift on our own merits. Was this not the vital lesson which St. Paul learned on the road to Damascus? He could not earn the love and favour of God. There is, therefore, no reason to be proud of ourselves once we are ordained, for it is not an achievement. We can only fall down on our knees in awe and wonder that God has called us and chosen us to preach the Word, to administer the Sacraments, and to give ourselves in a life of service.

If we are tempted to become inflated with a sense of our own importance, we should think again about St. Paul's words—"Hence I remind you to rekindle the gift of God that is within you through the laying on of hands." As Archbishop Ramsay has written in his book *The Christian Priest Today*, "The ordained man acts with Christ's Commission and Christ's authority, but what can humble him more than to be the steward of the mysteries of the God who humbled Himself. Recall how some of the descriptions of the Apostolic Ministry in the New Testament bring this out:

"Truly, Truly, I say unto you, a servant is not greater than his Lord; nor he who is sent greater than he who sent him." [St. John 13:10]

"What we preach is not ourselves, but Jesus Christ as Lord, with ourselves your servants for Jesus' sake." [II Cor. 4:3]

"We have this treasure in earthen vessels to show that the transcendent power belongs to God and not to us." [II Cor. 4:7]

To recall that our Ordination is a gift of God will keep us humble in our ministry and that is a prime requisite. It is Christ who is to be glorified and not us: it is God who is to be adored and not us: it is our fellowmen who are to be served and not us. But this characteristic of sincere humility is not easy to maintain. There are many snags.

To quote Archbishop Ramsay again, "If you do well, you can be pleased with yourself and humility is in peril. If you do badly, you may worry about yourself and humility is in peril. If people are nice to you and tell you what a good clergyman you are, humility is in peril. If people are nasty to you, you have a grievance and humility is in peril." We

can avoid some of these snags in three ways—firstly, by maintaining a spirit of thankfulness in our lives for God's blessings to us and for the continuing privilege of being His deacon or priest; secondly, by regular self-examination and confession, which enables us to keep our life in perspective and not become overly critical of others; and thirdly, by maintaining a sense of humour which enables us to be serious but not solemn by laughing at things, at the absurdities of life and at ourselves.

The GRACE of Ordination is the gift of the Risen, Ascended and Glorified Christ received by the Laying on of Hands. To paraphrase Chapter 11 of the Epistle to the Hebrews—"What more shall I say? For time is too short to tell of preaching, counselling, teaching, celebrating, meditation, study and prayers." But all of these valid functions of your ministry will mean nothing if they are not marked by the grace of humility.

Again I turn to Archbishop Ramsay for some wise words which will keep us humble. "Remember that some of us older men were once the progressives, or even the radicals, and now we are outmoded. If you are one of today's progressives or radicals, you will be outmoded soon.

"The true radical is not the man who suspends himself from the branches on either the left or the right, but the man who in his thinking and action goes to the root of the tree.

"In many ways, the younger and older learn from one another. Maintain your integrity, your power of criticism: be yourself. And at the same time, let humility, forbearance, and a love of people, both young and old, help you to enjoy and to strengthen the fellowship across the decades."

Such a grace cannot be achieved. It can only be absorbed by living close to the Divine Humility of Jesus Christ, who, in the inspired words of St. Paul, "did not cling to his prerogatives as God's equal, but stripped himself of all privileges by consenting to be a slave by nature and being born as a mortal man. And having become man, he humbled himself by living a life of utter obedience even to the extent of dying on the Cross as a common criminal."

It is our sincere prayer that you, Jerry, Larry, Frank, and Russell, will glorify Jesus as Lord and Saviour and as King of Kings and Lord of Lords by your ministry. May God bless you as you share in His Ministry.

St. Peter's, Elliot Lake**Two hundred women attend special ecumenical dinner**

On May 30, two hundred women from the various churches in Elliot Lake (United, Roman Catholic, Baptist, Pentecostal, and Ste. Marie French) enjoyed an ecumenical dinner sponsored by the ACW of St. Peter the

Apostle Anglican Church. After dinner, and the showing of an interesting film depicting Elliot Lake and its people, many favourable comments and thanks were given to the ACW for a most enjoyable evening.

'MONDAY MORNING'

(Ed. Note. This month, the regular feature, MONDAY MORNING, is shared by two ladies at opposite ends of the Diocese of Algoma. The two articles share a common theme, that of sharing,

and are the result of Lenten activities in the Anglican Church of Canada, and the Diocese of Algoma. The first one, by Mrs. Margaret Ramsey, a member of St. Brice's Church in North Bay, is en-

titled, "For Christ's Sake, Share!" It was an address she gave to the congregation of the parish at the morning services on May 8, when that parish focussed upon the Primate's World Relief and

Development Fund. The second article, by Mrs. Anne Griffith, a member of St. John the Evangelist in Thunder Bay, is entitled, "Thank Goodness Lent is Over—Now We Can Forget

Those Starving Millions!" It originally appeared in the "St. John's Lamplighter", the official publication of that parish. The ALGOMA ANGLICAN would like to applaud these two ladies.)

1. Message — "For Christ's sake, share!"



by Margaret Ramsey

"When the Son of Man comes in His glory, before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, 'Come, O blessed of my father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry and you gave me drink; I was a stranger and you welcomed me; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me. . . . For, as you did it to one of the least of these, my brethren, you did it to me.'"

We are only too well aware of the food-price squeeze. Higher retail prices for food disrupt the budgets of all of us, especially those on low and fixed incomes. A family must first eat, if it is to survive at all (even though it requires a larger and larger percentage of the family budget).

But the pinch we have felt does not begin to compare with the suffering experienced in two-thirds of the world (in Asia, in Africa, and in Latin America). There, the task of feeding the multitudes has reached a critical stage as droughts, natural disasters, and bur-

geoning populations force more and more of the arable land, traditionally left fallow to renew it, to be pressed into service. And this soil becomes exhausted of organic matter and bakes in the hot tropical sun. Torrential monsoon rains wash more and more of this dry topsoil away, compounding the problem.

In many parts of the world, water is scarce, and rainfall capricious. As a result, growing numbers of men, women, and children face the bleak prospect of death by slow starvation. The cost of fertilizer, which could enrich the barren soil, has skyrocketed. And food is not the only disparity. As we are only too well aware, we the developed countries are producing over-educated unemployable young people, while growing numbers of the poorest of the poor remain illiterate.

When the poor, small farmers of many developing countries can no longer work their land, they leave and flock to the cities seeking a better life, only to find their lack of education and skill fits them for nothing but to build acres of wretched shacks on the outskirts of sprawling metropolises, and to sink even further into despair and destitution. In the city of Calcutta, for instance, four out of five families live in a single room; uncounted thousands have no home at all, but roam the streets by day, sleeping on the sidewalks at night.

At first, this problem seems insurmountable. But many caring, concerned people are finding light to shed on darkness. We, as Christians, cannot stand by in hopeless despair. We are one family under God. We who read His Word know that He had compassion on the children of Israel in the wilderness, giving them manna to eat. And Jesus, too, had pity on the crowds that followed

Him. As the young lad shared his five barley loaves and the two small fish, so we must be willing to share what we have.

Let us take an honest look at ourselves. It is we in North America who are the fat cats. It is we who plunder the earth of its natural resources. It is we who pollute its waterways, who pile up mountains of unnecessary garbage in our wasteful society of planned obsolescence.

A child, born in North America today, will consume every year one million calories of foodstuffs, the equivalent of 2700 gallons of gasoline in fossil fuels, and ten metric tons of steel in his pursuit of the so-called 'good life'. With only 6% of the world's population, we drain off 30% of the world's non-renewable resources. And the rich are getting richer, and the poor are getting poorer.

Barbara Ward, the renowned economist, has estimated that by the turn of the century, if our present trend continues, a quarter of the world's people will live in the lap of luxury—with 2 homes, 3 cars, 4 televisions—while the other three-quarters will live in utter destitution, with an income of under \$400 a year.

One of the main causes of world grain shortage is the pattern of extravagant consumption found in the developed countries such as ours. The average person in North America now consumes, mostly indirectly in the form of meat, 5 times as much cereal grain as the average person in Africa, Asia or Latin America.

We, the affluent minority in the world, feed as much grain to animals (especially to beef cattle in feedlot operations) as the majority of humans eats directly. In other words, the rich man's meat takes away the poor man's bread. In the feedlot

operation, where more and more cattle are raised, 16 lbs. of grain go into every pound of edible meat. Picture that pound of meat as, for example, hamburger. You could make four or five hamburgers with it, or extend it into a casserole and feed a family. But 16 lbs. of flour could make a batch of pancakes to give each and every one of you a hearty breakfast.

The average Canadian now consumes 22 lbs. more meat a year than he did five years ago. It is this nutritionally unnecessary rate of increase that places intolerable demands upon our basic resources. The huge grain surpluses we heard about only a few years ago are dwindling.

Another cause of food shortage in so-called developing countries is their use of the available arable land. Many acres of good land are used—not to feed the hungry, but to satisfy our seemingly insatiable and growing demand for sugar, tobacco, tea, coffee, chocolate, flowers and alcohol. The large landowners have taken over the small farms and with the aid of mechanization have turned to cash export crops, instead of growing food for their people. For example, there is land in Mexico which the government paid to irrigate so that Green Revolution grains could be grown to feed the hungry. Instead, it's growing grapes and tomatoes for export, with the grapes going into brandy.

But what can the Church do in the face of this awesome picture? And the Church is not these walls; however fond we are of them; it is not only some vague structure of bishops and theologians. It is we who are the Church! It is we whom God is calling to care and to share!

But what can we do? What can one person do against such an immense problem? History is not lacking in tales of courage against

hopeless odds. Time permits me to give you just one, and to be perfectly fair, I've chosen a woman.

The year is 1854, the place—Scutari in the Crimean War time. The wounded from the battleground were dying in droves—not only from their wounds, but from the wretched, filthy conditions of the hospital and from the lack of food and pure water. One woman, with single-minded determination, without the aid of modern wonder drugs, but with soap and scrub brush and caring concern, with her small band of helpers, was able to cut the death rate from over 40% to 2%. She changed not only the concept of treatment of war's wounded, but the image of the nursing profession. Every school child has heard the story of the Lady with the Lamp.

The crisis of development gives the Church—both in developed and developing countries—an immense challenge. It can channel our concern in a direct and personal way, in a way that corporate power structures, or governments, or communism, cannot do. It is people helping people. The money you give through your Church to the combined Development Fund does not get sidetracked into the pockets of corrupt officials, or lost in the bureaucracy of totalitarian governments.

If we are better stewards of the bounty we are blessed with, if we are willing to change even a little of our wasteful ways, we can accomplish much.

Find out more about grain and vegetable alternatives to costly meat protein. Don't be afraid or ashamed to give your family or your guests a simple, wholesome meal.

These words have been prominent in the news of late, and I'd like to close by using them in a different way—FOR CHRIST'S SAKE, SHARE!

2. Now we can forget those starving millions!

by Anne Griffith

But can we? Should we? As Christians living in Canada in 1977, what can we do about it anyway?

The serious newspapers and magazines give us copious articles depicting how the other 9/10ths live. It all seems so very far away and yet Concordes can cross the Atlantic in only 6 hrs. Thankfully, race riots and Paki-bashing are not part of the Thunder Bay scene, but we know it goes on somewhere. What should we do about it?

Recently the Thunder Bay Y.W.C.A. held a seminar on World Food Problems. It was fairly well advertised, but only a handful of folk from the city attended. The message that we shouldn't be so greedy in North America came over loud and clear. Did you know that it takes 22 lbs. of grain and 3 yrs. to

produce one pound of meat? If more of us ate more grain, fish, cheese and eggs for our protein, there would need be no one hungry on this planet. We could use soya beans as meat extenders for all casseroles and meat loafs, at savings to ourselves. Also, we could grow a garden!

During the March Break, Confederation College in Thunder Bay hosted an International Day which was great fun to participate in. Displays by 12 different organizations and continual films to 9 p.m. were most interesting, but very few folk outside the college staff and students came to see them.

The local Ethnic Referral Centre does a great job in assisting new immigrants and providing translators whenever possible. Did you know?

The Fort William Y.M.C.A. hosts the International Students Club and there were 500 foreign students in the city this past semester. Have you met any except Peter and Immanuel?

In mid-May there was a workshop for teachers and others interested in Development Education at the Air-lane Motor Hotel. This was sponsored by the Ontario Teachers' Federation and the local Board. Did you come to the public lectures?

Representatives from 15 local International Agencies including Thunder Bay Council of Clergy, Boy Scouts, CanSave and U.N.I.C.E.F. plan to get together in a local Council to talk about local practical ways to help. Have you any ideas or contributions to make? Please think. Then hopefully ideas will snowball as more people inform themselves and oth-

ers of what can or should be done.

Holiday advertisements to far away places give a very one sided view of that place. Did you know that profitable cash crops of Mexican carnations ensure that good land is not used for badly needed food for starving Mexicans? Zaire copper mines are owned by foreign corporations who exploit the workers and take the profits out of the country!

Canadians spend \$30,000,000 on candy and \$100,000,000 on cosmetics each year! More is spent on World armaments in 10 minutes than the entire annual UNICEF budget! 32,000,000 children in the world suffer from malnutrition so severe they will never recover!

What problems for the next generation to have to live with! Perhaps by our prayers and great faith in

the power of God, the world will survive, but we are a spaceship in deep trouble already. To encourage sympathy and understanding among the next generation can only be done by example and good teaching. The R.C. Separate School Board has a 'Christian Living' course for each grade level, designed to develop knowledge of the scriptures and its message that all men are equal in the sight of God. As the public school system tries to catch up with the second half of that philosophy, may I suggest that as parents, we all ask our own local schools how they are teaching better international awareness and to let them know we are doing our part at home and at church.

May God grant that our children will inherit the earth and the fullness thereof.

WALK WITH ME

"Submission"



by Marjie Smith

There is one word, repugnantly notorious to feminists, which is chiefly responsible for the decline and fall of the apostle Paul in the popularity polls. That word is SUBMISSION.

No matter how you phrase it, that word has an ominous denotation in our enlightened age, where everyone knows that submission is just a place to wipe your feet. In fact, the word is almost too self-explanatory in that it is taken to mean "a mission" or "a calling to be repressed".

In this golden age of hedonism, which is heralded by the deification of the almighty self, nobody submits to anybody—and, if they do, they wear tire marks. Who really wants to sacrifice all those conveniences such as disposable marriage, spiraling crime, and chronic national depression, in order to say or even query, "Somebody else is more important than I"?

Our beloved and chauvinistic, epistle-writing Paul has been relegated to the museum where he reigns in regal dust as the dirty old man who considered it idyllic to have a puppet-wife . . . and everyone knows why he stayed single!

However, with our key-hole version of submission, we tend to overlook the circumstances laid down by Paul, as being most conducive to submission. We have lost our sense of order. Paul's outlined order was—As Christ is to the Church, so is a man to his wife. As Christ is to man, so is man to woman.

Christ did not walk around in bathing suits doing ads for Vic Tanny's. Nor did he patronize massage parlours. In fact, Christ forgave the prostitute. He could not forgive her for misusing her body if He considered her a male possession. Jesus obviously believed in the sanctity of the female body and thus, her right to determine its proper calling. Therefore, our whole key to submission is in Christ's attitude.

If we have a preconceived notion that female submission means being used, if we feel that a woman's worth lies somewhere between a man's car and his job (being less corrosive than a car, and more dependable than a job)—then we have the wrong picture of Christ. We have molded Christ to our social order to such an extent that we have given Him attri-

butes that smell suspiciously trendy.

Jesus reprimanded Martha for trying to impress him with her culinary ability rather than taking the time to really get to know Him. He didn't want women to slave over Him; He wanted them to be honest with their motives. Submission is participating in each other, not slavery. Submission is honesty, not pride.

Submission is being last (to seek glory) and first (in God's approval). Jesus, who created every vein in our body, humbly washed the very feet He had created. SUBMISSION is HUMILITY.

The submission that Jesus preached was a freedom, as opposed to a punishment. It was a freedom from the mesh of ulterior motives and self-absorption. In meeting another's needs first, we are no longer a slave to the escalating demands of self.

A man is called to this same self-sacrifice, in the service of Christ, if the order is to be maintained. Sometimes it is a calling to role play, but often it is a calling away from the safety belt of role play. Sometimes it means following one's natural inclinations. Often it means stepping into new zones, and finding new strengths, and, of course, weaknesses.

Submission is definitely a chain-link response. Anyone who is letting down, puts an added strain on the rest of the community. Therefore, submission requires constant re-evaluation of motives. If a man's attitude towards his wife is self-gratifying and ego-centric, then he has wrongly defined submission. It is probable that in church work he also seeks recognition and power above service. Once the order of the Christ-Man-Woman ratio is broken in one direction, it is usually reflected in the other.

Women must also be careful of their motives. If a woman is weak-willed and unmotivated, then she is likely seeking a man who will dominate her. She is doing both her husband and herself a dis-service. If Christ gave us brotherhood with Him, and if He is using our strength to be His witness in the world, then a man must do the same to a woman. A woman must not only allow him to treat her as an equal (especially if she is low in self-esteem) but she must also discourage him from treating her otherwise.

On the other hand, if a woman is rebellious and resentful towards men, or anyone in authority, she must examine her motives. Is her striving for equality really a balancing of the sexes, or is it a run-away ego? Is she compensating for her own sense of failure by justifying it? Is she saying, "I feel unequal to men. I feel put down. It's their fault." Or should she be saying, "I am overly self-conscious and thus find men more threatening than I would, if I could see myself in proper perspective."

SUBMISSION is a MISSION, a mission to discover the underlying truths in life. It is a stripping of the fabricated self to expose the real person.

The Diocesan GA Festival held in Thunder Bay for first time in 20 years

by Isabelle Locke

For the first time in 20 years, the Diocesan GA Festival was held at St. Paul's, Thunder Bay on May 20-22. Two buses, one from Sault Ste. Marie (with girls from Sudbury and Muskoka deaneries as well as from Algoma) and one from Haileybury (with the Temiskaming members) left home early Friday morning to arrive at St. Paul's in time for the programme which was planned for that evening.

The film, *The Cross and the Switchblade*, starring Pat Boone and portraying part of the life and work of David Wilkerson, was shown and this was followed by a Coffee House before the girls went off to their billets.

On Saturday, at 8:30 a.m., the Rt. Rev. Frank F. Nock, Bishop of Algoma, celebrated the Eucharist, assisted by the Rev. Don Landon (Rector, St. Paul's), when some 70 girls and their leaders were in attendance.

The SINGING competitions were held in the Church, after breakfast, and the winners were Thunder Bay coming first, Algoma and Temiskaming tied for second, and Sudbury third.

Two of the plays entered in the DRAMA competitions were presented before lunch, and the other two after. The winners in this category were Thunder Bay's *Party Line* placing first; Algoma's *Boomerang* placing second; and Temiskaming's *Child Psychology* in third place.

At the noon meal, all the Ring of Achievement girls in attendance and any who have been "Miss GA" sat at the Head Table, and were introduced by Barbara Sherwood, the Diocesan Chairman of girls' work in the Diocese of Algoma.

While the singing and drama competitions were taking place, the judges were busy in the Choir Room judging the GROUP PROJECT, which was hooked rug, and the CRAFTS competition, which included a beginners and an advanced section of children's stuffed toys. In the Group Project, Temiskaming Deanery placed first, Thunder Bay second, and Algoma third. In each section of the Crafts competition, Algoma received first, with Temiskaming second, and Thunder Bay third.

As there was a wedding in the Church, the girls had free time from 3 to 5:30 p.m. They all reappeared with bags of souvenirs which they had purchased.

The Rev. H. Morrow (Rural Dean of Thunder Bay), and Mrs. Morrow (Vice-President of the Thunder Bay ACW) joined the girls for dinner. Other guests included Mrs. Jean Brayshaw (the ACW Deanery President in Thunder Bay), Mrs. Peggy Jarrett (President of St. Paul's ACW), and Mrs. Koza (President of St. Thomas' ACW).

After dinner, Bishop Nock spoke to the group, reading excerpts from the Rev. E. F. Wilson's book, *Missionary Work among the Ojibway Indians*, which told of a visit he and Bishop Fauquier made to Thunder Bay and area 99 years ago. They had travelled the 300 miles up

Lake Superior from the Sault by steam-boat with "The Missionary", the bishop's boat on board, as well as a canoe for smaller waters. Fr. Wilson tells of their journey to the "Height of Land" (near Beardmore), and of being there when the Indian gifts (to every Indian, man, woman, and child) which could be used as they pleased, were given out.

Throughout their trip, these two early missionaries tried to persuade the Indian children to attend Shingwauk School in the Sault. Bishop Nock told the girls that the purpose of Bishop Fauquier and Fr. Wilson's visit was "to proclaim the Good News and spread the Gospel of Jesus Christ", which is equally applicable to us today.

The dinner guests did stay to see the demonstrations of DANCING and the PARADE OF HATS by the different branches. Following this a meeting of the leaders and girls was held to help decide next year's competitions for the Festival. The girls then went to a party arranged by one of the host girls while the leaders had their meeting at St. Paul's.

On Sunday morning, the members had breakfast with their hostesses, and then joined in the regular Family Service at St. Paul's at 10 a.m. where an Experimental Liturgy for a Folk Mass was celebrated by the Rector of St. Paul's, Fr. Landon. A group of young people led in the music from the "American Folk Song Mass", and the hymns. A young adult member of the congregation, Mr. Ronald Farr, gave the sermon in which he said he was quite impressed to learn that the GA purpose is "to open the way for girls to un-

derstand and accept their vocation as Christian Women".

Mr. Farr said, "Just as our mother used to call us to do small jobs for her . . . God calls all of us from our play and asks us to work for Him. Unlike the work your mother gives you, it lasts a lifetime. Such work can be divided into three areas—SUBMIT, SACRIFICE, and SPEAK-OUT." In his conclusion, he pointed out that this is what GA is all about—finding the Christian Vocation of submission, sacrifice, and speaking out.

The GA members of St. Thomas', who had attended the morning service in their own church, joined the others at St. Paul's for the banquet at 12:30 p.m. Also present were the Rev. Mark Conliffe and Mrs. Conliffe from St. Michael and All Angels' parish in Thunder Bay.

Mrs. Beth Nock, First Lady of the Diocese, announced the winner for the Miss GA '77 title—Shelly Ann Madison from All Saints' Church, MacTier, in Muskoka Deanery.

Bishop Nock presented the plaques and ribbons to the winners of the several competitions, and then announced the winning deanery for the Archbishop Wright Trophy. Algoma came first with 33 points, Thunder Bay second with 32 points, and Temiskaming was third with 31 points.

The standard in the competitions was quite high this year. Everyone involved wishes to thank the people of Thunder Bay for the thoughtfulness and work they put into making the GA Festival for 1977 a time the participants will truly remember!

SSJE celebrates Golden Jubilee

The S.S.J.E. (Cowley Fathers) celebrate the 50th anniversary of their arrival in Canada this year. At the invitation of Bishop Rocksborough-Smith the Society came into the Diocese of Algoma in 1927. At first they came to Emsdale, where the first recorded service, which they took, was on September 11th, 1927. In the following year they moved to Bracebridge, where they have been ever since. They began their ministry there in May, 1928.

It seems fitting that there should be a celebration of this event in their history, and the following arrangements are being planned.

SEPTEMBER 10th - SEPTEMBER 11th, 1977

A MUSKOKA FESTIVAL

Sept. 10th—A gathering in the Mission House and grounds of the S.S.J.E. in Bracebridge, with special welcome to the people of the S.S.J.E. Muskoka Missions and to the local inhabitants of Bracebridge and the neighbourhood. Our Visitor, the Primate of the Anglican Church of Canada, will be with us and will be the main speaker.

Sept. 11th—A Eucharist of Thanksgiving with sermon at the Church in Emsdale. The Primate will celebrate, and Father Roland Palmer, S.S.J.E. will preach. He was present at the first service which the S.S.J.E. held in this Church.

MAY 6th - MAY 7th, 1978

A FESTIVAL FOR THE WIDER CHURCH IN CANADA

May 6th—The S.S.J.E. Patronal Festival. A Solemn Eucharist with sermon, followed by refreshments and an afternoon meeting.

May 7th—A day of Praise and Dedication, centred on the Eucharist in the middle of the morning.

Our Diocesan Bishop, Frank Nock, will be the preacher on the Sunday.

The May Celebrations are, of course, open to our friends in this area, but we extend a special welcome to our friends from the wider Church.

"Duluth Weekend" a real success

"The Duluth Weekend" was the experience of some 34 young people, leaders and drivers from the congregation of St. Paul's in Thunder Bay on May 14-15, as they shared for 24 hours with a group of teenagers and adults from St. Paul's Episcopal Church in Duluth.

The group left St. Paul's, Thunder Bay, shortly before 9 a.m. on the Saturday, with a rendezvous at the border and again at Grand Marais. After hamburgers at Hardee's in Duluth, they met the Episcopal teenagers, adult leaders and hosts at St. Paul's in Duluth.

This Church is a massive, impressive edifice, built in English Gothic style. Attached to the Church is a 3-storey Christian education and parish activity wing comprising many spacious meeting rooms and a large gymnasium.

On Saturday afternoon, the group went shopping. But the real highlight of the trip was the leading in the "American Folk Song Mass" at their main Sunday service (10 a.m.). Fr. Don Landon, Rector of St. Paul's in Thunder Bay, served as the celebrant of this Eucharist and also gave the sermon. In the

administration of the communion, he was assisted by Fr. Cyril Russell (priest-assistant at St. Paul's, Duluth), and by two lay "chalice-bearers" (as the Episcopalians call them).

A 2½ hour practice had been held in the Church on the Saturday evening to enable the Duluth teenagers to learn the chants and hymns of the Folk Mass, and on the Sunday morning the combined Thunder Bay-Duluth choir of 37 teenage voices led the singing at the service. The singers were trained by Gerry Lazar (during Thunder Bay practices), and by Lynne Lundberg (at the practice in Duluth).

Youth leader Dave Hamilton of St. Paul's in Thunder Bay was the one who conceived, planned and organized this entire venture. The Duluth congregation reacted enthusiastically to this unfamiliar, up-dated worship.

In a comment to the ALGOMA ANGLICAN, the Rev. Donald Landon offered a number of observations: "The Episcopal Rector, Fr. Bob Hardman, was unfortunately called out of town for the weekend by the sudden death of his father-in-law in New Rochelle, New York. He

was a brave man indeed to leave an unknown bunch of Canadians in charge of the main Sunday service!

"Like our Church, St. Paul's in Duluth suffers from periodic break-ins, with one occurring during the weekend of our visit. Late Saturday night or early Sunday morning, thieves gained entry by breaking a gymnasium window. They then smashed a 4"x4" hole through the handsome oak door of the Rector's office, ransacked his desk, and stole at least a tape recorder. It was a minor miracle that our group did not lose all their musical equipment in the robbery. The thieves missed some \$2,000 worth of sound systems, guitars, etc. that our musicians left overnight in the nave of the locked church.

"Amazingly, this was the first cross-the-border Anglican venture between Thunder Bay and Duluth that anyone could remember. We hope it will be the first of many. Some weekend this fall we expect to welcome the Duluth teenagers, their Rector, and other leaders to St. Paul's, Thunder Bay. Our visit to Duluth will then be only the first half of a genuine exchange."



Archbishop Wright returned to Christ Church, Lively, on April 17 to participate in that parish's 25th Anniversary celebrations.

Celebration continues

By tradition, the Sunday after Easter is often called "Low Sunday", but it was anything but for the congregation of Christ Church, Lively, on April 17, 1977, when the former Archbishop of Algoma, the Most Rev. William L. Wright, visited the parish.

A large congregation was on hand as Archbishop Wright preached a powerful and moving sermon on "Thanksgiving" during the 11 a.m. Choral Communion service.

The Rector, the Rev. Robert Flowers, expressed his joy and that of the congregation at being honoured by

the visit of Archbishop and Mrs. Wright during this 25th anniversary year of Christ Church in Lively.

Archbishop Wright dedicated the basement church on February 22, 1953, and the present Christ Church on March 18, 1959.

The reception following the service was a happy occasion as many friendships were made and renewed. Archbishop and Mrs. Wright mentioned more than once that they had a wonderful time in Lively in past years, and thoroughly enjoyed this particular morning, helping Christ Church, Lively, celebrate 25 years of service and witness.



Archbishop and Mrs. Wright chat with Mrs. Marolyn Flowers, wife of the Rev. Robert Flowers, Rector of Christ Church, Lively.

Youth Delegate from Algoma to attend General Synod in Calgary during August



Miss Susan Bowers

At the May meeting of National Executive Committee of the Anglican Church of Canada, Miss Susan Bowers of Sault Ste. Marie was elected as a Youth Delegate to the 1977 General Synod meeting in Calgary in August. From a total of 48 nominated by dioceses across the Dominion, 15 voting Youth Delegates were selected by the Nominating Committee and approved by the N.E.C.

For the first time, there is to be a pre-Synod orientation program for the Youth

Delegates. Lasting three days, and organized by Anglican Youth Movement Coordinator, Gary Whynacht, this should help the Youth Delegates to be more comfortable with the many unfamiliar procedures and issues at General Synod.

The Diocese of Algoma and the ALGOMA ANGLICAN are proud of Susan, and wish her a successful time at the General Synod. Perhaps she will report her impressions for publication in a future edition of the ALGOMA ANGLICAN.

Thunder Bay parish sponsors a Jubilee Tea during early May

On May 13th the A.C.W. of St. John's in Thunder Bay held a Jubilee Tea in the Parish Hall, both afternoon and evening.

The highlight of the occasion was the variety of memorabilia the parishioners loaned for the display.

Mrs. Harry Morrow and Miss Jean Jacobs arranged the more precious articles in a glass display case. There were things dating back to the time of Queen Victoria's Diamond Jubilee. Coins, silver and Coronation mementos were displayed, with china cups and saucers, dishes and mugs.

The display was arranged at one end of the hall behind which was the Union Jack, draped around the photographs of Queen Elizabeth and Prince Philip.

The number of scrap books, *Illustrated London News* and many interesting books and pamphlets pertaining to Royal events of recent history were available. Photographs of the Queen's visits to Thunder Bay and Tea Towels displaying the

Tower of London and Buckingham Palace were displayed.

The Hall was decorated with Royal Blue streamers and suspended from them were mobiles of the Brigade of Guards, Busbies and all, made by our Rector and Mrs. Morrow.

At the entrance to the Hall was constructed a medieval Tower Gate. Indeed it was a Royal affair.

The proceeds from the tea exceeded \$500.00 for the A.C.W. work.

Miss Elford's Pakistani booth of table linens realized \$200.00.

The Tea table was decorated with a doll dressed as the Queen in her Coronation Robes with the Orb and Sceptre on a Royal Blue Cushion. The doll was dressed by Mrs. Wm. Tozer and the Orb was made by Audrey Grisdale.

Of course the ladies in the kitchen added their touch of Royalty to the refreshments. The trays of sandwiches and cakes were decorated with little china drums, into which

were mounted tiny Union Jacks and our own Canadian Flags.

Mr. Morrow thanked all those who helped make the Jubilee tea such a great success but Fr. and Mrs. H. Morrow deserve special thanks for their time and talents.

St. Paul's, Haileybury

Shirley Locke receives GA achievement ring



Miss Shirley Locke

The GA Ring of Achievement was presented to Miss Shirley Locke, at St. Paul's, Haileybury, on Rogation Sunday. The presentation was made possible by the congregation of St. Paul's and was made by the Rector of the parish, the Rev. Roy Locke, and the GA Leader, Mrs. Isabelle Locke.

The members of Christ Church, Englehart, GA group (where Shirley first became a member of the GA) were in attendance as well as all the members of Shirley's

family, who came from Gravenhurst and Englehart for the occasion.

Shirley had been Miss GA in 1975, and has always been active in the Choir, and other organizations in the parishes where she has resided (Christ Church in Englehart; St. James' in Gravenhurst; and St. Paul's in Haileybury). Presently she is assistant JA Leader and Nursery Assistant, and has been active in the leadership at the Deanery Camp (Temiskaming) for the past two years.

Lakehead Missions to Seamen reports various activities

by the Rev. Canon Alvin J. Thomson

Missions to Seamen activity in Thunder Bay has reached record levels since the first saltie arrived April 23. On that date, we greeted the Kyokushin, a Japanese ship registered in Panama, and with a Korean crew! Up till the end of May, we had 30 ocean vessels arrive to load grain (approximately one-third the number for the entire '76 season). At times we had as many as a dozen salties in our harbour. Port officials predict a busy year provided grain workers do not strike as has been threatened.

One of our highlights in mid-May was the visit of the Rev. E. J. Wilson-Hughes, O.B.E., Assistant General Secretary (Ministry) from our Headquarters in London, England. This was his second stop on a cross-Canada tour, starting at Vancouver. His plans included visits to all major ports in Canada where we have Chaplains serving.

Fr. Wilson-Hughes, after his ordination in England, spent a few years in parochial work, followed by five years as an Army Chaplain. In 1960, he joined the Missions to Seamen and served as Chaplain at Walvis Bay and later Durban, both in South Africa. While at Durban, he was awarded the Order of the British Empire for his services to seamen. In 1975, he was recalled to Headquarters to take up his present position on the appointment of the new General Secretary, the Rev. W. Down.

While here, he visited our port facilities, the Mission Trailer at the Keefer Terminal, and was guest of honour at a luncheon tendered by the Lakehead Harbour Commission. He also met with the Rt. Rev. Frank F. Nock, Bishop of Algoma, and participated in the Ordination Service at St. Thomas' on Ascension Day.

On Wednesday, May 18, he spoke at a public meeting in St. George's parish hall, where he outlined highlights of the worldwide work carried out by Missions to Seamen in 250 ports. He referred specifically to new club facilities being set up at Port



The Rev. E. Wilson-Hughes, O.B.E., Assistant General Secretary of the Missions to Seamen Headquarters in London, England, speaks at a luncheon tendered by the Lakehead Harbour Commission. Representatives of the clergy of Thunder Bay Deanery, and their wives can be seen, obviously enjoying the speaker's presentation.

Courtesy of the Rev. R. Inshaw

Said in the Persian Gulf and also in Indonesia. Through many examples he showed the Society's concern for seamen of all races and creeds. A lively question period ensued. His visit was very refreshing for it made us feel that we are part of a worldwide organization that is not only alive, but flourishing.

One of the major disappointments of Fr. Wilson-Hughes on his Canadian visit was the impossibility of meeting the Primate and Church House officials. A date had been arranged for him to meet the Primate but unfortunately this appointment was cancelled shortly before his arrival because Archbishop Scott was leaving Canada for another engagement. Likewise, the Rev. T. M. Anthony, Director of National World Programme Division, was unavailable even though Fr. Wilson-Hughes offered to change his itinerary to establish

liaison on the national level.

To me it seems a pity that arrangements were not made to have other Church House officials meet with the Assistant General Secretary. I wonder when the Anglican Church of Canada will recognize the missionary character of the work being done by the Missions to Seamen Chaplains in the great ports of our country?

Last year I met seafarers from 40 nations and distributed Christian literature to them and tried to show them in a practical manner our Christian concern. Over and over I am asked by non-Christian seamen, "Why do you do this for me?" I am always proud to reply, "Because the Christian Church has sent me to do this work for men of all races and creeds."

To the best of my knowledge, Canada is the only national Church in the Anglican Communion that lacks

an official link on the national level with the work of the Missions to Seamen. By contrast, the Roman Catholic Church is very concerned about people on the move and gives leadership and support (from bishops and clergy) to the Apostleship of the Sea, our sister organization.

Before closing may I remind our supporters that we need more magazines and paperback novels for distribution to seamen and wives. We prefer current material, not over one year old, and magazines should not be over three months old. Sporting and car magazines, also *Popular Mechanics* and *Popular Science*, are always in demand. Free transportation is available for any shipments from Sault Ste. Marie and towns east of Thunder Bay. Please write for details — this would be an excellent project for a parish group to undertake.

Parish holds combined sale

On Saturday, May 28th, St. John's Church in Thunder Bay had a combined sale from 11 a.m. to 3 p.m. ranging from fine china and precious things to all sorts of household items donated by parishioners and friends. It was a beautiful day and many of the heavier items were displayed on the driveway and lawn. Coffee was served by the ladies of the A.C.W.

The combined effort of the three sales was over \$800.00. This will be the last sale until the fall for the Nearly New Shop and the Collector's Corner.

Mrs. Pam Sheils representing the Nearly New/Collector's Corner attended the Board of Management meeting on May 17th and surprised all by donating a further \$1,000 to the Church to further reduce their loan.

OPINION: Eucharist celebrated in various forms

(Ed. Note. It has come to the attention of the ALGOMA ANGLICAN that during Lent the Epiphany in Sudbury held a special series of services on Sunday mornings. The idea is an interesting one, and since it was not reported in our diocesan publication, this month we are pleased to print an editorial which appeared in that parish's newsletter, "The Epiphany Star". It is written by Mr. Joe Mason, editor of that parish publication. The ALGOMA ANGLICAN commends the idea, and thanks the several Epiphany parishioners who brought this item to our attention.)

by Joe Mason

As many of you know, we have, at the 10:30 a.m. Sunday service, in the Church of the Epiphany, celebrated the Eucharist in various forms during Lent. We have traced the changes in this rite from the earliest days of Chris-

tianity to the modern New Eucharistic Rite for the People of God. We have learned how the early church met in small groups and in secret to celebrate the Eucharist, how these people faced prison or death for their faith. The church of that era was truly an underground organization. It is due to these few people, with their great faith, zeal and love of Christ that Christianity exists today.

When the Church emerged from underground it became very powerful and wielded a great deal of influence. The mass became an affair of great pomp and splendour and mystery, but somehow the ordinary people who had kept the Church alive were forgotten. There was very little involvement by the congregation in the mass and still less in the affairs of the Church. A great gulf existed between the Church as por-

trayed by its higher clergy and the common people. The reformation of the 16th century attempted to bridge this gap. The common people were again to become actively involved in the Church.

The Eucharist of the Victorian era was very plain and simple. It had lost all of its mystery and much of its beauty. When people who have been without power and influence acquire it, they tend to over-react. This over-reaction brought about the plain service of the 19th century. Few people were happy with this form of worship so it developed into the form of the Eucharist we celebrate today in the Church of the Epiphany.

The use of the New Eucharistic Rite for the People of God has not as yet become widespread. I personally do not think it will. This rite uses modern language and music and has no mystery.

It may have its place within our Church on informal occasions or when a Church building is not available. The rite seems to me to be another form of protest against the Establishment. Such protests seem to have lost much of their appeal.

Despite the many changes that have taken place, the Church is unchanging. The rite, the rituals, the symbols, and the robes and vestments have been changed, but the basic belief and the service itself has endured through the centuries. Those dedicated early Christians built well.

While most of us enjoyed participating in these other rites of the Church, I do not think many of us would wish to use them on a permanent basis. I am, however, grateful for the opportunity to learn of them, and for being able to take part in some of them.

Five fans installed

Property Chairman Jack Irwin planned and directed an important project for the parish of St. Paul's in Thunder Bay, and it was carried out on four consecutive evenings, May 9 to May 12. The project involved the installation of three large brown fans under the roof of the nave of the Church.

They are "heat control fans" and operate 24 hours a day, and circulate the air throughout the Church building. In winter, the parish hopes they will reduce the heating costs by pushing downward the otherwise-wasted warm air under the roof. In summer, they draw cool air upward from the basement.

The fans are noiseless because they are running at the lowest of their 5 possible speeds. The circle described by the fans' whirling blades has a 5-foot diameter.

Bishop's Charge, Part II — "STEWARDSHIP"

The subject of stewardship could well be the theme for a complete Synod, for its ramifications are widespread. The basic meaning of a steward is a 'person entrusted with the management of another's property'. A steward, then, is responsible for what belongs to someone else. The Christian premise of stewardship is that everything belongs to God and comes from Him, and therefore we are ultimately responsible to Him for the use of our time, our resources (individual and national) and our abilities. Each of these areas could well command a large block of time on its own. For example, the stewardship of our resources could include discussion on such pressing issues as our energy reserves and native land claims. In preparation for Synod, it became clear that the subject of gambling, and the proliferation of lotteries, was becoming a major issue in our individual, community and national life, and that Synod should consider it in the light of the Christian view of stewardship.

It must be said that the gambling instinct is part and parcel of our human nature. If this were not so, St. Paul would never have ventured beyond Jerusalem; Christopher Columbus would not have set sail from Spain; Sir John A. McDonald would not have clung to his National Dream; and man would not have set foot on the moon. We take a gamble—a calculated risk—every time we make a trip by car, plane or train, that there will not be an accident.

But the venturesome spirit in man is something different than gambling, for gambling is a perversion of this spirit which has done so much to foster man's growth and knowledge of himself and his world. Gambling contributes to the sin of greed, which is the cause of much unhappiness in the world. It encourages the false philosophy that happiness and the good life consist of an abundance of material possessions. This is borne out by the subtle, professionally and expensively produced advertising appearing in the publicity media, sponsored by public and private agencies. It is primarily geared to acquisitiveness. It encourages the "get-rich-quick" philosophy of life. There is growing evidence that financial support for agencies which depends upon direct giving is lessening, and that financial targets are harder to achieve.

The proliferation of gambling, of which lotteries form an increasing part, also breeds hypocrisy in the stewardship of our resources. We can rationalize as much as we wish about our lottery purchases helping worthy causes, but deep down we buy tickets because we hope to win the Cadillac, the colour T.V. set, the one hundred thousand, half a million or million dollar prizes. We are not honest in the reasons for our support. Many people, and often those who can least afford them, buy tickets (and not only one ticket) for draws and lotteries every week. How many people set aside a similar weekly amount for the support of charities and social agencies



Courtesy of the Rev. R. Inshaw

Bishop Nock and his Domestic Chaplain

The Rt. Rev. Frank F. Nock, Bishop of Algoma, enters the auditorium, preceded by the Ven. C. Noble, Domestic Chaplain, at Algoma's "Theological Synod" in Sault Ste. Marie, May 9-11.

which do not offer any rewards?

In case you feel that the above remarks are made by a stodgy, hide-bound moralist, I would draw your attention to part of the Sault Star Editorial of January 14th, 1977, written by a layman and a hard nosed business man at that. "Legal gambling, chiefly in the role of lotteries, is syphoning millions upon millions of dollars from the spending power of the nation. It all seems innocent enough, a buck or two here for a chance at a hundred thousand dollars, or ten dollars there for a chance to become an instant millionaire; and the proceeds are going for worthwhile causes like ice arenas, art galleries, fitness programmes and advancement of the performing arts. In actual practice it is not quite so innocent. The people of Sault Ste. Marie and environs alone, for example, buy about 75,000 Wintario tickets every two weeks. That adds up to almost two million dollars per year for Wintario alone, more than enough to build a twin pad arena or an Art Gallery of Algoma, or a new residence for the severely retarded. Governments are using lottery earnings to fi-

nance all manner of community projects, but to do it they are taking far more money from the people than the projects require, and the lottery winnings do not necessarily go to the people who need them most."

In the discussions which ensue it is likely that there will be honestly held differences about the place of gambling, raffles, draws and lotteries in our society. So Ezell writes in a book, quoted by Dr. E. A. Pulker, "Neither side of the argument for or against lotteries monopolizes the support of good and honest citizens". Indeed I am not unaware that many Anglicans support lotteries and draws of various kinds, and I make no personal criticism in this regard. For it is not in my province or that of the Church to tell anyone how his or her resources must be used. However, it is an issue which we, as responsible citizens and Christians, must face and resolve in our own minds, and that is why it is on the floor of the Synod. Our own personal support of lotteries, etc., may seem insignificant, but we must look at the issue in broad terms. We must balance the false philosophy on which gambling rests with the Christian concept of stewardship. This

concept rests on the conviction that because all things belong to God, and because He has given us freely of the resources of the earth for our use, therefore we must give freely and sacrificially of our resources without thought of reward, to support worthy causes and those in need. To quote St. Paul, "Freely ye have received, freely give". To expect a reward for our support, either of the Church or of the Community, is, to say the least, an act of selfishness. But one of the marks of a sincere Christian is his unselfishness in giving, whether of his time, his resources or his abilities. The spirit of 'tithing' can well apply to all these areas of our stewardship.

Part III
"Christian Initiation"
will appear
in the
September
edition
of the
Algoma
Anglican

LAKEHEAD

Parish reports four entering various full-time positions

St. Paul's in Thunder Bay recently published a note in its Sunday bulletin about four young men who are going into various aspects of full-time ministry, and who have had an association with that parish.

Bryan Bjerring was very active at St. Paul's before moving to Winnipeg. Made a deacon on May 1, 1976, he was ordained to the priesthood May 29, 1977 in St. John's Cathedral, Winnipeg.

Andrew Hoskin is a son of Dean Jim Hoskin of St. James' Cathedral in Peace River, Alberta, and of his wife Joy (Balfour) and is a grandson of Archdeacon Balfour. Andy was ordained a priest by Bishop Crabb of Athabasca in Peace River on March 7, 1977.

Brian Johnson, son of Stan and Catherine, went from St. Paul's in September 1972 to begin training for ministry at the Ontario Bible College in Toronto. On April 30th he completed his 5-year course, graduating with the degree of Bachelor of Theology (B.Th.).

Keith Osborne went from St. Paul's in September 1976 to begin Church Army training in Toronto. He has completed the first of the two years. In July and August Keith is serving as Chaplain at Innisfil Park on Lake Simcoe.

MOOSONEE

New editor for diocesan publication

The ALGOMA ANGLICAN has been remiss in not reporting an appointment beyond the borders of the Diocese of Algoma. Some time ago, the Rev. Tom Corston, Rector of the parish of Foleyet in the Diocese of Moosonee, was appointed the Editor of that Diocese's publication, THE NORTHLAND.

Fr. Corston is a native of Chappleau, Ontario, and studied at Lakehead University in Thunder Bay. He then went on to Wycliffe College, where he served both as Editor of the "Cap and Gown" and was senior student during his graduating year.

The Diocese of Algoma and the ALGOMA ANGLICAN both wish one of its native sons the very best in this capacity, and invite him not to be overwhelmed by the frustrations of an Editor's job!



The Rev. Tom Corston

St. Thomas', Bracebridge

Money sent to Western diocese

On May 15, at the services in St. Thomas' Church, Bracebridge, a letter was read from the Bishop of Saskatchewan, Rt. Rev. H. V. R. Short, thanking the parish for a cheque representing the offering received at the recent Ascension Day Festival service, which has been sent to the Bishop for work in his diocese especially among the burned out areas which had experienced severe forest fires.

In acknowledging the gift the Bishop wrote: "It came as a great surprise and was the cause of true joy because it means that we are in your thoughts and prayers. Most of the area in which the fires

burned are within the jurisdiction of the Archdeacon of Saskatchewan. He is a pilot and flies our diocesan plane over a vast area ministering to many thousands of Indians in small communities in the wilderness.

"Fortunately, none of our churches were burnt, although the community at Weyakwin was seriously threatened and had to be evacuated. There was also a serious threat to the community of Timber Bay, where we have a congregation. There was considerable distress caused by the fire, and this added an extra burden to the responsibilities of Archdeacon Moote and his

staff. I know that your contribution to this work will mean a great deal to him, and will delight the people of the area he serves.

"I am writing the Archdeacon today informing him of your action. Would you please thank the people for their Christian love and concern for us in Saskatchewan."

Bishop Short's diocese is the most northerly in the province of Saskatchewan, the See city being Prince Albert. After hearing the letter, the congregations at St. Thomas' gave another free-will offering towards this work.

St. Thomas', Thunder Bay

Ordination Service — historic occasion

The Ordination Service at St. Thomas' in Thunder Bay on Ascension Day, May 19, 1977, was an historic occasion for that parish, as it was the first ordination ever held there. Three persons (Frank Gower, Russell Nicolle, and Larry Winslow) were made deacons, and one (the Rev. Jerry Smith) was raised to the priesthood.

The hearty singing of the choir and the congregation and clergy brought many comments from the visitors who had travelled for many miles. Visitors came from Manitouwadge, Marathon, Schreiber, Toronto, Foleyet, Sault Ste. Marie, Capreol and North Bay.

The sermon was preached by the Rt. Rev. Frank F. Nock, Bishop of Algoma, the

officiant at the Ordination. The Litany was sung by the Rev. W. J. Ellam (Rector of St. Luke's, Thunder Bay), while the Epistle was read by Mr. D. Bradford (Lay Reader), and the Gospel by the Rev. R. Nicolle (one of the ordinands, and Incumbent of Manitouwadge and Marathon). The Ven. E. Roy Haddon, Archdeacon of Thunder Bay, and Rector of St. Thomas', acted as Master of Ceremonies.

The Rev. Fr. R. Carroll represented the Roman Catholic Church, and the Rev. Adam Prasuhn, the Thunder Bay Council of Clergy. The Rev. Hank Ruiter represented the Presbyterian Church of Canada.

That same day was the 35th Anniversary of Arch-

deacon Haddon's ordination to the priesthood, and the Wardens presented him with a copy of the New English Bible to commemorate the occasion.

(Ed. Note. Last month's ALGOMA ANGLICAN carried biographical sketches of these four ordinands, as well as pictures and announcements of their respective appointments. Please see pages 2A and 7A of the June edition of the ALGOMA ANGLICAN for those items.)

Many comments have been received about Bishop Nock's sermon on that occasion. Therefore, the ALGOMA ANGLICAN is pleased to print it; please turn to page 2A of this edition of your diocesan paper.)

St. Mark's, Garson

Bishop Nock officiates at dedications, consecration, and a mortgage-burning

Amidst a setting of spring flowers, St. Mark's, Garson, was filled to capacity, on Sunday, June 5, for the dedication service of the Lloyd S. Hoover Narthex and Memorial Cross, the dedication of a new sanctuary lamp, the consecration of the Church, and the burning of the Church Extension loan.

The Rt. Rev. Frank F. Nock, Bishop of Algoma, officiated at this service, assisted by the Rev. Michael Hankinson (Rector), Mr. William Bills, and the Church Wardens. Miss Mary Morrow sang "The Lord's Prayer" at the beginning of the service.

Bishop Nock delivered an inspiring sermon, and was

assisted at the service of Holy Communion by the Rev. Jack Crouch, Rural Dean of Sudbury, and Rector of St. John's in Copper Cliff. Also assisting were Mrs. Jenny Rollins, Miss Judy Morin, Miss Marlene Summer, and John Sheppard. The Choir sang the hymn, "We Thank Thee, Lord".

Guests from out of town included the following: Mrs. Lloyd Hoover, and daughter, Carol, from Bracebridge; Mrs. W. Ellam (from Thunder Bay); the Ven. G. J. M. Doolan, Archdeacon of Sudbury, and Rector of the Church of the Resurrection, Sudbury; the Rev. R. Lumley and family (Sudbury Lakes Parish); the Rev. E. B. Paterson and Mrs. Paterson (Church of the Epiphany, Sudbury); the Rev. Frank Gower (who at that time was assisting at the Epiphany in Sudbury); Fr. Sharpe (St. John's Roman Catholic Church, Garson); and Many others.

St. Mark's ACW, along with the group from Falconbridge, were the hosts at the luncheon following the service. These ladies worked under the direction of the President, Mrs. L. Magahay.

Around Algoma . . .

In May, the parish of St. Thomas' in Thunder Bay heard two missionaries — Miss Kathy Bell of the International Christian Mission working in Pakistan, and Miss Anne Aldridge of Manoram Hospital, Thailand. Anne is a former Sunday School teacher of that parish. . . . The parish of West Thunder Bay held its Parish Picnic on June 12 at Harquoils Park. . . . At the May 15 Rogation Sunday service, Holy Trinity in Sault Ste. Marie had a special procession of people representing various professions — homemakers, teachers, farmers, gardeners, healers, and workers from industry and commerce. . . . Bishop Nock dedicated a new organ (a Wurlitzer Chapel Model 4700) at St. John's in Copper Cliff during his episcopal visit for Confirmation on June 2. He also dedicated the new Church sign for that parish. . . . The QUEBEC DIOCESAN GAZETTE recently reported the move of the Rev. Bert Vallis from the Magdalen Islands to the parish of Murdochville and Peninsula. Fr. Vallis was Rector of St. Luke's in Thunder Bay for many years. . . . St. John's in Thunder Bay held their Annual Picnic at Birch Point on Boulevard Lake on June 12. Following the games and races, the Rev. H. Morrow, Rector, led the parishioners in Evensong. . . . Miss Muriel Hooper, Associate Member from the Society of St. John the Evangelist in Bracebridge, conducted a Quiet Day at St. Paul's, Haileybury, on Rogation Monday. Church members from Englehart, New Liskeard, and Haileybury were in attendance. . . . The Rev. Ralph Magee, the District Secretary of the Canadian Bible Society (for Northern Ontario), spoke at St. Paul's in Thunder Bay on Sunday, May 8. . . . At the 11 a.m. service on June 5, the members of the GA of the parish of St. Thomas' in Thunder Bay presented a hooked rug, "God is Peace", to be placed in a suitable place. . . . The parish of Holy Trinity in the Sault welcomed the Rev. Jerry Smith back to the parish (after his ordination to the priesthood in Thunder Bay on May 19) when he celebrated his first Eucharist on Sunday, May 22. In honour of the occasion, the People's Warden (Jo Howson) presented Fr. Smith with a portable communion set, and a cheque on behalf of the people of Holy Trinity and Searchmont. . . . A Coffee Hour was held at St. Thomas' in Thunder Bay on Sunday, May 15, to welcome Larry Winslow, the new Assistant Curate of that parish, who was ordained to the diaconate on May 19. The parish also welcomed that Sunday, Mr. Warren Marsh, a member of the Free Methodist Church and a recent graduate of Wycliffe College, and a friend of Larry's. . . . The JA of the parish of Holy Trinity of Sault Ste. Marie has given a donation of \$200 to Camp Manitow. . . . Mr. Emil Dolphin is the new Church School Superintendent of St. John's in Thunder Bay. . . . Mr. Phil Miles, People's Warden of St. Peter's in Elliot Lake, conducted the services of Mattins at that Church on May 29, in order that the Rector, the Rev.

Ken Gibbs, could attend the wedding of his niece in Toronto. . . . The Rev. Clive Griffith, from Trinidad and Laurentian University, was the guest Celebrant and Preacher at the Church of the Resurrection in Sudbury on May 22. . . . The GA of St. Paul's in Thunder Bay held a "Father-Mother-Daughter Banquet" on June 6 when GA President Libby McKay made a presentation



Miss Libby McKay



Miss Lynne Lundberg

to Lynne Lundberg on her retirement as GA leader after serving so capably for 7 years. . . . During July, St. Peter's in Elliot Lake will worship with Trinity United Church, and then during August, Trinity United Church will join St. Peter's in the Sunday worship services. . . . The Ven. E. R. Haddon and Mrs. Haddon will be holidaying in England from June 22 to July 22. The ALGOMA ANGLICAN hopes Archdeacon Haddon will pen a report of his visit for future publication. . . . Congratulations to the Rev. Clive Griffiths who has graduated in Sociology from Laurentian University. The Griffiths will be around Sudbury for another year while Maggie completes her child care course at Cambrian College. . . . Mr. Dickerson of St. John's in Copper Cliff has retired after four years as organist in that parish. . . . The Ven. E. E. Blackwell will be responsible for services at St. Thomas' in Thunder Bay while the Rector is on holiday. . . . The ladies of the various parishes in Thunder Bay exhibit great co-operation when it comes to social events there. On Thursday, May 26, several ladies from St. Thomas' washed dishes at a dinner sponsored by St. Luke's Parish for their choir. . . . The Rev. Roger W. McCombe, editor of the ALGOMA ANGLICAN, is returning to the Diocese for a week-end in July. He will be officiating at a wedding at St. Christopher's in McGregor Bay (where he was in charge for eight summers between 1968 and 1974). While there he also will preach and celebrate at the 11 a.m. service on Sunday, July 31.

Thorneloe College Lay School of Theology

The Thorneloe Lay School of Theology, offering courses towards either the A.Th. diploma, or the Lay Readers' licence, will soon be entering its third year.

The Lay School has been reorganized with the individual instructors appointed for each section of the programme having prepared manuals and cassettes.

The following courses are offered in sequence—Old Testament, New Testament, Church History I and II, Faith of the Church, Christian Worship (with additional practical theology for Lay Readers), Moral Theology, Canadian Church History, and two electives.

Those newly registering will start with the Old Testament course which will begin in September. Although a fuller announcement will appear in September's ALGOMA ANGLICAN, new people are asked to write as soon as possible for information to Dr. Christopher Headon, Director of the Lay School of Theology, Thorneloe College, Ramsey Lake Road, SUDBURY, Ontario. P3E 2C6