

A Christmas Hall

By the Reverend Roy A. Locke

Public opinion polls are popular and plentiful these days and appear to have a considerable influence on decisions and actions of governments, corporations and others, including, it would seem, the Church. It might be interesting and helpful if we could take a sampling of opinions about Christmas. Of course we are not prepared to engage the services of a firm in that profession, but perhaps we could launch an imaginary program of our own.

We could begin by dividing ourselves into several interest groups and directing our question to these rather than to individuals within them. Instead of gathering verbal answers, we have the advantage of observing the collective actions of each group which might give us answers louder and more accurate than words. At the same time we will have to remember that each of us from time to time and to varying degrees will qualify for membership in any or all of the groups we are to sample and since we may feel that our individual attitude and conduct differ from the overall impression given, we must try to assume the role of an independent or "outside" observer.

The question: What and When is Christmas?

Let us first address the "Business and Commercial" community, including all who pursue the quite proper and necessary materialistic interests.

The apparent reply: "Christmas is an opportunity" (Heaven sent, to give due credit). At best an opportunity to produce, market and sell more than ever before. It may entail the use of sophisticated psychology and a lot of advanced credit to persuade the consumer to buy more than he wants or needs, but in a good season, a few digits can be added to the black side of the balance sheet, affording the additional opportunity of making some generous contributions to worthy causes and at the same time enhancing the image and the tax-exempt status. To include planning, production and year-end bookkeeping the season lasts approximately three hundred and sixty-five days.

For a second sample let us go to the "Social Spectrum" family, workplace, community etc. Our answer here would appear to be "Christmas is a bang-up bash." A time when we are encouraged to be particularly good to ourselves as much as to others and to assume a carefree attitude about budgets and debts in order to insure that this will be the best Christmas ever. Nearly every group and organization holds its annual "office party" and it becomes a problem to divide our time and energy fairly between these and the imperative Christmas shopping. The length of the season is essentially dictated by the plans of the "Business and Commercial" group which ordains that the public get into the act any time after October 15th and work up to a fever pitch during the week before December 25th. This ends the season except for a "hang-over" period of a few days in which we may feel we compensate for our recent extravagance by making a few

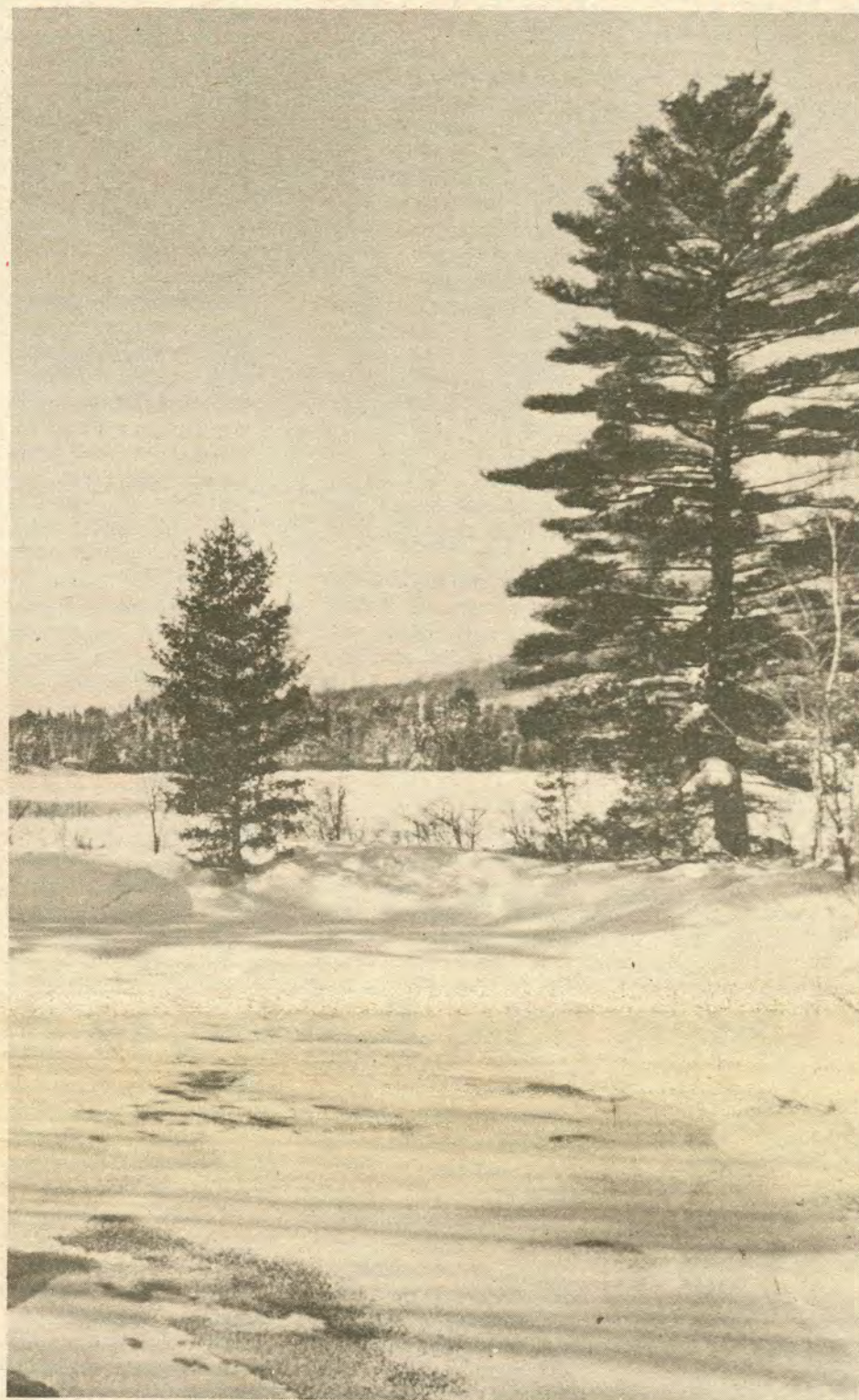
shrewd purchases at the post-Christmas sales. For some, the hang-over lasts much longer as they struggle to pay off their accumulated debts.

For a third sample we might go to the "Church come Christian" community. Here we could include all who for sentimental or other reasons feel that Christmas should have a religious flavour. For this group the response would appear to be that Christmas is a "Religious Holiday." This view of Christmas is fostered by both the "Business" and "Social" segments, if for no other reason, because it helps us to feel virtuous about spending and mixing freely in the process of promoting "Peace on earth and good-will toward men," and helps to overcome our natural inhibitions about extravagance and self-indulgence. Understandably, it is also encouraged by the "Church" since it provides exposure to many people for whom Christmas Eve is one of the few times they feel it is important or desirable to be in Church. This group is also more or less bound by the time-table of the "Business" and "Social" segments and when the evening of December 25th finally arrives, having no more appetite for raucous "Christmas music" or holiday menus, there is a general sigh of relief that it is all over for another year.

From our observations it would seem that the annual commemoration of any event, maybe an earthquake or even a dog-fight could serve equally well as our excuse for much of what we see done in the name of Christmas; and the presence in each group of those who think and act differently appears insufficient to alter the picture.

Surely Christmas is of something vastly more significant than this. Let us take one more sample, and since, in this survey, we are not bound by the practical necessities of time, material or space, let us go to the Christian community of the fourth century A.D. Up until about this time these people had been totally occupied with the marvel of Christ's resurrection and ascension and what they felt was the imminent fulfillment of His promise to return and consummate His Kingdom. Our question would have been of no consequence or meaning to them. However as they came to realize that Christ's return might be delayed, they must have asked a very similar question themselves. They had a distinct advantage over us in looking for the answer. They were not influenced or limited by long standing customs or traditions which often become distorted or obscure with use. What they had was, for the most part, eye witness accounts of the birth, life, death and resurrection of Jesus Christ, carefully checked against the prophecies of their own ancient scriptures. These were contained in what we are fortunate to have in the four Gospels of the New Testament.

Here we might happily find that what we could have assumed was a condemnation of the groups previously interviewed, is by no means justified. For instance, St. Mark takes a very "business" like approach. He doesn't belabour the genealogy and details, but begins with



*O'er white expanses sparkling pure the radiant morns unfold;
The solemn splendours of the night burn brighter through the cold:
Life mounts in every throbbing vein, love deepens round the hearth,
And clearer sounds the angel-hymn, "Good will to men on earth."*

—Frances Whitmarsh Wile.

John the Baptist already on the job and gets right down to business with—"In those days Jesus came from Nazareth of Galilee" and goes on to use words like "straightway" and "immediately." A practical business-like event.

By contrast St. Matthew is conscious of the "social" values; tracing the family tree and recording intimate details and even conversations of the people involved. Similarly, only more so, St. Luke, after a chatty introduction, gives a lengthy account of family life, conversations and family events leading up to and following the birth of Jesus. "Behold the handmaid of the Lord, be it unto me according to Thy word." A people-centered event.

St. John expresses the mystic, eternal aspect of "God's" intervention in the history of Mankind. He is not concerned with dates and details because the significance of the event he describes is from everlasting to everlasting: "and we beheld His glory, the glory as

of the only begotten of the Father"—a God centered event.

The people of the early Christian community were able to harmonize these three expressions with their own experience and have left us very carefully worded answers to our own question. These are contained in the Church's Creeds which mention no precise dates, but with prayerful study they can give us our own answer.

If we determine to get down to "business" bringing the conflicting and competing elements of our own lives into harmony with God's perfect Will for his "people" we might also behold "His glory" and find that Christmas is not only an appropriate annual celebration of the greatest event in history, but that it can be a daily, even hourly experience, as we say "be it unto me according to thy Word" and the "Word becomes flesh" as Christ comes anew into our heart. "Even so, come, Lord Jesus."

Merry Christmas!

1981 Diocesan Motto: "Be strong in the Lord and in the power of His might." — Ephesians 6: 10.

Bishop Nock writes about Synod

Bishop Frank Nock has written the following message since the recent Synod at Sault Ste. Marie:

THANK YOU

To the Clergy and Lay Delegates of Synod 81:

My dear friends: I feel that I must write and thank you for making Synod 81 a memorable one. It was marked by a spirit of close fellowship, a remarkable devotion to the Agenda and a high level of debate. The spiritual content of the Synod was enhanced by the Eucharists, the splendid devotions, the daily Offices and by times of silence and hymns. The decisions of Synod were accepted with good grace even on the most difficult issues.

It is a privilege to be your Bishop and I thank God that He has called you and me to be fellow workers in Christ. My grateful thanks and may the Grace of God be with you.

Frank: Algoma

SYNOD CONCERNS

This issue will contain articles about the Synod but I want to mention three in particular:

(a) THE 1982 BUDGET

For the first time in many Synods the budget for the coming year was considered and ratified by the members of Synod. The ratification was by a heavy majority of both clerical and lay members. Since it was your delegates who voted for the increase in the budget for 1982 it is my hope that every parish will stand behind its delegates and meet the challenge of the new budget.

(b) CHRISTIAN INITIATION

The subject of Christian Initiation was thoroughly discussed and by a narrow margin it was decided to retain the order of Baptism, Confirmation and Communion. Since this was the decision of Synod it is now incumbent upon us

all—clergy, parents and parishes—to give greater attention to the meaning and place of Baptism; to the importance of instruction in the Faith leading to Confirmation; to the vital need for personal commitment to Christ and to the supreme place of the Eucharist. I will be sending to the clergy and parishes more thoughts on this subject in the future.

(c) ANGLICANS IN MISSION

By a commanding majority the Synod voted to become a full partner in Anglicans in Mission with the National Church. This will involve an intensive application in 1982 to the areas of renewal, Prayer and Bible study, and the Mission of the Church. The year 1983 will involve the diocese in facing a financial involvement of \$619,000 for the work of the National Church and a similar amount for our own needs. The National Commitment will include the present yearly appeals for the Church in the North and Overseas as well as a large block of money for the Pension Fund to be applied to clergy who retired on a low pension and without the benefit of Canada Pension. It is expected that the National objective will cover monies needed until the end of this decade and our diocesan objective will enable us to strengthen our work in our diocese in many areas during that period.

Before our final goal is set every parish will be given the opportunity of deciding upon the amount of its support and a special one day Synod will be held in Sudbury on May 13th, 1982, to discuss the extent of our participation as a Diocesan family.

I urge you to enter the period of study with determination and devotion as I am convinced that the commitment of our resources will only be realized if our commitment to Christ is faced squarely and honestly. We will be upheld by the fact that fellow Anglicans across the country will be engaged in the same challenge to face up to their commitment to Christ.

Letters from Readers to the Editor

Credit for cartoons

Editor,
Algoma Anglican.

Dear Mr. Editor: Would you please allow me space to make some corrections to the article in October, 1981, issue entitled "The Churches served by the Rector of Rosseau"?

(1) Credit for the cartoons goes to a talented lady, Miss Audrey Tournay, who also helped me compile the history.

(2) Since the article was written I have had access to additional information and find The Church of the Redeemer has been self-supporting since 1922 or 1923.

(3) There were three lay-readers. Mr. Charles B. Coate was a licensed lay reader who for many years, eased the work load of the Reverend Mr. Ditchburn during the summer months.

(Mrs.) Isabel Swainson.
Rosseau.

Received by Baptism

The Editor,
Algoma Anglican.

Dear Editor: At our recent Synod meeting there was much discussion on the subject of Christian Initiation and the related matter of first Communion timing.

One aspect which did not receive mention was the wording in our service of Baptism, in which there is no mention of Baptism into the Anglican Church

of Canada.

Instead, the child is "received into the congregation of Christ's flock," and again "grafted into the body of Christ's Church."

There is no mention of denomination. We are baptised into the Church of God. So unless we are prepared to rate or grade the various baptisms of other Christian denominations as more or less worthy, we could be faced with the prospect that any baptised person, child or adult, of other beliefs, would be equally eligible to receive Communion at our rail.

I am not suggesting that this is either right or wrong, good or bad, but I do think we should be aware of the possibility and consider it in our deliberations on this subject.

The main thrust of my thinking is based on the apparent impression of the written and spoken words at Synod that Baptism was the one and only complete form of entry into full membership in The Anglican Church of Canada.

Frank Joy,
St. John the Evangelist,
New Liskeard.

Male liberation

The Editor,
Algoma Anglican.

Dear Editor: The advantages of a larger and more active

membership in the Brotherhood of Anglican Churchmen were advocated at our Synod meeting in the Soo. The need was expressed for the stronger presence of a men's organization within the Anglican Church of Canada.

Due to the shortness of time at the end of the meeting I did not have the opportunity to discuss it. This letter is, therefore, to offer an alternative for consideration.

In an age when girls want to play on boys' hockey teams, and female reporters expect access to naked men's sweaty locker rooms, and women in general seek or rather claim the right of access to all organizations and activities, I suggest that our A.C.W. could be considered a sexist oriented organization in

that it is solely for women—although not necessarily a counterpart the "male chauvanist pig" label.

So what I am here suggesting is that the A.C.W. could be opened to male membership alongside the traditional female, thereby affording an avenue for church-work enthusiasm of our men, and at the same time removing any A.C.W. sexist taint!

All of which is written tongue in cheek, since the writer was once upon a time, sort of an honorary member of the W.A. of St. John's, Port Arthur, for parish services rendered "above and beyond the call of duty"!

This suggestion is freely offered for whatever it is worth!

Frank Joy,
St. John the Evangelist,
New Liskeard.

The Algoma Anglican

extends to all readers the
Compliments of the Season

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The Bishop's Letter —

WORSHIP AND HOLINESS

My dear fellow Anglicans:

It has been my custom since 1976 to provide a verse of scripture as a Diocesan Motto. This practice, I feel, has been a focal point of unity for all of us in this far flung diocese, and I have been pleased with the many imaginative ways it has been used—on banners, in service leaflets, an introductory verse to the services, during grace at meals, etc. To refresh our minds I have included the six mottos used thus far in a box below.

The motto I have chosen for 1982 again comes from the Psalms, that great storehouse of spiritual gems. The words are from Psalm 96, verse 9—"O worship the Lord in the beauty of holiness". This motto links two vital elements in our life which are interrelated—Worship and Holiness. Holiness itself is an interesting world. It is related to the word "Wholeness," and it is from wholeness that the word "Health" is derived.

The worship of God is expressed in Scripture, in hymns, in prayers, in liturgy, in preaching and in silence. But it is a spiritual act which goes far beyond these elements. Worship relates to what we do in our daily lives and therefore involves our family, business and neighbourly relationships, our social concerns, our pursuit of pleasure and our personal hygiene. We worship the Lord by how we act in our daily lives just as much as we do by our hymns and our prayers. The dedication of the Wholeness of our life to God—mind, soul and body—becomes an act of Holiness and such a life is a thing of beauty.

The Psalms are a great treasure, and I have only scratched the surface of the spiritual depth of this coming year's motto. As you meditate upon it during the year I am sure that God will reveal more and more of the truths contained in it.

Your friend and bishop,

Frank: Algoma

1976—"This is the day which the Lord hath made. We will rejoice and be glad in it." Psalm 118:24.

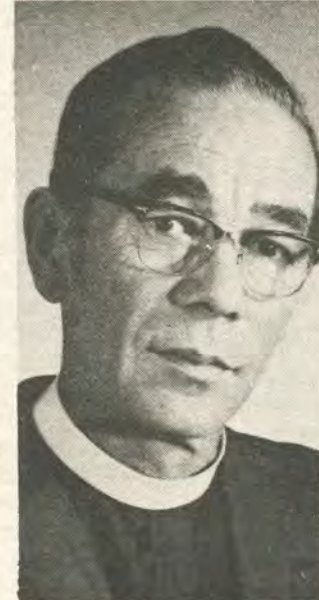
1977—"Praise the Lord O my soul and forget not all his benefits." Psalm 103:2.

1978—"I can do all things through Christ which strengtheneth me." Philippians 4:13.

1979—"I will offer unto thee the sacrifice of Thanksgiving." Psalm 116:16.

1980—"We are fellow workers with God." I Cor. 3:9.

1981—"Be strong in the Lord and in the power of his might." Ephesians 6:10.



The Reverend Robert Wright

The Reverend Robert Sheraton Wright, deacon in charge of the parish of Kitley in the Diocese of Ontario, was elevated to the Priesthood on September 27th at St. George's Cathedral in Kingston.

Robert was born while his father, Canon R. B. LeBlois Wright, was rector of Thessalon in the Diocese of Algoma. Canon Wright served also as Curate at St. Paul's in Fort William, Thunder Bay, where he met and married Dorothy Shuttleworth, who was most active in the musical life of the parish of St. Paul's.

Robert graduated from Carleton University with "A Christmas Poll." (Continued on Page 6)



ALGOMA SYNOD, 1981: This picture was taken following one of the morning sessions during the 1981 Algoma Diocesan Synod, held at Sault Ste. Marie, October 19th to 22nd. The meeting place was the St. Andrew's United Church Hall, near the Cathedral, which was decorated with parish banners, some of which are seen in the picture. The Right

Reverend Frank F. Nock, Bishop of Algoma, is seen in the second row, slightly right of centre (!), wearing the unique headgear presented to him, as reported elsewhere in this issue. This was the 30th Synod of the Diocese and 1981 is the 75th anniversary of the organization of the Synod.

1981 Synod in retrospect

Notes, additional to the Synod news in our November issue

Food for Thought

A while ago, someone made a decision that the meals at Synod would be provided in a family setting by volunteers in parish halls. Thank you, God, for directing this decision. Meals, as provided by Algoma Deanery volunteers at St. Luke's parish hall and by U.C.W. volunteers at Central United church hall, provided the nourishment to sustain Synod delegates throughout the heavy schedule of the Synod proceedings. It has been suggested that banquets would be a more appropriate word than meals and these banquets were well provided and cheerfully served by loving women—and men.

One of the reasons for the quality of meals was the availability of Fred Bailean, from St. John's, Sault Ste. Marie, as cook. Fred is well known—at least in the Algoma Deanery—as a cook. He is retired from many years of feeding hungry workers along the Algoma Central Railway and we were richly blessed with the fruits of his experience. The other reason for our being so well catered to is love. The spirit of our God was so very evident in all aspects of Synod and the spirit of His love was responsible for feeding us spiritually and physically.

Our thanks to God and to all volunteers for sharing their love with us.

Hats off to Synod

In the midst of serious discussion and consideration during the long hours of Synod proceedings, the spirit of joy (one of the fruits of the spirit, Galatians 5:22,

of which all were very evident) was a welcomed relief to all. In a very moving ceremony, our Bishop was presented with a new hat; one with a nautical flavour with the word BISHOP emblazoned across its front. He, being the captain of this ship of Algoma, wore it in full dignity (one may see evidence of this when the Synod picture is printed in this paper).

In an equally moving spirit of celebration the Reverend Tim Delaney was named "Bishop" of the diocese of Superior's north shore. Bishop Nock in conferring this "appointment" paid tribute to the fine efforts of this "Gang of Five," namely Mr. Delaney and

his north shore henchmen. In his inaugural charge, the new "Bishop," wearing a special mitre presented by Bishop Nock, laid some onerous duties on his subjects. Praise God for humour!

Notices of motion

Notices of motion to come before the next Synod were introduced. One would change the word "shall" in Canon 31 to "may" so that in the event of a vacancy in any Deanery, the Bishop may appoint a successor as Rural Dean to serve until the next Diocesan Synod. Another refers to temporary Sunday supply, meaning the priest or layman who

(Continued on page 4)



BISHOP'S HAT: Something new in ecclesiastical wear was the captain's hat presented to Bishop Nock during the Synod. Across the top in plain gold letters is the word BISHOP. The hat was presented by the Reverend William Ivey, Rural Dean of Algoma, Rector of Chappleau. Also at the table are the secretaries, the Reverend Duncan Lyon, clerical, and Ed Higgins, lay. (Photo by Margaret Boissineau).

Review of recent Synod by one lay delegate

The Algoma Anglican is pleased to publish the following report of the October sessions of the 30th Synod of Algoma, as given by a Lay Delegate, Mrs. Mary Buie, of Kagawong in the Parish of Gore Bay. The Reverend J. G. McCausland, S.S.J.E., rector, writes: "In my opinion, Mrs. Buie presented the parish with a very accurate and interesting report of Synod."

Mrs. Buie's report follows:

I recently had the privilege of attending the Diocesan Synod in Sault Ste. Marie, where all the clergy and lay delegates got together. Since Synod occurs only every three years, you can imagine there are lots of matters to discuss, and motions to be voted on. This was no "stuffy" business meeting: there were a lot of excellent speakers amongst the clergy and lay delegates. Also a great deal of humour, with Bishop Frank Nock, as a very wise and capable chairman. I learnt a great deal about matters affecting the Anglican Church, and its workings.

Our daily sessions, after the Eucharist and breakfast, started with a meditation. The first one asked the question, "Why are we here?" We were guided by God to be there—He was the reason we were there—and we were there to do His will. I was inspired and uplifted at Synod by our daily Services in St. Luke's Cathedral. The organ music and singing of hymns with a predominance of male voices, also by other prayers and acts of faith

throughout the days.

I will just share with you a few of the points I felt were important. Please support the Primate's World Relief and Development Fund. Under 10 per cent goes for administrative costs. It responds to refugees, development projects at home and abroad, emergencies in the world and native rights. It does its best to make sure the money gets where it is needed. Another project that is extremely worthwhile and promoted by the Diocese is a "church-run" school for 600 boys in Palampur, India. It is in desperate need of funds, as the Indian Government will not support it. Fr. Patrick Atkinson is an old boy of the school and a priest in our Diocese (I have his address to send money to).

A small brochure has been printed, "Our Christian Commitment." I commend it to every Anglican: a brochure on "Tracts on Tithing" is also available. The Diocesan Renewal Committee has studied the Charismatic Movement, renewal in worship, the healing ministry and parish renewal. Much more emphasis is being put on the Lay Ministry. The Bishop, quoted from a book, "Mutual Ministry" in his Charge. "The Christian Faith for most people is here in the church down the street. Here People are caught up in the Gospel promise or turned away." From another magazine, "Shared Ministry is an attitude and a process of recognizing that all Christians are called to the Ministry." Clergy and

Congregations need to make the most of all members already available.

The two biggest topics of discussion for Synod were "Anglicans in Mission" and "Christian Initiation." Anglicans in Mission is an on-going program, and is a challenge to our spiritual growth and stewardship of resources. It is a challenge to everyone and up to us to say "What does God want us to do personally?"

Stewardship is what God calls us to do ourselves. Anglicans in Mission will consist of Bible Study and prayer during 1982, and interpretation and financial appeal in 1983. Anglicans in Mission will be responsible for overseas missions, the Canadian north and other church needs, and will take the place of the Anglican Appeal etc. Anglicans in Mission will be what we make it, and hopefully we will all grow spiritually.

Christian Initiation was the subject of a lot of discussion and the house was divided, so further study is to be undertaken. The Bishop expressed his concern for adequate instruction and preparation of parents and Godparents before Baptism, and there should be a commitment to regular active church life.

Synod was very meaningful to me. My Christian faith has been strengthened and renewed. I would like to commend the word of our Diocesan Motto to you: "Be strong in the Lord and the Power of His might." The Lord says: "Lo, I am with you always."

1981 Synod notes —

(Continued from page 3)

conducts the official weekly service for any parish and provides for the parish to provide reimbursement for travelling and other expenses. Another was on the subject of Christian Initiation. (Last month's Algoma Anglican reported the discussion and decisions on Christian Initiation). Another notice of motion deals with the manner in which "matters of vital theological import" shall be considered and voted upon.

Provincial Synod Delegates

Algoma Synod elected the following as delegates to the Provincial Synod:

Clergy: Ven. Les Peterson, Ven. D. A. P. Smith, the Reverend W. Stadnyk, Dean L. Robertson. **Alternates:** The Reverend D. M. Landon, the Reverend G. Paterson, the Reverend R. Lumley, the Reverend D. Lyon.

Laity: D. Oosterbaan, Dr. D. Gould, Mrs. M. Hornby, H. Hamilton; **Alternates:** Mrs. Muriel Hankinson, W. Gigg, Mrs. Marion Page, Ross Corless.

Motions

Motions as to finance and administration were carried, the first asking that the Executive Committee be asked to re-examine the method of determining the Unified Levy applicable for each parish and that all parishes be informed what their Unified Levy would be if the goal of the Diocese meeting their total operating costs be met by Unified Levy revenues and other revenues designated for these purposes, and that all parishes be asked to start working toward meeting this goal. A second motion asked the Executive Committee to review the method of

calculating mileage allowances for priests to reflect more closely actual travel costs.

A motion commended to the parishes of the Diocese the re-activating of the Brotherhood of Anglican Churchmen.

In response to the Bishop's Charge, Synod passed motions, (a) that the Renewal Committee be re-appointed at the discretion and pleasure of the Bishop (b) that the Advisory Ministry Committee be charged with working out the details of implementing the General Synod Continuing Education Plan in this Diocese, in consultation with the Bishop, (c) that the Advisory Finance Committee be charged with the task of examining the financial problems faced by many of the clergy at the time of their retirement in acquiring adequate accommodation, also that ways and means be found of augmenting the Clergy Retirement Fund.

World Council

In a debate on a motion to ask General Synod to cease payments to the World Council of Churches until contributions are stopped "to anti-Christian, Marxist terrorist organizations around the world," was debated and voted down. The Venerable Les Peterson, Parry Sound, chairman of the Advisory Social Action Committee, contended, "There is no cause to knock the World Council of Churches and the tremendous work it has done. All it has done is give some money to refugees, and for that it is accused of helping guerillas." There were several questions raised in the discussion, and Bishop Nock urged delegates to believe the assurances of church



OFFICIAL OPENING: During the Algoma Synod meetings delegates adjourned one afternoon to go to the nearby William McMurray apartment building for the official ceremony conducted by Bishop Frank F. Nock. All but one of the 18 apartments were filled at the time of the opening on October 20th. The building also houses the Synod offices. The idea for the building came when church officials wanted to develop a lot at the corner of Brock and

Wellington Streets in Sault Ste. Marie, the former site of the St. Luke's Cathedral rectory, and at the same time the Diocese was looking for space for the Synod offices, formerly over a Queen Street store. Thus the plan developed, with most of the \$786,000 cost being met by a mortgage administered by C.M.H.C. The name of the building is that of the pioneer Anglican missionary of the Sault Ste. Marie vicinity, 1832 to 1838. (Photo courtesy The Sault Star).

officials that donations from parishes were not being used to buy guns and other supplies for insurgents in Africa and elsewhere. "I must ask you to listen to these people. They are familiar with the matter and are men of integrity," the Bishop said.

Synod Meditations

The Reverend Bill Stadnyk, Rector of Holy Trinity, Sault Ste. Marie, gave two 10-minute meditations on the first two days of Synod '81. His theme was that Jesus Christ is the Head of His Body, the Church. Not the Bishop, not the clergy, not the lay people, but Jesus is Head. The result of this truth, if we really experience it, will be unanimity. That's a big word for being "of one mind and one heart." So we are not governed by a majority vote with some who win and some who lose. We are governed by the Victor Himself, in Whose victory we all triumph daily.

Mrs. Muriel Hornby, of St. Joseph Island parish, gave the meditations on Wednesday and Thursday mornings. Her first theme was Heb. 12:1-2 "Compassion about by so great a cloud of witnesses, let us look unto Jesus." She turned our eyes unto Him, after a glance at the Saints of God whom we remember over 30 sessions of Algoma Synods. She reminded us of our need to strip away all that hinders an athlete in running a race, and our besetting sins call for repentance.

In her second meditation, on Thursday morning, Mrs. Hornby chose the theme of the **Channel**. Her home is on the narrow waterway channel on St. Joseph Island. This channel joins two larger bodies of

water and must be kept clear for the ships at all times. She likened the Church to this channel. The church, as a channel, needs to be constantly cleansed by penitence and the forgiveness of Christ. Like a T.V. Channel, we need to tune in properly. At the close of this meditation, we had a beautiful song by our youth delegates, with the Reverend Bob Davies at the guitar. They sang the song "A Quiet Understanding." "There's a quiet understanding when we gather in His Name."

Anglicans in Mission

The motion as to the Anglicans in Mission program, moved by Dr. D. Gould and seconded by the Reverend D. M. Landon, was passed by the Synod delegates voting on the third evening. The motion reads: "Whereas the 1980 General Synod gave approval for a major program of mission study and financial development subject to approval by National Executive Council as to style, timing and national dollar goal, and whereas National Executive Council has given enthusiastic approval to the nation-wide, diocesan-based program known as Anglicans in Mission, and whereas Anglicans in Mission (1) involves a period of Mission Study, (2) provides for the identification and funding of needs and

opportunities in each diocese, and (3) requires the full co-operation and support of each and every diocese, be it resolved that this Synod of the Diocese of Algoma (a) accept the challenge and the opportunity presented to the diocese and to the Anglican Church of Canada by Anglicans in Mission; (b) commits itself to vigorous participation in Anglicans in Mission; (c) requests the Bishop to appoint such leaders and committees as are required to ensure that the goals of Anglicans in Mission are achieved; (d) calls upon all congregations to co-operate fully with the Diocesan Anglicans in Mission leaders and committees; (e) requests the Bishop to advise the Primate of this resolution."

No Excuse Sunday

The Bishop read out the following during Synod: To make it possible for everyone to attend Church next Sunday we are going to have a

special "No Excuse Sunday". Cots will be placed in the foyer for those who say, "Sunday is my only day to sleep in." We will have steel helmets for those who say, "The roof would cave in if I ever came to Church." Blankets will be furnished for those who think the church is too cold, and fans for those who say it is too hot. We will have hearing aids for those who say, "The priest speaks too softly and cotton for those who say, "The priest preaches too loudly." Score cards will be available for those who wish to list the hypocrites present. Some relatives will be invited to attend for those who like to go visiting on Sundays. There will be TV dinners for those who can't go to Church and cook dinner also. One section will be devoted to trees and grass for those who like to see God in nature. Finally, the Sanctuary will be decorated with both Christmas poinsettias and Easter lilies for those who have never seen the church without them.

The Reverend Eric Paterson elected Rural Dean of Sudbury

At the fall meeting of the Sudbury Deanery, held at the Church of the Resurrection, Sudbury, the Reverend Eric B. Paterson, of Church of the Epiphany, Sudbury, was elected Rural Dean. He succeeds the Reverend Jack Crouch, Copper Cliff. Cyril Varney, Church of the Resurrection, was re-elected as Lay Steward for another four years.

The Anglicans in Mission program was discussed with the Reverend Eric Paterson and the Reverend Jack Crouch.

The Bishop's Itinerary

January 1st, 1982—2.30 p.m.—New Year's Day Reception—Bishopurst, Sault Ste. Marie
January 10th—Re the Dedication of the Church of the Epiphany, Sudbury.
January 19th to 21st—National Postulants for Ordination Conference, Toronto.
January 22nd to 24th—Bishop's personal Retreat—Sisters of St. John the Divine—Willowdale.
January 25th to 27th—Visitation to Trinity, Wycliffe and Huron Colleges.
February 2nd—Ordination.
February 8th to 12th—Canadian House of Bishops—Toronto.
February 25th to 26th—Diocesan Executive Committee, Sudbury.



REGISTRAR ELECTED: The new Registrar of the Diocese of Algoma, elected at the October Synod, is John de P. Wright, Q.C., Mr. Wright is the son of Archbishop and Mrs. W. L. Wright and carries on a busy practice of law in the city of Sault Ste. Marie. (Sault Star photo).

Christian Healing conference, North Bay, had excellent program

The third annual conference on Christian Healing was held at St. Brice's Church, North Bay, October 3rd and 4th, sponsored by the North Bay Chapter of the Order of St. Luke.

Dr. Helen Reesor, of Waterloo, was the guest speaker. Dr. Reesor practises family medicine in Waterloo and is a member of the Department of Family Medicine at the University of Western Ontario. She is also on the Board of Trustees of the Kitchener-Waterloo Hospital and is vice-president of the Medical Advisory Council.

Dr. Reesor was raised in Hamilton, where she worshipped in St. George's Anglican Church and took an active role in the life of the parish. She took her medical training at the University of Toronto and practised family medicine at Agincourt before moving to Waterloo in 1958.

The program began with Holy Eucharist at 7.00 a.m. Saturday, October 3rd, followed by breakfast and registration. Dr. Reesor spoke on "God wants you to be well" in the morning. Her subject was based on the Bible, beginning in Genesis through the Old

Testament and the New. In the afternoon Dr. Reesor spoke on "Scriptural helps in Healing," again referring to the Bible as to how dreams were interpreted. The closing talk was on "Stress" with portions of Scripture given on how to deal with this problem in today's world.

The "hymns of praise" were led by Reverend William Ellam, of Christ Church, North Bay.

Dr. Reesor spoke at the 9.00 o'clock Eucharist at St. Brice's Church on Sunday morning and at the 11.00 o'clock service at St. John's.

At 7.00 p.m. Dr. Reesor gave the address at Evensong at St. Brice's which was followed by the Laying on of Hands. At the close of the service a reception was held in the Parish Hall.

The North Bay Chapter of the Order of St. Luke meets on the second Wednesday of every month in the evening at St. Brice's Church. The purpose of the Order is to promote the Church's ministry of healing through medicine, sacrament and prayer, and the loving concern of others.

Archdeacon D. A. P. Smith, until his resignation from St. Brice's, was chaplain of the North Bay Chapter.

At Lockerby and Coniston — White gifts gathered to be sent to Moosonee

The Parishes of St. James', Lockerby; and All Saints', Coniston, each had a combined White Gift and Little Helpers Sunday — on October 18th.

The White Gift Sunday, in October, is an annual event, with the gifts going to northern Moosonee to support Mrs. Alice Clarke's Christmas project.

There seemed to be a big increase in the number of gifts this year. Mrs. Peter Mackay, secretary of the Lockerby Little Helpers, and Mrs. Madge McNally, the Sunday School superintendent,

saw the visible appreciation of their work in the large turn-out of little ones and their parents.

In Coniston and Wahnapiatae Jeanne Steeves has just begun her office as Little Helpers secretary and Marion Quesnel has just started with the Sunday School, but already their hard work is showing results in the response of the little ones and their parents.

In both Lockerby and Coniston the A.C.W.'s gave a party for their Little Helpers after the Service.

Camp committee honors departing chairman

By Mary H. Richardson

The Reverend Donald M. Landon was honoured by the Camp Gitchigomee Camp Committee on his departure from the Deanery of Thunder Bay. "Father Don" was presented with a hand-crafted leather photograph album and a camp T-shirt in grateful recognition of his years of service to the camp. A former Camp Director and Camp Chaplain, Fr. Landon was latterly

Chairman of the General Camp Committee and Chairman of the Executive Committee of Camp Gitchigomee. Throughout his incumbency at St. Paul's, Thunder Bay, he maintained a continuing interest in all aspects of camp activity and was one of the camp's foremost promoters. His energetic work and guidance will be missed by campers, camp staff, and Camp Committee members alike.

Delegates at Algoma Synod aided St. Paul's School in India

The Algoma Anglican has received from the Reverend Patrick Atkinson, of St. James' Church, Gravenhurst, a letter in which he expresses thanks to the Synod and those who donated funds for St. Paul's School in India. Directing his letter to Synod delegates, he writes: "Dear Friends: I take this opportunity to thank all of you for your personal donations I received, along with part of the collection taken, in favor of St. Paul's School, India, on the last day of Synod. May God Bless you all for your support and kindness."

Fr. Atkinson is chairman and treasurer of the Bishop Heber Wilkinson Memorial Fund, and at the Synod he read to the delegates a letter from the secretary of the Fund, Harold J. Wilkinson, who is son of the late Bishop Heber Wilkinson, former Bishop of Amritsar, India. Because the letter has general interest, we quote from it as follows:

Early in this century, the Church of England in Canada, as it was then called, took over the responsibility for the Kangra Mission in the Punjab, India. This is a most beautiful part of the country tucked in beyond the foot-hills, and running up to the base of the high Himalaya Mountains. The area consists of two major towns, Kangra and Palampur, some 22 miles apart on the main highway—a tortuous twisting two-laned paved road with sheer rock cuts on the mountainside and a 300 foot drop on the other side in many places. It is an area noted for extensive tea gardens, colourful shepherd people, and many terraced fields which run down the sides of the hills, on which the people grow wheat in the summer and rice in the winter. It was my home for 12 years.

In 1926, my mother and father went there as newlyweds. My father took over duties as principal of the boys' school in Palampur, later to become known as St. Paul's High School. A few years later he became the Administrator of the Kangra Mission, (officially known as the "Secretary-Treasurer"), which is the post he held during my childhood days.

During the hungry 30's, the work of this Mission continued. We were thankful for the ladies of the Woman's Auxiliary (the old W.A. now renamed A.C.W.), who faithfully supported the work in the Kangra Mission and somehow managed to supply much of the necessary funds so that the work could continue. During this time my father began his work among the lepers, establishing leper homes and clinics in the area, and cajoling the Government officials to take the problem seriously. He was also active in Village uplift work in which he encouraged cottage industries, and helped the farmers to improve their livelihood by utilizing better quality seed, more effective irrigation methods, and steel tools instead of the wooden ones that they were using. Hospitals were established in Kangra, Palampur and Manali near Kulu, which provided the only medical treatment available in the area. There were many village grammar schools, and the two high schools—St. Paul's Boys' School in Palampur and St. Hilda's Girls' School in Kangra.

In 1947 the country was split into India and Pakistan, and with that came the split of the Punjab into the two sections—one in each country. With that came the need to split the old diocese of Lahore, and my father was appointed Archdeacon to take care of that change. Later he became the first Bishop of the new Diocese of Amritsar, which included all of the Eastern Punjab including Kashmir. There he remained until 1959 when he found it necessary to resign for medical reasons and return to Canada. He became Assistant Bishop of the Diocese of Niagara.

Shortly thereafter, Christians in India, recognizing that they represented only four percent of the population, concluded that there was little point in maintaining the differences in denominations within the Church. A successful Ecumenical movement had taken place in South India, known as the Church of South India, and the Church of North India became the complementary Church. Therefore, the present Diocese of Amritsar is part of the Church of North India, which includes the Anglican Church.

The world has changed a lot in the last 20 years. Inflation has taken its toll. Politicians have come and gone. Now the part of the Punjab

that was in India has been split into five states, with Palampur and Kangra in Himachel Pradesh. The Indian Government has built its own schools and hospitals, and its own experts work in the agricultural field. The State government has been reluctant to give grants to schools that are not "government schools," and there has been an apparent attempt to eliminate Christian institutes by supplanting them with Government-run institutions.

At the same time the plight of Christian institutions has worsened because Churches in foreign countries have reduced their givings in recent years. Whereas the Anglican Church of Canada used to contribute to relatively few foreign missions which it supported, it now contributes smaller amounts to a large number of Christian endeavours around the world. The modest funds that are now contributed to India go to the Church of North India, which in turn decided how to distribute within India.

The net result is that the Christian institutions have had to make do with whatever they could scrounge. The hospital in Palampur has closed in favour of the Government hospital, but the Maple Leaf Hospital in Kangra continues by charging even the poor patients for services. The leper home in Palampur continues but on a reduced scale. The two high schools have survived so far by charging fees where they can, and by making do with much reduced Government and Church grants if and when they get them. The teachers are paid at about one-third the rate of comparable teachers in Government schools. Some have not had a significant raise since 1947. In the meantime inflation has hit these people as hard as it has hit any of the rest of us. There are 15 teachers at St. Paul's and 600 boys, but the school finances showed a 16 percent deficit last year. At St. Hilda's, 13 teachers looked after 274 girls, but the school's financial deficit was 63 percent last year.

In recent years there has been noticeable discrimination against Christians in many parts of India, and there are times when Christian people find difficulty in getting good Government jobs. Many young people are succumbing to economic pressure and forsaking Christianity. My father's 33 years of Christian service in India as a representative of the Anglican Church of Canada is starting to "fall by the wayside."

Long term solutions to these problems must be found by the Christians in India, but it is difficult to think of the long term when you are not making enough to live. Therefore, the Bishop Heber Wilkinson Memorial Fund was established by the Rev. P. V. Atkinson, a graduate of St. Paul's Boys' High School, now the Rector of St. James', Gravenhurst, to raise funds in Canada to alleviate the present financial hardships in the Christian institutions of the old Kangra Mission. The writer is Secretary of the Fund, and there are two other Directors, R. Slein and D. T. Reid, both of Gravenhurst, Ontario. In developing our program, we have consulted with the Primate's office in Toronto, and we have undertaken to keep that office informed of our activities.

Our immediate goal is to raise \$10,000 in South Western Ontario from people and organizations who share our concerns. Unfortunately, we have not as yet been able to obtain recognition as a charitable institution under the Income Tax Act of Canada because we are raising funds for institutions outside Canada, and thus do not qualify under the strict terms of the Act. Thank God there are people around who are sufficiently concerned about the problem that we are trying to solve that they have contributed in spite of the lack of credit for tax purposes. How paltry a few dollars of tax credit seems when one thinks of devoted teachers and others who are working at one-third of their proper pay scale compared to Government schools.

We now appeal to any individuals and organizations, (including the Anglican Church Women whose forbears were largely responsible for raising the money to start these missions in the first place) to assist us in achieving our modest goal. It is a time of great need amongst those people, which include second and third generation Christians as a result of the efforts of our missionaries. Any donation whether large or small would be most gratefully accepted. May God Bless You.

Many attend funeral of Churchman at Novar

A large crowd of people that filled to overflowing St. Mary's Church, Novar, attended the Burial Service held there November 16th for Lachlan Locke, a prominent resident who had operated a large farm in the district for several years.

Besides his brothers, Canon Charles Locke, of Kirkland Lake, and the Reverend Roy Locke, of Haileybury, ten other Anglican priests were in attendance and acted as honorary pall-bearers, these represented the Dioceses of Algoma and Moosonee, in which "Locky" Locke, as he was affectionately

known, served faithfully as an active Churchman. The Burial Office was read by the Reverend R. Brazill, Priest-in-charge of the Emsdale parish. Active pall-bearers were Mr. Locke's fellow members of the Canadian Legion, who also held their remembrance service at the graveside before the committal, which took place in the family plot at St. Mark's Cemetery, Emsdale.

A native of Novar, Lachlan and his brother, Charles, had lived for some years at Virginiatown where they owned and operated a hardware business. There they were active in

the building of a church and Lachlan was a member of the Synod of the Diocese of Moosonee. After Charles left the business to enter training for the priesthood Lachlan returned to his old home in Novar. He served as a Warden and Lay-Reader in the Emsdale parish and for five years was a Lay Steward for the Deanery of Muskoka on the Executive Committee of the Diocese of Algoma.

Mr. Locke is survived by his wife and two children, a son, John, and a married daughter, both of Novar.

Margaret Robinson, Sault Ste. Marie

Margaret Robertson, a faithful member of St. Luke's Cathedral, Sault Ste. Marie, died August 16th. Mrs. Robertson was an every Sunday and Thursday worshipper until her illness. She was Director of Group 2 of the W.A. for 22 years and a Life Member of the W.A.

Born on February 19th, 1899, in England, she was the wife of the late Chief of Police Irvin Robertson,

and dear mother of Dean I. L. Robertson, St. Luke's, and Mrs. Norma Hankinson, St. Matthew's, Sault Ste. Marie.

The funeral was conducted by Bishop F. F. Nock, assisted by the Reverend Fred Roberts.

In lieu of flowers, generous donations were given to the Primate's World Relief and Development Fund.

Albert Shamas, Blind River

The family of Albert Shamas and the people of St. Saviour's Church, Blind River, were bereaved in the sudden death on September 6th of Mr. Shamas, in his 56th year. Mr. Shamas had been Rector's Warden, property chairman and a member of the Advisory Board for many years. The funeral service at St. Saviour's Church on September 8th was conducted by the Reverend C. A. V. Hornett, with interment at Hillside Cemetery, Blind River. Mr. Shamas leaves his wife, Yvonne, and daughters, Crystal and Debbie.

Muskoka Deanery A.C.W. —

Study Day held at Bracebridge

By Barbara Graham Nineteen ladies from the Deanery of Muskoka met at Browning Memorial Hall in Bracebridge for a Study Day on November 3rd, led by Canon David Mitchell, Rector of St. Thomas' Church, Bracebridge.

Canon Mitchell's theme was "Children of Promise." Beginning with a reading from Galatians, chapter 4, he expertly led the group with Bible readings and discussions through the Covenants God made with His people—through the Covenant made with Moses to the Pre-Covenant made with the earth through Noah, and the Pre-Covenant that God made with Abraham. This was followed by a

study of the Covenant or Promise that He made with Aaron and the tribe of Levi, and of the Covenant of the Kingship given to David and Solomon.

Finally, reading from Jeremiah 31, the group heard of the sign of the New Covenant—the Incarnation of Jesus Christ our Saviour.

The day ended with a celebration of the Eucharist in St. Thomas' Church. A hymn was sung with the words composed for this Study Day by Canon Mitchell.

The group thank Canon Mitchell for the extremely interesting and informative day and also thank the ladies of St. Thomas' A.C.W. for their hospitality.

The Reverend Robert Wright —

(Continued from Page 2)

a B.A., from Wilfrid Laurier with an M.A., and from Huron College, University of Western Ontario, with an M.Div. degree.

He has two brothers, David in New York in a doctorate programme in pastoral psychology proceeding to the ministry, and Michael in a M.Div. programme in

theology at Trinity College. He has a sister Betsy (Mrs. Jack Gibb) in Thunder Bay as a teacher, and Gordon at home in Belleville, where Canon and Mrs. Wright have been at Christ Church for the past 18 years.

Robert's second cousin is Archbishop W. L. Wright, former Diocesan of Algoma.

An Algoma Anglican feature —

Choir Music

It appears that in writing this Algoma Anglican feature our suggestions for anthem numbers for small church choirs, taken from our hymn books, are not projected far enough into the future. Some more lead time should be provided. The reason is that delivery of the diocesan paper to our subscribers through the post office has encountered delays. We were making suggestions for Sundays of the year which had already passed by when The Algoma Anglican arrived.

Following what was written for the November issue, we now come to the third Sunday in Advent, December 13th. The Collect and Epistle both speak of judgment. Two hymns in the old hymn book seem appropriate. Verses of No. 68 to the fine tune "Luther" are suggested, and much as we like this tune, we are also fond of the tune "Gottlob es Geht" for No. 72. The words of the Advent ancient office hymn, "Creator of the starry height," No. 822 in the blue book, 396 in the new red book, are also suitable. "Eisenath" is the modern tune for congregational singing, but again we suggest using the tune "Puer Nobis Nascitur" at 475 old book, 310 new book. (This tune may be suggested as well for the Christmas ancient office hymn, "From east to west.")

For the fourth Sunday in Advent the words of the Gospel suggest at once "There's a voice in the wilderness," at 293 old book or 153 new book. This year this Sunday is also the Eve of St. Thomas' Day, and Churches which bear that Saint's name may wish to make due observance in the choice of anthem. This is not too easy; here just before Christmas the hymns for St. Thomas are of the post-Resurrection experience. A hymn recommended to us for this Sunday, therefore, is one by Charles Wesley, "Christ Whose glory fills the skies," No. 5 in the old book or 362 in the new. The tune "Ratisbon" is given, but the old book also has the good tune "Minstres de l'Eternel," which is found in the red book, named "Psalm 135," at 488.

For Christmas Eve, Christmas Day and following Sundays it seems unnecessary to propose numbers for choirs to sing from the hymn books. Both contain excellent hymns and carols in their Christmas sections, and in the old book in the collection of carols, 731 to 750. It would be pleasing to hear again that first Christmas carol, "Twas in the moon of wintertime," at 745 old book, 412 new book.

Much of the music popular at Christmas actually gives the message of the Epiphany. One excellent hymn anthem is 417, new book, "All poor men and humble," for Epiphany-tide. Another is 434, new book, to the tune "Erhalt uns, Herr."

The second Sunday after the Epiphany brings us the realization in the Collect that earth exists against the greater realm of heaven and that God governs all. This seems an opportunity to sing verses of "The spacious firmament on high," No. 602 blue book, 85 red book, to Haydn's great tune "Creation." This should be sung fairly quickly, not ponderously.

Like all others to whom the music of the Church has always a special place in mind, we look forward to the particular joy of the music of Christmas-tide. We wish for our readers every happiness at Christmas and in the New Year. Music enhances the delight of the coming season.

Anglicans Alive!

EVANGELIST

What is evangelism? One man attempting to lead another towards God, or as others have said: One beggar showing another where to find bread. This is basic evangelism and always has been. Public worship, rallies, crusades and missions are a part of the Church's ministry of evangelism, but the personal witness of one individual sharing his or her faith with a friend or neighbour is the very heart and mainstay of evangelism. This is how faith is spread in the world, and how the church grows.

And we are all evangelists, the Bishop, the Archdeacon, the littlest choir boy and you. Jesus said "Ye (that is 'all of you') are my witnesses..." and "Go ye (again 'all of you') into all the world and preach the gospel to every creature." Jesus gave us a specific command to share our faith with the world, and in this matter we are either profitable servants or wicked and slothful servants.

Here is what Don Varcoe, an Anglican priest in Regina, writing in "As the Spirit Moves," has to say about evangelism: "I constantly see around me in the church, people who really know our Lord and are very active in their church. They are often on the vestry, give leadership to church groups during the week and even attend the weekly prayer and praise group which meets in the parish—but whose concern fails to extend to an unsaved husband or teenage child. They are disturbed by the lack of response to spiritual things in their families in a general kind of way. They certainly love them and are concerned about them but not to the point of some straight talking to them about their souls, about what Jesus can do for them or about what God says will be the result of their sins. We may pray for them in general terms but what about their specific need for salvation?"

"If there is one prayer which we need to ask in these days it is that apostolic prayer for 'holy boldness.' We must stop being timid about speaking to others about Jesus and his claims. We must cease being concerned to the point of being silent, that what we may say will offend others or leave them feeling uncomfortable. It would be better for them to be uncomfortable and do something positive about Christ and their lives—than to remain superficially comfortable and to die in their sins.

"If we have never witnessed to another human being about Christ—then let's begin—let's make a start. We are not alone—God is on our side—the Holy Spirit will lead us if we are willing and open to him."

By the Reverend William Ivey

To which I can only say "amen." This article, by the way is from a little Anglican newsletter called "As The Spirit Moves." It is an excellent paper, and I recommend it highly to anyone interested in the charismatic movement, the healing ministry, or evangelism. Subscriptions are free and can be obtained by writing the editor, Mrs. Audrey Varcoe, 60 McNaughton Avenue, Regina, Saskatchewan.

MISSION UPDATE

Last month I wrote about St. John's, Schreiber, and the children's mission held there, and reported the signs of new life and growth I could see in that parish. Recently I received a letter from their Rector, the Reverend Tim Delaney, filling in some of the details. "Father Tim" reported that in 1979 their average attendance in the fall months was 21, last year it was 40, and this year 87! St. John's, Schreiber, may be the only parish in the diocese with a waiting list for offering envelopes.

Reporting the results of the "Mission of Love," Tim writes: "Our children's choir is still going 'gung-ho' with about 12 members. Our senior choir which started at the same time as the junior choir (also for the first time) is growing, and now we have eight adult choristers. They have begun to sing the service and sing anthems, as well as the hymns. The children also sing anthems.

"We preach and teach nothing but the gospel, because people are hungry for that, and for nothing else, from the church. We also teach that at St. John's there is no 'they,' that is to say 'they' can't be blamed for something that goes wrong, or isn't done. At St. John's there is only 'us.' If we don't like something it is up to 'us' to make it right. If something goes wrong, it's 'our' fault. We claim corporate responsibility for each other, just like in a real family. People belong to one another and they know it. That's why they stick together.

"P.S. Our Sunday School has about 30 students, many of whom are here as a result of the children's mission."

And to this I can only say "Praise the Lord." Thank you for writing, Tim. Friends, will you please write, sharing your thoughts, experiences and testimonies? Also feel free to write with questions about the charismatic renewal, healing, or anything else that might come under the general heading of "renewal." I would also like to hear about any regular prayer meetings or healing services held in any of our parishes. Write to ANGLICANS ALIVE!, Box 756, Chappleau, Ontario P0M 1K0.

Around Algoma

The Reverend Canon Ben J. Cooper retired on August 31st from his ministry at St. Saviour's Church, Blind River, and St. James', Massey, and moved to his summer home on Basswood Lake, Thessalon. A parish luncheon was held in his honor on Sunday, August 30th, the day of his last service. A host of friends wished Canon Cooper and his wife, Evelyn, a long and health-filled retirement.

The Reverend A. V. "Terry" Bennett has been appointed as the new incumbent at Blind River and Massey with effect from January 15th. He has been on the staff of St. Luke's Cathedral, Sault Ste. Marie. On November 15th, Fr. Bennett officiated at the Holy Eucharist at St. Saviour's Church, Blind River, which gave an opportunity for parishioners to meet him. In the meantime, services are continuing, thanks to the Reverend C. A. V. Hornett, Thessalon, for Holy Eucharist every second Sunday and to Wolf Kirchmeir as Lay Reader for Morning Prayer services.

All Saints', Coniston, observed her Patronal Festival on November 1st with a guest preacher, Canon Arthur Chabot, of Englehart. This was also the wind up of their anniversary year and the beginning of another twenty-five. A pot luck luncheon followed the service, and was enjoyed by a large crowd.

One of the beautiful banners displayed on the stage at St. Luke's Cathedral Hall for the Algoma Diocesan Synod was made by members of the Church of St. John the Evangelist, Sault Ste. Marie, Norma Henry, Eva Brescacin and Marian Birkinshaw. It is now hanging on the north wall of St. John the Evangelist, adding its beauty to the church with its colorful butterflies and inspiration to the congregation with its message, "Alleluia."

Monday, November 30th, was the date set for the opening of the Cara Community building at Sault Ste. Marie, when parishioners of Holy Trinity Church and others interested were invited to attend the service of dedication.

Mrs. Coyle, wife of the Rector of St. John's Church, Sault Ste. Marie, was quite ill with what was diagnosed as whooping cough. Members of the congregation have been trying to help with donations and food, as well as the cards, flowers and prayers for a return to health and strength.

At the Church of the Resurrection, Sudbury, children of the Sunday School enjoyed a Hallowe'en party, after which tea and coffee was served by A.C.W. members to the adults. Now the children are busy with their teachers, preparing for their Christmas entertainment. . . . A lovely new Church Banner, designed and made by Florence and Linda Greig, has recently been hung in the Church of the Resurrection.

Writing from Sudbury, Peter Bolton, a Youth Delegate to the 1981 Algoma Synod, tells of the pleasure all young delegates experienced in the sessions: "The youth of the Diocese of Algoma were well represented at the recent Diocesan Synod in Sault Ste. Marie, by 14 interested and capable Youth Delegates. 'The Fearless Fourteen' have plans to keep in touch so there will be lines between the youth of all five Deaneries. It won't be long before your youth group hears from the delegates from your Deanery."

The Right Reverend J. F. S. Conlin, Bishop of Brandon, spoke at the Church of St. Michael and All Angels, Thunder Bay, at the evening service November 15th, on the topic of the Anglican Appeal and its benefits to the Church, particularly in Northern Canada.

At St. John's Church, Thunder Bay, the senior choir was involved in producing a "Festival Evensong" to be sung on the evening of All Saints' Day, November 1st. The music for the Magnificat and Nunc Dimittis and for the anthem was by H. H. Woodward. . . . A new venture this year was to be an Advent carol service on Advent Sunday, November 29th, in the morning, with the junior choir assisting.

A total of 55 people of St. John's, Thunder Bay, combined their talents, on and off stage, to produce a most enjoyable Parish Variety Show on October 3rd. Performers from five years to age to almost 80 entertained a standing room only crowd for two hours with acts ranging from spirited dance to riotous comedy. Each act was introduced by Bob Elkin, versatile master of ceremonies, who stole the show with his lively repartee. The program was staged by the St. John's Junior Players, who have begun rehearsals on the three plays they will be presenting in February. The group boasts an acting membership of 20.

A conference on Healing was held October 18th and 19th at Holy Trinity Church, Tarentorus, Sault Ste. Marie, sponsored by the Sault Ste. Marie chapter of the Order of St. Luke. Archdeacon Frank Coyle, Rector of Church of St. John the Evangelist and St. John's, Garden River, who is chaplain of the chapter of the Order of St. Luke, conducted the service of Healing. Teaching seminars were a part of the conference program. Guest speaker was the Reverend Bernard Warren, director of the Belzec Retreat Centre in Southern Ontario. A service of healing was to be held the last Sunday of November at St. John's, following the evening service.

An unpleasant happening at the Church of St. Michael and All Angels, Thunder Bay, was a break-in on October 26th, resulting in the loss of \$200 cash and extensive damage to church records. The safe was dragged from the church office down a hallway to the Sacristy, and was opened by cutting a hole in its bottom. Baptism, marriage and burial records kept in the church registers, some dating back to 1918, will have to be pieced together again.

The Reverend M. McCarthy, Priest in charge of Nipigon Parish, was inducted on Tuesday, October 27th, at St. Peter's Church, Red Rock, by the Venerable E. Roy Haddon, Archdeacon of Thunder Bay. The Reverend E. P. Moyle preached the sermon. Other clergy assisting included Canon T. F. Moore, the Reverend D. Bradford and the Reverend A. Hitsman.

Archdeacon Haddon commenced his 29th year as Rector of St. Thomas' Church, Thunder Bay, as of November 1st. Other notes from St. Thomas' are: Canon R. H. Preston, Manchester University, England, was the guest preacher on Sunday evening, October 11th. . . . 76 members of the Junior and Girls' Auxiliary and their leaders took part in their annual walk on Saturday, October 23rd.

The congregation of St. John's, supports Telecare both physically and spiritually in Sault Ste. Marie. A new course started to train workers the beginning of October and two more members of St. John's are in training. This brings to 10 the number involved, which is very gratifying for a small parish.



Camping in Algoma

By T. D. Marwood
Plum pudding and mincemeat may be more in tune with your thoughts than summer camp. However, without planning at this time there will be no camping. Growing in Christ involves many experiences, one of which is, Love thy neighbour. Loving thy neighbour means getting to know him or her and letting him know you.

This is one of the pluses of camping, sharing in close contact for 24 hours each day. This is where the directors, coordinators and counsellors have a serious challenge. Lord Baden Powell said: "Camp is the Scouter's greatest opportunity." Don't lose it.

In over 40 years of Scouting, I think that I have heard all the excuses. Also, I have known many ordinary people who had enough faith to believe in Christ when he said: "I will show you the way." Throw away the excuses; the little devil pulling at your coat tails; saying: "You can't, maybe next year, and you have no experience." The little devil is persistent. Will you listen.

Camp is all right, but it doesn't bring anyone closer to the path of Christ? Stop! Ask anyone who attended Synod to quote the words of one youth delegate. Enough said.

Of course if you were at Synod, you may have heard: "How to hold a Teen Age girl." Christian camping is sharing what your talents may be whether one or five. i.e. a sand lot ball game, referee a volleyball fun game, accompany youngsters on a trail walk, play with them in the water, join in a campfire song (you sing at church), or just be willing to listen to them. Maybe love them a little, when they need encouragement and a need to belong. This is helping, loving thy little neighbour—I know that you can do.

Why bring the subject up at this time? Brochures, promotion etc. People plan their holiday schedules early in the year, some before Christmas. They are looking for camping information. Your name is probably not one necessary for the brochure; but wouldn't it be easier for those people if you were willing to help in some way? Think of the Director's position. How much help is available? He is not "George."

I am primarily interested in Manitou. However, I had the pleasure of spending a day at Camp Timiskaming. A lovelier

setting would be hard to picture and Fairy Lake was named with an eye to beauty. The junior boys were in camp, and I shared the enthusiasm of these youngsters, participating in the waterfront activities, canoeing, swimming, etc.

Every parish from Kirkland Lake to south of North Bay should be canvassed and urged to share in a family camp for a whole week. The facilities are ideal. Those A.C.W.'s that are within an hour's drive should hold one meeting each

year using these facilities. Those between 15 to 20 years of age, spend a weekend between Christmas and New Year's at either camp, Timiskaming or Gitchegomee.

Camping brings back the child in all of us. I received a letter recently from a small boy with whom I shared camp approximately 18 months ago. A lovely tribute, since boys are not given to writing letters. It had this P.S.: "If you do not write, I shall send you a dead snake."

I don't understand

By Peter Bolton, Sudbury
On Saturday, August 29th, 18 campers, staff and their families, plus a few weekend visitors arrived in Whitefish Falls for a week long youth camp. Our leader arrived after most of the campers, and immediately set out introducing himself. This dark-haired, short, energetic and enthusiastic, story-telling deacon was the Reverend Robert Davies, or "buddy Bob."

On board the Gull Light (the Camp Manitou "tour" boat) I started talking with the cook's assistant. I was shocked when she said that all non-Christian music would be shut off or confiscated if played at camp. We all thought "no music this week!" After hearing her say this I had an idea of what the camp was going to be like. We arrived at Manitou and immediately formed a circle of prayer. By this time most of us were convinced of the torture that lay ahead. We were ever wrong!

Throughout the week friends were made and some friendships strengthened. All this was accomplished with the assistance of the great staff (the best we could have had), our activities—which ranged from doing nothing to night volleyball games or from washing dishes to mixing and pouring concrete—and mostly our sessions.

These sessions were almost all religion-related. At first most of us found them very heavy and almost offensive. However, after a few days changes were noted. I was really changed. I had all kinds of doubts about the Bible and Christianity, or in other words, I doubted the validity of God. This camp was the perfect setting for asking questions, so late one night in our cabin I decided (with the help of my new friend Dave) that I should pose all my questions to Bob. No matter what question I asked, Bob had a good answer. In summary of this discussion, I said "I

need proof before giving my life to either science or Christianity." Bob answered with "God has proven his existence to you by placing you on this earth. Have faith and believe God is there, and the experiences and proofs will follow."

With a little more help from some of the others I decided to give religion a shot. A couple of days later Bob got us to choose a partner and go somewhere private and pray out loud with each other. Due to odd numbers, Dave, Darryl and myself were a group. The three of us were stumped as to how to start so we drew straws. After we started, it flowed easily and smoothly, and we enjoyed it. Then we all adjourned for a giant sundae prepared by our two great cooks, Kay and Grace.

It so happened that the three of us plus a few others were digging sand and gravel for the wash-house concrete late one night, a couple of nights after this prayer experience.

Dave watched one of our leaders, Wolf, put a lantern up on a thin branch on a tree. As soon as we loaded another tractor-full of gravel we all moved aside for a small break. As soon as everyone was clear, the Coleman lantern fell six feet from the tree then rolled quickly down a four-foot rock slope. Lanterns almost always explode when they have such a fall, but this one didn't even break. The timing was perfect. Everyone was clear. Dave told me immediately afterward that he had prayed that the lantern would not fall and hurt anybody. We both felt that this could be the first of many experiences of "proofs" we would witness because of our search for faith.

Having done the normal camp activities (like cabin raids), working, playing sports, lounging, and partaking in many sing-songs and sessions, everybody came out of this youth camp enriched (Continued on Page 8)

Farewell at Thunder Bay for the Reverend Don Landon

By M. Richardson

Members of St. Paul's, Thunder Bay packed the church hall on Monday evening, October 26th, to honour the Reverend Donald M. Landon prior to his departure for North Bay where he will be Rector of St. John's.

Among those present at the parish dinner honouring Fr. Landon were clergy from other Thunder Bay parishes. Joining the guest of honour at the head table was his mother, Mrs. Norman Landon, of Toronto, who will accompany him to North Bay.

To open the evening, grace was said by People's Warden Ron Bryson who together with his wife Wendy, had planned this special evening. After dinner, selections were sung by the Junior Choir led by Choirmaster Saville Shuttleworth, and a general singsong followed. Master of ceremonies for the occasion was former warden Dan Scott who presented gifts from the parish and expressed the gratitude of all parishioners for Fr. Landon's ten years of

devoted service as Rector of St. Paul's. Additional presentations were made by the choir and by A.C.W. President Margaret McKay who displayed a photographic portrait of Fr. Landon, taken by Les Harris which is to hang in the church hall.

In a humorous "roast" presented in the form of a quasi-canticle, Rector's Warden Mary Richardson referred to certain of Fr. Landon's idiosyncracies, and, more seriously, to his loving and dedicated ministry. In reply, the Rector recalled highlights of his years at St. Paul's remembering, among others, several dedicated laymen who had passed into higher service during his incumbency. To conclude his remarks he reminded all present that the church is Christ's body on earth and that to know the Lord and to live in his image is the aim of all our endeavors.

It was in this an atmosphere of warmth and true parish fellowship that the people of St. Paul's bade an appreciative farewell to their priest and pastor, 1970-1981.

Deanery of Sudbury A.C.W. enjoyed semi-annual meeting

The semi-annual Deanery of Sudbury meeting of Anglican Church Women was at Onaping on October 28th, with 114 members present.

Proceedings opened with the Sacrament of the Holy Eucharist, which was celebrated by the Rector of All Saints' Church, Father K. Ostler, assisted by Canon L. R. A. Sutherland.

The featured speaker was Mrs. Helen Johnson, the Diocesan Devotions Chairman, who discussed and answered questions

pertaining to the need and usage of devotions in daily life and in the work of A.C.W. branches.

An hour of food and fellowship was enjoyed, and the balance of the time was given over to a discussion of the Diocesan Annual to be held in Sudbury May 10th to 12th.

The Deanery A.C.W. actively supports the Anglican Church camp at Manitou and at each meeting members bring dishes and other supplies to bolster the ever-present need.

Diocesan A.C.W. Board held meeting at Sudbury

A meeting of the Algoma Diocesan A.C.W. Board was held in Sudbury at the Church of the Resurrection on September 30th and October 1st.

Members were welcomed by the President, Mrs. Muriel Hankinson. Matters under discussion were the

annual meeting, which will be held in Sudbury in May, 1982.

A delegate was chosen to attend the Presidents' Conference to be held in Winnipeg October 20th, in place of President Muriel Hankinson, unable to attend because the Algoma Synod would be meeting at the same time.

I don't understand —

(Continued from Page 7)

in his or her own way and degree. I really encourage other Algoma youth to go to next year's camp. It was a great experience.

One further note to Bishop Nock (who made a guest appearance on the Tuesday at camp) on behalf of all this year's campers, I wish to thank you for allowing Bob

Davies to put off his move to Thunder Bay for one week so that he could be our leader. Also, we would really like Bob to be our leader again next year.

God bless Bob in Thunder Bay, the campers, the staff, and everybody trying to understand where they stand with religion.



REBUILD TRINITY WALL: Volunteers from the Trinity Church congregation at Parry Sound had a busy time during the fall season rebuilding the stone wall in front of the church. They used most of the original stones from the wall which it is believed was about 75 years old. The volunteers were, left to right, Bernard

Hobourn, Norman Maughan, Harry Crump and Arnold Horne. These four gentlemen are all retired and gave generously of their time, talent and treasure. Trinity salutes their witness in good stewardship. (North Star photo).

St. James', Gravenhurst, A.C.W. honors Mrs. May Koopman

By Margaret Johnston

How many departing members of an A.C.W. group have had a "Roast" in their honor? This is what happened when a staunch worker in St. James', Gravenhurst, decided to live in the metropolis of Toronto.

Mrs. May Koopman has organized many rummage sales and been convener of various bazaars. Both of these activities are renowned throughout the district. Merriment reigned as the "Queen of Rummage Sales" opened boxes decorated with flowers from "The Room" (workshop area) and which contained items she had to dispense with when clearing out cupboards. Each gift had a card attached with a humorous saying. To add a touch of glamour, emulating a bride-to-be, May wore a bonnet from one of the "surprise" packages. A set of dishes, cutlery and tea cloth from our kitchen would remind her of the many Pot Luck Suppers she had attended.

President, Doris Palmer, took pictures of this memorable evening. Posterity will realize we are not a dull group. A former A.C.W. president, Jean Roberts, presented May with an official looking document on St. James' stationery, signed by the Rector, the Reverend Patrick Atkinson, and Wardens Jack Huggett and Everett Corbett. When read by anyone in authority at an Anglican Church, May would certainly be accepted as an indefatigable worker.

Another ex-president of A.C.W., Winsome McGinn, being an "old,

old member" since Parish Guild days, made a presentation of a tea wagon. May is bound to recall "Room" action every Tuesday when she

serves herself from the gift that is just what she desired. Can't you just hear her laughingly explaining to new friends how she acquired it.

The instigator of the happy, carefree, evening was Jean Huggett, who for many years was both Guild and A.C.W. president.



ST. JAMES', GRAVENHURST: Before leaving to make her home in Toronto, Mrs. May Koopman was honored by the A.C.W. of St. James' Church, Gravenhurst, at a special party. Mrs. Koopman is seen in the above pictures, at top receiving an embrace from her Rector, the Reverend Patrick Atkinson, and in the second picture following a presentation made to her.