

algoma anglican

1979 Diocesan Motto: "I will offer unto thee the Sacrifice of Thanksgiving."

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BISHOP SULLIVAN'S HEIRS VISIT ALGOMA



Photo Courtesy of Sault Daily Star

Bishop Nock with Elizabeth, Matthew and Sean Sullivan

(Courtesy of Sault Daily Star) by Linda Richardson

It's not uncommon for Canadians to go to Britain to research family histories but Matthew Sullivan is an Englishman who has come to Canada to look for his roots.

Mr. Sullivan, his wife, Elizabeth, and 18-year-old son, Sean, arrived in Canada, Aug. 2 and spent their first night in this country in the Sault Ste. Marie residence where his father and grandfather lived almost 100 years ago.

His grandfather, Dr. Edward Sullivan, the second Bishop of the Anglican Diocese of Algoma resided at the Bishophurst on Simpson Street, from 1882-1896, where the Sullivans are now visiting with Bishop F.F. Nock and his wife, Beth.

His father, Alan Sullivan, a well-known novelist, is remembered in the Sault, as the author of *The Rapids*, a fictionalized account of Francis H. Clergue, the American entrepreneur who built an industrial empire that turned the Sault into a thriving industrial centre at the turn of the century.

It was quite an experience for Sean to wake up Friday morning, his 18th birthday, at his great-grandfather's house, Mr. Sullivan said.

"The whole Sullivan family went to Europe in 1920, so I was brought up to be a complete Englishman,"

he said. "I'm now re-dressing my Canadian roots.

"I'm trying to look for the roots associated with my father who spent a very important part of his youth in these parts - first as the bishop's son and as an engineer under Clergue at Algoma Steel.

"It's meaningful to return after 59 years," he added.

Mr. Sullivan, who is also a writer and recently had his fourth book, *Thresholds of Peace*, which tells of the experiences of 400,000 German prisoners of war in Britain (1944-48), published said his father often talked of his times in the wilderness.

"He spent 10 years before his marriage (in 1900 to Elizabeth Hees) in the wilderness and I believe that's where he got the most important material for his later work."

He feels his father may have been the first writer to deal sympathetically with Canada's native peoples, and because he was "an interesting Canadian in his time" he hopes to interest the CBC in doing a program about him.

A former BBC script-writer and broadcaster who retired four years ago, Mr. Sullivan is interested in his father's involvement with the native people and the land,

his feeling for the Canadian wilderness and the forces which created Canada in the pioneering days.

He feels *The Great Divide*, based on the building of the Canadian Pacific Railway, *The Caribou Road*, *The Fur Masters* and his early stories about the Indians and Eskimos are his father's best works.

"He wrote about 35 historical novels about Canada and many of them pot boilers (written to keep the money coming in)," he explained.

"*The Rapids* was not one of his best ones," he added. "It's a hopelessly romanticized and unsophisticated story of '90s and Clergue.

"He saw in Clergue a hero of his time, a hero of the expansive period of Canadian industry."

The University of Toronto Press reissued *The Rapids* in 1972, 50 years after it was first published, because it "recaptures the period in our national development when businessmen were the national class, the men who were building a nation by driving steel through the wilderness. . ."

It is an important historical document because, "it is the purest glorification of enterprise in our literature, the clearest por-

A WARM WELCOME

The Church of the Epiphany in Sudbury is the host parish as Algoma is the diocese for the Provincial Synod of the Ecclesiastical Province of Ontario being held this month.

Presiding over the deliberations of Provincial Synod will be the Metropolitan of Ontario, Archbishop James Watton, Archbishop of Moosonee. Churchpeople in Algoma will remember Archbishop Watton with love and affection for the way in which he presided over the special Electoral Synod held five years ago, at which time our Father-in-God, Bishop Frank Nock was chosen and called to his present office and ministry in the Church of God in this diocese.

Archbishop Watton will be offering his

resignation from the metropolitan chair at this synod. One of the final acts, therefore, will be the election and installation of his successor. Algoma Anglicans well know the burdens and responsibilities of this office, with Archbishop Wright having been both our diocesan and metropolitan for over twenty years in a dual capacity. Let us pray that Archbishop Watton's successor may be chosen under the guidance of the Holy Spirit, and that he may be given strengths equal to the tasks that lie before him.

It is hoped that all delegates to Provincial Synod will feel the spirit of Christian hospitality for which Algoma is noted, and that their deliberations may bring forth good fruit in the Kingdom.

trayal of Canadian enthusiasm for the work of the resource developer in our 'gilded age' before the trauma of the Great Depression."

Mr. Sullivan said his father never saw the movie based on his book. Also titled *The Rapids*, it was filmed in Sault Ste. Marie, in 1922, with actress Mary Astor and featured local people in minor roles.

"The film seems to be lost," he said adding a copy may turn up someday in a remote Hollywood vault.

Another of his father's books, *The Great Divide* was also made into a movie.

"I was able to go to university because my father sold it," he said.

A Lakehead University professor is writing a literary biography of Alan Sullivan who died in 1947, so if Mr. Sullivan ever writes about his father it will be not so much as a literary figure but as an interesting character.

"Everytime one writes a book it's a search for something in oneself," he said.

Mr. Sullivan and his wife, who is a psychiatric social worker, have six children and live in Buckinghamshire. They spent four or five days in the Sault, then visited southern Ontario and the United States.

He hopes to return to Canada in the future because "I would like to see as much of Canada as possible."

Friday afternoon Bishop and Mrs. Nock entertained the Sullivans at a garden

party at the Bishophurst. Among those attending were the descendants of two other Algoma bishops - Peggy Coyle, the granddaughter of Bishop George Thornloe and Dr. Temple Kingston of Windsor and Betty Westman, children of Bishop George Kingston.

Retired Archbishop W.L. Wright and Mrs. Wright also attended.

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The Rev. John E. Jordan, Editor
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FROM THE EDITOR'S PEN....

Shortly after being notified by the bishop of my appointment as editor of the ALGOMA ANGLICAN, I received a letter from the first clergy/editor, Canon David Mitchell. Along with his good wishes, he assured me of his prayers, and encouraged me in the aim that my pen would be that "of a ready writer".

In this, my first edition of our diocesan paper, my first plea as your new editor is for your prayers. The second is for your support in sending materials, regular bulletins, parish magazines, newspaper clippings, etc. with which the paper can be put together. My third plea is for your understanding and patience as I begin to feel my way in the procedures, policies, problems, and perhaps a few skills that may become the hallmarks of "a ready writer".

As in the past, the deadline for copy will be the tenth of the month preceding publication, and all photographs should be black and white glossy. Unless a stamped, self-addressed envelope is enclosed, pictures cannot be returned to the sender. Apart from those few housekeeping matters, nothing further need be said at this time in connection with publication details. I look forward to working with you all.

JEJ

In taking this, my first edition to press, there is, I suppose, a rather natural tendency to try to say something in an editorial that will in some way find itself engraved in stone in the future. Neither personal nature nor talent provide me with such a capacity. Rather, it is my hope that in this and future editions, the quality and standard of the paper may speak for themselves. I earnestly solicit your personal comments and suggestions. My only commitment to you the reader, and to our bishop is that I will pray and work to my utmost to see that the ALGOMA ANGLICAN continues to be a diocesan paper that both informs and teaches, and fulfils God's purpose for it. I hope that the future will show us fulfilling our mission.

JEJ

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Thunder Bay The Rev'd D.M. Landon, 808 Ridgeway St., Thunder Bay, P7E 5H5

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Lay Mr. Philip Miles, 101 Hutchison Ave., Elliot Lake, P5A 1W9

Treasurer Mr. Din Oosterbaan, Box 1168, S.S.M., P6A 5N7

Bishop's Letter**A Warm Welcome**

My dear fellow Anglicans:
I have two words of welcome in this letter in which I hope you will join me.

My first welcome is to the Bishops, Clergy and Lay Delegates of the Synod of the Ecclesiastical Province of Ontario who will assemble in Sudbury from September 13th to 15th. The Provincial Synod meets every three years and includes the Bishops, Clerical and Lay Representatives from the Dioceses of Algoma, Huron, Moosonee, Niagara, Toronto, Ontario and Ottawa. It is a good many years since Synod was held in Algoma and we are pleased to have this opportunity to act as hosts. We hope that their stay will be a pleasant one and that the diocesan representatives will return home with fond memories of Northern hospitality.

The Synod will deal with many issues of concern to the Church at large and to our Christian Witness in Ontario in particular. Subjects which will concern us among others will be preparation for Ordination, Christian Education and the School System, Town and Country Work, Universities and Colleges within the Province, General Synod, Provincial and

REV. F. GOWER

Born Toronto (Mount Dennis) January 9, 1936.

Married: Margaret;
Two children: Michele and Tom.

Attended Wycliffe College, Toronto, graduating May, 1977.

Was a member of St. Mark the Evangelist, Parkdale, Toronto, 1966 - 1973, and under the direction of the Rev. C.G. Cotter served as Rector's Warden, People's Warden, Treasurer, Server, and Sunday School Superintendent.

Moved to Burk's Falls February, 1974 and joined All Saints, serving under the late Ven. Lloyd Hoover; appointed Summer Student Assistant, Burk's Falls, 1976, and was Summer Student Assistant in 1977 to the Rev. D. Woodward, Powassan.

Was a theatre manager for 24 years, four of these years as senior manager for a large Canadian chain of theatres.

Ordination to the Diaconate Ascension Day, Thursday, May 19th, 1977, at St. Thomas' Church, Thunder Bay.

Priested - St. Mark's Day, Wednesday, April 25th, 1978

Served as Assistant Priest St. Luke's Cathedral 1977-79.

The Bishop announces the appointment of the Rev. Frank Gower as Rector of St. John's, New Liskeard effective August 15th, 1979.

Diocesan relationships. Our Metropolitan (Chief Bishop of the Province), the Most Reverend J. Watton, has resigned this position and an election for a new Metropolitan will be held on Saturday morning, September 15th. The Installation of the new Metropolitan will take place on Saturday afternoon at the Church of the Epiphany, followed by a reception for the new Metropolitan.

To our friends in Christ we say "Bien venu" and may God bless you all and may the Holy Spirit guide you in your deliberations.

In the May issue of the Algoma Anglican I wrote some words of welcome to

John Jordan as our new editor, and he was suitably introduced at our Synod. However, on the occasion of his first issue as Editor I wish to renew my warm welcome to him and to assure him of our support throughout the diocese as he begins another phase of ministry for the Church in Algoma.

I hope that your summer has enriched you physically and spiritually, and I look forward to greeting many of you personally as I resume my visitations in the fall.

Sincerely,
Your friend and bishop,

Frank: Algoma

Bishop's Itinerary

September	
13 - 15	Ontario Provincial Synod - Sudbury
16	11 a.m. All Saint's, Nairn - Eucharist and sermon 7:30 p.m. Holy Trinity, Little Current - Institution & Induction of The Rev'd S. tomes
17	Visitation to the Parish of Manitowaning, South Baymouth and Mindemoya
18	Visit to Kagawong 7:30 p.m. Evensong - St. Peter's, Silverwater
19	7:30 p.m. Spanish River Reserve - Confirmation and Eucharist
24 - 25	A.C.W. Executive Meeting - Sault Ste. Marie
29	11:30 a.m. St. Thomas', Bracebridge - Ordination
30	Roman Catholic 75th Diocesan Celebration - Sudbury
October	
6	St. James, Murillo (Thunder Bay), Centennial Dinner & Dance
7	a.m. St. James, Murillo - 100th Anniversary - Eucharist p.m. St. Mark's, Rosslyn - Consecration
9	8:00 p.m. St. Mary's Nipigon - Confirmation and Eucharist
10	Terrace Bay - lunch and visiting Parish dinner at Schreiber 7:30 p.m. Eucharist and Sermon
11	Marathon - visiting and Parish Lunch - a.m. & afternoon 7:30 p.m. Holy Spirit, Manitowadge - Confirmation & Eucharist
15	p.m. Dean, archdeacons & Rural Deans meeting with Bishop - Sudbury
16	a.m. & afternoon Dean, archdeacons & Rural Deans meeting with Bishop - Sudbury p.m. Diocesan Executive Committee - Sudbury
17	a.m. & afternoon Diocesan Executive Committee - Sudbury
21	a.m. St. Paul's, Haileybury - Confirmation & Eucharist 7:30 p.m. St. John's, New Liskeard - Confirmation & Eucharist
22	8:00 p.m. St. Faith's, Charlton - Confirmation & Eucharist
23	8:00 p.m. Christ Church, Englehart - Confirmation & Eucharist
24	8:00 p.m. St. Brice, North Bay - Confirmation & Eucharist
26	A.C.P.O. Conference - Aurora Centre - Toronto
28	St. Luke's Cathedral - 25th Anniversary of new Cathedral
29 to Nov. 2	Canadian House of Bishops meetings - Toronto

ALGOMA GAZETTE

The Ordination of the Rev'd Frank Mason, B.A., M.Div., to the Priesthood, and Mr. Arthur V. (Terry) Bennett, M.Div., of Trinity College to the Diaconate, will be held at St. Thomas' Church, Bracebridge on the Feast of St. Michael and All Angels, Saturday, September 29th, at 11:30 a.m. The Rev'd Frank Mason has been appointed Incumbent of Wawa, Hawk Junction, White River and Franz as of September 4th. Terry Bennett has been appointed Assistant Curate of St. Luke's Cathedral as of September 15th.

The Bishop appointed the Rev'd Patrick Victor Atkinson as Rector of St. James', Gravenhurst, as of September 1st, 1979. Fr. Atkinson comes to us from the Church of the Good Shepherd, Atikokan, Diocese of Keewatin.

He is a native of Lahore (Punjab) British India, and

was born in 1928. He received his High School education at the Anglican High School of St. Paul's, Palampur.

He was married in 1952 at Holy Trinity Church, Karachi, India, to Mavis Laura Jahans. He immigrated to Canada and became a citizen of Canada in 1957. Father and Mrs. Atkinson have four children - Stephen, 24 - Geoffrey, 23 - Nigel, 21 - and Michael, 16.

He graduated from Seager Hall, Huron College, and was ordained Deacon by Bishop G.N. Luxton on May 23rd in 1961. He moved to the Diocese of Moosonee and was Priested by Bishop C.C. Robinson on December 20th, 1961.

He received his B.A. in Sociology with Honours in 1977, and is presently working on a M.A. programme.

JOY AND PEACE IN BELIEVING

Editor's Note: With the ratification of the editor's appointment at diocesan synod in May came kind words of good wishes and offers of support from across the diocese. A personal word of encouragement and good wishes came from Father John McCausland, S.S.J.E., presently incumbent of Gore Bay on the Manitoulin Island. At that time, the editor asked Fr. McCausland to think and pray about some type of contribution he might make, based upon his outstanding theological scholarship, and also his past publishing experience.

After consultation at synod, and through the mail, the following proposal came from Fr. McCausland, and with his concurrence, it is printed here.

I have been trying to think through a scheme for dealing with my contribution to the ALGOMA ANGLICAN.

I think that a much deeper understanding of the basis of the Christian Faith is vital. It is seldom taught in the home, cannot be taught in public schools, is rather despised in many college and university campus environments. It needs to be in down to earth terms.

I have been to every Diocesan Synod since 1929, except two. It is not often that Diocesan Synods have debated spiritual matters, but when they have, lack of knowledge of many of the fundamentals of the Christian Faith has been a painful fact. Current trends are that nothing can be declared necessary without full agreement of laity and clergy. This would be quite in keeping with the first Christian centuries, if both clergy and lay members were trained in, and convinced by the Christian Faith. Ten or more years on Union Committees convinced me that there is a need for a fresh study and acceptance of the Faith.

One of the difficulties in dealing with current issues, problems, and controversies about the Christian Faith, is a common "Background" of knowledge about God and Humanity with the rest of creation.

If you agree that an attempt at written evangelism is what you want, I will follow this "background" by articles on current issues in the Church. If this idea fits your plans, I would be glad to follow up the introductory portion by consideration of modern problems for Christianity in general, and the Anglican Communion in particular.

**Sincerely in Christ,
 John G. McCausland,
 S.S.J.E.**

The editor replied "Let's Go!" to Fr. McCausland. From time to time, readers will have questions and comments, and perhaps even disagreement

with what appears in this, or some other column. If so, please write to the editor, and wherever and whenever possible unless you wish otherwise, your comments will be printed. The editor will not engage in debate with "letters to the editor."

J.G. McCausland SSJE

The Editor of the Algoma Anglican has asked me for a series of articles on some aspects of the Christian Faith. I am hoping to preserve a "conversational" approach. Many Anglicans have had not opportunity to study, or even hear about, the implications of what was taught in Confirmation Class, or religious study group. If you find these articles useful, I would suggest that you cut out each month's portion, and file it.

Pretend that we are on a very special space-craft. This special machine can look at every inch of the earth, can see underground and can examine the heavens. Not only that but this space-craft can look back in history to the origin of things.

While there are deserts and jungles, frozen lands and sun-baked territories, everywhere we look we can see the vegetable, mineral



Fr. J.G. McCausland

and animal kingdoms. In other words, there is life. This life may be a one cell animal that looks like a flower, or an insect, or a fish or a mammal, or the various varieties of people. Not only do we see "life," we see day and night, the four seasons and we can time these events almost to the last second.

There is another very interesting fact. Men and women are the only part of creation that knows, or is conscious of the fact, that you and I are on this space-craft, examining the planet earth. In fact Humans are the only ones that know about the other planets, and can plan to learn more. Trees, plants, rocks, and the lower animal kingdom live side by side without being aware of each other. Although you and I can think about these things, the rocks, plants and trees cannot think about us: perhaps it is just as well. On the other hand, the 'higher' animals, and particularly

domestic pets, have a certain sensation or feeling of our presence. This sensation is produced by their ability to smell and remember us by physical contact.

Taking a deeper look at the earth, we discover that the seasons, the weather, the time of day and other conditions modify or adjust the relationship between one type of creation and another. Scientists seem to know where to look for oil or gas; farmers know what types of grains do best in their district; insects, fish, mammals have their favourite haunts.

In all creation, you and I stick out. We are conscious of what goes on in the world. We can invent and discover things. We can change, for better or worse, the ordinary courses of nature. We can argue the merits of acting in one way or another. But the great difference between Humans, and even the highest of the Mammals, is our individuality. Everyone has different finger prints. To trace the flight of the Canada Goose, you must put a band on its leg. Every dog's paw or cat's paw would show the same lines. But finger-printing in Humans is so accurate in tracing the individual that

it is used throughout the world.

Having got the picture, perhaps we would be more comfortable if we descended to the earth and continued our conversation. I am certain that you and I agree on one thing. In spite of the variety in weather, seasons, types of creation, there seems a real unity of purpose. Each part of creation has its use and can function within its own field. Once more, we must remind ourselves that we, Humans, are the only part of creation that can think the thought described in the last sentence. We can also decide not to go on the space-craft, and not to know anything more about the world. In other words we can choose our path, even though we may be aware of the consequences.

Since the beginning of history Men and Women have been curious about "things," as well as themselves. There were so many kinds of created things, and so many varieties of People, that our Ancestors imagined each type of creation to have a "spirit" to make it live its life. Very soon, ancient People came to believe that there was some relationship between created things and spirits. The idea of religion had its birth.

MISSANABIE - 90 YEARS OF FAITH - 1888 - 1978



All Saints Missanabie 90th Anniversary, Oct. 15th, 1978

An historic occasion in the life of All Saints Parish Church in Missanabie was celebrated a year ago. In 1888 this parish was founded by the Rev. John Sanders, an Ojibway Indian. John Sanders had stended Horden Hall, Moose Factory, and St. John's College, Winnipeg. He was ordained deacon in 1876 and priest in 1879 in St. Thomas' Church, Moose Factory. Using St. John the Evangelist, Biscotasing as his headquarters, he carried out his missionary work along the C.P.R. line and surrounding communities. The Rev. John Sanders conducted the first Christian worship Service in Chapleau at Mulligan's

Bay in 1882. Divine Service was held in Ojibway! In 1888 this church was constructed under his supervision and subsequently became a base for further missionary activity to points as Flying Past and Brunswick House. So this little church was a key outpost of God's Kingdom in the North Country, a centre of faith and workshop for ninety years.

The little white church with its bell and silver steeple, and with the church flag bravely flying is still alive and well today, a witness and inspiration to the whole community. The church is as lovingly cared for as ever, chiefly by the



Mr. and Mrs. Stewart Iserhoff, Howard Iserhoff, Mervyn Iserhoff, Mrs. Jean Cappellani, Mrs. Merelene Wright.

devotion of Mr. and Mrs. Stewart Iserhoff and their family.

I also want to pay tribute to the late David Souliere, who was our Rector's Warden for many years.

I want to thank the Rev. Fr. Oliverio for joining us and sharing in this happy celebration by preaching God's word to us. It is a sign of the ever increasing love and unity among all God's people, that Father Oliverio, paster to the Roman Catholic Community in Missanbie, was with us. His presence also adds to the historic nature of this occasion, because to my knowledge this is the first time a

Roman Catholic priest has preached in this parish church.

We also appreciate having Father Coote present to celebrate the Holy Eucharist for us. The presence of some of his parishioners from Wawa and Hawk Junction, and the presence of so many of our people from Chapleau really shows in a tangible way the unity of our Christian family in the Diocese of Algoma.

**William Ivey -
 Incumbent**

Bishop Makes Summer Visit to Muskoka

The Bishop of Algoma, The Right Reverend Frank F. Nock, spent nearly two weeks in July making an informal visitation to several summer missions in the Deanery of Muskoka, meeting with groups of people, calling at homes of sick and shut-ins, consulting with the Archdeacon and Rural Dean, Clergy and Churchwardens, and officiating at Services on the two Sundays during his visit.

The Bishop arrived in the northern part of the deanery and for the first part of his visit he and Mrs. Nock were guests of Mrs. B. Collins at Sand Lake. On Sunday, July 15 he took part in services at Eagle Lake and Magnetewan in the morning and at Sand Lake in the afternoon. That evening a reception was held at the Rectory in Emsdale.

After a meeting to discuss the work of missions around the Huntsville area, the Bishop then moved to the south part of the deanery and with Mrs. Nock was the guest of Mrs. Nock's sister, Mrs. Barry Elliott at Port Carling. Several meetings with the summer parishioners and local residents were arranged in the parishes of Rosseau, Muskoka Lakes, and Lake of Bays with receptions held at Windermere, Beaumaris, Port Gregory and Port Cunnington.

The second Sunday was spent in the Lake of Bays parish, beginning with the Bishop officiating at the Eucharist at St. Mary Magdalene's Church, Dorset, it being the patronal festival, July 22. Following another service at Port Cunnington a reception was held at the rectory in Dorset. Later that evening

another service took place at St. John's Church, Fox Point at which the Bishop had the unusual experience of being "piped in" the church by Donald McBride, son of The Rev. William McBride of the Huntsville Presbyterian Church, who was also present and read a Scripture Lessons during the service. Donald McBride acted as organist and two members of the staff of Foxwood Inn played a flute duet.

On the last two days of his visit the Bishop came to St. Thomas' Rectory, Bracebridge and from there was taken on a "sa f a r i" with the archdeacon, The Ven. J. H. Watson, and the Rural Dean, Canon D.N. Mitchell, calling on residents and summer visitors at Three Mile Lake, Allensville, and Lancelot, where they inspected the church

building which next year will be a hundred years old. They were luncheon guests at Pioneer Lodge, the summer home of Mr. and Mrs. David McKenzie, which was the old "coach house", a stopping place on the mail route between Orillia and North Bay.

Later that afternoon the Bishop and his clergy had time for a quick swim in Mary Lake before attending Evensong in the chapel of the Sisters of St. John the Divine and being dinner guests at their summer cottage at Port Sydney.

Before leaving Port Sydney the Bishop met with the Churchwardens at Christ Church where he has recently appointed The Rev. Herbert Coote Incumbent as from September 1. Back at Bracebridge a meeting was held with The Rev. Gordon Walls, Superior, SSJE, regarding

the future work of the Missions under their charge, and they attended Compline with the community in the chapel.

The next morning was spent with the Archdeacon and Rural Dean who took the Bishop to visit the Beaver Creek Correctional Camp and on to the Church of the Holy Manger in Barkway. Finally a short visit with his mother-in-law, Mrs. Adams, at Gravenhurst, brought the Bishop's summer informal visitation to a close. Picking up his wife at Port Carling they returned to the episcopal residence, Bishophurst, at Sault Ste. Marie, where a few days later they were to welcome visitors from England, Mr. and Mrs. Barry Sullivan, grandson of the second Bishop of Algoma, The Rt. Rev. Edward Sullivan, who was Bishop of the diocese from 1882 to 1896.

CIVILIAN CHAPLAINS

Frs. Jim Turner and Ken Blaber attended the Air Defence Group Eastern Region conference of Civilian Officiating Clergymen held at CFB North Bay early this year. The clergy are all associated with stations and bases of NORAD's 22nd region which stretches from Falconbridge in the West, across Quebec and into Newfoundland and the Maritime provinces. Fr. Jim Turner and his RC counterpart, Fr. Casswell, attended as the COC's of CFS Falconbridge.

It has been well recognized that COC's play a vital role in the life of radar site communities, many of which being in isolated or semi-isolated areas. Being too small to justify having a full time regular force padre the Armed Forces enlist the support of local clergy as part-time chaplains. This annual conference enables the clergy to share ideas and experiences, to be briefed on current military affairs and to tain and orient newcomers; Fr. Jim Turner being one of them this time.

Command Chaplains and assistants were there from Air Command Hqtrs. Winnipeg and also representatives from National Defence Headquarters including Brig. Gen. F.H. Boucher, Chaplain General of the Roman Catholic branch of the chaplaincy service.

Fr. Blaber was a resource person having served as COC of two radar stations (Chibougamau and Senneterre), a flying base (Val d'Or) and is assigned special duties at North Bay. He also held a seminar called 'Twin Mysteries - Science and Faith' which studied the historical and contemporary inter-face of these two disciplines. The photo shows Fr. Turner, centre just behind the general and Fr. Blaber on the right one row back. Algoma readers will probably see other familiar faces.

Bishop Nock, along with Frs. Goater and Ellam visited 22 NORAD's underground complex (SAGE) in April and one of the escorting officers was Captain Ken Blaber.

Langworthy Hall Opened

After extensive renovations and improvements, the Parish Hall of St. John's Anglican Church was officially named "LANGWORTHY HALL" in honour of the late Miss Gertrude Langworthy, whose family's contribution to the Parish are legend.

The perfume of lilacs and spring flowers filled the Hall, as Parish members and friends gathered to note Senior Citizens Week, and pay tribute to a pioneer family.

Following a Buffet dinner, arranged by the ACW, a musical presentation by the Junior Choir, led by Mrs. Edith Morrow was enjoyed. Featured was John Futhey Jr. accompanied by Church organist Mr. John Futhey Sr.

A tribute to the Langworthy family, prepared by Mrs. Adelaide Taylor was given by the people's Warden, Mr. David Botly - who was Master of Ceremonies for the evening.

A beautifully English-lettered sign at the entrance to the Hall was appropriately unveiled by Mr. Fred Finch and Mr. Gerry Grisdale, Property Chairman.

Attending the ceremony were relatives and special guests, including Miss Ethel Sellers, Mr. Art Woodside, Mrs. Dorothy Crooks, Mrs. J. Willis, Dr. Isabel Kelly, Mrs. Margaret Mosher -

Rev. H. Morrow opened and closed the evening in dedication and prayer.



Chaplains at North Bay C.F.B.



L to R. - Gerry Grisdale, Fred Finch.

A SERMON FOR WHITSUNDAY

Canon James F. Hinckcliffe

During the second World War, children from Britain were welcomed to Canada to be safe from any possible enemy assault upon the British Isles. Two Scottish boys were welcomed to the home of a Judge in the Parish of Dunville, Ontario. The Judge and his family were members of St. Paul's Anglican Church there. The Judge's wife felt that the boys should get religious instruction as well as other schooling. After school, the boys returned home to be instructed in their own Presbyterian Catechism. One day one of the boys came home, put down his books and said "I ken God the Father, and I ken God the Son, but yon Holy Ghost is trickery!"

Whitsunday, today, brings our minds to bear upon that aspect of God we call **THE HOLY SPIRIT**. Whenever some force we cannot see seems to be at work on people we call it "spirit." A team, perhaps deficient in talent, turns defeat into victory. We say they have "spirit". A group of people made up of persons of widely varied interests and talents are outstandingly friendly beyond normal expectations. We say they have a friendly "spirit". You could think of many other ways we use this word "spirit".

We can see people with like interests happily combining in a cause intended for their personal profit or prestige, but one is not always convinced that their efforts are more than ruthless cupidity. Thus we constantly make judgements that include a force behind action that is unseen and unmeasurable.

If this is true of man, then how much more must it be of God. A machine is easily divided into its working parts and then put together again. Any systematic man with a good supply of tools can take apart any machine, take great care to catalogue each part, describing its relationship to the other parts. Then he can put it together again and it will run. No man can take apart a flower completely and then expect to restore it to the condition in which he found it.

We think surgeons do wonderful things, and so they do, considering the fact that they are "taking apart" something even more complicated than a flower. Without the natural power of living tissue to heal and to grow, they could do nothing.

When it comes to

"spirit", what a person with "spirit" can accomplish against heavy odds, sets him far apart, and indeed above many of his fellow men with greater natural gifts.

If what we call "spirit" in man is so mysteriously powerful, how truly did our spiritual fathers describe the fulness of God as **Father, Son, and Holy Spirit**, and how much more accurately did our Fathers translate, in the first chapter of Genesis, "All was confusion and darkness until the **SPRIT of God moved upon the face of the waters.**"

To describe the Holy Spirit, the Hebrews used such pictures as "wind". It is the word "wind" that is used in the description of Creation. It was described as a "brooding" wind. He, the Holy Spirit, was seen as **planning** the mighty works, such as the appearing of the fire of the sun for light, and the gentler light of the moon enough to light the world and yet not disturb the sleepers. Just as wind and fire can be gentle and warming, so too is God. But as wind can move mountains of sand and mountainous seas, so can God act mightily. That is why we are bidden not to tempt or presume to test Him.

More and more, I believe, there is a place not only for the word "fear" as meaning profound respect, but also to show that we may indeed wisely be afraid of any inclination to presume upon his mercy.

We come, then, to a summary of how mightily God has acted and continues to act as living, powerful, controlling, enlightening, creative, soothing, driving, cleansing spiritual power.

No matter what may have been the defects of this study, or the unworthiness of the preacher or our previous serious wondering about the Pentecost, let us now resolve that God and His power through his Spirit will occupy more of our thinking and praying time. We will long and pray for the presence of the Spirit to enliven and strengthen our personal lives as Christians, but we will never presume that we are personally either possessed by or in possession of the Holy Spirit of God.

And now, in the words said at Confirmation over each one of us, let us pray "Defend, O Lord, us they servants with they heavenly grace, that we may continue thine forever; and daily increase in they Holy Spirit more and more, until we come unto thine everlasting Kingdom." Amen.

MISSIONS TO SEAMEN REPORT

CANON A.J. THOMSON - CHAPLAIN - THUNDER BAY

I am pleased to report another successful season of service to seafarers in Thunder Bay - our 17th season ministering to the spiritual and social needs of seamen. As in the past our work has been aided greatly by the financial and practical support of many churches - and the Diocese of Algoma and the Diocese of Thunder Bay. We acknowledge with thanks the generous support of the Lakehead Harbour Commission. Over the years the Commission staff, headed by Kenneth McCuaig, Port Manager, has assisted in many practical ways. We appreciate the continued support of Transport Canada and the Marine Club of Canada.

Our work is aided by a large variety of ethnic publications, both secular and religious. We receive complimentary newspapers from about 20 ethnic publishers, also reading materials from various Embassies. The Canadian Bible Society and other religious organizations provide us with large quantities of religious literature in many languages. I can assure you that seamen are very pleased when I can supply reading material in their own language.

One of the highlights of 1978 was the first visit of our General Secretary, Rev. William Down of London, England. His personal charm and knowledge of our work around the world made a great impression on all who met him both at the Harbour Commission luncheon and our general meeting in St. John's Hall. The encouragement given us by our Central Office is much appreciated.

In October I attended the International Christian Maritime Association Conference in New York. The Missions to Seamen was well represented by chaplains from England and overseas. It was inspiring to meet chaplains from 17 nations and to hear of the work they are doing for seafarers.

In January my wife and I journeyed to Brownsville, Texas. We were delighted to see the fine work being done there by Rev. George Graydon and his colleagues. At the end of February we journeyed to the Far East to visit our daughter in Hong Kong. While overseas I was able to meet our chaplains in Hong Kong, Bangkok, Thailand and Singapore. It was thrilling to learn about their work in these very busy ports. Later we toured China. It was exciting to observe the large port of Shanghai and to see the large seamen's club there. It is interesting to note that I have now visited 15 ports in North America and Asia. It has given me a greater perspective of our worldwide work.

I wish to record my appreciation to the various clergy of our community who have supported our work and those who have invited me to speak in their churches. I am also grateful to the Roman Catholic clergy who have visited ships with me and said Mass on several occasions. I hope we can encourage clergy of other churches to show an interest in our work.

In preparation for my retirement at the end of this year Bishop Nock has appointed Mr. David Bradford as Assistant Chaplain. Dave took over the work early in November enabling

Mrs. Thomson and I to leave early for our winter home in Arizona. Dave did a splendid job in the last 6 weeks of the season despite the serious illness of his wife and the winter weather. I hope he can do the same again in the Fall.

I want to conclude this report by a word of thanks to our Chairman, Canon Frank Moore, and our Secretary-Treasurer, Mrs. J. Barrett, for their excellent work and co-operation in the past year. I am grateful also to the Evening Watch members who host the trailer whenever a saltie is docked at the Keefer Terminal. I wish more ships docked there because I know the members enjoy meeting the seamen.

The following statistics will give some idea of our work in 1978.

171 visits to 115 ships. . . contacted approximately 4,000 seamen from 40 nations (including wives and stewardesses). We met seamen from Europe, Africa, Asia and South America.

Over 5,000 magazines and paperback novels placed aboard ships, plus Scriptures, Gospel Recordings and newspapers in many languages.

Sightseeing and shopping tours were arranged for 278 persons in the Van or our cars. Placed 44 International Telephone calls for seamen to many countries.

We worked approximately 982 hours from mid-April to early December. Mileage total - 4038 miles (van, 1665. . . Personal 2373).

The Rev. Canon A.J. Thomson, Port Chaplain, Lakehead Branch, The Missions to Seamen.

PLAY BALL - A CHALLENGE

For the second year in a row softball is playing an important role in the summer program at St. Thomas', Thunder Bay.

Last year a small youth team (The Devils) and an adult team (The Angels) were formed with the intention of playing other area churches. However, except for one youth game against St. Paul's (won 18 - 11 by the Devils), no church competition could be found. The teams then proceeded to play against a group of mixed teams which were found throughout the city.

This year 26 teams are playing in Thunder Bay. St. Thomas' has fielded two adult teams (Angels "A" and Angels "B") and a 17 member Devils team. Once again Church competition is all but non-existent. St. George's played the Devils using 3 persons supplied by

St. Thomas'. St. Paul's had only one player show up to play the Devils. St. John's fielded an adult team to play the Angels only to have the game rained out in the third inning. This has been rescheduled for August.

At this time of writing the three teams have had 23 scheduled games and are expecting to at least double this figure by the middle of September. Ten player mixed softball is really catching on in Thunder Bay (each team must have at least three ladies on the field at all times). But the Angels and/or the Devils would be interested in meeting a challenge from any other Church in the diocese. How about it out there?

Although softball is an athletic endeavour, it has had many strong spiritual connotations at St.

Thomas'. The three teams gather together frequently for fellowship. Many of the players spend time in prayer together. All games are begun with prayer as a group. In short, some 50 people, and their families, are being knit together in Christian love and fellowship and are attempting to carry the Gospel message wherever they play or meet with the other teams. In addition to this number there are a goodly number of parishioners who regularly support the teams. This endeavour has turned out to be such a blessing to us that we at St. Thomas' would like to share it with others. This could be accomplished next year by arranging some intra-diocesan challenges or even setting up a diocesan tournament. Anyone so interested could contact The Rev. Larry Winslow at St. Thomas' for further information and discussion.

WANTED - PARISH YOUTH CORRESPONDENTS AND CARTOONS

Write to the Editor

REFLECTIONS --- ON A.C.W. ANNUALS

by Mrs. Norah Jennings
- St. Matthew's, S.S.M.

I would first like to ask a question of the ACW; which means every Anglican woman whether you want to be ACW or not!

How many have attended a Diocesan Annual? Now, how many have not? If you have not attended; you have no idea of what you are missing and I urge you sincerely to consider it in the future. We women at St. Matthew's are fortunate for it is possible for any woman and I would like to stress this, any woman can attend the Diocesan Annuals. Registration, transportation and expenses in traveling, such as a meal, are provided by our church. Also billeting is provided for two delegates. No woman can blame expenses as a reason for not going. This year's delegates from St. Matthew's were Frances Kettles, Glenna McKinney, Eleanor Gaines and Nora Jennings. Jean McAlpine and Colleen Ray went as members of the Diocesan Executive.

Diocesan Annuals have played a tremendous part in my Christian life. I have attended many and look forward to many more. Four years ago, we travelled by car to Thunder Bay for the Annual. I had not travelled past Wawa, so I was looking forward to "seeing the sights" and renewing ACW friendships. Little did I realize what an impact that Annual would have on my life. Fr. Scratch commented that Anglicans said Father, Son and (softly) Holy Spirit. We did not want to be called Holy Rollers or to be thought too evangelistic. It caused a four word phrase to be dropped from my vocabulary. These four words were, "I just happened to", . . . I'm sure all of you sometime in your life have said "wasn't I lucky I just happened to" . . . or I certainly was smart, "I just happened to" . . .

All Saint's Church on McNabb Street near my home, closed. I as a comparative shopper, (with seven children you become one whether you want to or not) went shopping for a church. We attended services at Holy Trinity, St. Lukes and St. Matthew's. With both of my brothers and their families going to Holy Trinity it was almost a foregone conclusion that my family and myself would attend there also. St. Luke's was like New York City, a beautiful place to visit, but it wasn't home.

Then one Sunday morning my children and I "just happened to" go to St. Matthew's. Fr. Paterson "just happened to" have as his sermon "God's Home and Family." He said how important everyone was in a

family unit. How someone in the family cooked, cleaned, took out garbage, shoveled snow, did dishes, beds, etc., and how each job was important in the family. The same as in God's home, someone serves in the choir, working with the children, finances, property and the kitchen. Using their God given talents. If you were still looking for your special talents, he said, in the meanwhile everyone could come to church sit in the pew and put their envelope on the collection plate. Being so family orientated it had a great impact on us, and St. Matthew's was our choice. It is a wonder Fr. Patterson hasn't found my right arm 4-5 inches longer than my left arm. Why?? From patting myself on the back for the joyous decision I made to attend St. Matthew's. . . but did I make that decision? Did I "just happen to" go to St. Matthew's that Sunday? Did Fr. Pat "just happen to" preach that particular sermon that day? I don't think so, as a matter of fact I'm positive. Now my life has no room for that phrase "I just happened to". . . The Lord moves in mysterious ways. . .

That Annual sort of created a monster. . . a friendly Christian one I hope. For from being a wife, mother and an occasional church goer. . . I found my life channelled more and more in the life of our church.

This Annual also has influenced my way of thinking about myself. The theme "Call to Joy" and what a wonderful description of Joy. . . J. Jesus, . . O. other. . . Y. yourself.

Can you just see us early Tuesday morning with 206 plus ACW and a sprinkling of clergy, singing hymns of praise, kneeling in prayer and communion together and sitting and listening and learning as our Bishop spoke to us on the theme Joy. Imagine 206 women seeing friends they only meet once a year, not having to do dishes, make beds, cook meals for 3 days not being full of joy. What a popular theme!!!

The last three themes of our annuals were "Know and Grow", "Bloom Where You Are" and "Sow the Seed," our Bishop in his charge to us stated that this annual was the combination of all three themes. That knowing and growing in our Lord through the scriptures will give us Joy. Blooming where we are whether it be in the church, social commitments or our homes but blooming with Christian Love will add Joy to our lives and everyone who comes in contact with us, and sowing the seed spreading God's love and words near and far will give us a deep sense of Joy. And Christian Joy comes from all three.

Jesus challenged His disciples before Easter. . . to stay with Him. They deserted Him. Peter said he would never deny Jesus but he did three times. Even in this we can find Joy; for we can associate our failings and our denying of Jesus with the disciples and know that Jesus loves us though we are weak and have failings. In the upper room He gave thanks and broke bread, blessed the cup and all in memory of a hideous death. . . but such Joy. . . in the knowledge we are loved so much by Jesus, that He gave His life for our salvation.

Where is the Joy when we are out of work, terminally ill or alone?? I have a friend whose husband is terminally ill. He is only 59 years old. They have had a good life together, and are very close. I've searched for words to comfort and strengthen her. At the Annual I came across a book called "When sorrow comes", and found a short poem that showed such a depth of Christian love and Joy. . .

"Shall I wear mourning for my soldier dead,

I---a believer?
Give me red.

Or give my purple for the King

At whose high court my love is visiting.

Dress me in green for growth, for Life made new.

For skies his dear feet march, dress me in blue,

In white for his white soul; robe me in gold

For all the pride that his new rank shall hold.

In earth's dim gardens blooms no hue too bright

to dress me for my love who walks in light!"

A Christian recognizes that Joy rests in a deep belief of a loving Saviour: Christ being our anchor.

Bishop Nock said that at Lambeth Conference, Bishops who have suffered such hardships as poverty, torture, military dictatorships and being exiled from their homelands (as in the case of Bishop Ogwal of Uganda) yet. . . each has such a profound depth of Christian love and Joy. . . living proof of St. Paul's words. . .

"Cast down; but not destroyed. . .

having nothing, but possessing all things. . .

A panel discussion on Vocation and Joy. . . subtitle. . . "Walk worthy of your calling". . . was formative, lively, humorous and soul searching. Four members of the panel were Margo Smith, Dorothy Hoover, Judith Brocklehurst and Rev. Canon Ted Weare. Margo Smith, wife of Rev. David Smith of North Bay, is a Joy in herself. Her ideas on vocation and Joy

had us applauding and laughing throughout her remarks. Vocation, she said is another word for duty, and duty as we know is a four lettered word. We tend to seek and search for who or what we are; but in our searching we should stop and listen to God. For God is a loving Father and has given each of us special talents. We should not ignore these talents; but use them to glorify God. Jesus said "suffer little children" and each of us know from experience you can suffer a lot; so don't apologize for your vocation. There are not many of us who are destined to find a cure for cancer, be the Prime Minister, or want to; but God must have loved the Homemaker because He made so many of us. Be a patient, loving, supportive wife, a kind, gentle mother and a helpful trusting friend and find a great Christian Joy in this. Joy is the accepting of the realities of life. . .

There's a King and
Captain High

And He's coming
by and by

And He'll find me
hoeing cotton

When He comes.
You can hear His

legions charging
In the regions of

the sky,
And He'll find me

hoeing cotton
When He comes.

There's a man they
thrust aside,

Who was tortured
'til He died,

And He'll find me
hoeing cotton

When He comes.
He was hated and

rejected
He was scorned

and crucified,
And He'll find me

hoeing cotton
When He comes.

When He comes,
when He comes,

He'll be crowned
by Saints and Angels

When He comes.
They'll be shouting

out Hallulia
To the Man that

men deny.
And I'll be

kneeling among my cotton
When He comes.

Margo said she will be kneeling in the laundry when He comes. . . I hope I will be kneeling with children when He comes.

Dorothy Hoover, widow of the late Lloyd Hoover, a beautiful Christian woman stated she accepted God because someone influencing her as a child was walking worthy of their calling. Treating a child with love and care will make a loving, caring adult. We have a path to walk which is marked by our baptismal vows, and redicated at our confirmation. She said to remember always. . . that a small amount of Love

always fills the container into which it is poured." Know yourself first, so you can be of service to others.

Judith Brocklehurst was a United Church Woman who was an avid worker for Amnesty International; also a mother and wife; stated that if you believed a man died 2000 years ago it will affect your life; but only as much or as little as you let it; but affect your life it will.

Then Fr. Ted Weare. . . whose credentials amazed us. . . stood before us in his "funny clothes" as he called them, said I'm going to teach you a song, and proceeded to do just that. . .

Father I adore you,
Lay my life before

you,
How I love you.

Jesus I adore you,
Lay my life before

you,
How I love you,

Spirit I adore you,
Lay my life before

you
How I love you.

As we sat in three sections the song was sung as a round. Sitting down again, Fr. Ted Weare stated Jesus loves me, Jesus loves you. . . I cannot earn my Jesus' love, I cannot buy it. It is given to me freely and without reservation. Just as you as a parent love your children freely and without reservation; yet there are times we do not like them or what they do. There must be many times our Lord feels the same way. Fr. Ted Weare said "He loves me more than I can always receive". . . We should be a reflection of HIS IMAGE. You and I are unique, there is no other person quite like us, not in our looks, our actions, or our vocation. So be your self, you are God's handiwork. Face the whole of life. . . and face it honestly . . . the highs and low . . . the sorrows and the joys . . .

Such food for thought. . . such joy for the spirit. . . The good that I am is through the grace of God. The wrongs I do is because I ignore the will of God. Being myself. . . doing the things I enjoy, choir work, working with the Juniors, ACW, Advisory Board. . . I don't have to feel guilty because I do not share in the work with the Davey Home or because I leave dishes in the sink and play cars with my grandsons instead. . . Because He understands and wants me to be myself, as He wants you to be yourself and to Walk worthy of your calling. . . Walk with Joy and in the love of Jesus.

The Churches and Social Change

by the Rev'd Alan Thwaits



Participants at the Fort Qu'Appelle Conference, June 11-15, 1979. Canadian missionaries to China at the time of the Revolution sharing their stories.

"The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring good news to the poor, to proclaim liberty to captives, and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour." (Luke 4.18)

With these words, Jesus of Nazareth proclaimed the beginning of his ministry. In keeping with that proclamation, Christian faith has been undergirded by a yearning for society's transformation. Yet the vision of that possibility has been obscured by the fact that the Churches have become institutions in our society. Like other institutions, they have sometimes tended to serve the status quo rather than pursue the vision of social transformation. In recent years, proponents of liberation theology have challenged the institutional Churches of social change.

This was the theme of a conference I attended recently at Fort Qu'Appelle, Saskatchewan. The conference, called 'The Churches and Social Change: Lessons from China and the Social Gospel' had as its aim a discussion of the Churches' role in the social change movement in Canada. The participants came from a variety of backgrounds - from the Anglican, Presbyterian, Roman Catholic, and United Churches; from Canada, Europe, and Asia; from native peoples' groups, farming communities, theological colleges, social action groups, and parish churches. This wealth of experience, and the quality of the papers presented, made the Conference a great learning and sharing experience.

Our strategy was to examine the Conference theme in light of two background experiences. First we looked at the experience of the Churches'

mission to China during the last years of the 19th century and the first four decades of the 20th. Secondly, we looked at the impact of the Social Gospel movement on the Canadian Prairies during the period 1880-1950.

Once papers had been presented and responses made, the 80-odd participants were able to split up into small groups to discuss the issues raised. This procedure was followed for the four days of the Conference, with the result that we learned from each other as well as from the ideas presented in the Conference papers.

What did we learn? To begin with, we were forced to recognize that the Churches, because they are institutions, necessarily share the biases, political and economic as well as moral, of the culture of which they are a part. The fact that the Gospel proclaims solidarity with the poor and oppressed has not always meant that the Churches

have been able to renounce positions of wealth and privilege. The China missions experience gives particularly clear evidence of this. "We arrived in gunboats," said one former missionary, "and we left in gunboats." Having thus identified themselves with the forces of foreign oppression, the Churches' proclamation of freedom under the Gospel rang false with the Chinese people. In the ensuing struggle for national liberation under Mao Tse Tung the Churches were rejected because they had chosen to side with Western imperialism. The China missions, the Churches' most ambitious and expensive evangelistic campaign, proved an utter failure.

The Social Gospel movement, on the other hand, encouraged Christians to see their faith in social terms. And so a very different picture emerged - on the Canadian Prairies in particular, social change was effected out of Christian faith. The farm co-operative movement, J.S. Woodsworth and the CCF, the Temperance Movement, and the present state of agrarian protest in Saskatchewan - all of these came about as specifically Christian responses to the need for social change. In contrast to the theologies which underlay the China mission's experience, the Social Gospel movement in the Prairies brought the Churches to a recognition of Jesus the Liberator at work in the society of their time.

The outcome of our discussions was the consideration of social issues which cry out for an answer in our own time.

As Jesus of Nazareth once did, we still proclaim

good news to the poor, liberty to captives, and freedom to those who are downtrodden. Our struggle is to discover what that means in our present situation. What does 'good news' mean to the native people of Canada, who are faced with the destruction of their way of life and seizure of their lands? How can we proclaim freedom to the downtrodden in light of the ever-growing control of Canada's resources by foreign-based transnational companies? If we believe in liberty for the captives, what shall we say to the people of Quebec as they struggle for independence?

There are no easy answers to these questions. They challenge much that we as middle-class Canadians hold to be sacrosanct - but, we must look carefully to see whether it is the proclamation of Jesus we hold dear or the comfortable complacency of the Western bourgeoisie. At the Fort Qu'Appelle Conference, we began to face the work of making our Christian commitment to social change. With faith in Jesus and in solidarity with each other, we discovered ways of beginning that journey.

EDITOR'S NOTE

The Rev'd Alan Thwaits is Assistant Curate in the Church of the Epiphany, Sudbury. He was ordained priest in St. Paul's, Thunder Bay last November. This is his report on a recent conference held at Fort Qu'Appelle, Saskatchewan.

P.W.R.D.F.

A REPORT TO THE DIOCESE

It is regrettable that some relatively small grants made by the Primate's World Relief and Development Fund (PWRDF) of the Anglican Church of Canada to controversial humanitarian relief projects sometimes attract so much attention that its over-all, on-going work becomes obscured or easily overlooked.

That on-going work was most evident recently in Toronto when the Allocations Committee of the PWRDF made grants totalling nearly one half a million dollars. The kind of endeavour supported regularly and consistently, without fanfare for many years by the Fund, can be illustrated by the following examples of project grants made by the Committee.

World Council of Churches Youth Project - Upper Volta, Africa

The purpose of the project is to help young people develop their village and to discourage them from seeking work elsewhere. The village of Toega-Bourkio has offered its young people a plot of land to plant an orchard and to raise pigs. A well is being sunk to provide the necessary water.

The young people are a mixture of animists, Christians and Muslims.

Buildings, purchase of pigs, transport and the services of a veterinary doctor are all required. Towards this World Council of Churches (WCC) youth project, the PWRDF has made a grant of US \$4,000. per year for three years.

First School For the Deaf and Dumb Built in Paraguay

This first school ever built in Paraguay specifically for deaf and dumb children, started in 1962, is now expanding. The objective is to construct and equip a modern institution with a capacity of three to five hundred pupils, some day students and some lie-in boarders.

The WCC, the United Christian Missionary Society of the USA and the Christoffel Blind Mission have made major grants to the project, but the WCC informed the PWRDF that there is still an outstanding balance of \$23,800.

The Primate's Fund has met that short-fall, and the school will now be successfully completed.

Anglican Vocational School in Bolgatanga, Ghana

This is the third phase of a project begun three years ago when the Ghana Government gave a former secondary school to the Anglican Church. Extensive renovations were required and were carried out by local labour.

In its first year of operation there were forty-eight students admitted to the school from the six hundred which applied. Last fall, as it entered its third year of operation, the school's enrollment had grown to one hundred and forty-four.

All students take English, mathematics, social studies, agriculture and religious studies. In addition, the girls study hygiene, cooking, child-

care and dress-making, while the boys do technical drawing, building science, construction and carpentry.

PWRDF, with matching grants from CIDA, the Alberta and Manitoba Governments contributed \$107,430. to the first phase of renovation, and \$115,440. to the operating costs during 1977-79.

This most recent grant from the Fund is \$53,541. for the period 1979-81. The Ghana Government is adding \$83,333. to this grant, and PWRDF is seeking matching contributions to its grant from CIDA and Provincial Governments.

Agricultural Training Centre in Ecuador

This major grant is a good example of how the PWRDF furthers local initiative with "seed" money intended to assist until the project becomes self-sufficient. The total allocation of \$80,000. will be made over three years, \$40,000. in 1980, \$25,000. in 1981 and \$15,000. in 1982.

Other grants approved in the June allocations included \$10,000. to Uganda Rehabilitation; two grants

of \$5,000. each to projects of the South African Council of Churches, and \$10,000. to the Christian Care Programme of the Christian Council of Rhodesia.

The sum total of all the allocations made in June was \$433,301.70.

During 1978 the Primate's Fund made total grants, throughout the world, of over one and a half million dollars. Some of that \$1,578,976. was from matching grants made by CIDA and the Governments of Western Canadian Provinces, so the cumulative effect of donations made to PWRDF was even greater in alleviating human suffering and furthering human development.

For more information, please contact:

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or
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Mrs. Nan Stanley Honoured



Mrs. Nan Stanley

Christ Church, Lively, was the scene of a very happy occasion, Wednesday, June 13, when more than seventy people honoured Mrs. Stanley at a pot-luck supper. Mrs. Stanley and her late husband, Jim, were two of the people who helped found the parish of Christ Church. When they moved to Creighton mine in 1950, there was no Lively and no Anglican Church. With dedicated people such as the Stanleys, the church grew with the town.

Mrs. Frank MacKinnon presented Mrs. Stanley with a corsage. Mr. Frank McKinnon, people's Warden, was master of ceremonies for the evening.

Mr. Cec Johnson, one of the building committee of the early '50's proposed a toast to Mrs. Stanley. After a wonderful dinner, Rev. R. Flowers spoke on Mrs. Stanley's dedication and hard work over the years. Mrs. Evelyn Scharf "roasted" Mrs. Stanley with humorous anecdotes. Mr. Don Crouse gave a short account of the early days when the Stanleys were busy helping to build the church.

Mrs. Shirley Crouse presented a clock-radio on behalf of the A.C.W. telling Mrs. Stanley how she is loved by all.

Mr. Doug Taylor, superintendent of the Sunday School, presented Mrs. Stanley with a floral centrepiece, mentioning how everyone held her in such high esteem.

The Rector's Warden, Mr. Neil Simmie, on behalf of the parish gave Mrs. Stanley a beautifully framed scroll fashioned by Mrs. Grace Murray and Don Crouse, acknowledging her many years of love and devotion to the church.

Everyone present enjoyed the evening and joined in offering Mrs. Stanley their best wishes.

A LETTER FROM AFRICA

We have settled nicely into term work with 17 students and two more on the way. Not as many in first year as we had hoped (4 instead of 8 or 10). This seems to indicate a problem in recruitment which the church will have to look into carefully. Life here as an ordained pastor/priest is so difficult that young men are looking elsewhere, it seems, for a suitable vocation - usually in the government. Even many of the clergy end up as government employees in order to get by - a tent-maker ministry seems to be the model we are developing. The rural clergy get by with their own farms and almost no financial help from the church, but the city is having economic troubles. Inflation runs from 25 - 100% on some articles (soap \$1.20 a cake, etc.) but we get by quite well with a simpler life style and a Canadian salary which can be an embarrassment compared to my Sudanese colleagues. But they know I have to return to a different and more expensive situation where I may not be as well off as they.

Distant rumble of thunder so I hope we get some rain. My garden is very dry and I've just planted some more peanuts. I'm eating tomatoes, zucchini and sweet peppers so far.

Best wishes to all.

Yours Sincerely,
Ross Kreager

ORGAN AVAILABLE

With the installation of their new pipe organ well underway, the parish of St. Brices, North Bay find that they no longer require their Leslie Speaker. This speaker was used to amplify the previous electronic organ and is still in very good condition. It would be suitable for a small parish church with an electronic organ. Transportation arrangements and price are open to negotiation. Interested parishes or individuals should reply to:

The Wardens,
St. Brices Anglican Church

1225 Cassells St.,
North Bay
or phone 705-472-2706
for further information."

St. Brice's Parish has a purple Super-frontal to give away to any parish that could use it. It is traditional, old, but in good condition, dimensions to fit altar 84" long by 28" wide.

Repliers can contact:

Mrs. Jane Desourdie
Secretary, St. Brice's
Altar Guild
51 Prince Edward Dr.,
NORTH BAY, Ontario.
PIA 2T6

CONFIRMATION IN CAPREOL



St. Alban's, Capreol

"A Confirmation Service was held at St. Alban's, Capreol in May when some 28 young people were presented to the Bishop of Algoma for the Laying-on-Hands and First Communion. One adult was received from the Church of Rome.

On the evening before the Rector, Fr. Turner along with the Bishop conducted a Devotional Preparation for the candidates.

During the course of the service the Bishop dedicated three memorials. A beautiful Sanctuary Lamp was presented to the Church in memory of Mary Nepitt, a long time member of St. Alban's. Also a Baptismal Shell in memory of Dora Kitkul and an embroidered Altar Cloth the work of several ladies in the parish."

ALGOMA GLEANINGS

St. James' Gravenhurst was the host parish for the Diocesan A.C.W. Annual last April. (see June Anglican). The theme was "A Call of Joy", and the ladies of St. James' report that as they look back, the Annual was a "Joyful Success." Well done, Gravenhurst! With a joyful new rector, Fr. Pat Atkinson, enthusiasm should be running high in the "pedestal parish" of Algoma!

Along with many parishes in the diocese, the Church of St. Michael and All Angels, Thunder Bay sponsors a foster child in a developing nation. Margarita Martinez, an eleven year old girl in Mexico writes to say that she is able to continue in school because of the parish and A.C.W.'s assistance. She concludes her letter to St. Michael's "May God Bless You." And may God bless you, too, Margarita.

Mr. James Goodier, brother of Canon Cyril Goodier, senior priest of Algoma has written a biography of our beloved elder cleric, entitled **Boy of Erlam Village**. If interest is shown to the editor, copies will be ordered and distributed by the Algoma Anglican at a modest cost. The paperback book is well illustrated and beautifully written, and is "must reading" for all who know and love Canon Goodier.

Holy Trinity Church, Tarentorus, in Sault Ste. Marie is an excellent supplier of parish news for the Algoma Anglican. Sunday bulletins are delightfully prepared with original artwork. A Parish League of Prayer is a regular feature, and the editor recognizes many names. In the original building over thirty-five years ago, with gas-lamp illumination, the editor preached his first sermon.

1980 is the year for the Passion Play in Oberammergau, Germany, which traditionally is presented every ten years. Our Bishop, the editor, and Fr. Dalton Woodward of St. Mary's Church, Powassan have been invited to escort tours next summer.

David Stephens was recently inducted as a Parochial Lay-Reader in St. Thomas' Church, Thunder Bay. David was baptized, confirmed, and is a former server in the parish. On taking employment in Schreiber, he served as a Lay-Reader at St. John's Church. Since his return to Thunder Bay, he has taken up his work as Lay-Reader at St. Thomas'.

St. Mary's, Nipigon, St. Peter's, Red Rock, and St. John's Schreiber produce a parish paper, **The Parish of Nipigon Bay Messenger**, with parish news and a sermonette by the Incumbent, Fr. Tim Delaney. The June issue was prophetic in that

it stressed a concern for the people of southeast Asia.

The **Christ Church Chronicle**, from Lively not only brings parish news and messages, but also many chuckles.

Our **Missions to Seamen Chaplain, Canon Alvin Thomson** struck a responsive chord at synod when he urged observation of "Sea Sunday" in parishes in Algoma. In addition to numerous pulpits in which he tells of his work to all denominations, Canon Thomson returned to his former parish, **St. John's, Thunder Bay**, in July. A special coffee hour followed the service, during which former parishioners renewed friendships with the Canon and his charming wife, Vi.

Mr. and Mrs. **William Tozer**, of St. John's, Thunder Bay, celebrated their fiftieth wedding anniversary on August 17th with a reception in the newly-dedicated Langworthy Hall. (See story and picture in this issue). Bill and Mamie have been thoroughly involved in the life and work of St. John's for many years. The Algoma Anglican joins with the many friends who wish Bill and Mamie many more happy and blessed years together.

Services are now being held on a regular basis in **Searchmont**, under the Soo North Church Extension Programme. Fr. **Bill Stadnyk** and Fr. **Ken Ostler** of Holy Trinity, Tarentorus, Sault Ste. Marie, are co-ordinating the pastoral work in that area.

St. Paul's, Thunder Bay A.C.W. is preparing a cook book for publication in the near future. More information on this can be obtained from the parish secretary.

The editor sincerely thanks all those who have sent items, bulletins, clippings, and photographs. Please keep them coming. Highlighting items in parish bulletins will assist the editor in selection of items in priority. We will use everything we have room for, that will help our diocesan family to keep informed on our family life and activities as we work together in this part of the Father's vineyard.

Word was received in May of the death in Botswana of the **Rev. James Ndebele**. Fr. Ndebele was known in Algoma as the father of **Eunice Ndebele**, presently of Sudbury, who attended Sault Collegiate, and worshipped at the Cathedral. He visited the see city of this diocese last November as General Secretary of the Botswana Christian Council. Earlier, he had served as a distinguished educator in Rhodesia before moving to Botswana.

PICNICS HELD

Throughout the diocese, **Annual Picnics** were held in June. This old and time-worn tradition obviously still holds its appeal, and from all reports received, all met with great success.