

# algoma anglican

OFFICIAL PUBLICATION OF THE DIOCESE OF ALGOMA

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No. 5

*For the first time*

## No July-August publication

For the first time, there will be no July/August issue of the ALGOMA ANGLICAN this summer. Our sister publication, the CANADIAN CHURCHMAN, has decided to discontinue publishing the summer issue, as have many of the diocesan publications. The move will allow all of the publications to meet the budget in 1978.

Therefore, please note

that the deadline for the June issue's material is May 10. The deadline for the September issue will be August 10; please continue to send the material throughout June and July, to enable the Editor to plan the September issue early.

The ALGOMA ANGLICAN appreciates your co-operation in this matter.



Courtesy of the Sault Star

Sheila Brideaux, left, and Nora Jennings are seen with the Easter eggs prepared by the ACW of St. Matthew's Church in Sault Ste. Marie. This money-making project continues to be a success at this parish.

## Sault Ste. Marie parish raises money in special Easter egg production project

The Easter Bunny was alive and well, and living at St. Matthew's Church parish hall in the weeks before Easter. Actually, it was his helpers — the ACW of this Sault Ste. Marie parish—who had been working long hours to make 1,200 chocolate Easter eggs.

Whipping up the chocolate, fruit, and nut confections is an annual project that the women inherited from the ACW at All Saints' Church, after that church was closed in 1969.

Nora Jennings, president of the ACW, said the eggs have proved so popular that the women had to work two extra days in order to fill all the orders. The four-ounce eggs, which sell for 75 cents, for the plain chocolate, and \$1 for the fruit, have never had to be advertised, but are sold by a unique word-of-mouth system.

Three of the women call others, who in turn contact more people until all the families have been notified. These people in turn tell their friends. The ACW members involved in the calling also make sure the money is collected and the eggs delivered.

Mrs. Jennings said that ten women worked for a week from 9 a.m. to 5 p.m. each day making the fondant, molding and weighing it, then dipping it in chocolate, and later when the con-

fection has cooled, decorating and wrapping the eggs.

The eggs, she said, are made with butter, icing sugar, and chocolate, from a recipe handed down from former parishioners of All Saints' who now attend St. Matthew's.

It cost about \$320 to \$325 for the ingredients, and by March 20, Mrs. Jennings re-

ported that \$1,019 had been raised.

The money from the egg sale and other ACW activities (a Gourmet Dinner, and a Tea) as well as other money earned by other groups in the church is used for various projects, such as the room dividers purchased for the Sunday School last year.

### ACW Diocesan Annual

## Meeting puts emphasis on missionary efforts through theme "The Seed"

by Isabelle Locke

The ACW Diocesan Annual Meeting was in Algoma Deanery, at St. Luke's Cathedral on May 9 and 10. The themes for the past two years have been "Know and Grow", "Bloom Where You Are" and this year it was "The Seed".

The Missionary work of the church was emphasized. Bishop Benjamin Ogwal who is living in Huron Diocese, and who is in exile from Uganda, was the guest speaker.

Group discussions were based on the material supplied for Ten Days For Development. Father Wm. Gra-

ham, St. Mark's, Milford Bay, who is one of Algoma's representatives to the Ontario section PWRDF was on hand with films, etc. Fr. Graham and Fr. R. Brazill, St. John's, New Liskeard, attended a seminar on PWR last November at the Aurora Conference Centre.

Mrs. Jean McAlpine, Chairman of Algoma Deanery ACW, and her committee made the local arrangements for the meeting and the Sub-Executive of the ACW, in Muskoka, finalized program plans.

Further reports will appear in the ALGOMA ANGLICAN.

## INSIDE THIS MONTH

Bishop Nock in his regular monthly letter discusses a concept of "Team Ministry," on page 2A.

Marjie Smith, in her WALK WITH ME column, invites the readers to think about "laughter" as we look at some of the greats in the Bible, on page 3A.

The MONDAY MORNING column this month is penned by the Rev. Mark Conliffe, Rector of St. Michael and All Angels' in Thunder Bay. If you presently are experiencing some difficulty in your life, turn to page 3A for some excellent advice!

Camp Manitou's schedule for the summer of 1978 is on page 8A of this month's edition.

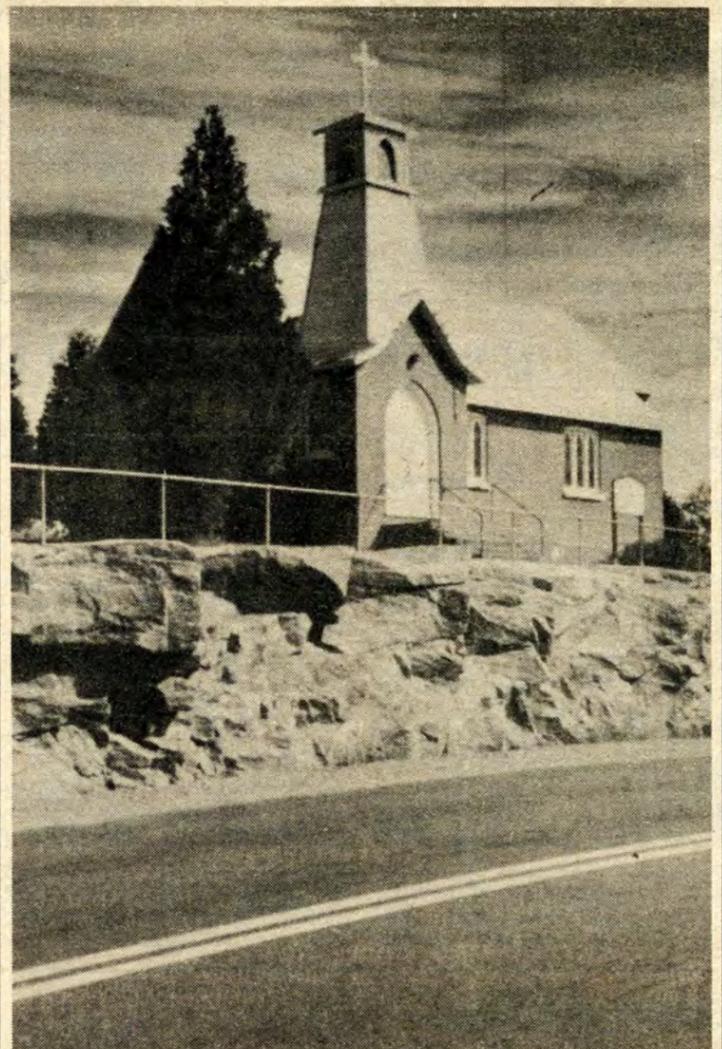
Edith McKinnon, in an OPINION column, expresses an important idea about small churches. After you read that, on page 7A, turn to page 6A to read about the 80th Anniversary of just such a small church, St. Ambrose in Baysville.

And the ever-popular "Around Algoma" is on page 8A.

### PWRDF

During 1977, the Diocese of Algoma gave \$23,377.71 to the Primate's World Relief and Development Fund.

For a story dealing with the national totals, see the CANADIAN CHURCHMAN inside this month's ALGOMA ANGLICAN.



## 80th anniversary for St. Ambrose, Baysville

This is the present St. Ambrose in Baysville, which was built in 1921, on the same foundation as the 1901 church. The only change was the location of the Belfry. For a complete story about this church and the 80th anniversary it will be celebrating in August please turn to page 6A.

**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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**An afterthought about Easter**

Bernard Shaw, in the preface to his play, *Androcles and the Lion*, discussed the New Testament Gospels. Here is part of what he wrote about Matthew's Gospel: "Matthew then tells how after three days an angel opened the family vault of Joseph, a rich man of Arimathea, who had buried Jesus in it; whereupon Jesus rose and returned from Jerusalem to Galilee and resumed his preaching with his disciples, assuring them that he would now be with them to the end of the world."

Then Shaw added: "At that point the narrative abruptly stops. The story has no ending." Shaw there said more than he intended. He rejected the traditional Christian interpretation of Easter, but in writing, "The story has no ending," he underscored, inadvertently, what Easter has meant for Christians through the centuries. For the Christian believer the crucifixion of Jesus does not mark a tragic ending, but rather, a new beginning.

For those who stood around the cross on Good Friday it was the ignominious end of Jesus of Nazareth. For officialdom it was the end of an awkward and challenging incident. For Jesus' disciples it was the violent and tragic end of a glorious hope.

Then came Easter morning. The Gospels declare that God raised Jesus from the tomb. And soon Jesus' followers came to an awareness that He was alive, that He had ongoing life—and out of this awareness, out of the Resurrection experience, came the Christian faith and the Christian Church.

The details of the Resurrection, its means and its mechanics, its "how", are shrouded in the mists of history. There are serious inconsistencies in the accounts of the event in the four Gospels, and there can be no simple, agreed account of what happened. Proof and disproof are quite beyond us here. But the Resurrection experience and the Resurrection conviction have persisted—and this has been the dynamic of Christian faith through the years.

The Christian religion is not simply a matter of honouring the memory of a great man and trying to live in accord with his teachings. The Church should not be merely a memorial society, a sort of Jesus fan club. Christianity is not essentially in the remembering of a dead hero; Christianity is in experiencing a living Lord. "The story has no ending."

That is something to think about every Sunday!

RWM

**THE DIOCESAN GAZETTE**

The Rt. Rev. Frank F. Nock, Bishop of Algoma, has announced the following appointments:

**The Rev. Timothy Delaney**, B.A., M.Div. (Deacon) was put in charge of Nipigon, Red Rock, Dorion, and Schreiber, as of May 14.

**The Rev. Robert Kelsey** (Deacon) was put in charge of the West Thunder Bay parish, as of May 24.

**The Rev. Alan Thwaites**, B.A., M.Div. (Deacon) will become the Assistant Curate of the Church of the Epiphany in Sudbury, as of June 1.

**The Rev. Michael McCarthy** (Deacon) became the

Assistant Curate of the Church of St. Paul's, Thunder Bay, as of May 14.

**The Rev. Kenneth Ostler**, B.A., M.Div., formerly Incumbent of Manitowaning-South Baymouth-Mindemoya will become Associate Priest of Holy Trinity, Sault Ste. Marie, and priest-in-charge of Searchmont and Heyden, as of May 28.

**The Rev. Jerry Smith**, B.A., M.Div., formerly Associate Priest of Holy Trinity, Sault Ste. Marie, and priest-in-charge of Searchmont and Heyden, will become the Incumbent of Manitowaning, South Baymouth, and Mindemoya, as of June 18.

**Anglican Appeal '77****\$16,162 from Algoma**

At the February meeting of the Executive Committee of the Diocese of Algoma, meeting in Sudbury, reference was made to the response of the people of Algoma to Anglican Appeal '77. For the first time, since the Appeal began, the Diocese of Algoma reached and passed its objective.

The target of \$15,000 was met as some \$16,162 was re-

ceived in response to Bishop Nock's letter, which was sent to all those on the ALGOMA ANGLICAN mailing list. Both the Bishop and the Executive found these results to be most gratifying, and in view of the solid response, asked that this information be passed on to the readers of the ALGOMA ANGLICAN.

Congratulations, Algoma Anglicans!

**The bishop's letter****A TEAM MINISTRY**

My dear fellow Anglicans:

This month two events of significance will take place relating to Algoma. On May 1, I ordained four men as Deacons for the diocese in St. Stephen's Church, Toronto. From May 8 to 10, our *Diocesan Anglican Church Women Annual* was held at Sault Ste. Marie. The proximity of these two events brings to my mind the close partnership which should exist between the ordained ministry and the lay ministry in the Church. Both are essential to its life and growth. For too long we have thought of the clergyman as a kind of 'general factotum' whose function is to run the parish, and the laity as 'passive recipients' who are led.

This is a misconception of the roles of the clergy and the laity. Above all else God's family is a Team Ministry where we all have a function to fulfill. It is not the function of the clergy to dominate their fellow Christians, but rather to work with them and equip them to use their God-given talents in their common service of the Master. This is made clear by St. Paul in his letter to the Ephesians 4: 11 & 12—"He appointed some to be Apostles, others to be prophets, others to be evangelists, others to be pastors and teachers. He did this to prepare all God's people for the work of Christian service in order to build up the body of Christ" [Good News Bible].

As we think of the relation between the ordained ministry and the lay ministry I remind you of some words of mine at our Theological Synod in 1977. They are words which we still need to take seriously if the life of the Church is to be strong and vibrant.

"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. Much of his time would be spent in preparing members of his parish to serve with him as Lay Readers, Eucharistic Assistants, Confirmation instructors, prayer groups and Bible study resource leaders, hospital and sick visitors. Such a programme would not reduce his responsibilities; rather it would change the emphasis of his responsibilities."

The importance of the shared ministry of the clergy and the laity is seen also in a project of the Episcopal Church called TEAM (Teach Each A Ministry). Its fundamental premise is that the Church is in the business of enabling everyone to minis-

ter in the Name of the Lord. All of us at Confirmation make a solemn promise to follow Jesus Christ and this is as great a call to ministry as when making ordination vows. The priest should have the same expectations of the laity as the laity have of the priest. The real need in our communities today is for all the people of God to be about His business.

May the Ordination and the Annual make us all more aware that our commitment to our Lord in this Diocese is a Team Ministry.

Your friend and bishop,

Frank: Algoma

**The bishop's itinerary****May**

- 28 St. John's, North Bay (Eucharist, 9 a.m., and Confirmation and Eucharist, 11 a.m.)  
St. Mary Magdalene, Sturgeon Falls (Evensong, 7:30 p.m.)
- 29 St. Peter's, Callandar (Confirmation and Eucharist, 8 p.m.)
- 30 Vista Isabella Nursing Home, and Vita Way Farm Addiction Centre  
St. Mary's, Powassan (Evensong, 8 p.m.)
- 31 St. Brice's, North Bay (Eucharist, 10 a.m.)  
Christ Church, North Bay (Confirmation and Eucharist, 8 p.m.)

**June**

- 1 Holy Trinity, Temiskaming (Eucharist, 8 p.m.)
- 2- 4 Trinity College Reunion (Toronto)
- 11 St. George's, Echo Bay (100th Anniversary)
- 12-14 Clergy Conference (Sault Ste. Marie, at Sault College)
- 15 Diocesan Executive Committee (Sault Ste. Marie)
- 17 All Saints', White River (Eucharist, 8 p.m.)
- 18 St. Paul's, Wawa (Confirmation and Eucharist, 10 a.m.)  
St. Giles', Hawk Junction (Confirmation and Eucharist, 12 noon)
- 19 St. John's, Chapleau (Confirmation and Eucharist, 8 p.m.)
- 20 St. Andrew's, Ramsay, CPR Line (Confirmation and Eucharist, 8 p.m.)



Courtesy of S. Baxter

**Bishop and rector contribute to fund**

Trinity Church, Marathon, is presently in the midst of a Building Fund campaign in order to install a new heating system and insulation. Various projects have already taken place to raise money for the fund. Several dinners are planned, and an auction sale will be held on June 17. The above picture shows the Rt. Frank F. Nock, Bishop of Algoma, and the Rev. Russell Nicolle, Rector, making a contribution to the fund in the bank which was made as a replica of the Church. From the time the Church was built in 1948 up to the present, the American Can Company has very kindly provided steam heat from the Mill, but they now find it necessary to discontinue this service as of September 1, 1978.

**WALK WITH ME:**

See humanity and do  
laugh at foolishness

by Marjie Smith

Sometimes in our grudging little climb towards piety, we lose one of our chief sources of nourishment in this present life. What is it? It's that knee-slapping, toe-tapping, belly-roaring thing that wells up inside us and peels off in crescendoes of laughter. And after we've completely lost our dignity, by shaking with uncontrollable laughter when the new server insists on tripping up the particular system our church has perfected over the years, we feel good. Why? Because we realized that all that format had frozen us in our worship, and that naive little server had warmed us up, like a hyacinth peeping through the Spring mud.

For centuries we have been carving wonderful monu-

ments of Adam, and Moses, and Elijah, and numerous other good solid establishers of the faith. We make them out of stone, wood, and clay and we attract camera-swinging tourists with them. Somehow these ancient patriarchs seem far removed from the human race . . . and it stiffens up our faith.

What we need to do is look at them again—in the Bible, and see their humanity, and laugh at their foolishness and imagine ourselves swapping jokes with them. That same Abraham who offered up his son, also tried to sell off his wife, as his sister, to a King. Try to imagine poor Abraham's embarrassment when he was discovered, and you'll find yourself chuckling. Well then, now try to join Adam and Eve in their apple orchard, with me.

**"Join Adam and Eve  
in their orchard!"**

I'm not proud of Eve! What do you mean . . . she was the first liberated woman . . . ?

She ate an apple didn't she?

Any person with discretion would have chosen a peach.

The whole future of the human race was suspended in her teeth, and she chose a dull old apple!

You call that intelligence . . .

You call that independence . . .

I call that boring, . . . ever since then every first grader has lisped A is for Apple, in commemoration of Eve. What wise children we'd have if she had roasted an Armadillo instead!

Eve was not only colorless, she was weak-willed. Independent, was she? Babies are independent too when they take their first steps, but when was the last one you saw pushing a cart around the supermarket?

Eve wasn't making any premeditated steps in the direction of self-discovery . . .

She was just inclined towards obesity . . . and pastries hadn't been invented yet!

She couldn't even outwit a snake . . .

all she originated was weight watchers!

I don't think she deserves the title

'Mother of Sin'.

It was pure accident, the maternity ward is full of them.

She didn't recognize her potential as a human pollutant. "Discoverer of Choice!"

are you kidding? She didn't stand a chance against the snake, and Adam didn't stand a chance against her. I can just hear her.

"Yummy, yummy Adam. It's apple. Now open the hangar, here comes the plane."

She couldn't accept the responsibility for her actions, and you call that liberation . . .

I call that peer pressure!

Poor Adam . . . what a choice!

"Live a pious life then Adam . . . but when it comes to wanting any favors, I've got a headache!"

Nice way for a sweet little rib to talk! You went through major surgery to get a bit of companionship and then that hip swinging, little rib gets a headache. I'm not entirely proud of Adam either!

Some of his fallen offspring, who are surrounded by women, practise celibacy better than he.

Adam just forgot who was making the map for mankind and decided to add some unnecessary mountains. A choice between eternal innocence and a pair of legs and he takes Eve, dumb Eve.

Some choice!

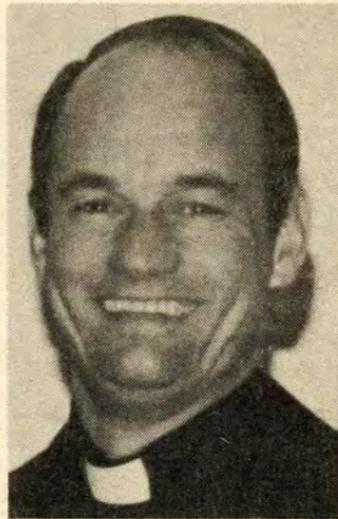
I'm really ashamed of them

and the first thing I intend to do when I get to Heaven is apologize to God for being related to them.

Sometimes family ties can really drag you down!

**MONDAY MORNING:**

**"Because I live . . . you live!"**



by the Rev. M. Conliffe

At some time in our lives we've all read the following lines:

*'Would you tell me, please, which way I ought to go from here?'* said Alice.

*'That depends a good deal on where you want to get to,'* said the Cat.

*'I don't much care where . . .,'* said Alice.

*'Then it doesn't matter which way you go,'* said the Cat.

Do you care where you are going? Many people today are becoming increasingly concerned about the direction of their lives, for they realize that there is greater depth and meaning to life than

most people have experienced and enjoyed in the last several years. There has been little evidence of love and peace and joy.

Jesus said: "Because I live, you shall live also"; and his promise is as fresh and true for us today as it was for those who heard him two thousand years ago. He also

said, "I am the way, the truth, and the life."

So, do you care where you are going? Then go with Jesus, for he offers a sure direction, and a life of adventure, full of love and peace and joy beyond our wildest expectations.

This has been ably captured by the following excerpt:

Nearly two thousand years ago a radical stepped into history with a message so vital it has been known ever since simply as "the gospel." This young visionary was a genius at seeing the potential in a man or woman or situation. He never overlooked what was; yet he always looked beyond to what could be.

To those who mourned man's future, he said, "Because I live, you also will live." He taught that in the ultimate economy of existence, good finally will overcome evil. Life will overcome death. He taught that men and societies can be changed. He taught that every person has intrinsic value, that every individual has ultimate worth.

To those who found life totally frustrating or unbearably boring, he announced that life could be meaningful and vibrant. To those drifting aimlessly in a sea of intellectual confusion, he proclaimed that life could be purposeful. To the sick, he offered health. To the slave, he promised freedom.

It wasn't only what he said that attracted people to his way. It was what he was. It was what he did, how he lived, how he loved. It was how he died and how he conquered death.

Jesus not only told it like it was, he showed how it ought to be. Everyone who would follow his way is compelled to do likewise.

—Mort Crim  
In "Like It Is."

**65th wedding celebration held**

Mr. and Mrs. H. Ball, members of St. Luke's Church in Thunder Bay since 1923, celebrated their 65th Wedding Anniversary on December 24, 1977. They were married on December 24, 1912 in St. Andrew's, Kettering, England, and came to Canada in 1913.

They have two children—Gladys (Mrs. William Smith) and a son, Fred—and three grandchildren, with two great-grandchildren.

The Balls were "At Home" to their family and friends at the Red Oak Inn. Prior to the Reception, the family formed a circle, and as they held each other's hands, the Rev. William Ellam of St. Luke's offered a prayer of thanksgiving and God's blessing on their years of happiness together.

The Ball family members have all been active members of St. Luke's. Mrs. Ball is a Life Member of the WA (now ACW), and an Honorary Member of the Altar Guild. Mr. Ball was a member of the Men's Club, and the Disking Club. Their son-in-law, Bill, was an altar boy, and their daughter-in-law (née Doris Yeomans) is a choir member. Their daughter, Gladys, was in the Girls' Auxiliary.

Although up in years, there is seldom a Sunday



Mr. and Mrs. Ball are seen with their daughter, Gladys, in the front row. In the back row, from left, are Mr. Fred Ball, Doris Ball, and son-in-law, William Smith.

when Mrs. Ball isn't present at St. Luke's.

The Diocese of Algoma and the ALGOMA ANGLICAN join the parish of St. Luke's

in Thunder Bay in extending best wishes and God's blessing to many more years of 'good health and happiness' to Mr. and Mrs. Ball.

**1978 clergy conference to be held in the Sault, June 12-14**

The 1978 Clergy Conference will be held at the residences and facilities of Sault College, Sault Ste. Marie, Ontario from Monday evening, June 12, to Wednesday even-

ing, June 14. This conference is for the clergy of the Diocese of Algoma.

The following subjects have been selected and lec-

tured secured: "Marriage Preparation," with special emphasis on the pastoral opportunities contained in the Marriage Canon, with the Rev. C. G. Cotter, parish

priest of St. Mark's, Parkdale; "The Relevance of Theology in Today's World", with the Rev. W. McKeachnie, Toronto Diocesan Theological Consultant, and War-

den of Hart House, University of Toronto.

A third subject for discussion will be the Church's "Ministry of Healing".

Five-year milestones**Several priests celebrate ordination anniversaries**

A number of Algoma priests have been having anniversaries of their ordination to the priesthood, or will have in the near future. Some of these have been reported in the ALGOMA ANGLICAN in the last few months.

A few more have come to our attention recently. On February 24, the Rev. Douglas Sissenah (Spanish River Indian Reserve) celebrated the 25th anniversary of his ordination to the priesthood. On the same day, the Rev. Canon Lorne Sutherland (Esplanada) celebrated the 30th anniversary of his ordination to the priesthood.

On February 2, the Ven. J. H. Watson (Bala) celebrated the 35th anniversary of his priesting, while the Ven. C. B. Noble (Sault Ste. Marie) celebrated the same anniversary on May 9.

The Rev. David Hemming (SSJE) celebrated the 45th anniversary of his ordination on February 5, and the Rev. Canon H. W. Garbutt (Emsdale) will celebrate the same number of years on June 11, 1978.

The Diocese of Algoma and the ALGOMA ANGLICAN join in saluting these clergy and their years of service to their Lord and their Church.



The Rev. Douglas Sissenah



The Rev. Canon L. Sutherland



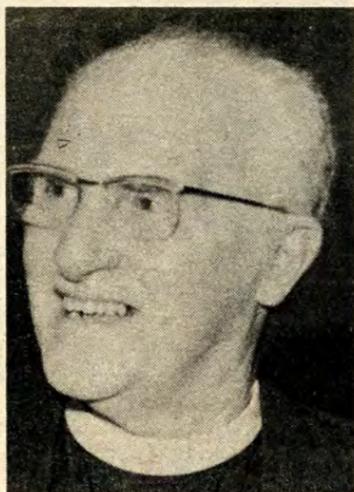
The Rev. David Hemming



The Rev. Canon H. W. Garbutt



The Ven. C. B. Noble



The Ven. Jack Watson

**Bishop and Mrs. Nock to attend****Lambeth Conference in August, 1978 is to be a very reflective gathering**

Although the Archbishop of Canterbury has expressed the hope that this year's Lambeth Conference will be more reflective than usual, it is likely to be involved in controversy on at least one topic — the contentious issue of women's ordination to the priesthood.

The Conference, which is the first to be wholly residential, will be held at Canterbury from July 23 to Aug. 13 and will be attended by about four hundred bishops, plus consultants and observers from many other churches.

The subject of women's ordination has been allocated to one of the conference discussion groups, but it will also be debated in a special plenary session on July 31.

The Right Rev. John Howe, secretary of the Conference, told a press conference in London that the bishops would almost certainly formulate a resolution on the issue and vote on it. He thought that a good deal of emphasis would be on the principle involved.

He also thought that the bishops' voting might reflect the current situation in which the majority of Anglican Churches (and an even larger proportion of bishops) that have so far considered the ordination of women have decided in favor of it, at least in principle.

However, the Lambeth vote might also be influenced by the fact that the ecumenical implications of ordaining women were perhaps bigger than people had previously realised, as were the implications within the Anglican Communion itself, where in places "the situation is tense."

Whatever the bishops' decision, it will not be binding on individual Anglican Churches, since the Lambeth Conference is not a legislative body; but it will clearly have a considerable influence on their thinking.

The debate on the ordination of women is one of four special sessions of the whole Conference on matters which are considered to be of particular current importance. The others are to be on training for ministry in the Church, Anglican relations with other Churches, and the Anglican Communion and its future.

The theme of the Conference is **Today's Church and Today's World**. The agenda has a different emphasis from those of previous conferences, having a stress on waiting upon God, and study by the bishops together, as

the context from which specific emphases will emerge.

The Conference will operate in three sections which in turn will be broken down into discussion groups on a wide variety of topics. The sections are *What is the Church For?*, chaired by the Right Rev. Desmond Tutu, Bishop of Lesotho and General Secretary-designate of the South African Council of Churches; *The People of God and Ministry* (the Right Rev. Douglas Hambidge, Bishop of Caledonia, Canada); and *The Role of the Anglican Church among the Churches* (the Right Rev. Patrick Rodger, Bishop of Manchester).

Groups in the first section will discuss such subjects as ethics, politics, freedom, culture, mission, sexuality, family and technology. Some subjects like mission evangelization, ecumenism and authority are to be discussed by groups in more than one section, so that they can be considered from different viewpoints.

The bishops have been al-

located to groups on the basis of their personal preferences. Bishop Howe said that among the more popular choices was the Church in politics, but "hardly any bishops wanted to talk about finance."

The swing towards indigenous leadership of Churches in the Third World is reflected in the composition of this year's conference—there will, for example, be about sixty African bishops present, of whom only a small minority will be white.

There will be an opening Eucharist in Canterbury Cathedral on July 23 and a closing service in the Cathedral on Aug. 13. On Aug. 1 the conference will move to London for a visit to Lambeth Palace, a garden party at Buckingham Palace, and a festal Evensong in Westminster Abbey.

The bishops' wives will not be staying with their husbands, but they will have a "mini-Lambeth" of their own at Christ Church College, Canterbury from Aug. 5 to 13. The programme will include prayer, discussions and lectures.

**OBITUARY:****Mr. Garth Tassie, J.P. prominent lay reader dies in Port Carling**

Mr. Garth Tassie, J.P., died on March 14, and the funeral service was held at Port Carling on March 16 at St. James' Anglican Church, conducted by the Rev. William Graham.

Members of the Port Carling Branch of the Royal Canadian Legion attended in a body and provided a guard of honour. Many friends and representatives who had served with Mr. Tassie in municipal work attended. The Anglican Archdeaconry of Muskoka was represented by Archdeacon John Watson of Bala, and the Rev. Canon David Mitchell, Rural Dean, from Bracebridge, and the Rev. Robert Charles, of Rosseau.

Mr. Tassie had often undertaken the duties of a Lay Reader and frequently conducted divine service at St. James' and other nearby churches.

He leaves his wife, the former Kittie Fisher, and a sister, Miss Rebecca Tassie, of Buffalo.

The Diocese of Algoma and



Mr. Garth Tassie

the ALGOMA ANGLICAN join with the many who have offered tributes to the memory of Garth Tassie, as a friend, a public servant, a comrade and devoted churchman, and as well, offer sympathy to Mrs. Tassie in her bereavement.

**Church of St. John the Divine, North Bay****Cantata, "The Seven Last Words of Christ", performed well**

by T. F. Chambers

The congregation of St. John's in North Bay was treated to two special events in March which gave the Easter season more significance.

On March 12, in lieu of the regular service, a cantata by Theodore Dubois, "The

Seven Last Words of Christ" was performed by the church choir. The cantata tells the story of the crucifixion in a dramatic fashion.

Special thanks go to Mrs. Dawn Wallis, a soprano from St. Andrew's United Church who graciously volunteered her time and talent

for this service. Male soloists were Tom Lalonde and Ted Hampton.

Prior to the Choral Eucharist on March 19th, *The Re-Joy-Steers*, a group of children, aged 8 to 12, presented "The Singing Bishop" by Knapp. This brief play tells the story of the French

Bishop Theodulph who wrote the hymn "All Glory, Laud and Honour" while in prison in 821.

Theodulph, the Bishop of Orleans, played convincingly by Fr. Goater, was one of the most learned men of his time. He established schools, wrote poetry, and attempted

to prepare an uncorrupt edition of the Bible. After the death of Charlemagne, whom he supported, he was accused of taking part in a conspiracy and imprisoned where he died from poison. In the "Singing Bishop" he is released because of his popularity with ch-

**St. Ambrose, Baysville****80th anniversary on August 6, 1978**

(Ed. Note. On August 6, 1978, St. Ambrose Church in Baysville, Ontario — part of the Lake of Bays Mission — will hold the 80th anniversary of the building of the first St. Ambrose Church in that community. In view of that, the ALGOMA ANGLICAN is pleased to publish the following historical pictures and an account of the early history of this tiny church. Watch the pages of the ALGOMA ANGLICAN for future accounts of the special observance of this anniversary.)



**The Rev. Murray Bradford  
(present Incumbent)**

On March 16, 1880, Wm. H. Brown executed a deed in favor of the first Bishop of Algoma, the Right Reverend F. D. Fauquier, in trust for an Anglican Church site. The Church, when it was built, was dedicated to St. Ambrose, Bishop of Milan (in Italy) who died in the year 397. It is quite unusual to find such a dedication in the Anglican Church, and the Baysville Church may well be the only one in Canada dedicated to the good St. Ambrose.

During the early years, the Missions at Baysville and Stonleigh (St. Peter's) were under the pastoral care of the priests of St. Thomas' Parish, Bracebridge. Last of these to minister in Baysville was the Rev. James Boydell who, it is reported, used to ride to Baysville from Bracebridge on his bicycle.

Apart from the administration of the sacraments, laymen have always done the burden of the work in Missions. Swanzy Slement, a Lay Reader and Sunday School Superintendent, is well remembered for his work at St. Ambrose. There is a stained glass window in the sanctuary of the present Church in his memory. Theological students also assisted in the Church during their university vacation. Mr. Lloyd is remembered among these.

In 1895, the Rev. Alexander William Hazelhurst, an Englishman, was appointed as first full-time priest in Baysville. A young married man, he devoted nearly 35 years of his life to this Mission. His widowed mother from Staffordshire, England,



**Helena Hazelhurst  
(wife of the first rector)**

died at the age of 70, and was the first person buried in the Anglican Cemetery in Baysville, in the year 1910.

The first Church was built in 1898. A grant of one hundred pounds was given towards the building by the Society for the Propagation of Christian Knowledge. The Church Wardens at that time were Robert Aston Ellis and Edward Deakin, and the builder of the foundation was Robert Rhodes. The Church population at this time was about a hundred souls.

A new church was built and consecrated by Bishop Thorneloe of Algoma in May, 1901. This building was made possible largely through the generosity of a growing and devoted congregation. The first building was used as a Sunday School and Parish Hall. In January of 1911 a furnace was installed in the Church. The Women's Auxiliary was instrumental in getting the furnace installed.

On September 3, 1919, a fire of unknown origin destroyed St. Ambrose Church and Parish Hall. On September 15, the WA bought the old Public School for \$100, plus taxes. This was used as a church until a new one was built, and still continues in service as a Parish Hall.

In 1920 a Building Committee was formed to make arrangements for rebuilding a Church on the same site. The Committee consisted of the following members: John King, George Alldred, J. J. Roberts, Mrs. John King, and Miss E. M. Ellis. The estimated cost of the building was \$4,000. Richard Piper was appointed overseer. The new brick church, begun in 1921, is finished inside with birch panelling. The building was consecrated on May 17th, by Archbishop Thorneloe.

The shock of the fire caused the sudden death of Helena Hazelhurst at the age of 59 years. She was buried on December 2, 1919, in St. Ambrose Cemetery by the Archbishop of Algoma. In the new Church there is a window depicting her name-Saint, St. Helena, mother of the Emperor Constantine, holding the Cross, which according to ancient tradition, she was responsible for discovering after its burial following the Crucifixion. As well, the beautifully toned bell in the belfry of the church is in her memory.

Horse and buggy, or boat, provided transportation between Baysville and St. Peter's Church, Stonleigh, and St. Mary Magdalene's Church, Dorset, both the responsibility of the Incumbent

of St. Ambrose. In winter, services in the outstations were held less frequently and travel was by sleigh.

As a reward for his long and devoted service to the Church, the Bishop of Algoma created the Rev. Mr. Hazelhurst an Honorary Canon of St. Luke's Pro-Cathedral in Sault Ste. Marie. The honour of this appointment should reflect upon the parishioners of Baysville for their loyalty to him, and his devotion to them was responsible for his long incumbency.

In 1927 Canon Hazelhurst left Baysville, and was succeeded by the Rev. Richard Warder, a young priest who also was English. During his incumbency, St. Mary's Church, Norway Point, was opened as a mission of St. Ambrose.

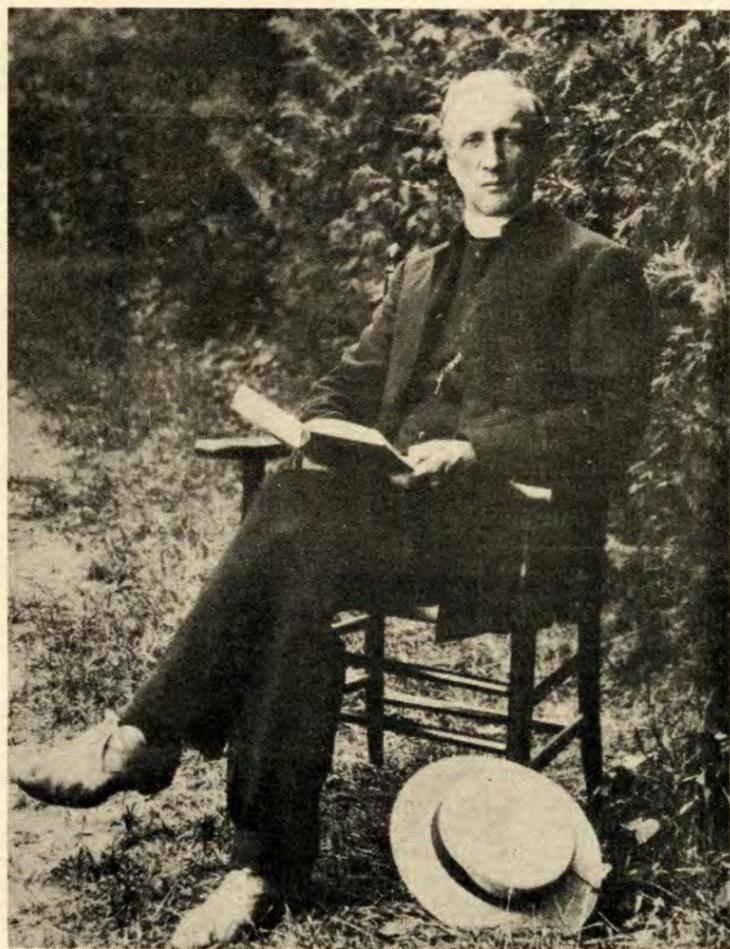
In October, 1934, the Rev. W. Rutherford Tindle became priest-in-charge, remaining until May, 1938, when he was succeeded by the Rev. Canon Banks who remained until the end of 1940.

From 1941 until 1955, St. Ambrose Church was under the pastoral care of the Society of St. John the Evangelist, known better as the "Cowley Fathers". The priests of this monastic community came from the Mission House in Bracebridge to minister to this, among several dozen churches in Muskoka. During this time, the parsonage, built about 1895, was sold.

In 1955, the Diocese of Algoma reorganized the churches in the area, creating the Lake of Bays Mission, consisting of St. Ambrose, Baysville; St. Mary Magdalene, Dorset; St. John's, Fox Point; St. James', Port Cunnington, and St. Mary's, Norway Point. The Rev. Roy H. Nixon was appointed priest-in-charge, and it was decided that the priest should live henceforth in Dorset, being the central location. The Rev. J. T. L. James became priest-in-charge, 1959; the Rev. J. Francom, 1963; the Rev. Robert Lumley, 1967; the Rev. J. Earle, 1973; and the Rev. M. Bradford, 1975 (the present priest-in-charge).

The Parish Register is complete. Worshipers have gathered in numbers ranging from the "two or three" which Our Lord in the Gospels said was sufficient, to crowds of up to 200, on the occasion of the consecration of the new Church. The Parish Register is complete from the beginning of Canon Hazelhurst's ministry, January 1, 1896, before which time records were kept in the register of St. Thomas' Church, Bracebridge.

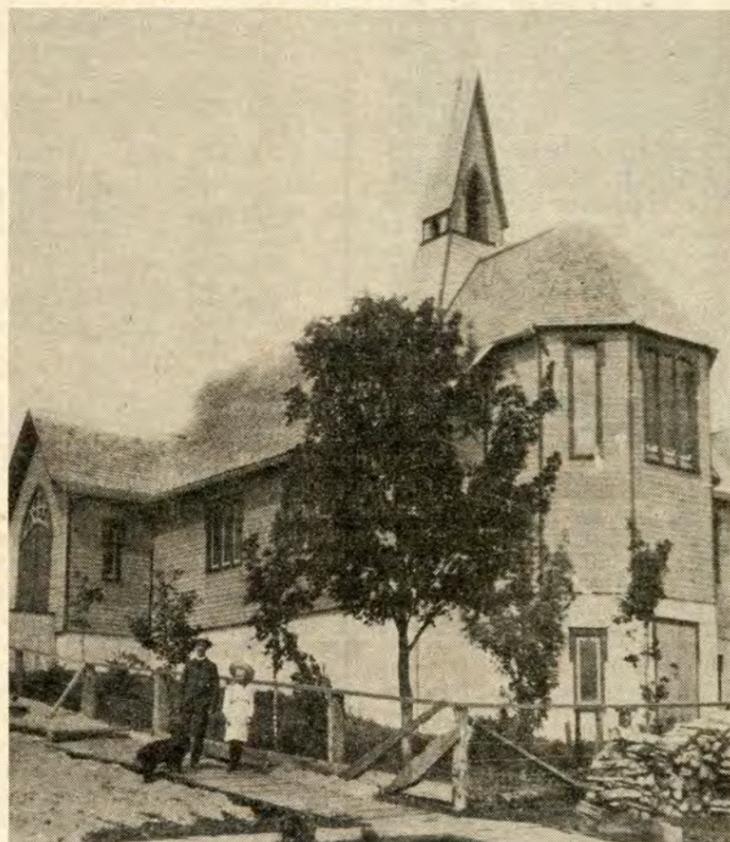
The 1896 register, still in use in 1972, records 279 persons made members of the Church in the Sacrament of Holy Baptism. Canon Hazelhurst alone baptized 135 of these, one of them by total immersion in the river at Baysville. Forty-two confirmation services have been conducted in the Church, by seven Bishops. 128 persons have been committed to the hands of God in the Burial Office, conducted in St. Ambrose Church.



**The Rev. A. W. Hazelhurst, 1895, was the first full-time priest at St. Ambrose, Baysville.**



**The building on the left is the first Anglican church built in Baysville in 1898. It was used as a Sunday School and Parish Hall after 1901. The building on the right is the new church built in 1901. Both buildings were destroyed by fire in 1919.**



**This is a picture of the St. Ambrose Church, built in 1901. Canon Hazelhurst, with his daughter, Daisy, and a dog, can be seen in the front.**

## OPINION:

### Great virtue of small church

(Ed. Note. This article first appeared in the "Manitowlin Expositor", a publication of Little Current, on Manitowlin Island. The ALGOMA ANGLICAN is pleased to reprint it, and invites our readers to enjoy its wisdom.)

by Edith McKinnon

The great virtue of the small church in a small community is its intimacy. The individual looms large. He is noticed. If the building is well designed, people quickly acquire a sense of belonging. The small country church cultivates an atmosphere of repose and relaxation.

The large church lends itself to a mass appeal, but the strength of the small church lies in the personal dedication which it can inspire. It is a sacred spot where people discover their best selves through prayer and meditations.

The glory of the small church is that it can "put its arms around you" while at the same time you can put your arms around it. It does much for the worshipper, but the worshipper can also do much for it, like most of us have done in planting flowers around the church, keeping it clean, even painting it. With our labours our thoughts and our gifts we seemed to weave ourselves into the very fabric of that small church so dear to us all. It seemed to stand as an opportunity for the investment of our labours, our taste and our material resources.

Our well kept and intelligently decorated small churches proclaim to all comers, "Here is a building which somebody loves!" In this day of "Bigness" there is still a peace for the little white church. But let's make and keep it beautiful.

Whether we have been blest with prosperity or not there are some of us who remember "The old Home church" with a bit of nostalgia we'd like to stand on its steps again and think in retrospect, of our associations inside that little church, the "pump" organ, the dedicated choir and the dedicated congregation who attended each Sunday regularly, and recall its Sunday School, its teachers and the hymns we sang with such gusto.

Makes us feel—and rightfully so—that we owe that small church something. It did something for us, something that no other institution ever did. It is good for each of one of us to sit down and think sometimes of the indebtedness that is ours.

The old home small country church gave us much—it gave us ideals to reach for, standards by which to live in the years ahead. It gave us, as children, a sense of rootedness in God's kingdom—a chance to serve in that kingdom in our own small way. It gave us a deeper consciousness of the ever present Good Shepherd who was there to protect us, ready to lead us at the perplexing turns in life's pathway. It has often stood us in good stead in later years—that trust that was deepened within us in the church of our childhood.

Today there's an increasing number of children who

are moved about, children who have no roots anywhere. Perhaps there will be for them some other compensation. But happily, most of us can look back to a home spot, a school or a church. We can't afford to forget the little church of our childhood where we sang hymns and dropped our pennies at offering time.

There is one church on our Island I recall passing many times and how sad to see it so neglected and dilapidated, some windows gone, the shingles in decay, the yard so full of tangled grass grown wild. But that same church must have seen much happiness in its time.

The dying away of the country church meant the rotting away of the foundation of historic religion. It doesn't work out efficiently to close a country church and expect the people to go to a town church. Most of them just quit going at all. One small country church which was abandoned has 25 or 30 families on its rolls. Only one family joined up with a town congregation. The others simply dropped out of sight.

I have been told by ministers in city churches that the city church is capable of ministering to the country

people saying that with good roads they can easily drive into town. That theory sounds all right but the only drawback to it is—it doesn't work out. Too many people if they don't have a church in their community don't go at all.

There is a fundamental difference between country life and city life that cannot be ignored. Country people don't feel at home in a city church; it is not a part of their lives. They don't have the feel of contributing something to it, and that feeling is absolutely necessary. In the city most relationships are with acquaintances; in the country it is with friends. The rural church is the "seed bed" of the church and it should be maintained or the whole church is threatened. We should all try to blaze a trail for revitalizing the country church. How sad the "slow death" of the small church has been—will it ever be born again? You who have a small church in your community, keep this in mind:

*A church should be a church forever more,  
A sure foundation, and a true reward,  
To all whose feet are planted  
On the rock of Jesus, our Lord.*

### Holy Trinity, the Sault

#### Parish happy without "passing the plate"

It is now over one year since Holy Trinity Church in Sault Ste. Marie began its new method of receiving the offertory. At that time, they stopped "passing the plate" at services, and instead left the plate at the back of the church so that anyone wishing to do so might make his or her offering by placing a gift in the offering box as he or she entered or left the church.

The Rev. William Staden, Rector of Holy Trinity, has been a staunch advocate of the teaching that "in Christian terms an offering is a sacrificial returning to the Lord of at least a tenth of what He has blessed us with . . . (Malachi 2: 6-12) as an expression of our re-

lationship to Him."

So far the results have shown that Christians at Holy Trinity recognize this, and it seems that more and more of their people have taken seriously their responsibility to give a full tithe to the work of the Lord.

Parish income for the year 1977 rose by \$1,893, or 4.4% over 1976. However, because of rising costs, additional giving to Missions, and to the ministry in the Sault North area, the parish ended the year 1977 with a deficit.

Yet, the parish is hopeful that "if we are faithful in doing the Lord's work, His people will be faithful in providing the means to do so".

### St. Paul's, Haileybury

#### Treasurer retires

Mr. S. John Mason retired this year as treasurer of St. Paul's Church, Haileybury. Between 1921 and 1977 he had held this position three times, for a total of twenty-seven years—from 1921-29, 1934-58, and 1963-77. Mr. Mason has served on forty vestries during that time.

The first term as treasurer must have been a very trying time, as the Great Fire of 1922 burned the Church, Hall, and Rectory. In the spring of 1923, the Bishop laid the corner stone for the new church building. The rectory family were being housed temporarily in a small

Alladin prefab cottage. By 1927 the money was sufficient from various grants and from the faithful parishioners (who for the most part had to rebuild their own homes) to repay the mortgage.

In 1977 "A History of St. Paul's Church, Haileybury" was compiled by Mr. Mason and Mrs. Eleanor Huff. The authors have asked that the proceeds of the book be employed for the use of the Church.

Mr. Mason is still as active as ever in the parish of St. Paul's.

## Archdeacon F. Coyle visits American church

by Peggy Coyle

On February 15, 1978, the Ven. Frank Coyle, Rector of St. John the Evangelist in the Canadian Sault, was invited to visit the Lenten mid-week gathering at St. James' Episcopal Church in the American Sault.

The Rev. Bill Wiedrich of St. James' celebrated the Eucharist in the lovely church with about 40 people in attendance. Afterwards, everyone went downstairs to the undercroft to share a pot-luck supper. The Archdeacon sat with the Rector, and Jim Brewster, a member of the U.S. Coastguard.

On a nearby wall hung an 8-foot drawing of Christ, covered with more than 400 small pieces of white paper, each bearing the name of a parishioner of St. James'. This was to demonstrate the truth that all are members of the Body of Christ. Each person has to remove his or her own name, in order to reveal that part of the Body to others. How long will it take for ALL the members to appear to reveal the whole Body in their midst? Archdeacon Coyle found his name there, too, representing the Body of Christ in Canada, and he removed his name.

As after-dinner speaker, Archdeacon Coyle spoke of Deuteronomy 32: 11. This tells how the mother eagle prods her eaglets from the nest in order that they may learn to fly. Using experiences from his own life, he showed how God had taught him in the same way. God, like the eagle, is always underneath to catch us when we fall.

Two very fine pencil drawings of a flying eagle and her lofty nest done on the paper table cloth were presented to the Archdeacon after this talk. These were done by young Bill Krieger, age 14,



The Ven. Frank Coyle

who delighted the speaker by saying, "If your talk had gone on a little longer, I'd have put the eaglets in the nest!"

The parishioners of St. James' have always kept close ties with Anglicans in the Canadian Sault. Mrs. Wiedrich hoped to bring a group of girls across to the Algoma Diocesan GA Festival in April. We hope that ladies from St. James' will attend the ACW Annual at St. Luke's Cathedral in May. National borders disappear when we are "one in the Lord".

On Sunday, March 12, our people of St. John's, Garden River, took part in the Eucharist at St. James' in Sault Ste. Marie, Michigan. Accompanied on the piano by Betty Grawbarger, they sang several hymns in their native Ojibway. During the Coffee Hour that followed, they too uncovered that part of the "Body of Christ" marked "Garden River".

Miracles of reconciliation and restoration are taking place as the Spirit makes us one in Christ Jesus.

### LETTER TO EDITOR:

#### Fr. Larry Winslow is recipient of award

To the Editor:

Several months ago, I received a letter from "The Outstanding Men and Women's Club of Canada", asking me as Chairman of the Multiple Sclerosis Society of North Western Ontario, to nominate two people in Thunder Bay, as outstanding young people.

One of these, I am very happy to say, is the Rev. Larry Winslow, Assistant Curate of St. Thomas' Church in Thunder Bay, of which I am a member. Fr. Winslow's background was checked by the Club in Toronto, and other places where he has been.

Fr. Winslow has been selected as "an outstanding young man of the year 1978" in recognition of distinguished service, notable achievement and demonstrated leadership.

I have the honour of presenting this "Canadian Merit Award" to Fr. Winslow, on behalf of the Club stated, at our next Order of St. Luke's meeting, at St. Mary's Church, Vickers Heights, Thunder Bay, on April 27 at 8 p.m.

Both my wife and I belong to the Order.

Victor Sandalls,  
Thunder Bay.

### RIGHT ON!!!

An article in *Church Times* begins: A preacher in India began his sermon on 1 Corinthians 13 as follows: 'The beatific familiarity of this chapter traditionally appointed for Quinquagesima must

never cause us to neglect its profundity.' His interpreter translated as follows, 'The speaker has not said anything worth remembering so far. When he does I will let you know.'

## NEWS FROM AROUND THE DIOCESE OF ALGOMA

At the annual *World Day of Prayer* service in Sault Ste. Marie this year, at St. Matthew's Church, on March 3, the guest speaker was Mrs. Jean Paterson, sister-in-law of a former rector of that parish, the Rev. Eric Paterson (now of the Church of the Epiphany in Sudbury). . . . The parish of St. Luke's in Thunder Bay is especially proud of three of their young people—Wendy Kosteki, Donna Gouzelis, and Dan Stark—who provide good and faithful service to the Sunday School as teachers. . . . For the third year, All Saints' ACW in Huntsville will hold the "Carnival Capers and Barbecue" on July 8, from 11 a.m. until 4 p.m. This yearly event has become very popular. A goodly number of parish families are involved for several months in making preparations for this successful event. . . . The Rev. Ted Heaven, Provost of Thorneloe College in Sudbury, was the guest celebrant at the Church of the Resurrection at the 8:30 a.m. service on March 12. The same day at 11 a.m., the Rev. Clive Griffith was the celebrant, while the Dean of Thorneloe, Dr. Chris Headon was the preacher. . . . During Holy Week, St. John's in Thunder Bay participated in a number of Ecumenical services at Westminster United Church, Elim Pentecostal, First Baptist, and their own church. . . . Holy Trinity in Sault Ste. Marie held its annual *Vigil of Prayer* from 3 p.m. Good Friday until the Eucharist on Easter Day. Someone was in the church all the time. Couples, families, groups, and individuals signed the chart for half-hour shifts, to pray for world, nation, community, parish, and themselves. . . . A Youth Group has been reorganized at St. Brice's in North Bay under the direction of Dorothy Cue. A Senior Youth Group meets casually under the direction of the Rector, the Ven. D. A. P. Smith. . . . On Passion Sunday, All Saints' Choir in Huntsville sang five anthems from "The Cross of Christ" in between readings from the Bible. . . . A new Altar Guild work room, designed by Denis Bowers, and constructed totally by voluntary labour of men and boys from the congregation of St. Luke's Cathedral was dedicated by Bishop Nock on Sunday, March 5. Most of the cost was met by donations as memorials to former members of the congregation and as thank-offerings. It is housed in the part of the Cathedral that was formerly the South Transept in the old Cathedral. . . . Mrs. Alma Nichols was re-elected President of St. Luke's Altar Guild in Thunder Bay. There are 10 active members and 4 honorary members. . . . Mrs. S. D. Boyer, a long-time resident of Bracebridge, died on March 18. The service of Requiem Eucharist on Monday, March 20, was conducted by the Rector of St. Thomas', the Rev. Canon David Mitchell, assisted by the Ven. John Watson, Archdeacon of Muskoka, from Bala. Archdeacon Watson had begun his ministry at Haileybury when the Boyer family was residing there. . . . The Diocese of Algoma

placed fifth across Canada in the sale of Pakistani embroidery. Congratulations to Miss Florence Elford and her sponsors in Algoma. . . . The Study Groups at St. Luke's in Thunder Bay have completed a study of the book of Romans, and have now started Hal Lindsey's *Terminal Generation*, which is proving to be quite interesting. . . . Our best wishes to Hilda Mitchell of Sudbury for a continuing recovery. Mrs. Mitchell is the Church of the Resurrection's correspondent to the ALGOMA ANGLICAN. . . . A *Christian Education Seminar* was held at the SSJE Mission House on April 9, 2-4:30 p.m., for all Sunday School teachers and anyone interested in this work. The Seminar was sponsored by the Muskoka Dea n e r y Committee on Christian Education. . . . A successful dessert card party was held in St. Matthew's Parish Hall in the Sault on February 6. Fourteen tables were set and guests played at the game of their choice, with prizes awarded the winners. The door prize was won by Mrs. Noreen McKiggan. . . . The Church of the Epiphany in Sudbury has arranged another "Epiphany Family Camp" for August 18-26 at Camp Manitou. Last year five of the parish families took over the Diocesan camp, and it was a tremendous success. All five of those families are returning, and there is room for several more. . . . Richard Dougdale was the guest preacher at Evensong at St. Luke's in Thunder Bay recently. He is on furlough from Columbia, South America, and shared his experiences. . . . An enjoyable evening of music was experienced in St. John's, Thunder Bay, on March 5, with the "Wesley Collection", a group from Wesley United Church. . . . St. John's in Copper Cliff joined with

the Copper Cliff United Church in sponsoring Holy Week services from Monday to Thursday in St. John's Church. . . . Holy Trinity in Sault Ste. Marie is holding a "Spring Dance" on Tuesday, June 20, at the Legion Hall. It will be a family style roast beef dinner, with cocktails at 6:30 p.m., dinner at 7:00 p.m., and dancing from 8:30 to 12:30, with the "Bar-tones". The cost will be \$18 a couple. . . . The Altar Guild of the Church of the Epiphany in Sudbury held a dean-ery-wide meeting for altar guild members and clergy on February 28. Some 50 attended the meeting, which began with a Eucharist, and continued with a round-table discussion of the work of each guild in each parish. A similar meeting will be held from time to time, the next one being a workshop on flower arranging. . . . The Mary Martha group of St. Luke's Cathedral had their March meeting at Bishop-hurst on March 7, and invited the newly-formed Mary Marthas from St. Matthew's.

Some 24 ladies were in attendance, and after the meeting, they visited Heritage Centre. . . . During Lent, the Rev. Canon George Sutherland conducted a Bible Study group on Sunday mornings at 9:15 a.m., as well as a Communion Service each Thursday at 6:30 p.m., using the Contemporary Rite. These have been well attend-



Mr. Tony Van den Bosch

ed by the young people. . . . Mr. Tony Van Den Bosch was the host of the March 16 meeting of the Holy Trinity GA in Sault Ste. Marie. . . . St. John's in Thunder Bay donated a large framed picture of "Christ and the Little Children" to the Psychiatric Hospital. The Rev. H. Jerry-Cooper, Chaplain, says it is most meaningful in his work with young patients. . . . The Church of the Epiphany in Sudbury hires a young person to work on the grounds and fabric of the Church, and the cemetery grounds during the months of June, July and August. It will do so again this summer. . . . During Holy Week, St. Thomas' in Thunder Bay held a "Children's Adventure Week", each day at 4:30 p.m. with the Rev. Larry Winslow, Assistant Curate. . . . On Wednesday, April 5, the ACW of St. Paul's in Thunder Bay discussed "Jobs versus Pollution—Dumping Nuclear Waste in Northwestern Ontario". The speaker was Graham Saunders.

### 1977 nursing bursary winner



Miss Helen Greenwood

In the March edition of the ALGOMA ANGLICAN, the 1977 winners of the *Leslie Woodward Memorial Bursary* were announced. They were Miss Kathy Peterson, Miss Kathy Williamson, and

Miss Helen Greenwood. In that edition, pictures and biographical sketches of Miss Peterson and Miss Williamson were presented.

Since that time, the ALGOMA ANGLICAN has received a picture of the third winner, Miss Helen Greenwood. She completed her Grade XII in 1974, and for two years following that lived and worked in British Columbia and Alberta; she returned to Ontario to pursue her nursing career.

In a letter to the ALGOMA ANGLICAN, Miss Greenwood writes: "I have had much love and support from my parents all my life, and they have helped me and stood behind me in this nursing

course. They are both active in the Church Choir in New Liskeard, as is my sister.

"My father is the proud owner of a Purebred Ayrshire herd in New Liskeard; my mother is a Registered Nurse. I look forward to my holidays, so that I may go home to the farm and lend a helping hand.

"I will be finished my course in August of this year. I am planning to go back to Northern Ontario to work. This, of course, depends on whether I get a job.

"Because of the heavy work load of nursing, I have not had much time for hobbies or recreation. However, my favourite pastime is horse-back riding."

## CAMP MANITOU'S 1978 SUMMER SCHEDULE

Camp	For	Date	Cost	Apply to:
YOUTH	Mixed group (15 and up)	After exams to June 24	To be announced	Rev. E. Paterson, 1064 Moss St., SUDBURY, Ontario.
WORK CAMP	Families for a week of work and play	June 26-July 1	To be announced	Rev. W. Stadnyk, 1389 Queen St. E., SAULT STE. MARIE, Ont.
PATHFINDERS	Boys 8-11 (to develop camping skills)	July 1-8	\$35	Mr. R. Blasutti, 924 Vine St., SUDBURY, Ontario.
EXPLORERS	Boys 12 and up (short canoe trips)	July 8-15	\$35	Rev. J. Smith, 1561 Queen St. E., SAULT STE. MARIE, Ont.
JUNIOR GIRLS	Girls 9-11 (to develop camping skills)	July 15-22	\$36.50 (incl. Tuck)	Mrs. Sue Grant, 392 Airport Rd., Apt. 528, NORTH BAY, Ontario.
ADVENTURE	Girls 13 and up (camping, canoeing and tenting)	July 15-25	\$50	Mrs. W. Stadnyk, 1389 Queen St. E., SAULT STE. MARIE, Ont.
PROSPECTORS	Girls 12 and up (camping and short day trips)	July 22-29	\$36.50 (incl. Tuck)	Mrs. D. Cole, Site 14, R.R. #3, Box 2, SUDBURY, Ontario.
JUNIOR VOYAGEUR	Boys 13 and up (week in outdoors for inexperienced canoeists)	July 29-Aug. 5	\$35	Mr. J. Mason, 324 Wellington Hts., SUDBURY, Ontario.
SENIOR VOYAGEUR	Boys over 14 (for the experienced who want full days of canoeing and living in outdoors)	Aug. 5-19	\$70	Mr. J. Mason, 324 Wellington Hts., SUDBURY, Ontario.
FAMILY	Relaxed, unorganized week in the sun for the whole family. Camp #1	Aug. 5-12	\$70 per week per family (+ \$10 per week for each child to a max. of \$100)	Rev. J. Keith Stokes, 56 Erie St. N., LEAMINGTON, Ontario.
	Camp #2	Aug. 12-19	Same	Rev. W. Stadnyk, 1389 Queen St. E., SAULT STE. MARIE, Ont.
VOYAGEUR HOUSE	Anyone interested in making use of the Voyageur House, can get details and scheduling.			Mr. Din Oosterbaan, 1544 Queen St. E., SAULT STE. MARIE, Ont.