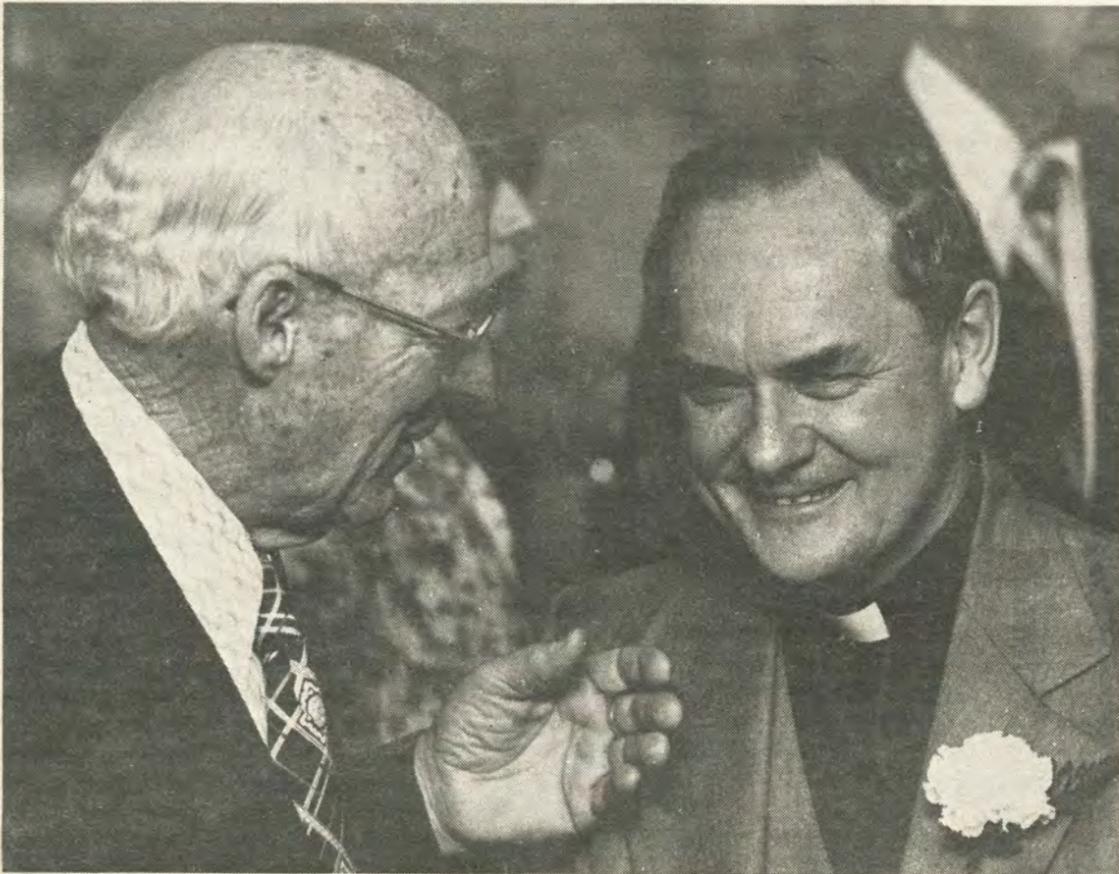


ALGOMA ANGLICAN

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No. 1

25 YEARS RECTOR OF HUNTSVILLE CANON GEORGE SUTHERLAND HONOURED BY ALL SAINTS PARISHIONERS



Canon Sutherland and long-time parishioner, Ran Jupp chat at Anniversary reception.

By Mrs. Barbara LeMay

On Saturday, November 17th, All Saints' Huntsville paid a warm and loving tribute to Canon and Mrs. G.W. Sutherland and their family on the occasion of 25 years ministry in our parish. The Church was filled to overflowing with members from All Saints and our Mission Churches of St. John the Baptist - Ravenscliffe; St. Paul's - Grassmere; Holy Trinity - Newholm; Christ Church - Ilfracombe; and visitors and clergy from Parishes throughout the Diocese; as well as members from other denominations in our town. The anniversary began at 2 p.m. in the Church with Choral Eucharist with The Rt. Rev. F.F. Noch, B.A. D.D. as the Celebrant and preacher; Archdeacon J.H. Watson was the Bishop's assistant and read the Collect and Lesson. The Rev. W.S. Johnson also assisted and read the Holy Gospel page 315 in the Prayer Book "For a Missionary." Mrs. Fern Stanton was the organist for the service, except when the choir sang the anthem "Come Holy Ghost in Love", as this was done as a special for Canon Sutherland who is our Choirmaster; however, the choir practised this at Trinity United Church under the guidance of Mrs. Barbra Smith who is the organist and Choirmaster there, and so Mrs. Smith played this anthem for our

choir. Bishop Nock gave the sermon based on the Missionary Gospel as it is so befitting to Canon Sutherland because a missionary is one sent to proclaim the Good News of Jesus. Canon Sutherland practises this every day of his life and lives his life by God's wishes of "Follow Me and I'll Make You Fishers of Men." Bishop Nock also gave us some of the deep dark secrets of Canon Sutherland's background; he is the son of Wm. and Jennie Sutherland of Fort William and was baptized in St. Andrew's Presbyterian Church in Fort William, but was confirmed an Anglican at Trinity College in 1944. Bishop Nock said "Good Presbyterians make staunch Anglicans." Canon Sutherland received his B.A. in 1946, his L.Th. in 1949 and B.D. in 1950. He attended General Theological Seminary in New York in 1953/54 and School of Theology of the University of the South in 1960. He was incumbent of St. George's Port Arthur in 1949, Associate Curate of Sault Ste. Marie from 1949-1951 and made Priest in St. Luke's Cathedral June 4, 1950. His first charge was St. Paul's, Wawa from 1951-1954, and it was November 1954, he came to Huntsville. He has filled many capacities while here, as Rural Dean from 1961 to 1967; Canon of the Cathedral from 1964

to 1967; Archdeacon of Muskoka from 1967 to Jan. 1975 when he asked to be relieved of this duty and was made a Canon of the Cathedral once again at Synod in May 1976. He has been examining Chaplain of the Diocese and served on the hymnal committee of the United and Anglican Churches. He has been Chaplain of the Boy Scout Assoc. for 25 years; Chaplain of our local Legion Branch 232; and served on our town Ministerial Assoc.' only to mention a few of his community services.

The Eucharist continued with Canon Sutherland assisting with the administration after he and his wife, Jean and family, had received communion together. They are blessed with seven children, Mark, Greg, Marion, Anne, Janet, Robert and Catherine, of whom some are working in chosen careers and some at home attending school. The altar servers were John Galvin and David Percival; crucifer D. Smith.

Our celebrations moved on to the upper Parish Hall, the Sutherland family and head table guests were piped over by piper Bill MacDonald of the Huntsville Pipe Band. Master of ceremonies Jack Newton gave the welcome address with the head table party seated on the stage so all could see the festivities. The head table was covered with a white

cloth and two bouquets of flowers and candles; with a two tier anniversary cake made and decorated by A.C.W. member Janice Berkenmier. Mrs. Sutherland was presented with a bouquet of roses by a Sunday School pupil Melony Marr on their behalf; Bob Hutcheson, People's Warden gave an address welcoming the ministers representing the denominations of our town and he mentioned that All Saints is 108 years old and has been well guided by Canon Sutherland for a quarter of a century in which we have all benefitted. He paid tribute to George mentioning his many ways of guidance and leadership to any member of his Parish Family when called upon to give of himself, putting us ahead of his own family in many instances. Dick Papazian Rector's Warden, gave an address with an appropriate reminiscence of his life in Europe which paved the way to the presentation of our Parish gift to Canon and Mrs. Sutherland of a two week trip to Europe which includes England, Holland, Switzerland and on to Germany to see the Oberammergan Passion Play. The tickets and all necessary arrangements for the tour were presented on a silver cake plate with 25th Anniversary Wishes engraved by Northey Jewellers. Mrs. Johnson, President of the A.C.W. made a presentation to Mrs. Sutherland on behalf of the A.C.W. of luggage and mentioned Jean's many talents in A.C.W. work. Anne Brooks made a presentation on behalf of the Parish of a camera to bring

us back pictures of the trip and also a silver knife with 25th Anniversary Wishes engraved by Paul LeMay who is a server at All Saints, to cut the anniversary cake. Hester Haines made a presentation on behalf of the Sunshine Club (our senior A.C.W. members) of luggage to Canon Sutherland. Gladys Payne wrote a poem in regards to 25 years of one's life, it was hand painted lettering by Janice Berkenmire and framed by Gladys Payne with pressed flowers around the edge and glass over, which she presented to the Sutherlands for their home. Mern Parker made a presentation on behalf of the Altar Guild of a framed sketch of All Saints done by Dorothy Clark McClure, a well known artist. Wally Johns made a presentation on behalf of the Boy Scout Association of a plaque crafted by Scout Master Mike Smith, being of wood with the original brass scout badge flag mounted on top and the plaque plate engraved by Paul LeMay who was a former scout. Mrs. Sid Davis made a presentation of a memory book of pictures and articles of interest in our Parish over 25 years with pages for the guests present to sign. Mr. Bud Robinson read the regrets from those unable to attend and the good wishes they sent. Canon Sutherland gave us a memorable thank you and closing prayer. We then went to the lower Parish Hall for afternoon tea provided by A.C.W. members and later the same evening there was a reception at the home of Louise and Ray Pattillo.

CATHEDRAL 25 YEARS OLD



Special Services marked the 25th anniversary of the opening of the new Cathedral building. See story and historical notes on page 4.

algoma anglican

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FROM THE EDITOR'S PEN...

A new year and a new decade has dawned upon us. We are everywhere reminded that this is a time for new beginnings, resolutions, and re-assessments. Modern-day seers claim the ability to look to the year and decade ahead and prophesy what things will be like a year from now, and a decade from now.

Christians do not pretend to be seers with specific predictions. Neither do they look to the past with remorse, regrets, and self-condemnation. On the contrary, knowing that we are in Christ, and He is in us, we look to the future with sure and certain confidence, trust, and hope.

On the tenth of this month, Anglicans in Algoma celebrate the fifth anniversary of the consecration of Bishop Nock as our Father in God. In this column two months ago, the editor asked that "Spiritual Bouquets" be sent to the Bishop on this occasion. It is still not too late. In so doing, you will be assuring our Bishop that you uphold him in prayer. You will also be getting the new year and decade off on the proper foot. "Praying for one another in brotherly love". In this context, on behalf of Anglicans throughout the diocese, the ALGOMA ANGLICAN thanks our Bishop for his life, witness, leadership, and prayers on our behalf during the past half-decade. We particularly thank him at this time for the Diocesan Motto for 1980, taken from the third chapter of St. Paul's First Epistle to the Corinthians, verse nine: "We are fellow-workers with God". Said every morning, this verse will certainly add meaning and purpose to our daily lives.

Perhaps some readers, as the editor does, need reminders of certain prayer obligations and commitments. Two months ago, when we suggested a daily prayer for the Bishop, we suggested that this be offered as we put on our shoes in the morning. Since most of us put on two shoes, and those one at a time, may we now suggest that your daily prayer for the Bishop continue with the putting on of your first shoe, and that you recite the Diocesan Motto as you put on the second shoe. Then set out to go about your daily tasks assured that throughout Algoma, hundreds and even thousands of fellow Anglicans join with you as "Fellow-workers with God!"

What a way to begin a day! What a way to begin a year! What a way to begin a decade! Ten years from now, perhaps we will be found worthy of the words St. Paul chose to begin the chapter following that containing the 1980 Motto. "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God". Remember: "I can do all things through Christ who strengthens me". "Praise the Lord, O my soul, and forget not all His benefits".

May we all in the year and decade ahead seek to know and do the Father's Will in the Fellowship of Christ our Saviour, strengthened by the Holy Spirit. J.E.J.

TRACTS ON TITHING . . . NUMBER III**What is Tithing?**

Tithing is a divinely ordained means by which man is able to respond to God in a conscious, deliberate and methodical manner.

It has been practised in some form from the earliest records we have of primitive races and people, even in their mistaken worship of heathen deities.

It seems that man has always been instinctively aware that all he is and has is a privilege he enjoys at the pleasure of some power or person beyond himself, and he has never been able to feel secure in the assumption that it will automatically continue without his recognition and response to the giver. As exciting and attractive

as the pursuit of luck and chance seem to be, man still hungers, instinctively, for certainty and security.

As little by little God revealed Himself more clearly to His people, they came to understand the necessity of returning to Him a representative portion of all that He had given them; not as a gift or an offering or a reward or a bribe, but as recognition of His sovereignty; thereby coming into a right relationship with Him.

In early biblical accounts we are assured that this right relationship, in which we put God first in all things, is the key to the certainty that we will continue to receive from God all things needful for our highest good.

Scripture establishes beyond any doubt that a "tithe" consisted of a tenth

Bishop's Letter**"THANK YOU"**

My dear fellow Anglicans:

Five years ago on January 10th I was consecrated as the seventh Bishop of Algoma at St. Luke's Cathedral. It was an event which changed the whole course of my life and that of my good wife. For after seventeen years in a parish and Cathedral setting I found myself as Father in God to 26,000 Anglicans spread throughout a diocese, somewhat larger than England, Scotland and Wales! It is a vocation which carries with it many responsibilities and problems but also many joys.

As I look back on the past five years I have many reasons for Thanksgiving.

I am thankful to God the Father for His sustaining Love, for the presence of the living Christ and for the daily guidance of the Holy Spirit. In my vocation as a Bishop I am conscious of the truth of Christ's words "without me you can do nothing," and I gratefully acknowledge His Lordship in my life and in whatever positive things I have been able to do for the diocese.

My thanksgiving is also extended to my colleagues the clergy of the diocese for their love and support. They are a dedicated and conscientious group of men who have a deep concern for their parishioners. It is a matter of satisfaction to me that our fellowship is a mutual one and that our relationship with one another is marked by openness and respect in Christ.

I am constantly thankful for the dedication and loyalty of our lay people. They are ninety-nine percent of the Church and without you, the clergy and I could do very little. The warmth of your love for your bishop and for my wife is evident everywhere I go in the diocese and it sustains and strengthens us in our ministry among you. The moments I cherish are the Celebrations of the Eucharist, the Confirmations, the parish receptions and meetings with wardens and advisory boards. It is a privilege to share the happiness of your wedding anniversaries and birthday milestones as well as your sorrows in bereavement or adversity, and I look forward to pastoral visits to the sick and the elderly.

To be a Father in God is a rare and wonderful opportunity to serve God's people, and I thank my God that He has called me to share this ministry with you in Algoma.

With love from us both,
 Your friend and bishop,

Frank: Algoma

BISHOP'S ITINERARY

January 1980

1st	2:30-5 p.m.	- Bishophurst Reception
6 & 7	2:30-5 p.m.	- Consecration of the Rev'd Caleb Lawrence as Bishop Co-adjutor of Moosonee - Timmins, Ontario
15 - 17	2:30-5 p.m.	- Conference of Bishops, Chairmen and Secretaries of A.C.P.O. Regions - Toronto
18 - 20	2:30-5 p.m.	- Bishop's personal Retreat - St. John the Divine Convent - Willowdale
21 - 23	2:30-5 p.m.	- Visitation of Trinity, Wycliffe & Huron Theological Colleges

of the increase of the flock or the crop or the proceeds of labour, and these were presented through God's representatives at the temple or synagogue.

In the light of the fullness of God's revelation in Jesus Christ we have rightly included Time and Talent in our understanding of the Tithe; in recognition, that, finally, nothing will do but the unconditional submission of our very selves to God after the example of Christ, and thereby to become in practice what we became potentially by Baptism; "a member of Christ, the child of God and an inheritor of the Kingdom of Heaven."

In modern times, many of us, recognizing these higher commitments, have struggled valiantly to

order our time and talents accordingly; but have not succeeded in applying the same diligence where our treasure is concerned. Time and talents are often intangible and therefore elusive; they are very difficult for us to manage or regulate. It is surely no accident that the first principle of tithing revealed to man had to do with tangible, manageable, material things.

As Christians we would never suggest that the end and fulness of our commitment lies in the tithing of our money, but there is overwhelming evidence to show that it is a necessary beginning.

**Outreach Committee,
 Diocese of Algoma,
 Anglican Church of
 Canada**

CANON MITCHELL COMPOSES NEW ADVENT HYMN**AN ORIGINAL HYMN AT ANNUAL COMMUNITY CAROL SERVICE**

One of the hymns sung by choir and congregation at the eighth annual community Advent Carol Service had original words, written for the occasion by Canon David N. Mitchell, rector of St. Thomas' Church. The hymn, sung to the tune "Merton," begins, "Praise to Thee, O Son of Mary."

The service at St. Thomas' began at 3:30 p.m., Sunday, December 9th, and included scripture lessons of the Advent season, read by ministers of local churches. The Salvation Army band assisted in the music, and joined in the accompaniment for the congregational hymns.

The choir sang a number of carols, including "This is the Truth sent from above," "The Holy Son of God most high," "To Abram thus the Almighty spake," "Long ago, prophets knew, "When righteous Joseph wedded was", "Gems of day", "O little One sweet" and "God rest you merry, gentlemen."

ADVENT HYMN

1. Praise to Thee, O Son of Mary,
 Of Thy birth the woman's seed;
 In the fullness of time's story
 Came to bruise the serpent's head.

2. For the joy of man's salvation
 Thou didst pain and death endure:
 On the Cross to make oblation -
 There the sting of sin to cure.

3. Willingly Thy blood was offered:
 Thou, the spotless Lamb had died;
 Abram's sacrifice completed -
 His own Son would God provide.

4. Law's stern penalty is broken:
 By Thy death we are made free;
 Second Adam, Lord from heaven,
 Gives to us the victory.

5. Blest be Mary, Virgin Mother,
 Chosen handmaid to conceive
 Jesus, Thou Divine Redeemer;
 In Thy risen power we live.

6. As the Church awaits Thy Coming
 May its faith and love increase;
 In all places to Thee offering
 Praises that shall never cease.

(D.N.M. - Advent, 1979)



Fr. J.G. McCausland
S.S.J.E.

We have just considered the revelation of God and our relationship to Him that came to light on the Day of Pentecost. With the appointment of Matthias the "Twelve" were now up to strength. The Christian Community (about 120 persons) formed the foundation of the new Israel. For historical and teaching purposes, the Christian Community had (1) the Witness of the Apostles to the Resurrection; (2) the Old Testament and Apocrypha Scriptures; and (3) the behavioural patterns of the Hebrews, and the "civilisation" practices of the Greek-Roman Empire.

The Apostles were commanded to go into all the world and proclaim the Gospel, and bring in all nations and races into God's Kingdom, through the rebirth of Baptism. It is vitally important for us to realise that the Christian Community did not realise all the implications of the Resurrection and Pentecost right away. We are so used to "instant" and slightly artificial products that we forget that God is outside time and space, and does not have to meet any earthly schedule. On the other hand, there is no doubt that the Christian Community was conscious that the Resurrection was "a new creation" and that the breath of the Holy Spirit brought life and light to the new Israel.

It is nothing short of a miracle that, within

JOY AND PEACE IN BELIEVING

seventy to eighty years after the Resurrection, there was the "Congregation of the New Israel", called the Church, with a teaching, a ministry, a council, having authority to deal with matters of Faith and Morality, Baptism and the Eucharist (as well as other Rites) regularly performed on the Lord's Day i.e. Sunday. As the Church extended itself, it was able to modify, sanctify and correct all the opinions and behaviour of the peoples of the world. Very soon the Church had to decide whether a certain development of teaching (doctrine) and behaviour (morality and custom) was according to God's Will, revealed to us through Jesus Christ, and the continual guidance of the Holy Spirit. Between New Testament times and 400 A.D., the implications of the Faith and Practice of the Church, received formal standing in the legislation of the General Councils of the Church. In addition the Bible, as we know it, became the official text-book of the Church. As Christianity continued to spread, the Church had to answer the question: "Who is Jesus Christ and what is His relationship to God?" "What is Jesus Christ's relationship to you and me?" Christian History and discussion, and indeed the divisions among Christians, are attempts to answer the two questions: (1) Who is God and has He revealed Himself; (2) Who are you and I and what is our relationship to God?

It is just possible that Anglicans are the most unpopular Group in the whole Christian world. One prominent Newscaster said, a few months ago, that "nobody could tell what the Anglican Church believed, though probably

it believed in God". Our poor press is largely our fault because we act in one or two unfortunate ways. First, of all, some of our leaders want to be "with it" and rush in at the height of the struggle or controversy where angels fear to tread. Again, we want to show how democratic or broad-minded we are, by allowing anyone to make any public statement about the Faith and Order of the Church, regardless of his or her real knowledge or indeed we make a virtue out of our divisions and vague generality. In a scientific and computer age like ours, these attitudes or "ways" are unacceptable. Anyone is at liberty to think that a Baptist Minister is narrow minded when He (in conscience) could not baptise an infant. Or anyone is at liberty to believe that the Lutheran Pastor is narrow minded, if he thinks that "justification by grace through faith" is the foundation of the Gospel. The facts are that every church or group is considered honest and honourable, if it expresses its convictions. It seems to me that Anglican convictions are not recognized as legitimate in the same degree as the convictions of Presbyterians, Lutherans, Baptists or Roman Catholics. This series of articles is intended to discuss our convictions, and to strengthen our allegiance. The Anglican Church is not perfect, because it is "The Divine Society of Sinners", but, in its best moments, the Anglican Church tries to represent the legitimate developments of the New Testament scene, and to adapt them to the times in which we live.

Most Canadians, including many Canadian Anglicans, regard the

Anglican Church of Canada (ACC) as simply one of the Denominations, with some surface differences e.g. it has bishops, seems to have frequent Communion Services, has a Prayer Book, and in general is closer to "catholicism" than the other Denominations. ACC is a minority Church because the "Church of England" influence is waning. Besides many members hold opinions indistinguishable from other Denominations. In other words many believe the differences are "surface" and should not prevent co-operation and indeed union, particularly in small places with scattered congregations.

If you have a Prayer Book handy, please open it at page viii (Roman numerals) in the introduction. The Solemn Declaration is the Constitution of ACC. Canadians are well aware of the word "constitution" because we are engaged in studies to revise the B.N.A. Act. The Solemn Declaration was passed at our First General Synod in 1893. Let us look at its items:

- (1) An integral portion of the One Body of Christ; not a branch or a denomination, but a PORTION which has an essential WHOLENESS in itself.
- (2) Holds the Catholic Faith: "Revealed in holy Writ and defined in the Creeds."
- (3) Receives the holy Scriptures of the Old and New Testaments, but is the authority in their interpretation (See Article XX) (Page 706).
- (4) Partakers of the Divine ordained

Sacraments.

- (5) Through the ministry of the Apostolic Orders.
- (6) All worship in the Name of the Trinity.

These points are followed by the "Declaration of Intention" "To transmit the same (teachings above) unimpaired to our posterity".

General Synod 1893 did not make up these points and this intention out of its head. In 1886, General Convention (Synod) Episcopal Church U.S.A., in thinking about the unity of Christians devised a four point platform which would be useful for beginning talks or discussions with any Christian Group. It was a minimum basis of Christian truth and practice. Lambeth Conference 1888 accepted this Chicago Statement 1886 as the Lambeth Quadrilateral to form the basis for unity or union discussions. In 1893, ACC accepted the Quadrilateral and its implications, as the Constitution of the Church. It is important to remember that, like the Creeds and Prayer Book Services, the Constitution deals with doctrine (belief) and practice much more than moral considerations. In the history of the Christian Faith Teaching about God and about our relationship to Him has always been more defined than current moral problems. However this does not mean that the Church has not related the moral issues to the Faith of the Church. The relationship of God and His People is an historic revelation in Jesus Christ, under the guidance of the Holy Spirit. Moral considerations change in every generation, and require a fresh look into their implications, to see if they conform to the revelation of God and Humanity, revealed in Jesus Christ.

ST. JAMES MURILLO - ONE HUNDRED YEARS OLD

"Sometime in August, 1879, The Rev. John McMorine, Rector of St. John's, Prince Arthur's Landing (now Port Arthur) set out to walk to the village of Murillo, some sixteen miles of bush, swamp, blackflies, mosquitos, and whatever else might deter a mere human, in order to fulfill his ordination commission - to preach the Gospel, and to administer the Sacraments. We will never know what inconvenience he may have suffered, nor the thoughts that may have gone through his mind as he trudged along through the bog and blackflies. Perhaps a less enthusiastic man would have turned back, with the thought of "there's always tomorrow, when the flies and swamps are dried up, and I will be more comfortable. The people out there are not expecting me--they will never miss me". But his commission was not to procrastinate, and this is

quite clear in the admonition given each candidate by the Bishop, in the Service of Ordination of Priests--"to be messengers, watchmen, and stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this sinful world, that they may be saved through Christ forever".

And seek Fr. McMorine did! Had he not gone out when he did, it is possible that the Christian Church would never have been established at Murillo when it was. Doubtless, it would have come, sooner or later, but God moves in His time and ways, not ours. So The Rev. John McMorine journeyed to Murillo, to seek for the sheep that were dispersed--and found some, who

were only too glad to see him. He held the first Anglican service in the home of Isaac Ride on Oct. 7, 1879, and again the next day in the local store. There is no record that Fr. McMorine held services when he first arrive in Murillo in August of that year, but no doubt he would have at least had prayers with the residents, as he made arrangements with them to return at a specific time. Many of the residents were of English stock, immigrants of perhaps not too long previous, and they would certainly miss their church.

It was not until 1884 that a church building was erected, and the first service was held in it on Oct. 28, conducted by Fr. McMorine. And on Sept. 4, 1885, the church was Consecrated by Bishop Sullivan. Fr. McMorine had by this time been succeeded by The Rev. J.

Machin, who accompanied the Bishop.

Out of this tiny mission of St. John's grew other outstations--one at Stanley, one at Slate River Siding (now Rosslyn Village), Kakabeka Falls, Hymers. Stanley and Hymers missions are long gone now, but a legacy has been left behind by John McMorine--a legacy that today's Christians should cherish and nurture. Over a period of time, those tiny missions have evolved into the present Parish of West Thunder Bay, a very viable force in the communities it serves--Murillo, Slate River Valley, Kakabeka Falls, Vickers Heights, and Rosslyn Village. St. Mary's, Vickers Heights, once a Mission of St. Thomas', Westfort, became part of the Parish and St. Mark's Rosslyn, the newest part of the Parish, (1952) came into being some 25 years ago,

long after the original congregation moved to the Slate River Valley, where the bulk of the population lived at the time.

As we see, St. James' has quite a history behind it. As the daughter church of St. John's, it in turn spawned several other congregations, yet in effect is still the daughter of St. John's. And we are proud to maintain that association to this day.

At present, St. James' is in the midst of a building programme, in order that quarters for a Sunday School will be come a reality, so that The Rev. John McMorine's trek through the swamps and bush and blackflies and mosquitos will continue to bear fruit for another century, and as long as God will leave man on the face of this earth to evangelize, and to seek for Christ's Sheep that are dispersed abroad."

CATHEDRAL 25TH ANNIVERSARY

SOME HISTORICAL NOTES



BISHOP NOCK CUTS ANNIVERSARY CAKE

The twenty-fifth Anniversary of the present St. Luke's Cathedral building was celebrated on October 28th, 1979, with a special Thanksgiving Eucharist. Bishop F.F. Nock (who made a special trip back to the Sault for the occasion) was the Celebrant, while Archbishop W.L. Wright was the guest preacher. The large congregation, numbering 320, included many visitors from other parishes, both local and out of town. We were pleased to have with us Mr. H.M. Monteith of Kitchener, who had been Treasurer of the Cathedral at the time of the Dedication twenty-five years ago. Greetings and best wishes were sent from Mrs. Peggy Jennings, whose husband was Dean and Rector of the Cathedral at the time of its re-opening.

Immediately following the service there was a reception and luncheon in the Parish Hall, which was convened by Mrs. Mary Burfoot, Mrs. I.L. Robertson Sr., Mrs. F. Hankinson, Mrs. George Freeman and Mrs. D. Cullen poured tea and coffee. A large anniversary cake, fashioned as a model of the former Pro-Cathedral was a notable feature of this enjoyable event.

Many of St. Luke's parishioners well remember the disastrous fire of November, 1952, which destroyed the former Cathedral building. The present Cathedral, completed in 1954, incorporated in its north transept a part of the old structure.

Herbert Johnson,
Publicity Chairman.

NEW RECTOR IN GRAVENHURST



Photo by Andrew Boughen

Rev. Patrick Atkinson and Bishop Nock.

The service of Induction for our new rector, the Rev. Patrick Atkinson was held Sunday evening October 14. The Rev. John Watson, Archdeacon of Muskoka, heard the pledges. The Rev. David Mitchell of St. Thomas' church, Bracebridge preached the sermon. There is a solemnity in such a service, the incumbent dedicating himself to the needs of his new congregation. A reception followed in the Parish Room. Wives of the wardens, Mrs. Shirley Boughen and Mrs. Betty

Friend poured tea and coffee.

The first visit since the appointment of the F. Atkinson, by Bishop Nock was on Sunday November 18. The Bishop welcomed him to the diocese of Algoma. The sermon was most inspiring. New hymn books, and special ones for the choir, given by various parishioners, were dedicated. A plaque, given by Miss Gertrude Jones, in memory of departed loved ones, and dedicated. Miss Jones, was for many years a faithful organist, and Sunday School teacher.

First Anglican service in Sault Ste. Marie was conducted by the Rev. William McMurray on St. Luke's Day, October 18, 1833. Being on Deacon's Orders he could not administer Holy Communion. The first Eucharist was celebrated by The Rev. Adam Elliot of Penetanguishene on June 28, 1835.

In 1835 a small structure was built on "Pim Hill", which was to serve as a school-house and church.

In 1859, as a result of the efforts of The Rev. James Chance, the Crown deeded property to the Bishop of Toronto for the erection of a church in Sault Ste. Marie.

On July 22, 1870, The Rt. Rev. A.N. Bethune, Bishop of Toronto, laid the corner-stone of the first Anglican Church in Sault Ste. Marie.

St. Luke's Parish Church was Consecrated by Bishop Bethune on the Feast of St. Luke, October 18, 1870.

The first Incumbent was The Rev. J.W. Rolph, M.D., from 1872 to 1874.

In 1873 the Diocese of Algoma was established and St. Luke's Parish church became too small for the growing

congregation and had to be enlarged by the addition of north and south transepts, a chancel on the east end and belfry on the west. The corner-stone was laid by Bishop Sullivan on Tuesday, June 9th, 1896. Enlarged, the Pro-Cathedral was Consecrated on St. Luke's Day, October 18th, 1896.

On the evening of Saturday, November 22nd, 1952, the Pro-Cathedral was severely damaged by fire. On Sunday, December 21st, 1952, in a twelve hour period \$64,000. was pledged toward a building fund.

On October 18, 1953, The Rt. Rev. W.L. Wright laid the corner-stone of St. Luke's Cathedral.

The Cathedral was Dedicated by the Primate of All Canada, The Most Rev. Walter F. Barfoot on December 27th, 1954, and Consecrated by Archbishop W.L. Wright on Oct. 19, 1958.

Cathedral Staff

At the time of the Re-opening and Dedication of the Cathedral, October 27th, 1954.

Dean and Rector ... Very Rev. W. Bruce Jennings, D.D.

Assistant Curate ... The Rev. Murray J.R.

Tipping, L. Th.
Honorary Assistants ... Canon F.W. Colloton, B.A., D.D., The Rev. R.F. Palmer, B.A., D.D.
Organist ... Mrs. Douglas Johnson
Choir Director ... Mr. Frank Elliott
Rector's Warden ... Mr. I.L. Robertson
People's Warden ... Mr. Edward Bondar
Treasurer ... Mr. H.M. Monteith
Secretary ... Mrs. Clara Molony
Chairman of Finance ... Mr. Harry Hoodless
Advisory Board ... Mrs. A.R. Priddle, Mrs. F. Dwyer, Mrs. W. Caufield, Mr. T.F. Rahilly, Jr., Mr. G. Lee, Mr. D. Lawson, Mr. R. Taylor, Mr. R.J. Leach, Mr. F. Dent, Mr. E. Nelson, Mr. J. Henderson, Mr. G. Lewis Sr.
Building Committee ... Mr. F. Dent, Chairman, Mr. G. Freeman, Vice-Chairman, Mr. Archdale Wilson.
Sexton ... Mr. A. Derry

Architect ... Mr. F. Routhwaite, of Routhwaite and Fairfield, Toronto, Ont.

Contractor ... Mr. Roy Samson - Samson Construction, Sault Ste. Marie
Foreman ... Mr. O. Ainsley

AC.W. ANNUAL IN MUSKOKA DEANERY

-BISHOP HAMBIDGE GIVES THE KEYNOTE ADDRESS TO A MOST SUCCESSFUL ANNUAL GATHERING ...

The annual meeting of the Anglican Church Women of the Deanery of Muskoka was held in Parry Sound on Wednesday, November 7, 1979. Registration and coffee at 9 a.m. was followed by a Service of Holy Communion in Trinity Church. The celebrant was the Rev. L. Peterson, Parry Sound, assisted by the Rev. P. Atkinson, Gravenhurst. Preaching the sermon was the Rev. Wm. Graham of Milford Bay. He spoke eloquently on problems relating to the Church of the North, in keeping with the theme Appeal/79.

Trinity Church, Parry Sound, is a beautiful Church and the Nave is enhanced by several strikingly attractive banners, fashioned in brilliant colours.

The Deanery President, Mrs. Jean Roberts of Gravenhurst, conducted the business meeting which was well attended. The address of welcome was given by Mrs. Louise Snider, Parry Sound, followed by greetings from the Rural Dean, Canon David Mit-

chell of Bracebridge. Regret was expressed at the unavoidable absence of the Vice President, Mrs. Elizabeth Craymer. Mrs. Mary Hall gave a complete Treasurer's report, as well as reading the minutes of last year's meeting. Department reports were presented by the various convenors. The invitation for the 1980 Deanery meeting was graciously extended by Mrs. Mary Elliott of Port Carling.

Lunch was served cafeteria-style at the neighbouring Presbyterian Church. Delicious homemade soup was the highlight of the meal - this was prepared by the A.C.W. of Trinity Church.

In the afternoon, the guest speaker, the Rt. Rev'd Douglas Hambidge, Bishop of Caledonia, B.C., treated everyone to a wonderful talk on the Church of the North, outlining the different ways in which the Church ministers to Indian Tribes, to oil workers, to commercial fishermen and to those involved in lumbering. Picturesque slides of scenery and Churches

(each one architecturally different), coupled with a refreshing sense of humour, provided all present with a delightful education of life in the Diocese of Caledonia, B.C. Time and again the Bishop reiterated his theme "The Church is more than the Building". Because there are four Indian Tribes residing in the area, Bishop Hambidge was able to convey with great sensitivity the relationship which the Priest shares with the native people. He also, explained the Indian point of view in regard to "land claims" and called for understanding and support in the long battle which lies ahead.

Mrs. Florence Richmond, Parry Sound, thanked the Guest Speaker and presented a cheque for \$200.00 on behalf of the A.C.W. of the Deanery of Muskoka. This money will be used for the work of the Church of the North through the Outreach Programme of 1979.

Several men from St. James Church, accompanied by the Rector, drove to Sundridge on Thursday, November 8, to enjoy a dinner meeting with Bishop Hambidge. Everyone expressed gratitude for the privilege of meeting this outstanding Christian gentleman.

submitted by Joan Slein
687-5519
on behalf of the A.C.W.
Deanery of Muskoka
for Mrs. Jean Roberts,
President

From The Youth Editor's Pen

Youth In The Church - Part II

It is often heard "Where are the Youth in the Church?" It is not the clergy muttering this question (for they instinctively have guessed) but the adult congregation.

Individually, parents may know where their children are. Other interests tend to take priority Sunday morning. A team sport practice may be scheduled or there's an important test Monday. Parents in this way support the excuses of the Youth and participation is conveniently avoided.

Alternatively, there are those parents who force the issue. Children who attend public school 5 days a week will not find a 6th day refreshing if it is structured in a similar way. Also a sour experience will spoil a teenager's view. Little development evolves under pressure.

There are solutions. Perhaps actions are better than talk. Set an example--to convince youth of the benefits of religion. A certain degree of patience and understanding must be employed as it is wellknown in adolescence psyche there is a stage of rebellion; especially against the beliefs, religious or otherwise, of one's parents. This is, relatively, normal. In the long term, adolescents tend to follow the pattern of their parents. With the knowledge that parents do have a great deal of influence, perhaps Church can be the place of the real meeting of the minds.

Sunday school should also encourage involvement. It has to be a positive experience to ensure concrete presence, on a volunteer basis, later. This requires imagination and flexibility on the part of the teacher. The teacher-as-friend image along with common sense and variety is one suggestion for a starting block.

It also should be realized that Youth do work subtly. A Christmas play performed for the entertainment and education of all parish members, has its merits. Servers are praised for their involvement. It should be remembered that Youth helpers in other Church functions, such as teas, dinners, concerts and bazaars, deserve credit, too. Forcing a Youth Group to "show itself" may create pressure and friction within the group. Encourage the group by offering to help plan activities (outing or workshops) or acting as host for a party or contribute suggestions that help the group to grow on its own (attending conferences or corresponding with other groups). It's nice to see parents who are interested in what the Youth do, directly.

There are a variety of roles youth can perform in the Church, given the opportunity. Restriction to a single area or activity will, logically, meet with a lack of enthusiasm.

B.B.

ANGLICAN YOUTH MOVEMENT

An organization that every youth should know about is the Anglican Youth Movement. This organization is co-ordinated by a council of five administrators. Mike Thompson is National Co-ordinator. He is assisted by: Tim Wainwright, Ottawa; Sandy Gordon, Calgary Diocese; Jane Buchner, London; and Dave Chrisholm, Kingston.

These co-ordinators have numerous responsibilities. It is interesting to note that two items which take precedence on their meeting agendas are the Anglican Youth Movement Forum scheduled for next August and work in General Synod, next June.

The AYM also has a newsletter of which the next publication is January 1980. In order to get on the mailing list contact our closest representative. Mike Thompson welcomes correspondence and he is enthusiastic to help any group. his address is: 600

Jarvis Str., Toronto, Ontario, M4X 2J6

Boycott

The Anglican Church of Canada officially endorses the boycott on Nestle products. This multinational is into everything, literally, from soup to nuts, including a rather unethical practice.

It seems Nestle aggressively advertises and sells milk powder and can milk products in several poor South African and South American countries. It is not only the methods employed in the selling of these products that illicit objections. Medical problems and deaths have resulted from the consumption of these goods among infants, as the native people lack the proper facilities and knowledge to prepare the formulas correctly. Anglican workers are appalled at the attitude of the company toward these consequences.

DOWNTOWN CHURCHES ASSOCIATION

Several Sudbury Churches share some common problems. These five downtown churches, of five different denominations, are troubled by vandalism (therefore the churches are constantly locked) a lack of parking space, traffic routing problems and a lack of church grounds. In recognition of these common difficulties, the churches have formed a Downtown Churches' Association (DCA) to try and solve the problems.

Last March a rather extraordinary event occurred. The DCA sponsored a youth workshop. The response was overwhelming. Forty youth of Roman Catholic, Anglican, United, Presbyterian and Ukranian Roman Catholic membership shared their ideas and experiences. The workshop generated more energy than the DCA itself had been able to. It is a credit to the organizers that concrete results are apparent--new and regenerated youth groups. It is probably a more direct reflection of success that a second workshop took place December 8.

The workshop lasted approximately 5 hours with participants working in parish and also mixed groups. The theme centered on the various church denominations and a short presentation, relating church history to their differences was given by each group. The fundamental question was--Where does the greatest denomination lie? Between the various religious sects themselves or between the individual churches, including those of the same organization.

There is no exact answer. However to meet the need a third workshop is already on the board.

In response to this concern several documentaries have been produced to arouse public reaction, including a "Man Alive" program. Films as well as information are available from INFAC Canada. Support the boycott and write INFAC Canada, 1611 Quadra Str., Victoria, B.C., V8W 2L5.



Stephen Douville, Petra Jackes and Terry Goodwin looking at ican of St. Mark in St. Mark's Chapel, Thornloe College

THORNLOE TO HOLD SPECIAL CONVOCATION

In his report to the Board of Governors of Thorneloe University, Provost Edwin Heaven announced that Thorneloe University will be holding a Convocation on May 22, 1980, at 8 p.m. at the Church of the Epiphany in Sudbury.

The purpose of the Convocation is to award the A. Th. diploma to our graduating students. These students have made history. They are the first to graduate from Thorneloe's Lay School of Theology, now in its fifth year. Graduates will be entitled to wear the Thorneloe College purple and white academic hood.

Another important reason for the Convocation is the need to award honorary degrees. The Senate of Thorneloe University has determined that honorary degrees shall be conferred upon Bishop Nock, Edwin Higgins, Leslie Lett and George Grant. George Grant is an acclaimed Canadian scholar who has been honoured by many Canadian universities but never by a church college. Dr. Grant is an Anglican and he has agreed to give the convocation address.

The Senate also recommended the conferring of an Honorary Fellowship of Thorneloe College on Mr. W.L. W. Taylor, former Chairman of the Board of Governors.

Provost Heaven conveyed his thanks to the rector of Little Current,

the Rev. Stanley Tomes, through whom the college recently acquired the library of the late Archdeacon Gillmore. The Provost stated that while we would like to encourage similar donations, we shall have to expand our physical facilities to accommodate them.

The residence life of the College is vigorous, and the College has been able to shift the balance away from the professional schools to the Arts and Sciences. The number of identifiable Anglicans within the College is now approximately 40%. The hockey team is still undefeated after four starts, despite being mostly composed of first year students and being coached by rookie coach Waldo Birtch of Cobalt, Ontario.

In conclusion, the Provost stated: "In the future, the Christian ideal of education will become differentiated from the secular version of Hall Dennis and their successors, and if we want the superior product we shall have to fight to preserve it and be prepared to pay for it. The most important function of the church college today is to present a viable alternative to the rampant secularism and godlessness of the contemporary university. . . I look forward confidently to a future for our colleges in which Jesus Christ and his humanness will be at the centre of the curriculum."

CHILDREN'S CORNER

The assignment was to describe the story in a selected picture. See if you can form an image from the description.

Along time ago, a baby boy was born. This baby was very special. He was God's son. His mother's name was Mary and his father's name was

Joseph. His name was Jesus. Before Jesus was born, the angel of the Lord came down and told Mary and Joseph they were going to give a very special baby. Wise men came and worshipped Jesus. They also brought presents for him. When he grew up he went around teaching about God.

Jesus Visits The Temple

Along time ago, in Jerusalem, there were merchants that went around and sold things. Jesus went to the temple and saw all the money and things they were selling and he got really mad. He tipped everything up and the men fled and took their money. Later Jesus started to give them heck.

E.P. LEE, Q.C., PRACTICING LAW FOR 50 YEARS

DIOCESAN REGISTRAR EMERITUS... A MAN WITH A COMMON SENSE APPROACH

PHOTO AND STORY COURTESY BRACEBRIDGE HERALD GAZETTE



50 YEARS AS LAWYER

E.P. Lee designed this reading desk to meet his own requirements. The folding lectern, on a wheeled-table, can be placed or adjusted for the best height and lighting situation. Mr. Lee, a long-time Bracebridge resident, was called to the Bar 50 years ago this year. (Judith Brocklehurst photo).

By Judith Brocklehurst
Herald-Gazette Staff

This year, well-known Bracebridge lawyer, E.P. Lee celebrated the 50th anniversary of his call to the Ontario Bar, and the 30th of his coming to live in Bracebridge.

Mr. Lee, a native of Toronto, was called on June 20th, 1929. Born in 1905, he articulated in 1926 with the late Colonel G. Reginald Geary, formerly corporation counsellor for the City of Toronto.

Mr. Lee was commissioned in 1939 into the Toronto Scottish Regiment and went overseas with the regiment's second battalion, doing legal work at Canadian Military Headquarters in London with the Judge Advocate-General for the First Canadian Corps in North West Europe, with the Canadian Section 21 Army Group, the area of his work being the problems caused by the contacts between the Canadian army and the civilian population.

Later, he worked with the Judge Advocate-General's office in Ottawa until he retired from the army due to poor health. He was advised to go to a small country town, Mr. Lee said, "to hang out my shingle and take things

easy."

"Bracebridge is a good place to live. I can recommend it very highly," Mr. Lee said. "The climate here just suited me fine."

When he arrived, Mr. Lee said, bronchial problems were forcing him to sleep sitting upright in a chair. The problem soon disappeared in Muskoka's clean air.

As for the quiet life and taking things easy "Of course I didn't," Mr. Lee said. He resumed his law practice, and also re-organized the Cancer Society, and had the Chamber of Commerce incorporated under the Board of Trade. He is an active member of St. Thomas' Anglican Church, having served as Registrar of Algoma Diocese, and been a delegate to the Diocesan, Provincial and General Synods for many years. He is a member of the Masonic Lodge and a Past Master, as well as a Past District Deputy Grand Master of the Parry Sound-Muskoka District. He is a member of the Bracebridge Legion, a past president of the Muskoka Progressive Conservative Association, and a past president of the Parry Sound-Muskoka federal Progressive Conservation Association.

"Apart from that," Mr. Lee said, dryly, "it was just a lot of hard work."

Mr. Lee gives his favourite hobby of hunting the sort of skillful care most men reserve for their jobs. His large collections of guns, hanging in his home, are each and every one in perfect working order. They are immaculate.

"I don't see the point of having a rifle just for show," Mr. Lee said. His army experience makes him reluctant to refer to hunting weapons as "guns."

"Guns are cannon," he says.

He goes out every year in hunting season. "I have a little hunt camp in Macaulay Township," Mr. Lee said. "Six hundred and forty acres. I originally organized it to enable some younger fellows that couldn't afford expensive hunt camps to get into the bush and learn to handle guns."

The arrangement is typical of Mr. Lee's concern for young people and his conviction that they need to be given something positive to do. In his legal role, he commented enthusiastically on the "restitution" concept for young offenders.

"A work order is an excellent way to bring it home to young offenders that they have caused damage and must make it good," he said. "It's an excellent thing to get somebody who has committed an offence maybe to cut wood, do something to benefit elderly people. It's a much better way to bring it home to them than a fine or a jail sentence."

Mr. Lee is a person of very strong opinions, and he is not afraid to state them. He feels that answer to gun problems is not control but education.

"I don't approve of registration," he said. "It's not getting at the people they need to control. Criminals will still have access to them and use them."

Mr. Lee feels that while Canadian society

does not have the problems of, say, Iran ("They're dealing with a very insecure man who isn't in complete control"), there is an unsettled group of people who are unable for some reason to fit into our society, and resort to unlawful means to get what they want.

"By and large, Canadians are law abiding people," he said. Much drug use and minor crime, he feels, is the outcome of "the permissive way that hit the schools."

"I believe there is a born criminal mentality," Mr. Lee said. "It's not necessarily environmental, but bad example or bad influence will bend the twig. A pattern will develop and they're in a groove for the rest of their lives."

"Most people of that stamp are energetic," Mr. Lee says. "They have lots of motivation, and they don't stop with childish pranks. Once they are stamped with a jail sentence, it's hard to change the pattern. They feel superior. Either their activities create that feeling or that feeling leads to their activities."

"A lot of fine young people may have experimented with drugs or pranks," Mr. Lee said, "but with good families and good common sense they see the futility of it."

Strong common sense is a hallmark of Mr. Lee's comments. He believes that a stronger moral education is needed in our society. He believes firmly in the importance of religion.

"Any religion imposes some moral code," he says. "I think young people are looking for something like that. There has to be some stability that they can grasp."

In the 60's, Mr. Lee pointed out, "do your own thing" become popular. "My experience is they want something permanent," he said.

Perhaps for this reason, Mr. Lee finds that the church is still relevant to today's society, in fact

more needed than ever.

"It's a very important means of making available to young people an institution that's permanent," he says. "It doesn't change. It gives them something to grasp. I think that's what young people are looking for. There are so many uncertain things in the world."

For this reason, Mr. Lee takes issue with many of the "liberalized" opinions expressed in the church. "Young people didn't take to the Church coming down to them in the 60's," he says. "They don't need to be liberalized to meet passing phases." He believes the church's teaching should be consistent on present day ethical issues.

"Abortion is murder," he says. "A child once conceived has a right to protection under the law."

He also doesn't believe in divorce. "Separation maybe, if necessary," he says. He feels that the frequency of divorce today is a part of a pattern.

"People have no sense of putting up with a situation." Many problems could be solved without resorting to divorce, he feels, and divorce can create problems of its own. "There must be a lot of heartache for the woman later on."

On the other hand, he is strongly supportive of the Anglican Church's latest stand on euthanasia.

"I don't think they mean it the way it has been publicized in the press," he said. He felt there was no intention to shorten life for the very old or for children. "There are people whom there is no point in trying to keep alive because they'd be nothing but a vegetable," he said.

The comment seemed typical of the compassionate, but sensible attitude of Mr. Lee, a person who approaches life's problems with a strong mixture of kindness, intelligence and old-fashioned common sense.

NOVEMBER BUSY IN SUDBURY

The Church of the Resurrection A.C.W. held their annual Christmas Tea November 21st, a most successful event. Guests were received by the president Mrs. Dorothy Varney and Tea Convener Mrs. Marion Mills. Mrs. Varney was re-elected A.C.W. president for 1980 - her 10th consecutive year. Archdeacon Doolan and several parishioners attended service at Church of the Ascension Sudbury when Bishop Hambidge of the Diocese of Caledonia B.C. was the guest speaker. Our Rector enjoyed a

Clergy School recently at Wycliffe College, at which The Archbishop of York was the main lecturer.

Sunday November 25th the Rector and congregation enjoyed a Tea-Coffee hour after the 10:30 a.m. service.

Our chapel has been newly decorated - another thanks to A.C.W. ladies. Milton Fleming, Sunday School Superintendent appealed for more Sunday School Teachers - and now has a full staff - who, along with the Sunday School children are busy planning and preparing their Christmas program.

GRAVENHURST HONOURS RETIRING RECTOR - AND FORMER MEMBER OF ST. JAMES' PARISH

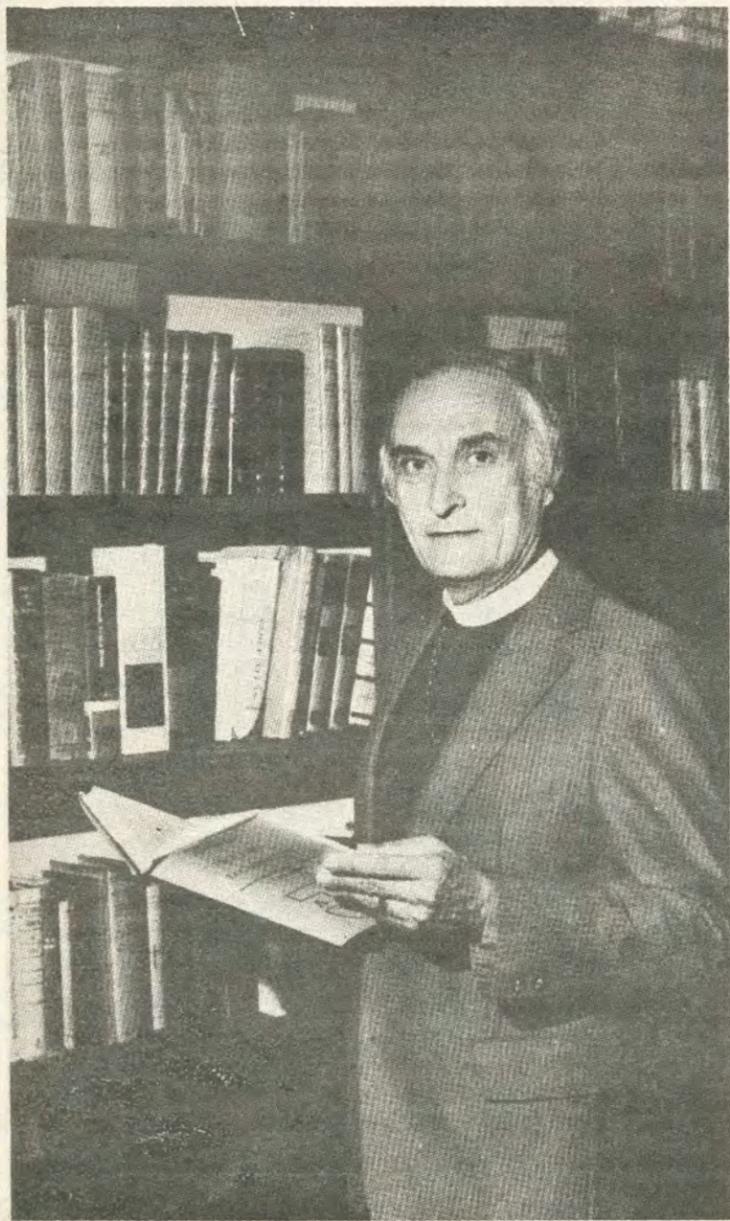
The avid interest at St. James' has been evident in all activities since August. The Rev. Dr. Edward Pulker retired. At a lawn party, a presentation was made to him and his wife Irene. Mrs. Pulker was also the recipient of a gift from the A.C.N. at their June meeting. Acceptance by Dr. Pulker was in a light vein, thus easing their departure. At the same time, The Rev.

and Mrs. Bill Ellam were honoured. Gifts from the choir of which both were valued members were presented. Bill was a member of Muskoka District band and the Orillia Concert band. With his expertise and love of music anthems were often rendered to the joy of the congregation. Anne received a lovely necklace from the ACW. For 5 years she was a very ef-

ficient treasurer. Social convener Joan Slein presided over the buffet table, which was attractive with arrangements of black eyed susans.

For harvest Thanksgiving services, our church was decorated with gifts of nature - fruits, vegetables, flowers and leaves, festooning the railing of the balcony. The Youth Group displayed them in all their glory, a task done enthusiastically each year. They clear the church property of leaves in the fall. For a nominal sum they are available to do chores for members of congregation.

Bishop Hambidge Visits Algoma



The Right Rev. Douglas Hambidge, Bishop of Caledonia, Recent Visitor to Algoma

by The Rev'd Donald M. Landon, Rector St. Paul's, Thunder Bay

WHAT WE LEARNED FROM BISHOP HAMBIDGE

(Part Two)

A resume, to bring you up to date:

Some people have a gift for inspiring others, inspiring them with fresh ideas. Such a person is Douglas Hambidge, the Bishop of Caledonia Diocese in northern B.C., who visited our Diocese in mid-November.

In the previous Algoma Anglican I began reporting on his brief visit to Thunder Bay. In a two hour get-together on Nov. 16th he stimulated the clergy of our Deanery with fresh insights on ministry.

What Bishop Hambidge presented is far from brand-new. It has always been there in the New Testament, but only recently has it been seriously rediscovered in the Church.

What is this rediscovered concept? That each and every Christian has a ministry or ministries to fulfil; that each of us by our Baptism is called by God to particular kinds of Christian

service, either within the Church's life or in the general community.

Once this is accepted, it follows that congregations have definite responsibilities in this regard:

- helping their members become aware of the particular kinds of service God has for them.
- helping them become equipped for those ministries
- encouraging them as they carry them out.

Caledonia's fresh approaches to lay training.

How can we move in this direction?

Bishop Hambidge sees part of the answer in training. He described Caledonia's fresh approaches to Christian training for adults.

We know that growing numbers of laypeople are becoming "turned on" as Christians - coming to new or deeper commitment to Jesus Christ.

As this happens they realize how inadequate is their Christian knowledge - their understanding of the Bible, of Christian belief, and of the life and practice and history of the Church. They may not

have worked seriously at their Christian education since Confirmation classes at age 12 or 13. New commitment leads them to ask for new training at an adult level.

Faced with requests for lay training, what programs do you use? Numerous ones are available. But from Caledonia's experience, Bishop Hambidge reported a surprising fact: the courses they tried all turned out to be too advanced, too sophisticated, for their laypeople. The courses assume far more prior knowledge of the Bible, Christian doctrine, and Church history than most ordinary, active Church members possess.

What did Caledonia do? To find appropriate material for elementary lay training, Bishop Hambidge undertook a search that took him farther and farther afield, and finally to the Anglican Church in South America! The most suitable courses he could obtain turned out to be those being used in Anglican work among the native Indians of Chile and Argentina.

These courses are Scripture-based, one of them (for example) being a study in Matthew's Gospel of how Jesus ministered to people and what this says to His followers today.

Caledonia translated the courses from Spanish into English, and introduced them in certain parishes. They definitely caught on! Bishop Hambidge reports that some 600 laypeople are currently taking them in his Diocese.

The results? Very encouraging. Laypeople who take this elementary Christian training become (as Bishop Hambidge puts it) "more confident and competent in their Christian faith". They become more confident that Christ truly is "the Way, the Truth, and the Life" for everyman and that we can trust Him to supply all our needs. They become more competent in reflecting on their faith and its implications in giving verbal expression to it, and in sharing it with their neighbours.

What about lay training among Algoma's Anglicans?

It's generally agreed that training for adult Christians is one of the urgent needs in the Church today. What are Anglicans doing about it in Thunder Bay?

Some members of St. Luke's and St. George's are thinking of undertaking, jointly, a program of adult Christian training to deepen their understanding of Christian basics. How many in your congregation would also be interested? If ever there was an activity that calls for inter-parish co-operation, this certainly is it! I'm sure Bishop Hambidge, if asked, will send us some of the Caledonia material.

Training for specialized ministries

Taking this elementary training brings another important benefit. Caledonia found that it's the means by which many laypeople begin to see what particular ministries God has for them.

This brings us to the final aspect of lay training that Bishop Hambidge shared with us: training for specialized ministries.

Again the Bishop used the experience of the Cathedral parish in Prince Rupert as an illustration. As a result of taking the elementary training program, some members of that congregation sensed that God was calling them to a pastoral ministry, a ministry of visiting and communicating as Christians with the sick and shut-in.

These laypeople asked for, and were given, special training in this kind of pastoral work. Then, going first with the clergy and later on their own, they ministered to people in hospitals, in senior citizens' lodges, and in homes. They also ministered to the families of the sick, and made follow-up visits after patients were discharged.

Then some of the teenagers in the Prince Rupert congregation said, "We could visit young people in hospital". So the laypeople who had received training in this kind of ministry proceeded to train the interested teenagers.

In Thunder Bay we're fortunate that a very good training course in pastoral care is offered periodically at St. Joseph's Hospital. God is surely calling some of us to this form of service. Will those people respond, and undertake the training?

"Learn, so you can share"
In 2 Timothy, Paul writes,

"... the teachings that you

heard me proclaim... entrust to reliable people who will be able to teach people who will be able to teach others also." (2 Timothy 2:2)

In other words, Christians learning in order to share with others.

Bishop Hambidge deserves warm thanks for describing - so inspiringly - how they're going about this in Caledonia. Their program, in summary, involves two levels of adult Christian training:

- a) elementary training for all interested adults - instruction in Christian belief and behaviour to enable laypeople to become "more confident and competent in their faith"
- b) in taking this training many people become aware of particular kinds of service that God has for them, and in responding to God's call they are willing to undertake special training for particular ministries

"Learn, so that you can share." Pray that we will all take that to heart."

ST. PAUL'S THUNDER BAY ANNUAL YOUTH HAYRIDE:

Last Fall, an hour before the hay-riders were scheduled to leave St. Paul's for Slate River, there was a sudden thunderstorm. Lightning flashes, thunder claps, and a brief, heavy shower had all wondering if the annual hay-ride would be washed out.

In spite of this unpromising weather, twenty-four teenagers set out on the hay-ride. Fortunately, the sun came out just before the ride began, and no further rain came that day. Seven other young people joined the group later at the church.

Once again, the hay-ride was held at the Slate River farm of John Hancock, who drove the tractor pulling the hay wagon.

At about nine p.m., the group returned to St. Paul's for hot dogs and hot chocolate kindly prepared by Doreen Berringer, Catherine Johnson, and Gail Pell. A vigorous game of broomball concluded the evening's outing and activities.

The four leaders joining in and enjoying the evening with the young people were Dave Hamilton, Mike McCarthy, Don Landon, and Larry Scott.

A PIONEER NAMED CHANCE . . .

By. Prof. David A. Nock, Ph. D.

In researching the life of the Rev. E.F. Wilson (see January 1973, The Algoma Anglican), I became aware that another clerical labourer had worked among the Ojibway Indians at Garden River for many years. Canon James Chance had been a missionary there from the mid 1850's until 1871. There seem to be few papers of his that survive, although a more intensive study must be left to another researcher. By serendipitous good fortune, I stumbled across a memoir of Chance written probably by his widow. (The document is unsigned but there are many "we" passages in the text). The source of this find was the University of Alberta library.

James Chance was born on July 1st, 1829, near "the beautiful and picturesque village of Amblecote" on the banks of the Stour River, in Worcestershire, England. He was educated at Red Hill, then attended the college at Cheltenham. Before he completed his course, Chance "received an urgent call to undertake Missionary work among the Indians on the north shores of Lakes Huron and Superior." He responded to the call and left under the auspices of the Society for the Propagation of the Gospel (S.P.G.). In 1856, he was ordained deacon, and was priested in 1857, both times by the crusty and worthy first Bishop of Toronto, John Strachan.

When he first arrived in Canada in 1853, Chance was advised by the Bishop to study the Ojibway language and customs under the Rev. Dr. O'Meara, a long-time missionary at Mahnetooahning. We are informed that he brought out and set up from

England a portable grist mill which he demonstrated "to the great delight of the Indians". It was a typical preoccupation of the Victorian missionary to try and interest the Indians in agriculture and other "civilized" pursuits, thus weaning them away from their aboriginal life-style. Mrs. Chance writes: "That was, I think the first wheat cultivated and ground in the District of Algoma (not then, however, formed into a district.)"

Soon after Chance began work with Dr. O'Meara, romance began to blossom. It so happened that a Miss Foulkes had been teaching Indian girls on Manitoulin Island for three years, since 1851. The couple were married on July 10th, 1854. Happily, Miss Foulkes' sponsors, the Colonial and Continental Church and School Society, agreed that she should transfer to Garden River with her husband. "The first seventeen years of their married life were spent at Garden River, and though they had many trials there they had very much happiness."

As Mrs. Chance records, they "were very much isolated at Garden River, being 150 miles distant from the Mission east of us, and more than 500 miles distant from the nearest Mission northwest." Isolation was a grim factor especially during the early years: aside from a few officials of the government and the Hudson's Bay Company, the first real settlers, David Pim and his wife, arrived in 1852. By the time that the Chances left, the population of Sault Ste. Marie had climbed to the grand total of 500. Mrs. Chance did not entirely relish this isolation

and wrote:

"anyone visiting there now, for the first time, in one of the magnificent steamers of the C.P.R., or by rail, could have no idea of its isolation and destitution at that time. There were not more than a dozen white people all told at the Canadian Sault, and the whole population at Garden River, 10 miles below the Sault, consisted of Indians. No roads, no bridges, no canal, no railway, nor even thought of, the only way of communication was by water and that by one slow steamer once a week during the summer months. In the winter time they were more excluded from intercourse with the outer world, except by mail carried by Indians three or four hundred miles."

As was so common among Victorian missionaries, Mr. Chance mixed religious and educational instruction together. The belief that Christianization and civilization were linked was so strong that the Victorians could scarcely conceive of a civilized person who was not a Christian, nor of a Christian who was not civilized.

Chance thus held a day school for the Indian children, and a night school for the men and older boys. He also conducted a Sunday school. The day school "was always opened and closed with prayer, and every morning a portion of Scripture was read in the Indian language." The day scholars were taught, besides Bible studies, the English language and how to read and write. The aim of the night school was more strictly religious:

medre", which is associated with the hymn, "O Lord, stretch forth Thy mighty hand, and guard and bless our native land", and "Nimrod", from the Enigma Variations by Sir Edward Elgar.

Prior to the conclusion of the program, Canon Mitchell spoke briefly of Remembrance Day, and asked for a period of silent remembrance, followed by prayer. The hymn, "Lord of each land and clime, give peace in this our time", was then sung to the tune Moscow.

It was noted that the church organ is a memorial to men of St. Thomas' Church who gave their lives in two world wars.

Congregational Hymn (Tune: Old Hundredth) O God, the Father of mankind, Thy mercy on Thy people pour;

"they were taught to read the Holy Scriptures in their own language, and also to familiarize them with proper use of the Book of Common Prayer."

At this time, the Ojibway language was still used for instruction. When the federal government took control of the curriculum for Indian schools in the 1880's, English became the sole language of instruction and the Indian tongues were forbidden. During this later period Indian children caught speaking their own language were usually punished. During Chance's time, however, the Indians still had a modicum of independence left, and the missionary had to retain some use of the native tongue. Even at this period, though, Chance encouraged the instruction in and use of English "which was a special object in view for their educational advancement, as the Indian language, though regular and beautiful in its construction, lacks the richness of expression." Chance found available in Ojibway only Dr. O'Meara's translations of the New Testament and the Book of Common Prayer. He therefore added a primer for use in the day schools "adapted for teaching the Indians to read in Ojibway and English."

Mr. Chance found no Roman Catholic missionary resident, and welcomed Roman Catholic children into his classes although "no effort was particularly made to proselytize". But in such an age of hatred between

Purge every violence from each land,
Deliver us from cruel war.

O Jesus Christ, our Saviour King,
Enrich our monarch with Thy grace;
The throne defend from rebels' sting,
Grant peace to temper every race.

O Holy Spirit, Lord of life,
Our hatred, greed, and fear remove;
Let justice stem the rise of strife,
Teach us our fellow-men to love.

O holy, glorious Trinity,
Three Persons, yet in essence One:
May every nation worship Thee,
And bless Thy Name while ages run.
(D.N.M. Remembrance Day, 1979)

Protestant and Roman Catholic, such an action could not be acceptable. The Roman Catholic authorities heard of what had transpired and "sent a lay brother to pretend (sic) to teach them and gave orders that they were not to attend our school on pain of excommunication."

Continued Next Month.

ALGOMA GLEANINGS . CATHEDRAL

The Youth Group of St. Luke's Cathedral held a very successful Pancake Breakfast on Saturday, November 17th, with sittings at 9 and 11 a.m. The Group, under the leadership of the Rev. Terry Bennett, presented the Cathedral with ten per cent of their profits. Members of the A.Y.M. take an active part in the life of the Cathedral, with a large number belonging to either the Choir or Servers' Guild.

GRAVENHURST

Our pre-Christmas bazaar, "Holly Fair" on November 10 was most successful. The many patrons browsed through, taking advantage of low prices on a wide selection of knitted items, eye catching crafts, Grandma's attic, a Lotta Bottlery, and bake tables. Each year, the men eagerly put on red aprons and serve tea. The youth group sold plants and books and helped in the kitchen. We are proud to relate that the bazaar is a co-operative, happy event!

HUNTSVILLE

More news items from **All Saint's, Huntsville:** the annual play put on in the Parish Hall by the All Saints Players of the comedy "Never Too Late", co-directed by Francis Ham and Jane Hutcheson, producer Jean Sutherland. Our Parish Holly Bazaar and Tea was very successful. Wally Johns (known as Mr. Scouter) after 54 years service with scouting and still active in the group, was presented with his silver Acorn Medal by Lieutenant Governor Pauline McGibbon at Queen's Park. Wally is a well known member of our community and a member and former Warden of All Saints. Mrs. Johns was presented with a bouquet of roses at a Parish reception for them in appreciation of her support over the years and they both received a standing ovation from the Parish.

REMEMBRANCE DAY RECITAL IN BRACEBRIDGE INCLUDES ORIGINAL HYMN BY CANON DAVID N. MITCHELL

To open a brief program of "Music for Remembrance Day" at St. Thomas' Church, the choir and congregation sang a hymn to the Old Hundredth tune, the words of which were recently composed by the rector, Rev. Canon David N. Mitchell, on a theme of international peace: "O God the Father of mankind, Thy mercy on Thy people pour." This was followed by the Commonwealth anthem, "God save the Queen".

Throughout the recital the music was appropriate to the day. Instrumental selections played by the Muskoka Ladies' Woodwind Ensemble were: "Consolation" by Mendelssohn, "Finlandia" by Sibelius and "Farewell to the Forest" by Mendelssohn. The instrumentalists, Ann Miller, Marion Black, Inga Fritz, Joyce Wright

and Ann McIntosh, also played with the organ for the hymns.

The choir numbers included the singing of the remembrance lesson, "The souls of the righteous are in the hand of God", to a chant tune; a Gustav Holst setting of verses of "O valiant hearts"; the words of an R.B.Y. Scott hymn, "O day of God, draw nigh", and the A. H. Clough poem which was much quoted in World War II, "Say not, 'The struggle naught availeth' . . . And not by eastern windows only, when daylight comes, comes in the light; in front the sun rises slow, how slowly, but westward, look, the land is bright", sung to a chorale tune by Bach.

The organist, R.J. Boyer, played three selections, "Elegie" by George Thalben-Ball; a Vaughan Williams prelude on the Welsh tune "Rhosy-

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