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INSIDE THIS MONTH

This month, Bishop Nock discusses something which should be everybody's business—"Christian Education". Please turn to page 2A of the ALGOMA ANGLICAN.

Marjie Smith, in her regular column, WALK WITH ME, talks about the moods of man and the influence of the seasons on page 3A.

The MONDAY MORNING column this month is written by Dr. Frank Peake, and gives some real insight to the question of "Vocation". This is on page 3A of the ALGOMA ANGLICAN.

This month sees the publication of the last section of Bishop Nock's charge to the Theological Synod in the Sault during May. In this section, on page 6A of the ALGOMA ANGLICAN, the Diocesan deals with "Ministry".

As a follow-up to the Theological Synod, a youth delegate, Miss Susan Bowers, of Sault Ste. Marie, gives her impressions of that forum of opinion. Please turn to page 7A of the ALGOMA ANGLICAN.

While we are on the topic of Synods, the ALGOMA ANGLICAN has asked the Rev. Don Landon, of St. Paul's in Thunder Bay, to pen his thoughts about the General Synod held this summer in Calgary. For Part I, please turn to page 5A.

Finally, please look through the CANADIAN CHURCHMAN this month (inside your ALGOMA ANGLICAN) for an article about the Anglican religious communities in Canada. The Society of St. John the Evangelist at Bracebridge is featured.

Archbishop Wright busy during his retirement

As our readers will know from last month's issue, the ALGOMA ANGLICAN made mention of the fiftieth anniversary of Archbishop Wright's ordination to the priesthood on September 11, 1927.

Recently, the ALGOMA ANGLICAN wrote to His Grace asking him to write to us to tell us how he is spending his time, so that we could pass on that information to our readers. His Grace wrote back a very personal letter, which we would not want to publish. However, there were a few things he mentioned that we think the Diocese at large should know about.

His Grace recently attended the celebrations in Toronto for Wycliffe College's 100th anniversary, when the Most Rev. Donald Coggan, Archbishop of Canterbury, was the guest speaker at a Royal York Dinner.

During the week prior to September 11, Archbishop Wright was in Hamilton, Ontario, attending meetings, and on his birthday, September 8, he preached in St. Paul's Presbyterian Church. His Grace writes, "It was quite a sight seeing the former moderator of the Presbyterian Church (my friend Lorne MacKay), and myself both at the pulpit at the same time. Some one in the congregation said that the Hamilton Tiger-Cats football

team could have used us! I wonder what his motive was? The good of the football team or the timely disappearance of two 'traditionalist' clerics!"

On Sunday, September 11, His Grace and Mrs. Wright attended Church in Burlington. They were accompanied by their son, Peter, and his family. The Rector, Fr. Thomas, made mention of the fact that His Grace was there, and at the end of the service and at the Reception following, His Grace received many happy felicitations.

His Grace mentioned with some delight in his letter that he has been made a Life Member of the Boy Scout Movement in Canada. His interest in Scouting goes back 45 years.

Again, the Diocese of Algoma and the ALGOMA ANGLICAN offer best wishes to the former Diocesan, and express joy that his talents are still being used in the Church and community during his retirement.

In conclusion, His Grace wrote, "I thank God for choosing me to be 'a servant' for the past 50 years—and, of course, of those 50 years, 30 were spent in Algoma as bishop. I will never forget the warmth of fellowship shown by all the parishioners during those years."

The Diocese of Algoma and the ALGOMA ANGLICAN also thank God for those 50 and 30 years!



The Bishop Fauquier Memorial Chapel in the Sault has special significance for the parish of St. Matthew's in Sault Ste. Marie. In view of that the parish met there on Sunday, September 18, for a special celebration of the Holy Eucharist to mark the twentieth anniversary of St. Matthew's.

20th Anniversary for St. Matthew's

Sunday, September 18, was the twentieth anniversary for the parish of St. Matthew's in Sault Ste. Marie, and the parish held a parish family festival.

The Bishop Fauquier Memorial Chapel was built in 1883, as a fitting memorial to the first bishop of Algoma, the Rt. Rev. Frederick

Dawson Fauquier (1873-1881). The first services for the newly formed St. Matthew's took place in this chapel from 1957-1961, when they moved into their new building. The painting over the west door in St. Matthew's serves as a memorial to this past relationship. The picture was painted and donated by C. A. Middleton.

On September 18, 1977, the parish met at the Bishop Fauquier Memorial Chapel for a Eucharist, and celebration of their twentieth anniversary. After the service, the congregation returned to St. Matthew's for a parish Potluck Lunch. Then the afternoon was spent with informal activities both inside and out.

Parish celebrates rector's 25 years' service

The week-end of November 4-6 was a special one for the parish of St. Thomas' in Thunder Bay, and its Rector, the Ven. E. Roy Haddon. On that week-end the parish celebrated the 25th Anniversary of the arrival of Archdeacon and Mrs. Haddon to St. Thomas'.

The celebration began on the Friday evening with a symposium and smorgasbord

dinner at the DaVinci Centre, followed by a dance to the music of "The Jasper Trio Plus Two".

On Sunday, November 6, the Rt. Rev. Frank F. Nock, Bishop of Algoma, was present and preached at the 11 a.m. service. In the afternoon, there was a Reception for Archdeacon and Mrs. Haddon. Finally, in the evening, there was the Annual Royal Canadian Legion ser-

vice at 7 p.m., at which Archdeacon Haddon was the preacher.

The whole parish joined in this celebration, and gave thanks for "the invaluable friendship and guidance Archdeacon Haddon has given to that parish over the last 25 years". In turn, Archdeacon Haddon spoke of the "privilege of being there, and ministering the Gospel

over those years".

The entire Diocese of Algoma and the ALGOMA ANGLICAN join in offering best wishes to the parish of St. Thomas' and to the Haddons in view of this important milestone in the life of a parish and its Rector. The ALGOMA ANGLICAN hopes that further pictures and stories of this event will be published in future editions of the diocesan paper.



The Ven. E. Roy Haddon

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Support
**Anglican
Appeal 77**

A word from the North

by Archbishop J. A. Watton

I was picking strawberries near Port Hope, Ontario, in one of those 'do it yourself' patches and had just checked in at the house to pay for the fruits of my labour. Imagine my surprise and delight to discover the owner and cashier was an old Cobalter from Northern Ontario. The usual nostalgic questions took place, one of which, of course, was: 'Don't you really miss the north?' A pause, then . . . 'Yes I do, the north is a wonderful place to live if you can afford it . . . and if you have enough money to get out of it once in awhile.'

I could offer no better summary of what the Appeal has done for us than that remark.

It isn't a matter of giving a bonus to heroes or baiting a trap of recruitment with dollars.

It isn't a matter of paying for frozen toes, or paying, by the foot, for a hundred yard dash to the out-house.

It is simply a matter of survival, both physical and spiritual, in this wonderful land of Northern Canada.

It is the ability to 'afford it' and the 'getting out, once in awhile' that makes all the difference . . . and this is the effect of the Appeal.

Surely it is a hard land, one of extremes—the 50 degrees below and 90 degrees above toboggan slide of temperature that keeps your body thermostat on its toes. The water problem at times makes you want to question the wording of the Benedicite, 'O ye waters . . . bless ye the Lord!' It comes at you like the waves lapping at Ararat, in the spring of the year, and you chop for an hour to get a drop of it in the winter! And once you've got it you can't get rid of it. Northern plumbing defies the ingenuity of man.

It's a land where you treat even a Whelan egg with respect—as one of them flows in its thin stale sheet to cover the frying pan. It splats at you with a 25 cent spit.

Lettuce and cabbage and carrots and potatoes are holy symbols embroidered on the fair linen cloth of the kitchen table, but not in the dish on the table . . . they are the stuff of the Kingdom of Heaven . . . 'the substance of things unseen.'

It's the land of small islands of population surrounded by the vast sea of bush and tundra, where any new face is an occasion for a festival and the voice of a stranger is as the voice of a harp.

Practical Prayers

When tempted to self-pity,

"When I'm feeling sorry for myself, make me count up the good days and the good things of life."

When tempted to worry,

"O Lord, help me to understand that You will let nothing come my way that You and I together can't handle."

A preacher's and speaker's prayer,

"Lord, fill my mind with useful stuff, And nudge me when I've said enough."

For drivers,

"Lord God, grant me Thy protection, and keep me mindful of my responsibilities as I drive this car."

At collection time,

"Teach me, good Lord, to give Thee an offering, and not a tip."

The bishop's letter

Christian Education — everybody's business!

My dear fellow Anglicans:

Just recently my episcopal visitations took me to Spanish River Indian Reserve where Fr. Sissenah has been parish priest for many years. While there, two things made quite an impression upon me.

Fr. Sissenah has been ill for many months, and has not been able to carry out his parish duties. But the parish services and the parish organizations have continued without interruption and the members of the congregation said to me, "Tell Fr. Sissenah not to worry, we'll keep the Church going."

The second incident which impressed me was the remark of a parishioner after the Eucharist which I celebrated. The Church was filled with the elderly, the young adults, and many young children and tiny tots. When I remarked how attentive the children were (even the youngest), Archie Owl said simply but significantly, "They should be. They are in Church every Sunday."

These two incidents made it clear to me that the strength of this congregation lies in the fact that they consider that Christian Education is everybody's business in the parish. It is not solely the function of Fr. Sissenah.

But should this not be true of every parish? Christian

Education is a continuing, life-long process and involves all members of the congregation, young and old, and not just the Rector and the Church School Staff. If a parish is to be strong, then Christian Education must be seen as a parish involvement. The Lay Ministry is as important as the Priest's Ministry. And to the extent that the parish priest involves his people with him as a working team, then that parish will be alive and strong.

I can see signs in the Diocese that more parishes are coming to see that Christian Education is everybody's business. There is an increasing number of Bible Study and Prayer Groups; Baptismal Preparation of parents and godparents is becoming more important and Baptisms at the chief service of the day are becoming more frequent.

Some parishes are involv-

ing parents and members of the congregation in assisting in Confirmation instruction. More people are asking for more definite teaching of the Faith and are prepared to commit time to learn the Faith. The Eucharist is becoming more central in the lives of many families.

These are encouraging signs and I hope they will blossom and flourish in the Diocese. "CHRISTIAN EDUCATION — EVERYBODY'S BUSINESS" — if this became the motto and objective in Algoma, it would make an astounding difference in the spiritual strength and witness of our Diocesan family.

Your friend
and bishop,

Frank: Algoma

The bishop's itinerary

[During the latter part of November, the Bishop will be visiting various theological colleges in Ontario.]

November

27 Heyden (Eucharist, 9:20 a.m.)

December

2 Breakfast (with the Anglican Women's Cur-sillo in Sault Ste. Marie)

4 Searchmont (Eucharist, 11:15 a.m.)



The Rev. George Quibell



The Rev. James Turner



The Rev. Kenneth Gibbs

ALGOMA'S DIOCESAN GAZETTE

The Rev. George Quibell, formerly Incumbent of Nipigon, Dorion, and Red Rock, left the Diocese of Algoma, on October 31, 1977, to take up duties in the Diocese of Caledonia, as Rector of the parish of Point Edward, British Columbia.

The Rev. James Turner,

Rector of the parish of West Thunder Bay, has been appointed the Rector of St. Alban's in Capreol, and will leave the Thunder Bay area on November 20, 1977.

The Rev. Kenneth Gibbs, Rector of St. Peter's Church in Elliot Lake, has been appointed one of the Examin-

ing Chaplains of the Diocese of Algoma. He replaces the Rev. Colin Clay, who has left the Diocese to become chaplain at the University of Saskatchewan. The other two examining chaplains are the Very Rev. I. L. Robertson (Dean of Algoma), and the Rev. Noel Goater (Rector, St. John's, North Bay).

Onaping parish undertakes major renovations

All Saints' in Onaping reports a very busy summer, and fall activities well underway. June saw major renovations to the Rectory and Church, beginning with exterior painting and cleaning being done to both. Moreover, interior painting was done in the Rectory, the Church Hall and the kitchen, as well as a number of improvements electrically. Several new windows were installed in both, and certain improvements are continuing.

The new Rector, the Rev.

Robert A. McCord, joined the parish in June, and was heartily welcomed by parishioners over a "muffin brunch", served by the ACW. On August 27, Fr. McCord and Miss Patricia Harton were united in Holy Matrimony in Toronto, and following their honeymoon were welcomed by the parish at a supper, and "shower".

The Sunday School with its four divisions (Nursery, Primary, Junior, and Intermediate) is well underway, as well as the new Church

Choir, which has been well received.

The ACW has reconvened, and is busy with a full schedule of fund-raising events including the sale of 1978 Church Calendars, the sale of items in the Monarch catalogue, a Christmas Tea, Card parties, and are already planning a Mother's Day Tea for Wednesday, May 10.

Finally, the parish reports that the organ fund now stands at \$335. The objective is \$1,500.

Our roller-coaster cycle

by Marjie Smith

*The child who fantasizes
About the man in the moon
is not so wrong;
For I can see a bit of man,
In the moon.*

Man waxes and wanes, and sometimes, he smells like green cheese. Ecclesiastes 3: 1-8 asserts that there is a season for everything, every gamut of the human experience. Our phases follow the calendar, and occasionally we throw in our own stops, just to personalize the ebb and flow.

When the calendar flips to FALL scenarios of bright patchwork trees, it is time for new beginnings. There appears a kaleidoscope of clubs, courses, projects, and other "have-a-piece-of-me" events. After a summer of too large a chunk of ourselves (and as naked as the fig leaf will allow), we are painfully available. With Christmas grinning offstage, decked in tinsel and Char-gex, who could help but feel vitalized?

Then comes January 2, its sales and its creditors and its bleak forevers. Like the vagrant snow parked illegally on our corner of paradise, we are colourless and used up.

Eventually, we decide the bears were right, and we hibernate . . . and consequently, our responsibilities hibernate. We can't face Mother Bell's "dial-a-friend" system because we're afraid to ask anybody how he or she is. We're afraid to ask, because they might tell us, and we've heard enough soliloquys. Paul's admonition to encourage one another with "psalms, hymns, and spiritual songs" has turned into sobs, blues, and obscenities.

Finally, SPRING squelches in and . . . ahhh . . . the birds aren't singing dirges! The awakening world heads exuberantly into SUMMER. "Me-first" time is at hand. The churches close and God is out to pasture for his annual graze.

Thus, we continue through life, allowing ourselves to be shuttled from low tide to high tide by some outside force. We are both victim, and our own nemesis.

We should not cling to our seasons, with their peaks and valleys. They serve only to enlighten. T. S. Eliot asserted that one could not appreciate beauty until one had experienced the horror that lies underneath it. Our pendular visions and experiences give us a craving for constancy. We see the danger of euphoria and its painful spiral back into reality; we see the opposing deceit of the 'fog-pit' and the joy of ascension towards light. Despair and hope—this is the elixir of life, that balances the scales.

Peter, being extremely human, and more so, had the incredible ability to believe that mountain tops, once attained, were for living on. At Jesus' moment of trans-

figuration, Peter was so enthralled that he offered to set up tents there. He had the audacity to believe that he was ordained to live up there forever and ever with Jesus, Moses, and Elijah . . . and to hell with the rest of the world!

Peter had missed the point. He didn't even get the arrow off the bow! Here was the whole omnipotence of God before him; two historical figures resurrected (very green cheese by now too); Jesus was fully deified; God spoke; and all Peter could think was, "Well, imagine that! Me hob-knobbing with the big shots!" Mountain tops were made for the revelation of God to man, not as dwelling places.

Next to the mountains are the valleys. Here we discard all we valued and we face the stark reality of our nakedness. Here we separate our needs from our desires. It is here that Jonah wanted to linger, in the sackcloth and ashes of self-pity. Jonah sat on his burlap throne and condemned God for saving the city of Nineveh.

Poor Jonah, God had saved Jonah from the large fish, and he was just one solitary, disobedient man; he couldn't comprehend how God could save a whole city full of penitents. In fact, Jonah was rebelling against the Truth. He didn't even like the equal status given himself and those city-sinners. He had discovered that God loved everybody and he knew that he had to as well, or else it would mean he knew better than God. Despair is a time of self-discovery, not a place to stay and take up membership.

Milton, in *Paradise Lost*, presents Adam as a man of height and depth. Adam begat our cycles. From the peak of intimacy with God, he plunged to the depth of his own nakedness (it wasn't his 34 chest that was depressing, it was the evil heart hidden inside of it). Milton does not see Adam as a lost man, but a man, who sensing the great potential for sorrow he has caused in future history, discovers a new paradise. The new creation is within himself.

George Herbert expresses this same cathartic approach to man's mood swings in his poem, "The Pulley":

*Yet let him keep the rest
(of God's gifts)
But keep them with repining
restlessness.
Let him be rich and weary,
that at last,
If goodness lead him not, yet
weariness*

May toss him to my breast.
Thus our first step off the roller-coaster-cycle of our feelings is recognition of their value. The second is recognition of their limitations. The third is refusing to be a thermometer Christian and standing firm to the hope that is within and to the standards set down for us.

A very good point

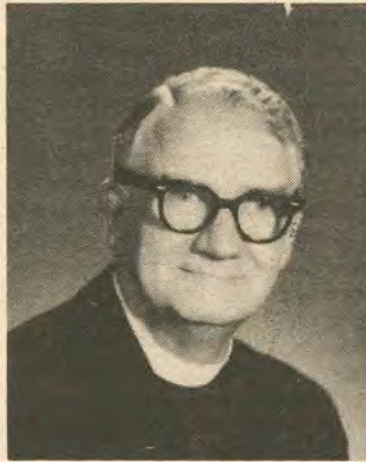
Serious—Perhaps we should see in our Clergy a little more of the man hanging from the cross and a little less of the

cross hanging from the man.

—from a parish bulletin

"MONDAY MORNING"

A sense of "vocation"



by Dr. Frank Peake

(Ed. Note. This month, the regular feature MONDAY MORNING turns its space over to Dr. Frank Peake, Assistant Priest at the Church of the Epiphany in Sudbury, and a Professor of History at Laurentian University. He writes about "vocation", and this article originally appeared in "The Epiphany Star", the official publication of that parish in Sudbury. The ALGOMA ANGLICAN thinks his words are especially topical, in view of the appearance in this issue of the last section of Bishop Nock's Charge to the Theological Synod, concerning "MINISTRY", which you will find on page 6A of the ALGOMA ANGLICAN.)

I have recently been giving some thought to the idea of vocation. As a matter of fact, it is probably never very far from the Christian's mind but what does it mean? It is simple enough to say that vocation means 'calling' but having said that what do we understand by it?

The word 'vocation' has passed through a number of stages. In the Old Testament it has to do with the divine invitation to join the People of God. For example, Joshua said to his followers, "Choose you this day whom you will serve . . . as for me and my house, we will serve the Lord" (24: 15). Similarly, in the New Testament, vocation is an invitation to join the 'ecclesia', the "called out assembly," the Church. "Come out from among them, and be ye separate, saith the Lord." (II Cor. 6: 17). All Christians, therefore, have a vocation to serve Christ and his Church.

With the passage of time the understanding of the word vocation became more restricted. In the middle ages the idea of vocation came to be limited to those who became priests or monks. How one is called to the priesthood we will discuss at another time. But the result of this change was that it came to be believed that priests had a vocation but laymen had not. We still hear it said, occasionally, that "So-and-so has gone into the Church" when what is really meant is that he has gone into the priesthood. He was already (one supposes) in the Church.

Martin Luther recognized the error in this line of thought but in trying to correct it he fell into another. Luther argued, rightly, that vocation was not restricted to priests or monks. One could, he said, be called equally to be a bishop or a

blacksmith, a priest or a ploughman. The important thing was that one should be faithful in one's vocation. But this is where Luther became confused. God does call men to be faithful: he does not, necessarily, call them to a specific vocation.

We sometimes tend to assume that there is a specific vocation (in terms of farmer or something else) but how do I know? This is not quite the way to look at it. God is calling me, in the first place, to be a Christian and to serve him faithfully. How I earn my living is secondary. As the late Alan Richardson has written:

This does not imply that Christians . . . ought to be entirely unconcerned about questions of secular employment. But it must surely mean that being a doctor or a bricklayer or a dean of a cathedral is only a secondary form of 'work' for a Christian, just as being a tent-maker was a secondary—though deliberately accepted—form of work for St. Paul (Acts 18:3.) Our secular occupations are not to be regarded as ends in themselves but as means to the service of the Kingdom of God.

It is still necessary to give some attention to this secular occupation. How shall we decide? Much depends upon physical constitution and native abilities. Taking these into account there are three questions to be considered:

- Do I enjoy being with people?
- Do I prefer to work with things or objects?
- Would I like a varied experience of both?

People who find satisfaction in working with others will look for opportunities of personal contact, store clerks, receptionists, teachers, priests, physicians, etc. People who are less at ease in personal relationships will think of situations where these may be at a minimum, mechanics, research scientists, technicians, accountants. Or there are a great many people who fall into neither of these extremes and they will choose their occupation accordingly. Obviously there are many other considerations but we shall be happy to talk with any young people—or older people—who are faced with such a decision.

"Why do you want to enter the ministry?"

That was the question the bishop asked a few days before my ordination. It was a question I found difficult to answer. I knew that for ten years and more I had felt a growing conviction that this was what I ought to do. I had relinquished a fairly promising future in industry and now ordination was imminent. But why, the bishop persisted. What did I see the work of the priesthood to be?

In some respects I think that the question is easier to answer now than it was then. I had known and admired a number of clergy. I had been active in the life of my parish church as Sunday school teacher and superintendent, parochial church councillor

and lay reader. I also felt that in addition to the liturgical and sacramental functions of priesthood I had some empathy with people. I believed that as a priest I could make some contribution to the life of the Church.

During the years in college my sense of vocation began to change. I began to experience what I have always described as 'a vocation within a vocation'—a consciousness that my future lay not only in the priesthood, I was sure of that, but also in teaching. The conviction was nurtured, I suppose, by some of my own teachers and later by the bishop who ordained me, Walter Barfoot, later Primate of All Canada, who had himself brought to the priesthood and added dimension of more than usual scholarship. The result has been, through very little seeking on my part, that most of my ministry has been spent in educational work.

I mention these things in order to make two points. The first concerns the nature of calling. We are often asked, "How does one know that one is called? Is it a sudden blinding revelation?" For most people, I think, it is neither sudden nor spectacular. It is true that the final response may be sudden or even dramatic as was St. Paul's on the Damascus road but the preparation takes place over a long period. It should also be added that vocation is more than a matter of personal idiosyncrasy. One cannot say, "I am called to be a priest" and expect that the matter is thereby settled. One is "called and sent"—called by God but sent by the Church—hence the bishop's question.

My other point is that vocation is a continuing process. One is called again and again through life—called to undertake new work or to remain in the same place—and either can require an agonizing decision. As for the priest, so for all Christians the important thing is to stand constantly in the position and attitude of Isaiah, "Lord, here am I, send me."

Session held on weekend

Confirmation candidates from St. Mary's (Sturgeon Falls), Holy Trinity (Temiskaming) and St. John's (North Bay) gathered at St. John's for a week-end prior to confirmation.

Two days were spent in instruction, films, fun and games and worship. The youngsters captured a sense of togetherness, a sense of identity with fellow Christians and Anglicans on a larger scale than any one parish.

It was a worthwhile experience for everyone concerned. The Rev. Kenneth Blaber (Associate Rector of St. John's, and in charge of Sturgeon Falls and Temiskaming), and the Rev. Noel Goater (Rector of St. John's) considered that the week-end retreat was the equivalent of at least six regular-type classes.

St. Luke's, Thunder Bay**Organist honoured for 42 years' service**

Mrs. Marian Beecher has served continuously for 42 years as organist of St. Luke's Church in Thunder Bay. Recently that parish met to honour her outstanding service to the Church.

and Mrs. S. F. Yeomans, and sister Doris, and brothers Jack and Gowan.

Three years later, she commenced playing the organ and her faithful service continues. Mrs. Bonnett recalled the many musical evenings the congregation has enjoyed which have been organized by Marian. Mrs. Beecher had an active Junior Choir which accompanied her to the Home for the Aged on many occasions.

Former choir members Mrs. Alf Barnes and Miss Betty Childs and Mr. C. F. Howland toasted Marian recalling her devoted service to the Choir and St. Luke's, and her patience with them at Choir practices.

Mrs. Hilda Sutton, retiring choir member, was presented with a plaque by the Rev. Bill Ellam, Rector of St. Luke's. Mr. Ron Stark presented an engraved gold pin on behalf of the congregation.

Dinner was prepared by the Evening Group of the ACW. In order that all present could enjoy the supper with their families, the ladies of the ACW from St. Thomas' Church came and served the dinner and tidied up afterwards. This was greatly appreciated.

For listening or dancing, old-time music, played by Mr. Bill Kostyniuk and wife Joan, was enjoyed by all present. A sing-song closed off a most successful dinner.

Conveners were Mrs. Alf Barnes and Miss Florence Pattison.

Mr. Vic Sutton, People's Warden at St. Luke's in Thunder Bay, was master of ceremonies for an Appreciation Dinner honouring organist Mrs. Marian Beecher, and retiring choir member Mrs. Hilda Sutton, and the Choir.

Mrs. Beecher has been organist at St. Luke's since

1935 (42 years of faithful service). On behalf of the congregation, Mrs. F. H. Bonnett presented Marian with a purse and silver engraved brooch. Mrs. Bonnett referred to April 1, 1932, when Mrs. Beecher arrived in Thunder Bay (or Fort William as it was then) with her parents, the late Canon

Christ Church, North Bay**Synod issues discussed at parish supper**

By Joyce Edwards

The lovely flower and fruit decorations of Harvest Thanksgiving set the scene for a delicious pot-luck supper at Christ Church, North Bay, Sunday, September 25, 1977.

A program of thought provoking presentation on some of the issues raised at the last Theological Synod, made the evening lively and interesting.

Dr. Dick Denston led off with the question, "When is life human?" Comments from the floor reflected that the information sheets sent out to all parishioners, were read and absorbed. Mrs. Mary Turnbull, a Registered Nurse made the observation that the viability of life has changed since her training, due to advances in medical procedures.

Dr. Ken Brown clarified the composition of an abortion Board, stating that there was one psychiatrist and three doctors. There are no legal, theological or lay persons, even though this is not totally a medical question.

Dr. Laing felt that because live sperm and ovum met at conception causing growth to begin, human life begins at that time, as designed by God.

Dr. Laing, a coroner, spoke on the very relevant question, "What aspects of humanity have to be missing before human life has ceased?" Death is commonly accepted as no pulse, heart beat

or breath. This took on a new dimension on hearing of a lady who was pronounced dead of freezing, who was revived after a vague sign of movement.

Brain waves are important but the equipment is limited and expensive. It is therefore impractical to suggest that each person be tested for brain waves at death. In Dr. Laing's opinion intention is the most important factor in cessation of life. It is not the intention of the medical profession to hasten "judgment day", for anyone.

Dr. Brown raised the question of a refusal of medical treatment by a very ill, probably depressed person. What is his legal rights? Where is the confidence in the physician? What are the implications of legislation supporting the individual's right to death? What are the rights of the unborn? A little levity was added to the serious subject, "Has the church the right to impose on non-Christians its standards on these issues," when Rector's Warden Jack Bedgood and People's Warden Bob Franklin debated the question. Despite the amusing dialogue the percentage of non-Christians, helping to shape policy in our society, giving no consideration to the spiritual implications, is truly sobering. Jack brought to our awareness the desperation in making decisions of this importance without the scriptural resource and spiritual

strength available to Christians.

It was generally accepted that it is the Christian obligation to present to family and society, that which we know and are persuaded by scripture and the Holy Spirit, not to IMPOSE our opinion on others but to give balance to thinking. We know that it is the individual's rights and responsibility, as shown us by Jesus Christ, to choose the way that we will go. The Rev. Les Peterson defined a Theologian as "any Christian who thinks through issues and applies their faith in Bible teaching, to life." He added that it is each person's right as an intelligent decision-maker to be active in society.

Don MacLennan, Synod delegate, thanked Doctors Denston, Laing and Brown, Mrs. Mary Turnbull, the Rev. Les Peterson, and all who contributed to the evening. In his opinion the amount of thinking, medical input and participation compared favourably to the Synod presentation.

Parish holds gastronomic extravaganza

Friday, October 14, was the annual occasion for the parish gastronomic extravaganza at the Church of the Epiphany in Sudbury. This year, the theme for the Gourmet Dinner centred around the waving palm trees and



The Rev. David Hemming, Superior of the SSJE in Bracebridge, talks with the Most Rev. Ted Scott, Primate of the Anglican Church of Canada, during the SSJE's Golden Jubilee celebrations.

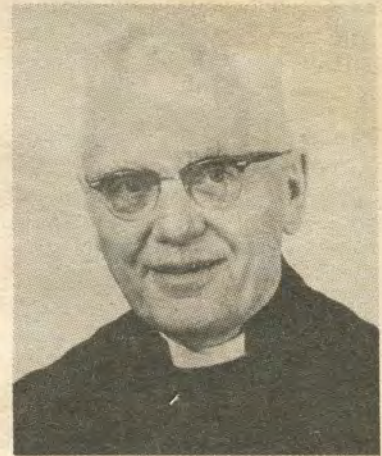
SSJE, Bracebridge**Week-end celebrations for Golden Jubilee**

The SSJE in Bracebridge had a great week-end on Saturday and Sunday, September 10 and 11. On the Saturday, there was a large crowd for the sung Eucharist at noon. Fr. John McCausland was the celebrant, with Gordon Walls and Brian Bostwick concelebrating. Fr. David Hemming preached, Alex Shaw played the organ, and people were there from far and near. The members of the Muskoka missions turned out in force, and various ladies, splendidly organized by the Falkenburg ACW, provided the whole congregation with a lovely lunch afterwards. The house had been made to look more than usually interesting as photographs of all the periods since the SSJE first came there had been put up in quantities all over the walls. This delighted the visitors who kept on picking out people or scenes that they recognized. This was mostly the work of Brother David Vivash. Those who asked to be taken on tours around the House and grounds saw a lot that they had never seen before.

Friends came from as far away as Thunder Bay and Long Sault and Montreal. The highlight of the afternoon was the visit of the Primate who addressed the Society at 3 p.m. The meeting opened with an interesting audio-visual description of a Thanksgiving week-end at the SSJE. Then the Primate spoke, and handled the meeting with ease, which made it so easy for people to pour out their questions to him afterwards. Both the ques-

tions and the answers were excellent and helpful.

The next day activities moved to St. Mark's, Emsdale, where the SSJE had the first recorded service 50 years ago, and Fr. Roland Palmer filled the register for that occasion. Therefore, it was wonderful to have him back to preach some 50 years later. The little Church was packed, and it was a real meeting of old friends.



Fr. Roland Palmer

Fr. Palmer's sister had flown over from England for the event. The SSJE was very grateful to Canon Garbutt (of St. Mark's) for the invitation, and to Dr. Monk, the organist, a good friend of the SSJE.

Again, there was an amazing meal afterwards at the invitation of the Churchwardens of St. Mark's, and some 150 people were fed through the generous labours of the ladies of the parish. They had even made two birthday cakes, with jubilee greetings to the SSJE iced over them.

the blue waters of the exotic South Seas, called "A Pacific Evening."

The entrée included both pork and chicken with vegetables and salads and a variety of "vintage coconut

juices".

The dinner was served by "seductive wahines and virile beach boys" of that parish's youth group, and an evening of dancing to tapes followed.

A GENERAL SYNOD DELEGATE'S VIEW

Come with me to a session of General Synod 1977



The Rev. Don Landon

(Ed. Note. The Rev. Donald Landon, Rector of St. Paul's in Thunder Bay, was one of Algoma's clerical delegates to the General Synod of the Anglican Church in Canada, held in Calgary during August. Bishop Nock has recommended that parishioners throughout the Diocese speak to the delegates, and have them speak to parishes about this Synod. The ALGOMA ANGLICAN is pleased to respond to the Bishop's challenge as well, and is printing Fr. Landon's impressions of the Synod. This month, in Part I, of two parts, he deals with several very interesting issues which were discussed at this important forum of the Church.)

by Fr. D. Landon

Come with me to a session of General Synod 1977 . . .

From our residence building we hurry across the magnificently-landscaped campus of the University of Calgary and enter MacEwen Hall.

300 Anglican representatives from across Canada are gathered around circular tables, mostly in diocesan groups . . . 39 bishops, plus clerical and lay delegates from our 30 dioceses.

Up front on the dais sit the Primate (Archbishop Scott) and other Synod officers. To one side, at Algoma's table, are Bishop Nock, 4 priests and 4 lay delegates. Beside them is the long press table. Boldly moving in from time to time are TV cameramen from the CBC and CTV.

For nine days that was the scene at a General Synod that was more fully covered by the news media than any Anglican assembly in our country in recent memory.

The pace of the Synod: hectic! Each day's sessions began at 9 a.m.; the breaks for meals were often limited to one hour; and we continued most nights till 10 p.m.

At a General Synod so much deserves comment. In this first of two reports I'll have to limit myself to four topics.

Excessive "Social Activism" At Our Church's National Level — An Abortive Debate

Is our Church, at the national level, over-emphasizing "social activism"? That was a major issue on the Synod agenda. It's well known that some of our

headquarters' staff have been all too eager, for example, to protest oil drilling in the Beaufort Sea or to confront a corporation at its shareholders' meeting about its investments on another continent.

A sense of humour eases a tense debate, and one wag at General Synod suggested that the Anglican Church, which used to be described as "the Conservative Party at prayer", is now becoming "the N.D.P. at prayer". Another, amending a famous remark by Mr. Trudeau, questioned whether the Church "has any business in the boardrooms of the nation".

Humour aside, there is a growing uneasiness across our Church because some of our leaders seem so ready to take up "radical" causes—political, economic and social—and bestow on them so much time, energy and enthusiasm.

These leaders at the same time appear to downplay—and sometimes ignore—what the Acts of the Apostles (followed by our Catechism, page 553) presents as the primary tasks of the Church.

Heeding Jesus' example, Christians give of themselves in relieving human need and helping people become free—free from disease and suffering, hunger and fear, as well as free from sin.

But what are our priorities as Christians? As Archbishop Wright so often put it, isn't it a question of proportion as between the "vertical" and "horizontal" dimensions of the Christian life?

No matter how important social issues may be, dare we as a Church allow ourselves to be diverted from tasks that the New Testament shows to be primary: worship . . . evangelism . . . and nurture?

WORSHIP—In the words of the Letter to the Hebrews: "Through (Christ) . . . let us continually offer up a sacrifice of praise to God" (Hebrews 13: 15)

EVANGELISM — Jesus commanded, "Go throughout the whole world and preach the gospel to all mankind."

(Mark 16: 15 TEV)

NURTURE — Paul emphasizes in Ephesians "... building up the body of Christ until we all attain to . . . mature manhood, to the measure of the stature of the fullness of Christ." (Eph. 4: 12-13)

Can the issue be summed up in this way: ISN'T THE PATTERN OF THE CHURCH'S FUNCTIONING THAT'S PRESENTED IN THE ACTS OF THE APOSTLES STILL THE BASIC MODEL FOR THE CHURCH'S OPERATIONS TODAY?

At General Synod a period was set aside for discussion of this whole question, but for various reasons the real issues weren't expressed and debated, and most Synod members were not satisfied that the subject has been adequately aired.

The Pension Canon . . . and Common-Law Spouses

Most Synods produce what can be called a "sleeper"—a subject that stirs unexpected debate and upsets the well-

laid plans of the Agenda Committee. The "sleeper" at Calgary: a proposed change in the Pension Canon that aroused heated opposition.

Ontario now requires in all pension plans that the term "spouse" include the common-law variety. Our Church's Pension Board, ready to comply with Ontario law, proposed that in the Pension Canon this be spelled out—that for pension purposes, and in accordance with provincial law, the word "spouse" be interpreted to embrace common-law mates.

A pension for a common-law wife is apparently more than a merely theoretical matter for the Anglican pension office. At least one Anglican priest who everyone thought was co-habiting with a "lawful wedded wife" had never in fact got around to legalizing the relationship. The priest then died, leaving a common-law widow.

Speaker after speaker, while wanting the Church to act compassionately towards such a widow in her financial need, nevertheless opposed the apparent condoning of such a relationship that might be implied by officially writing it into our canon law. "How," they argued, "could we have one standard for marriage in the Marriage Canon and a contrary one in the Pension Canon?"

Ontario's Metropolitan (Archbishop Watton) is always colourful and usually very humorous. In contributing to this debate he noted, "Sometimes 'the law is an ass', and we have to kick it!" If the Ontario Government requires us to write into Church law a statement that is offensive to us on scriptural and moral grounds, has the Anglican Church enough backbone to refuse to do it, and challenge the state to redraft its legislation to approach the matter some other way?

The opposition carried the day, and the proposed change in the Pension Canon was tabled.

The Francophone-Anglophone Situation in Canada—Our Anglican Response

How can Anglicans aid French-English relations in our country? How can we best support our Church in Quebec during these days of dramatic change?

Canon Reg. Turpin, a bilingual priest of Montreal Diocese, has been appointed to advise on, and help co-ordinate, Anglican responses to these and related questions.

At Calgary he presented a wide-ranging, penetrating survey of the situation; his address has been published and is well worth reading. His most publicized suggestion: a more fitting French version of the name of our Church. The current literal translation into French—"L'Eglise Anglicane"—is considered unsuitable because we're told that to French-Canadian ears it says not "Anglican Church" but "English Church".

General Synod, by an over-

whelming vote, adopted a new French equivalent of our Church's name: "L'Eglise Episcopale du Canada"—the Episcopal Church of Canada. This can now be the sub-title on our signboards in Quebec and other francophone areas.

A New Canadian Prayer Book? Proposal Defeated, But Only Narrowly

It will surprise many that only 15 years after the final approval of our present Canadian Prayer Book (1962), General Synod would seriously consider the preparation of a new one!

Those who are keen about a new book feel the time has come to end the proliferation of updated liturgies for the Eucharist, Baptism, etc. and have one standard set accepted and available across the country.

The kind of book they propose would be comparable to the one recently adopted by our sister church in the

United States. It would be a thick volume because there would be two forms for every service—one "traditional" in form and language, the other "contemporary".

Those opposing a new Prayer Book at this time made three main points during the General Synod debate:

- the situation as regards updated services is still too fluid to be able to settle now on a particular form and wording.
- the cost of equipping all our churches across Canada with a large new Prayer Book would be enormous, and is not easily justified.
- our Church, at the grassroots level, just isn't ready for a new Prayer Book right now.

The proposal to begin work on a new Prayer Book was defeated, but only narrowly.



St. Luke's, Thunder Bay, has new window

St. Luke's in Thunder Bay has a new stained glass window of "Dorcas". It was dedicated on Easter Sunday to the glory of God and in loving memory of Alice and Robert J. Frost. It was donated by their daughter, Mrs. Hazel Johnson. At the dedication, the Scripture Lesson was read by her son-in-law, Bob Johnson.

BISHOP NOCK'S CHARGE, PART V

Ministry: "New directions for the parish priest"

In my charge to Synod last year I said in part on the subject of the parish Ministry, "In view of our complex society today it becomes more and more necessary to develop and use lay ministries in varying forms, but the parish priest is still the hub around which such lay ministries revolve. As we recognize the centrality of this fact it is my hope that we will continue to explore and study new directions parish ministry can take and that much of the continuing education of clergy and laity will embrace this study".

As we face the issue of Ministry and Renewal in our Synod this year I stand solidly behind that statement. Thankfully we have time at this Synod to consider some of its ramifications. The present movements for renewal within the Church have as their purpose a serious commitment to Christ. But commitment to Christ can never be simply for self-gratification. And so a natural result should be the greater use of the talents and abilities of the people of God (the laos) in all aspects of parish life, not only as Wardens, Sidesmen, members of boards and committees, important as they are. In their papers on Ministry, Bishop Crabb and Archdeacon Blyth present this challenge in different ways. The Archdeacon states it very clearly, "I am not advocating that we rid ourselves of the inherited order of the threefold Ministry of Bishop, Priest and Deacon. That would be irresponsible revolution. I do suggest that the Ministry is more than the Ministry of the clergy; that the concept of the full-time, ordained, professional clergyman from outside the community as sole steward of the Mysteries of God over against the laity as passive recipients, is untenable and must be changed. That is responsible renewal. We must look at ministry in terms of function rather than status. Let's begin with a statement by Bishop Leslie Newbigin—

"The question is not 'what special and exceptional arrangements must we make in order to keep the traditional pattern of ministry from breaking under the new strains?' The question is, 'what, in the new circumstances into which God has thrust us, is the pattern of ministry which is proper to the nature of the Church as God's apostolic community in the world HERE and NOW!'"

Our system of the past has been to expect and to demand our parish priests to be the sole administrators of the sacraments, counselors, Confirmation instructors, first class preachers, pastoral visitors, ministers to the sick, the needy and the bereaved, leaders in youth work, directors of Christian Education, spearheads of Prayer and Bible Study groups as well as administrators and liturgical specialists. Whichever way you look at it this is a tall order.

The "new look?" at ministry is based on the conviction

that the priest is not the sole functioning agent of the church, that much of the ministry traditionally assigned to the priest can be and should be shared with and exercised by the laity. The parish priest should not be expected to do the whole work of the Body of Christ: rather he should be trained to train his fellow Christians in exercising their responsibilities in the Body of Christ. Such a 'new look' has exciting and far reaching possibilities. While the office of Lay Readers has been a recognized avenue of service in the Church for centuries we have not used it with imagination, especially in our diocese where many parishes are multiple parishes. Congregations have had a poor image of Lay Readers and tend to regard Matins and Evensong when taken by a well instructed Lay Reader as less effective and valid than when conducted by an ordained Minister. It is hoped that our Diocesan Lay Readers course will help to overcome this mistaken idea. A Priest with a team ministry of lay readers, in a multiple parish, would be freed to exercise his Sacramental ministry for which he is specifically ordained. In the diocese I have authorized the use of the laity as Eucharistic assistants where requested. I was brought up in the old school where the priest was expected to be the Celebrant and administrant of the Sacraments. But I have come to the stage of conviction that the laity can handle 'holy things' with as much reverence as he whose function is to consecrate them. However, it is my conviction that the choice of Eucharistic assistants should be part of the responsibility of the congregation, as it was in the choice of the first deacons by the early church (Acts 6: 2-6). The authority to function in this way comes from and remains with the Bishop.

Another area of service by the laity could well be as Confirmation Instructors, for while the clergy have the theological expertise, and also may possess teaching skills, many lay people have latent teaching skills. In some of our parishes imaginative use is being made of the laity in working as a team with their priest in the preparation of Confirmation candidates. Prayer Groups and Bible Study groups are a vital necessity for Christian growth, but it is unrealistic to suppose that the parish priest can be the leader of a multiplicity of such groups. Here again the laity can exercise a leadership role as they are trained by their parish priest to lead in Prayer Groups and Bible Study. In these areas his forte should be as a trained resource person. There are also lay people who have an innate ability to minister to the sick and the suffering: what they need from their parish priest is skilled direction in the art of hospital, sick and nursing-home visiting. What is also needed is the acceptance by the congregation of such a ministry by their fellow parishioners. Why is the prayer and com-

passion of a fellow parishioner any less effective than the prayer of an ordained priest? Perhaps it is the old story that a prophet has no honour in his own country. What I have said above holds true of the sharing of the laity in the youth ministry and parish visiting.

You may think from what I have said that, by such a programme, I am encouraging the clergy to lead a life of ease—skiing, fishing or playing golf! Far from it. If this kind of renewal came to be the parish priest would have few idle hours. He

would still be the Chief Pastor to whom the Christian community would relate for sacramental and pastoral functions. But much of his time would be spent in preparing members of his parish to serve in team ministries with him as Lay Readers, Eucharistic Assistants, Confirmation instructors, prayer group and Bible study resource leaders, hospital and sick visitors, etc. Such a programme would not reduce his responsibilities; rather it would change the emphasis of his responsibilities.

As you proceed to your groups, I leave you with four questions which Archdeacon Blyth posed to the Synod of Caledonia—

(1) Does my parish leave 'ministry' to the priest?

(2) How can I better express my ministry in my community?

(3) Does my parish need to examine 'new forms' of ministry? How?

(4) Am I prepared to discover callings to specific ministries within my parish—even if it means me?

SSJE, BRACEBRIDGE

Two bishops officiate at ordination

By Fr. F. Dalby, SSJE

Wednesday, August 31st, was a very joyous day for the SSJE Community. At 7:30 that evening there took place in our chapel the ordination to the priesthood of two members of our Congregation, Gordon Walls and Brian Bostwick. Brian was ordained by the Bishop of the diocese of Algoma, and will be officially one of the clergy of this diocese. Gordon was ordained by Bishop Henry Hill of Ontario and is now one of the clergy of Ontario diocese, but resident here as a member of S.S.J.E. Each bishop brought with him a chaplain and a priest to present the candidate. From Ontario came the Rev. John Neal as Chaplain, and the Rev. Al Lauder; from Algoma Diocese, the Rev. Noel Goater of North Bay as chaplain, and the Rev. Colin Clay of Capreol.

At the moment of the laying on of hands, not only did these four join with the bishops in the official act of commissioning, but also all ordained members of the community present and other clergy. Each candidate disappeared completely from sight beneath a mass of ordaining hands, which impressively symbolised the concurrence of the whole Church in the episcopal act.

The Rev. Colin Proudman, Principal of the College of Emmanuel and Saint Chad in Saskatoon where Brother Brian had studied for the preceding year, preached a sermon on the need for humility in ministers of the Gospel, very suitable to the occasion. Brother Neville was thurifer and our Windsor friend, Bayo, was crucifer. Doctor Monk played the organ as usual, and inspired us to lift our voices in praise in the hymns in no uncertain manner.

The ordination took place at the offertory in the setting of the Eucharist according to the Canadian Prayer-Book rite. Archdeacon Jack Watson assisted at the altar, and Canon David Mitchell, our local rector, was happily with us and read the Old Testament Lesson.

The Chapel was filled to capacity, with people up in the gallery as well, and sitting on the stairs. Both candidates had their parents there, and Brian's sister also was there with her husband



Courtesy of the SSJE "Little Paper"

The two ordinands

The newly priested ordinands from the SSJE in Bracebridge are the Rev. Brian Bostwick, and the Rev. Gordon Walls.

and two young children, whose behaviour during the long two-hour service was exemplary for such young participants.

After the lengthy and very joyous service, the whole of the congregation was warmly invited to adjourn to the refectory, and partake of an excellent lay-out of buffet refreshments, carefully prepared beforehand by Florence Lukeman, our temporary cook, for which Father David Hemming cordially thanked her. Brief speeches were made by the Bishops and the two newly ordained priests, interspersed with some hilarity. It was well on into the night before everyone dispersed, after a most happy occasion. It should be added that much useful work was done by the younger members of the community both before and after the event to make everything run smoothly; and the ceremony itself was carefully rehearsed by those taking part in it.

Both new priests celebrated Holy Communion next morning, one by the Prayer-Book rite and one by the American new rite, with some 40 or 50 people at each. Father Brian celebrated at 7:30 and Father Gordon at 10:00. Gordon's parents brought up the bread and wine which was very fitting at this mass. Both Brian and Gordon had assisted the two Bishops in the Ordination Eucharist, concelebrating and distributing Communion to the congregation.

We very greatly welcome having two new priests here who can take their share in maintaining pastoral care of the Mission Churches of Muskoka, as well as celebrating in our Chapel. For the time being Father Brian has Falkenburg as his special care, and Father Gordon is assigned to Saint Peter's, Rocksborough, where Father Hawkes is remembered with much affection, and to Saint Mary's, Beatrice.

A YOUTH DELEGATE'S OPINION

"Let's get serious — it is our future that is at stake!"



Miss Susan Bowers

(Ed. Note. Over the past few months, the ALGOMA ANGLICAN has published Bishop Nock's Charge to Algoma's Theological Synod held in the Sault in May. In addition, there have been a number of reports about the motions and discussions which took place at that Synod. This month, the ALGOMA ANGLICAN is pleased to print the reactions of Miss Susan Bowers, a youth delegate to that Synod, from Algoma Deanery. We think her words present a challenge to the Diocese of Algoma.)

by Susan Bowers

As a youth delegate to Algoma's historical "Theological Synod 1977", I had the opportunity not only to discuss and debate the prescribed issues, but also to uncover the reasons behind an uneasy feeling which has plagued me since the first synod I attended four years ago. This "uneasy feeling" I am referring to is a result of the worried and often heated discussion concerning the "youth problem"; or, in other words, "The problem of the conspicuously-absent-from-church-services-and-church-related-activities-youth."

The way in which the Anglican Church throughout the diocese is attempting to deal with the problem of the absent youth, is as I see it, in complete opposition to the approach which the majority of today's youth are desperately waiting for. In a seemingly desperate attempt to hang on to and even to please its members, the church is subtly (VERY SUBTLY) going farther and farther out of its way to conform to the patterns and norms of today's rapidly changing society.

This is most certainly where the problem lies. In a society such as our own, where freedom, independence and self-reliance are strived for and idealized under such popular slogans as "do-your-own-thing", "hang loose", and "don't-get-involved", the youth are caught up in a frenzy of existentialist ideals, and madly race from fad to fad in an attempt to find some inner peace and sanity . . . naturally on their own, for nothing is left in this society (including the Anglican Church) that isn't caught up in its own process of "changing to compromise" with society's dictates.

At this synod, we were forced to really question why we are changing our ways when a young girl begged Synod as a whole to an-

swer why we were so obsessed with changing . . . "Are we changing just for the sake of change, or what?" she asked. As a youth delegate, and the object of many pointed questions concerning the decline in attendance of youth at church services, etc., I have become acutely aware that the concern of the clergy and laity of this diocese is genuine, and I would like to outline some of the things that I feel the youth want and need from the church today.

When asked to identify themselves in terms of a lifestyle identity, most youth are likely to answer "a student", "a skier" or "a musician" rather than "a Christian", for most youth have not been instructed either clearly or firmly enough with regard to why or how they should go about living the life of a true Christian. It certainly isn't because it's any harder to be a Christian (in North America) today than it was in days past; if anything, our mass media, rapid transit and high standard of living should make the Christian Lifestyle relatively simple to follow.

Could it be perhaps, that the lenient and compromising nature of most Anglican parishes today has helped to meld the *Christian Lifestyle* into something that is so close to the generally accepted lifestyle of society as a whole that the Anglican today is brainwashed into believing that going to church on Sunday is enough to warrant his calling himself a Christian?

What has happened to tithing, fasting, and spreading the word of God to our fellow man as we were instructed to do by Christ himself? Perhaps they have been written off as "empty rituals" or "not convenient in today's society" by either formal or informal consent of Anglicans. Serious consideration should be given to the fact that the youth are in need of a solid Christian education; with special attention not just to Bible stories, but to the reasons why we, as Christians are expected to do the things that we do.

At this past synod, it was revealed that over 15 different curricula were being used in the Sunday Schools throughout the Diocese of Algoma alone . . . hardly what one would call an organized, much less unified educational system! It may be argued that the same goal may be attained in many ways, but I feel that one Sunday School curriculum taught well by teachers who have attended workshops and training sessions to help them know what to do with the material they are to teach is a necessary step toward gaining the trust and loyalty of our young people. Perhaps a more widespread and serious usage of the "Articles of Religion" found in the Book of Common Prayer should be incorporated into our educational program.

The "Christian Family" is an expression that everyone hears so often that perhaps it has little meaning any

more. Every parish has the potential to develop deep and lasting family ties between all its members, for, when one really stops to think about it, our lives are not centred around the Church nearly as much as were the lives of the youth in years past. Compare the level of love and trust which can be attained by a common faith in Jesus Christ, as opposed to that which may spring from a common interest in hockey, swimming, music, or even work. How can love and trust grow between friends if the people concerned do not share the Christian concept of these ideals? Let's place God where he belongs in our lives . . . first . . . not after soccer, camp or play practice.

How can we do this in a time when it is not at all uncommon to hear a parent apologize to the priest or a fellow-layman for his child's absence from church with a simple "Johnny had baseball practice so he couldn't make it this Sunday"? . . . In the words of a friend from university "LET'S GET SERIOUS!"

I believe that the only way that this problem of organized secular activities preventing children from attending regular services of worship can be solved is to join together as concerned Anglicans and really try to prohibit all such activities from taking place during church hours on Sunday. Why should Johnny be kicked off the team if he chooses to go to church instead of baseball practice? Of course, a young person realizes that he won't be "kicked out of the church" if he doesn't make it as often as required, and so, will usually opt for sports practice if he or she has the choice.

Along with a true effort to rid it's town of Sunday sports, etc., each parish should strive to make Sunday a *Family Day* (Christian Family, that is) — a time when members of the parish family can participate in activities together, so that the *Parish Family* becomes more than just a random group of people who are together for an hour on Sunday mornings. This is one part of being a Christian which became very special to me during my teen years — the fellowship and sense of belonging which I experienced at A.Y.M. meetings and activities.

Three cheers for those parishes which have realized that the teen years are the years in which individuals develop a lifestyle that is to last them forever, and have made a real effort to make the youth a part of the church by educating them and providing counselling and information services besides a weekly game of volleyball.

Each of us, as Anglicans should ask ourselves just how our church is going to continue when we have such a small number of young people coming to take the place of members who can no longer be actively involved in the work of our church. Surely we must begin NOW to not only strive to make parents and children realize how important a Christian

education is, but also to take some responsibility for getting the youth back into the Church. After all, just who is going to do it if we don't? Certainly not the hockey and swimming coaches, and not the establishments that send buses around each Sunday morning to collect hundreds of children so that they might have the opportunity to select a prize for bringing the most collection to their so-called Sunday Schools!

I would like to challenge each parish in this Diocese to make an all-out effort this coming year . . . not only to bring as many of their youth as possible back to the church and the Christian way of living, but also to take a good look at what their church has to offer the youth in their community . . . in light of what I have just presented.

"Let's get serious" — it's our future that is at stake.

Dr. David Gould elected as a member of the NEC



Dr. David Gould

At this summer's General Synod, held in Calgary, Dr. David Gould of Sault Ste. Marie, a prominent layman in the Diocese of Algoma, was elected to serve a three-

year term on the National Executive Council of the Anglican Church of Canada.

Dr. Gould will serve on this committee which handles the administration of the Anglican Church of Canada until 1980, when the next General Synod is held. He is an active member of St. Luke's Cathedral in Sault Ste. Marie, Ontario, and has played important roles in that parish, the Provincial Synod, and the General Synod.

Algoma was represented on the outgoing National Executive Committee also. The Rev. Donald Landon, Rector of St. Paul's in Thunder Bay, served from 1975 to 1977.

Dr. Gould is the only Algoma representative on this 40 member national committee.

St. Thomas' curate conducts mission in Woodstock, N.B.



The Rev. Lawrence Winslow

The Rev. Larry Winslow, Assistant Curate of St. Thomas' in Thunder Bay, conducted a five-day mission

at Woodstock, New Brunswick, from October 18-25.

The topic of the mission was "CAN THE CHRISTIAN FAMILY SURVIVE?" Eight to ten sermons and talks were given by Mr. Winslow on the over-all subject, and they were given in Anglican, Presbyterian, Baptist, and Roman Catholic churches. He also spoke at a Full Gospel Business Men's breakfast as well as various luncheons and Bible Study groups.

The invitation to undertake this speaking tour resulted from a weekly column Mr. Winslow writes for the Woodstock paper. This newspaper sponsored the visit.

Long time member of St. Luke's, Thunder Bay, dies



Mrs. Elizabeth Dunk

Members of the St. Luke's congregation in Thunder Bay, along with members of the ACW and Choir, attended the funeral services for Mrs. Elizabeth Dunk, held in

St. Luke's. The Rev. William Ellam, Rector, conducted the service, and Mrs. Marian Beecher was the organist.

Mrs. Dunk was a Life Member of the WA, and was active until illness confined her to home and to hospital. Mrs. Dunk was very fond of children and was always present at Little Helpers' parties.

She was an excellent cook and many of the congregation enjoyed her delicious roast beefs and turkeys, cooked to perfection!

Mrs. Dunk is survived by three daughters and four sons, besides grandchildren, and great grandchildren.

St. Luke's extended sincere sympathy to her family.

LETTERS TO THE EDITOR

A thank-you note

To the Editor:

Barbara and I would like to express, through the pages of the ALGOMA ANGLICAN, our thanks for the many kindnesses shown to our family throughout the 18 very happy years we spent in the Diocese of Algoma, and particularly in the Deanery of Sudbury.

The warm fellowship of Algoma has meant so much to us, and we take many fond memories with us, as we move to the West.

May I take this opportunity to correct what appears to be a misunderstanding about the nature of my work at the University of Saskatchewan in Saskatoon. I am not the chaplain of the College of Emmanuel and St. Chad, which is an Anglican theological college with a student residence on the university campus.

Rather, I am the Campus Ministry Chaplain with responsibility for students of all denominations, but particularly for those who belong to the Anglican, Presbyterian, and United

Churches. The Campus Ministry office is located in St. Andrew's United Church Theological College, and Sunday services following various contemporary patterns take place in St. Chad's Anglican Chapel and St. Andrew's United Church Chapel through the kindness of the respective principals.

My induction was conducted by Bishop Douglas Ford of Saskatoon in the Memorial Union Building on campus, assisted by representatives of the Presbyterian and United Churches, and accompanied by a rich symbolism created by members of the student body (including the presentation of a Bible, a map of the university campus, and a loaf of bread and cruet of wine).

We have been given tremendous encouragement as we enter this new and exciting work, and, as we remember our friends in Algoma, may we ask that you support our ministry with your prayers.

The Rev. Colin Clay,
Saskatoon, Saskatchewan

An explanatory note

To the Editor:

The Primate's World Relief and Development Fund is getting a splendid response through "the Christmas Card that is also a Gift" and we are very grateful to you and your readers for their generous response.

We find, though, that there is some confusion about this plan. Many people have written to us, asking us the price of our Christmas cards and whether they can be bought in quantity. The answer is that we do not sell Christmas cards. What happens is that many people, instead of buying Christmas gifts for special friends, send a donation to the Primate's World Relief and Development Fund. For example, last year one business firm decided to discontinue sending bottles of liquor to their special clients. Instead, the Company sent us a cheque for \$1,500.00 and one of our Christmas cards was mailed out to each of their special customers, who, we are told, appreciated this chance to share in a worthy enterprise and this meant more to them

than receiving another bottle of liquor. All our cards say, "To wish you a blessed Christmas, a gift in your name has been received by the Primate's World Relief and Development Fund from (donor's name)."

These cards can either be sent by the donor or sent by us from the office. What is important, is to make a distinction between sending a gift and sending a Christmas card. We cannot set a price on a Christmas card because in some cases it might represent a gift of \$5.00 and in other cases \$100.00 or more. That is determined by the one who makes the gift. I hope that this will make the plan a little clearer.

Again, may I say how very much we appreciate the ever growing support which comes in small amounts and in large amounts from all over the country. Not only the gifts of money, but the prayers are such a strength to all of us as we try to respond to the needs of God's people.

The Ven. K. Bolton,
Acting Sec., PWRDF

Parish questionnaire leads to a number of changes

During a Parish Commitment plan at St. John's in North Bay, each organization in the parish was requested to complete a questionnaire. Two of the questions in the first section read as follows:

- (1) Where ARE we?
- (2) Where SHOULD we be?

The questions were intended to be answered in a spiritual manner, but the ladies of the Nursery department tersely answered, "1. Downstairs", and "2. Upstairs".

With such a response, the Advisory Board immediately requested the Property Committee to comply with the re-

quest. Within six weeks, the new quarters were completed. Old useless storage space has been converted into a four-room nursery department.

Each Sunday some ten to twenty infants are cared for during the 11 a.m. service. Twenty-five men of the parish had a hand in the reconstruction job carried out under the foremanship of Frank Coles, a semi-retired building contractor.

Of course, one thing led to another, and before the project was finished, the whole of the Parish Hall had been redecorated, and the ceiling completely insulated!



Sister Rosemary Dawson

Sister Rosemary Dawson of the Church Army, and formerly of the parish of Holy Trinity in the Sault which she visited as a guest preacher this past summer, has been appointed Assistant at St. George's Church in Winnipeg. Prior to coming to St. George's, she worked as assistant to the Rector of the parish of Grand Falls in the Diocese of Central Newfoundland. . . . St. Thomas' in Thunder Bay celebrated a "Rev-up Sunday" to begin the fall activities on October 8, when the Rev. Canon Knolly Clarke of Trinidad (Anglican) and the Rev. Dr. Hans Pasveer (Dutch Reformed Church in Holland) were the guest speakers. . . . The Church of the Resurrection in Sudbury has started a Sunday evening discussion group of an informal nature, entitled "Search for Truth". . . . Capt. Roy Dickson, his wife Yvette, and family visited St. Paul's in Thunder Bay, on Sunday, October 9, when he was the guest preacher at the 10 a.m. serv-



Capt. Roy Dickson

ice. Capt. Dickson was the full-time Assistant at St. Paul's from July, 1973, to August, 1976. He then moved to the Diocese of Saskatoon to take charge of the rural parish of Lintlaw. . . . The movie, "Survival" was shown following a shortened Evensong at Holy Trinity in Sault Ste. Marie, on Sunday, September 25. It was the first of a number of movies the Christian Education Committee of that parish hopes to bring into the parish this year. A newly-formed youth group served refreshments in the parish hall following the movie. . . . The Rev. Canon Gordon G. Nakayama was a guest preacher at St. Luke's in Thunder Bay. He is on a missionary trip across Canada celebrating the Japanese Centennial Year. He is no stranger to St. Luke's as his first visit there goes back to the days of the late Canon S. F. Yeomans, and has visited the parish on several occasions. . . . The Rev. Noel Goater (Rector of St. John's in North Bay) was the guest preacher at the Church of

Around Algoma . . .

the Epiphany in Sudbury, October 16. . . . The Rev. Canon Bain Peever, who was born in North Bay and worked as a priest in a number of Algoma parishes, has resigned as Program Director of the Diocese of Ontario and Assistant to the Bishop, to accept a position as Rector of Trinity Church, Cornwall,



The Rev. Canon Bain Peever

in the Diocese of Ottawa. He also has resigned as Editor of *Ontario Churchman*. . . . The Deanery of Thunder Bay held its annual Youth "Fall-a-thon" for young people 13-16. It involved an overnight sleep-in, discussion, games, and movies. Activities took place at St. Thomas', St. George's, and St. Paul's. . . . St. John the Evangelist in Thunder Bay held its annual "Travelling Dinner" on October 30, 1977. . . . The Church of the Epiphany in Sudbury is holding its annual "Men's Game Dinner" on November 25—a stag affair, when the men plan, prepare and served the dinner, and clean up afterwards. The menu consists entirely of fish, and game runs the gamut from muskrat, to moose, and may include beaver, bear and raccoon. . . . On Sunday, September 25, a window was dedicated in St. Thomas', Thunder Bay, in memory of George W. Aedy, and Florence S. Aedy, long-time members of that parish. . . . Fr. John Rye, a missionary in Bolgatanga, Ghana, is the subject of much interest by the Youth Group of St.



Fr. John Rye

Matthew's in the Sault. They keep in touch with him, and send him financial help for his work there. . . . St. Thomas' in Thunder Bay has a new caretaker by the name of Ed Brown, an Anglican from Vickers Heights. . . . St. Paul's in Thunder Bay was the setting for a city-wide Scouting-Guiding me-

morial service for Olave, Lady Baden-Powell, who died in Guildford, England, on June 25, at the age of 88. The widow of Lord Baden-Powell (Scouting's founder, whom she married in 1912, was one of the organizers of Guides and for years was World Chief Guide. The service was held on September 25 at 3 p.m. . . . The Rev. Kenneth Gibbs, of St. Peter's in Elliot Lake, and a graduate of Wycliffe College in Toronto, attended that college's 100th Anniversary celebrations during August. . . . The YCW of St. John's in Thunder Bay held its "Phantom Tea" on November 1. On October 26, 27, 28, tea packages were delivered for members and friends to brew their own tea. Return envelopes were to be placed in a special box in the Church on Sundays, November 6 and 13. . . . "Lazarus", the boat of the Rev. Bill Ellam of St. Luke's in Thunder Bay, was afloat this summer, and many parishioners enjoyed trips up the Kam River, to Pie Island or Welcome Islands. . . . Mr. Keith Osborne was the guest preacher at Holy Trinity in the Sault on September 11. He has since returned to Toronto for his second year of study at the Church Army headquarters. . . . The Church of the Epiphany in Sudbury has a "Marathon Bridge" arrangement for busy people. Only one game is played every two week period, at the convenience of the players. It is an excellent way to make friends, and to get to know their fellow "Epiphanyites". . . . Gabrielle Bruyere is the new organist at St. John the Evangelist in Thunder Bay. . . .

THUNDER

BAY

St. Michael's celebrates anniversary

This year, the parish of St. Michael and All Angels is celebrating its 70th anniversary. At the Patronal Festival on Thursday, September 29, at 7:30 p.m., there was a celebration of the Eucharist with Procession. The Rev. James Turner, of the West Thunder Bay parish, delivered the sermon.

On Saturday, October 1, a concert of sacred, classical and secular music was held. The singing was by Mrs. Jane Forster, while the instrumental music was by Mr. John Futhey at the organ, and Mr. David Jarraway on the flute. The three artists performed both individually as well as together.

Finally, on Sunday, October 2, the 10 a.m. celebration of the Eucharist was one of special thanksgiving for seventy years of service in the community of Thunder Bay. The speaker was the Rev. Canon Alvin J. Thomson, a former priest-in-charge.

A scrapbook of pictures and newspaper clippings was compiled by Mrs. Lola Richards and Mr. Dave Bradford for the occasion.