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Plans made for election of Co-adjutor Bishop —

Bishop Nock announces decision to retire next September

In the November issue of *The Algoma Anglican* it was only possible to make a brief reference to the announcement of the retirement next September of the Right Reverend Frank Foley Nock as Bishop of Algoma.

The announcement made by the Bishop on October 20th came as a surprise to the clergy and people of the Diocese. Bishop Nock has served Algoma faithfully and well as its seventh Bishop since his consecration on January 10th, 1975, and many thousands count him as a friend.

Bishop Nock has made it plain that he intends to fulfil his duties as Bishop to the full until his retirement on September 28th, 1983.

His plan for the election at the time of the next Synod meeting in May of a Co-Adjutor Bishop to succeed him on September 29th, was accepted by the Executive Committee of the Diocese.

All but two of Bishop Nock's 43 years of active service have been spent in the Diocese of Algoma. He was born in Toronto on February 27th, 1916. He attended Trinity College, University of Toronto, where in 1938 he graduated with a Bachelor of Arts degree, followed by an L.Th. degree in 1940. He was assistant curate at St. Matthew's Church, Toronto, from 1940 to 1942, then came to Algoma, where his parish work included the Churches of Christ Church, Korah; St. Peter's, Harris and Buckley; Holy Trinity, Tarantorus, and

St. James', Goulais River. From 1945 to 1948 he was Rector of St. Thomas' Church, Bracebridge. In 1946 he received from Trinity College the degree of Bachelor of Divinity.

Moving from Bracebridge to Sudbury in 1948, Bishop Nock was Rector of the Church of the Epiphany there until 1957, when he was inducted as Dean of Algoma and Rector of St. Luke's Cathedral at Sault Ste. Marie.

It was on October 21st, 1974 that the Synod of Algoma elected Frank F. Nock as Bishop, and his consecration followed on January 10th, 1975.

Bishop Nock has attended General and Provincial Synods since 1952. For many years he was Clerical Secretary of the General Synod and was Prolocutor of General Synod from 1973 to 1975. He is at present Secretary of the House of Bishops.

Bishop Nock holds the honorary degrees of D.D. from Trinity College (1957) and of S.T.D. from Thorneloe College, Laurentian University of Sudbury (May 22nd, 1980).

The election of a Co-Adjutor Bishop will take place on May 2nd, 1983, followed by the Regular Synod. A Co-Adjutor Bishop has the right of succession. The Consecration will take place in Sault Ste. Marie on June 24th, the Feast of St. John the Baptist. The Installation of the Co-Adjutor as the eighth Bishop of Algoma will be held at St. Luke's Cathedral on September 29th, the Feast of St. Michael and All Angels.

Bishop Nock's announcement

The Bishop announced his forthcoming retirement within the context of a meditation delivered to the Dean, Archdeacons and Rural Deans on October 20th and the Executive Committee on October 21st. The content of the meditation is as follows:

1 Cor. 3: 5-11 — After all, what is Apollos? What is Paul? We are simply God's agents in bringing you to the faith. Each of us performed the task which the Lord allotted to him: I planted the seed, and Apollos watered it; but God made it grow. Thus it is not the gardeners with their planting and watering who count, but God, who makes it grow. Whether they plant or water, they work as a team, though each will get his own pay for his own labour. We are God's fellow-workers; and you are God's garden.

Or again, you are God's building, I am like a skilled master-builder who by God's grace laid the foundation, and someone else is putting up the building. Let each take care how he builds. There can be no other foundation beyond that which is already laid; I mean Jesus Christ Himself.

1 Cor. 12: 12 — As the body is one and has many members and all the members of that one body, so also is Christ.

1 Cor. 12: 27 — Now ye are the body of Christ and members in particular.

1 Cor. 11: 17 — For we being many are one bread and one body; for we are all partakers of that one bread.

St. John 15: 15 — I have called you friends.

St. John 15: 5 — I am the vine, you are the branches; without me you can do nothing.

I have chosen these passages of scripture for our thoughts today as they represent some of the guiding principles of my episcopate during the past seven years and ten months. During this period of time I have tried to inculcate within our diocese the sense that as laity, clergy and bishop, we have a mutual calling and a mutual responsibility in Christ. As Paul says: "There is one body and one spirit even as you are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all, and he gave some apostles, some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The vocations of the laity, the clergy and the bishop are all of equal importance to God. No one of us is an isolated Christian doing his own thing and going his own way. We are fellow workers, we are colleagues, we are a household, we are members of one body, we are friends. Once we



BISHOP AND MRS. NOCK: The Right Reverend Frank Nock has made it known that he will retire from his episcopal office in the Diocese of Algoma on September 28th, 1983. (Photo courtesy The Sault Star).

forget this vital fact about our relationship with one another then we become ingrown and parochial in our view of the Church, and we are in danger of marching to our own tune. This is one reason why I have been solidly behind the concept of Anglicans in Mission. As I see it, in our mutual calling and mutual responsibility, we are not a mutual admiration society but a mutual extension society. This is the vision of Anglicans in Mission with its three-fold aspect of study, prayer and sacrificial giving.

How successful we have been in our efforts to inculcate the spirit of mutual fellowship in our diocese between bishop and laity, bishop and clergy, clergy and clergy, laity and laity, history alone will record. Whatever, under God, I have been able to do has been guided by our Lord's words — "I am the vine; you are the branches; without me you can do nothing." I am conscious that, like you, I am only one of the branches of Christ's Church and that without His love, His power, His presence, His guidance and His nourishment, I will be a withered branch. His words apply to us all, "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can you, except you abide in me."

I have shared these thoughts with you today for a particular reason. After some months of prayer and thought, I have decided to retire at the end of September, 1983.

This decision carries with it Beth's concurrence. At that time I will be 67½ years of age and will have spent 43 years in active service in the church, 41 of them in Algoma. While I do not expect or want to be idle in my retirement I would like to exercise my ministry in future years with some lesser responsibility. It is my hope that by September, 1983, this phase of Anglicans in Mission will have been successfully concluded in the Diocese and my successor can build upon it. Where we will retire has not been decided as yet.

My reason for making this announcement at this time is twofold. Firstly, it will necessitate some changes in my itinerary so that I can cover the diocese as thoroughly as possible in the time remaining. Secondly, I would ask the Executive Committee to concur in the election of a Co-adjutor Bishop to be elected on the first day of Synod, May 2nd, 1983, with his Consecration to take place on June 24th and his Enthronement as Bishop of Algoma on September 29th. I do not expect to be a caretaker Bishop until September 29th but will exercise my episcopate as a Diocesan bishop to the full until that time.

May God bless us all as we continue to exercise our mutual calling and our mutual responsibility in Christ in this Diocese.

Update report on Anglicans in Mission

By Norman Greene

Anglicans in Mission, a program designed to provide every member of the Anglican Church of Canada with an opportunity for personal participation in the mission work of the church both at home and abroad, has reached the halfway point of its schedule as the focus moves to the 3,312 parishes and congregations of the Church.

In the Diocese of Algoma, the 122 parishes and congregations are now completing their organization in preparation for further involvement in both mission study and financial development activities. Parish Leadership Teams are being appointed and expanded, program of special activity are under development and steps are being taken to challenge every member of the church to make his or her personal commitment to the mission outreach of the Canadian Church, the Diocese and the parish.

As of November 1st, more than half of the congregations of the diocese already have teams in place. While the national program recommends an initial leadership team of three members — Director, Lay Chairperson and Mission Study Coordinator — sizes of parishes and geographical considerations result in some variation in the numbers. The national program is designed to permit adaptation to the individual needs and circumstances of the parish.

By the same date, about 60 per cent of the congregations of the diocese have signed covenants outlining their acceptance of the aims and objectives of the program and their individual participation. Other parishes are in the process of completing this step in the program and will be joining

(Continued on page 3)

Diocesan Motto for 1982: "O worship the Lord in the beauty of holiness." — Psalm 96: verse 9.

Frank our Bishop to retire

There is a feeling of regret throughout the Diocese as to the prospect of the retirement of the Bishop of Algoma. The Right Reverend Frank Nock will have served in his episcopal office for something less than eight years. The term of the first bishop, Frederick Dawson Fauquier, was just a month more than eight years, and the fifth Bishop, George Frederick Kingston, served four years. The periods of service of other former Bishops of Algoma were of longer duration.

It was known, of course, at the time of his Installation in January, 1975, that Bishop Nock declared that his would be a shorter number of years in the office of Bishop. His recent announcement seemed

to come, nevertheless, as a surprise to the people of Algoma.

The plan for Bishop Nock's retirement gives ample time for prayerful consideration of the choice of his successor. It also, happily, provides several months for his episcopal visits until next September so that he may in all parts of the Diocese make his farewells. Throughout Algoma there are thousands who will embrace the opportunity which will be theirs of wishing Bishop and Mrs. Nock well in their coming retirement. This will be a sincere expression of goodwill and appreciation to the Bishop and his wife for their many years of service in Algoma, culminating in these final years as the gracious occupants of Bishophurst.

The Season's Greetings to you

The days of Advent bring us to the holy season of Christmas. With this issue The Algoma Anglican sends best wishes to all our readers for a Merry Christmas and a Happy New Year. Some time ago a writer urged that we always think of "keeping" Christmas — not "observing" or "celebrating" Christmas, but "keeping" that wonderful time of each year in our hearts as we enjoy its traditions and opportunities for goodwill.

Of course, in extending greetings for Christmas, we must do so in the full realization that for many, many people there may be little cause for the "merriment" so generally associated with the season.

The state of the whole world, with unrest and discontent, poverty and want, rivalry and warfare, and pressures, physical and psychological, is not one to suggest joyous celebration. But then, it never was!

Nor are the situations which surround individuals and homes, of concerns and sorrows, loneliness and separation, bereavement and heartache, conducive to an atmosphere of merriment. But again, hasn't it always been so?

Yet, as we say "Merry Christmas" and send our remembrances to others we do so because, in spite of these constant worries in the world, we recognize in the celebra-

tion of the Feast of Christmas an eternal reality of love that underlies all the hardships of life and gives meaning to all human relationships.

There are as many ways of keeping Christmas as there are people who do it. The beautiful part is that we may all enjoy Christmas in our own way, and find in the customs of the season the means for expressing our love for those about us, those at a distance and often those far away whom we may never know. We would not claim the right to say that anyone else's way of keeping Christmas is wrong.

The wonder of Christmas lies in the fact that there can be peace in the centre of conflict, joy in the midst of want, and love in the face of sorrow. For centuries this has been proven true.

May this be your Christmas experience as you receive, and extend to all, the familiar "Merry Christmas."

O God, who makest us glad with the yearly expectation of Thy coming, grant that we, who with joy receive thy only-begotten Son as our Redeemer, may without fear behold him when he shall come to be our Judge, even thy Son our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

A Joyous Birth

*When Jesus Christ, The Tiny Babe
is born within your heart,
He brings love to all dear souls
A Love that will not part.*

*This Precious Love will grow and grow,
As did the Darling Boy,
Then everyone will surely know
The meaning of Christmas Joy.*

*The more we try to be like Him
More Love our hearts receive,
And as we grow in tenderness
Then others too believe.*

*So let each day be Christmas Day
And fill your heart with Love
So everyone can surely see
Our Saviour from above.*

*The Christmas Spirit soon shall fill
Each heart and soul and voice;
Then Everyone picks up the strain
Behold! He Lives, Rejoice!*

*Then peace on earth restored once more;
The Prince of Peace shall Reign
And Love will be the only word
For Christ is King again.*

Jane Booth.
Gravenhurst.

The Bishop's Letter —

Our 1983 Diocesan motto

My dear fellow Anglicans:

You will have heard by now, no doubt, of the announcement of my retirement at the end of September, 1983. In another part of this issue the content of my announcement is included. I will have more to say on this subject later in 1983.

In this letter I want to write a few words about our Diocesan Motto for 1983. I hope that it will become an integral part of our diocesan life. For the coming year I have chosen as our Motto the inspiring words of St. Paul from his letter to the Philippians Chapter 4, Verse 4 — "REJOICE IN THE LORD ALWAYS."

The political, social and economic conditions of our world today may seem to give us little cause for rejoicing. St. Paul's condition, when he wrote his letter to the Philippians, was not one which would seem to encourage rejoicing. For he was in prison facing a very uncertain future. But for us, as for him, the key to rejoicing is in the words, "In the Lord." We are not challenged to rejoice in the world, in our own achievements, in the political or economic situation but "in the Lord." To rejoice in the Lord is not to live with our head in the sand and ignore the world around us. Jesus certainly did not ignore the world around him. He came to save the world. It does mean, however, that we will have a positive attitude to life because our life is grounded in the eternal unchanging nature of God, in His abiding love for us all and in His personal guidance day by day.

"REJOICE IN THE LORD ALWAYS." The profoundness of these words is echoed in a hymn composed by Joachim Neander (1650-1680). I leave them with you for your contemplation:

"All my hope on God is founded: He doth still my trust renew: Me through change and chance He guideth, only good and only true. God unknown, He alone calls my heart to be His own."

Your friend and Bishop,

*Frank:
Algoma*

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At time of building, donors of legacy proposed the Church's name—

Fifty years of worship celebrated at St. Brice's, North Bay

Fifty years ago, *The North Bay Nugget* reported the following event which took place, October 15th, 1932: "With Reverend H. A. Sims, rural dean, officiating as representative of the Lord Bishop of the Diocese of Algoma, and Reverend E. J. G. Tucker, incumbent, and visiting clergy from neighboring centres assisting in the service, the corner-stone of St. Brice's Anglican Church, new edifice now in the course of erection in the parish formerly known as St. Simon's was laid at a ceremony held at 2:30 o'clock, Saturday afternoon. Perfect autumn weather prevailed as the procession of clergymen and members of the congregation preceded by the choir, who led in the singing of 'The Church's One Foundation' slowly made their way from St. Simon's Hall to the scene of the ceremony. Participating in the service were Reverend H. A. Sims, rector of St. John's Anglican Church and rural dean; Reverend E. J. G. Tucker, incumbent of St. Brice's Anglican Church; Canon Piercy, Sturgeon Falls; Canon C. C. Simpson, Coniston; Reverend M. Talbot, Capreol; Reverend P. Scott, Callander; Reverend Mr. Lowe, Restoule, and Reverend J. McCausland, North Bay. Mayor J. W. Richardson was also present on the platform and spoke briefly."

St. Simon's mission parish was founded in 1917 with the Reverend Mr. Hankinson as first in-

cumbent. By 1930, the parish had expanded and a new church was needed. A legacy of 500 pounds sterling was received as a memorial for the Rudd family on the condition that the name of the parish be changed to honor the little-known fifth century saint Britius (Brice) from Tours, France. The simple stone church was completed at a cost of \$6,550 — a large sum in those depression days when a dollar bill on the offering plate was a reason for special thanksgiving. The mortgage was paid off in 1952, and in 1977 the Canon Baxter Gosse narthex was added.

The anniversary was celebrated with a parish party and services of thanksgiving for those first members of St. Brice's whose act of faith during hard economic times provided future generations of worshippers with a beautiful house of prayer.

Several members of the parish who participated in the ceremonies 50 years ago were present to help share the large birthday cake, and a new generation of children blew out the 50 candles.



Corner-stone laying at St. Brice's Church, North Bay, on October 15th, 1932.

Much interest was shown in a display of pictures and documents showing parish activities over the past half century. The people of St. Brice's look forward to the next 50 years with the same faith as those who have gone before, remembering the words of the sermon preached by The Reverend H. A. Sims: "The outward building is but a symbol of the spiritual bulding which you are seeking to erect. This corner-stone stands as a symbol of our Lord and Saviour who is the foundation of our religion . . . Remember that the outward building and corner-stone are not the most important things, but that the spiritual edifice is the one which counts."

The Bishop's Itinerary

January 1st, 1983 — 2:30 to 5:00 p.m. — New Year's Day Reception — Bishophurst, Sault Ste. Marie.
 January 10th — Eighth Anniversary of Consecration.
 January 18th to 20th — National Conference of Advisory Committees on Postulants for Ordination — Toronto.
 January 21st to 23rd — The Bishop's personal retreat — Sisters of St. John the Divine, Willowdale.
 January 24th to 26th — Visit to Trinity, Wycliffe and Huron Theological Colleges.
 January 31st — St. John's, North Bay — 100th Anniversary Services.

Anglicans in Mission update —

(Continued from Front Page)

in the ongoing activities of parish organization and development.

Clergy and Area Team Meetings

During the latter part of October three meetings of the clergy of the diocese together with parish lay leaders were held in North Bay, Thunder Bay and Sault Ste. Marie. Representatives of parishes of the deaneries of Muskoka, Sudbury and Temiskaming met in North Bay to discuss the program and plans for future development. This meeting was attended and addressed by the Primate, the Most Reverend Edward W. Scott, who outlined the important role of Anglicans in Mission in the future of the Canadian Church.

Meetings in Thunder Bay and Sault Ste. Marie drew clergy and lay delegates from those deaneries. All meetings provided opportunities for questions and discussion of the program and resulted in excellent exchanges of views and information.

Following the clergy meetings, Area Leadership Team meetings were held in Thunder Bay, Sault Ste. Marie, Sudbury and Huntsville to review progress and plan future developments. Meetings of the 17 Action Groups throughout the diocese, each consisting of several parishes, are scheduled for the period between November 28th and December 12th to pass along program information to the Parish Leadership Teams.

Parish Activity

Activity in the parishes at this time includes the expansion of Parish Leadership Teams from three members to seven. Once again the organization visualizes adaptation to individual parish needs, but the additional team members will assume responsibility for the financial development phase of the program at the parish level. A parish Team secretary also is being appointed to handle book-keeping and other secretarial duties. The entire expanded team will be responsible for developing the details of the parish program.

Mission Study

Phase III of the Mission Study portion of the Anglicans in Mission program is now getting underway. Appropriate materials have been forwarded to the parishes to assist rectors and mission study coordinators to develop their own programs. Reports indicate a wide variety of mission study activities and approaches through the diocese. Diocesan Mission Study Coordinator the Reverend Mark Conliffe cites a growing awareness of mission responsibilities in many parishes as studies, discussions and special events direct attention to this aspect of Christian responsibility.

Mission Sundays

Parishes throughout the Diocese participated in the observance of Mission Sunday on November 14th, and another such observance is scheduled for January 16th. Mission Sundays are designed to direct attention to the unique mission role fulfilled by the Anglican Church of Canada. Sound filmstrips and other informational material is available to all parishes as they move into Phase III of the mission study program.



LAKE OF BAYS MISSION: The Right Reverend Frank F. Nock, Bishop of Algoma, visited St. Ambrose' Church in Baysville on October 4th. Photograph shows, left to right: Doug. Cunningham, Lay Reader at St. James', Port Cunningham; Herb Curnow and Ed. Bew, both Lay Readers at St. Mary Magdalene, Dorset; Bishop Nock; The Reverend Murray

E. Bradford, and Adrian Van Seters, Lay Reader at St. Ambrose'. In view of the imminent departure of Father Bradford, who is being transferred to Thunder Bay, the Lay Readers will be conducting services in their respective parishes until the arrival of his replacement.

The Church Calendar

Heroes and Holy Ones

By Canon John G. McCausland, S.S.J.E.

ADVENT—PART TWO (December 16th to 23rd inclusive)

Note: Beginning on December 16th, the Advent Season changes from a consideration of the final coming of Jesus Christ to a joyful meditation on the implications of the first Coming. Every day, at Evensong the "O Anthems" were used to express the world's thanks for the coming of Jesus Christ.

December 16th — "O Wisdom, coming from the mouth of the Most High, and reaching from one end (of the earth) to another, mightily and sweetly ordering all things: Come and teach us the way of prudence."

When we use the word "Wisdom" these days, we refer to the Holy Spirit. In the Church of the first few centuries, "Wisdom" referred to Jesus Christ.

December 17th — Ignatius, Bishop of Antioch, Martyr A.D. 115. He wrote seven letters (epistles) to the surrounding churches and bishops. These letters were shown to be authentic by Bishop Lightfoot of Durham (19th century). The letters tell us about the Offices of Bishops, Priests and Deacons, and how to tell whether the Eucharist is celebrated according to Apostolic regulations.

"O Lord and Leader of the house of Israel, who appeared in the bush to Moses in a flame of fire, and gave him the law in Sinai: come and deliver us with an outstretched arm."

December 18th — "O Root of Jesse, standing for an ensign of the people, at whom kings shall be silent, to whom the Gentiles shall seek: come and deliver us and tarry not."

December 19th — "O Key of David, and Sceptre of the house of Israel, able to open and shut our relation with God and each other: Come and bring the prisoner out of the prison-house (of sin), and (also) those that are in darkness and the shadow of death."

December 20th — "O Day-spring (Dawn), Brightness of light everlasting, and Sun of Righteousness: come and enlighten those in darkness and the shadow of death."

December 21st — St. Thomas the Apostle. Notice how the Risen Lord was so kind to Thomas (who found the Resurrection difficult). Our Lord made a special trip to the Apostles so that Thomas could see and touch the Sacred Wounds. We must be gentle and loving with those who find the Christian Faith difficult.

"O Thomas, the Twin, who had the great privilege of touching the Risen Jesus Christ. Let us follow his example and say, My Lord and My God, even though we have not seen (visibly) the Risen Lord."

December 22nd — "O King of the nations, and their Desire; the Corner-stone of unity: come and save mankind whom You have formed from clay (earthen vessels)."

December 23rd — "O Emmanuel (God with us), our King and Lawgiver, the Desire of all nations, and their Salvation: come and save us, O Lord our God."

December 24th — The Vigil of the Nativity or Christmas Eve. "When Mary the Mother of Jesus was espoused to Joseph, before they came together she was found with child. What was conceived in her was the Saviour, through the action of the Holy Spirit, Alleluia."

December 25th — CHRISTMAS DAY: Evening or Midnight Eucharist celebrates the historical event.

The Dawn Eucharist celebrates Jesus the rising Sun of Righteousness.

The Daytime Eucharist celebrates the eternal act of Jesus, Son of God, made flesh and dwelling among us (St. John, Chapter one).



December 26th — St. Stephen, the first Martyr of the Church. The word "martyr" means "witness." Stephen certainly bore witness to the converting power of Jesus' Resurrection.

December 27th — St. John the Evangelist, the Beloved Disciple. Scholars have difficulties in assuming that this John is the author of the Gospel, the Epistles and Revelation. These views change about every ten years. At the moment the "ideas" and depth of understanding of the Gospel is considered to be definitely John the Apostle's contribution. The Epistles are likewise Johannine in content. The authorship of the Book of Revelation is more difficult, according to most scholars, but all are agreed that it has the Joannine atmosphere.

December 28th — The Innocents. These were the children two years and younger, killed by order of Herod the Great in order to have the infant Jesus killed. In England this day is often called Childermas. We ought to think of these innocents when we hear or read about child abuse (now on the increase). Our Lord said that their innocence formed the basis of citizenship in Heaven.

December 29th — Thomas Becket, Archbishop of Canterbury, 1170. The famous murder in the Cathedral, after all these centuries, still claims a certain attention. Thomas Becket had his faults, but the irritation of the King did cause the holy place to be defiled. It is the old quarrel between church and state that is still with us.

December 30th — The Canadian Calendar today commemorates Wycliffe who died in 1384. He was one of the original translators of the Bible into English, although his Followers, after his death, revised and completed the translation. He was actually a professor at Oxford University, but was driven out by the Authorities when they wished to bring in members of Religious Communities (Dominicans and Franciscans) as professors. This action made Wycliffe hate Religious Communities, and his views changed to a real criticism of the prevailing philosophy.

December 31st — John West, one of the great company of heroes who were pioneers in and around Winnipeg before Confederation.



JANUARY 1983

January the first — New Year's Day has had a number of commemorations in Christian history. Actually it was not called the Feast of the Circumcision of Christ until late in the 11th century. The Church, reminded by St. Paul, knew that the Jewish Rite of Circumcision was of no use unless there was inner conversion. Of course the infant Jesus was sinless, so there might be some reason for the title.

Notice that the phrase "Octave Day of Christmas" is in black face in our Prayer Book Calendar (Page ix). This has been the title for many centuries.

However, in some parts of the Church, in the early centuries, the Octave Day of Christmas was kept in honor of the Virgin Mary, because She had given birth to Jesus Christ.

January 6th — The Epiphany of our Lord and the Baptism of our Lord. For many years Epiphany meant the coming of the Wise Men to Jesus at two years of age. But the really primitive meaning of the festival was the implication of our Lord's Baptism. This fact is very significant in these days of study about Christian Initiation. The Epiphany Season deals with mission. Each Christian is called upon to proclaim the Gospel by living it.

January 10th — William Laud, Archbishop of Canterbury, Martyr, 1645. Archbishop Laud restored decency into the Liturgy, and gave encouragement to the Caroline Divines who did much to restore the catholicity of the Church of England.



The Reverend Ralph Rowe

Pilot/Priest speaks on Anglican Appeal '82 at Deanery gatherings

During recent weeks the Campaign for Anglican Appeal '82 was in the minds of Anglican people throughout Canada.

The first of this series of annual appeals was made nine years ago, intended to receive support from contributions over and above the mission support in regular budgets. The purpose was to improve support for the clergy and congregations in the nine assisted dioceses of the Canadian North and to assist clergy, theological colleges and new parishes in other parts of the world. The 1982 appeal will be the final one, since next year Anglican Appeal will be incorporated in Anglicans in Mission.

Under arrangements made by Bishop Nock, the Reverend Ralph R. M. Rowe, Priest/pilot of the Aircraft Ministry of the Diocese of Keewatin, visited the Diocese of Algoma from November 7th to 17th, and spoke in several centres on behalf of the Anglican Appeal '82.

In most cases arrangements were made for Deanery gatherings to hear Father Rowe present his message as to the need for support of the Church's place in the North.

"Rebuild My Church"

The Reverend Kenneth Ostler, Pastor of the parish of All Saints', Onaping and St. Michael and All Angels, Azilda, attended the Spiritual Renewal Conference for Priests and Deacons, June 21st to 25th at the Franciscan University of Steubenville, Ohio, U.S.A.

The Conference, the largest gathering of

priests and deacons in the United States, drew 579 members of the Catholic and Anglican faiths from ten countries and 43 of the United States.

The priests and deacons gathered on the beautiful campus of the Franciscan University of Steubenville Monday, June 21st, arriving in the local area by plane, bus

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In acknowledgement of faithful service

By Celina Barnes

There are some people who have no difficulty filling the hours in a day. Two of these people would have to be Sarah (Sally) and Clara Shames, of Blind River, Ontario.

Sally and Clara have been members of St. Saviour's Anglican Church since the late 1920's.

For the better part of their lives, these two sisters have not only been involved in their church, but also in family businesses and other organizations.

In August of 1982, Sally and Clara "closed the door" on their dress shop business which they had jointly operated since 1967. These two sisters had had two previous family business ventures which dated from 1939 to 1955 to the family's general store, and from 1956 to 1964 in a family grocery business.

Sally and Clara have always been an integral part of St. Saviour's. In the late 1930's and early 1940's, they were both members of the Girls' Junior Auxiliary; they later continued as members of the AYPA. For a time, Clara also sang in the small church choir. Early in 1940, they were both involved in

starting the fund for building the Parish Hall. In the next two decades, both sisters taught Sunday School. About 1970, Sally was appointed the first woman People's Warden of St. Saviour's, and she served in this capacity for ten years. She is presently the Rector's Warden, an appointment which was bestowed on her in 1981 by St. Saviour's present rector, Father Bennett. Sally has also been a Synod Delegate for the past three terms and continues to serve St. Saviour's in that post.

For several years, Sally and Clara have been active members of the Blind River Horticultural Society, and they have often walked away with many of the awards at the local horticultural shows. For the upcoming term, Sally will be the society's next president.

These two Shames sisters are chartered members of The Order of the Eastern Star and they are both past matrons.

Recently, one of these sisters was quoted as saying, "We just want to relax and travel."

Knowing Sally and Clara as many do, it would be safe to say, "They have retired, but not entirely."

Chapter of Order of St. Luke held annual conference at North Bay

The fourth annual conference of the North Bay Chapter of the Order of St. Luke was held October 23rd and 24th at St. Brice's Anglican Church, North Bay.

The Reverend Ross Kreager, Rector of St. Brice's and Chaplain of the North Bay Chapter, introduced the Reverend Lou and Mrs. Edith Elias conductors of the con-

ference, and Neil and Margaret Glass who came to support Lou and Edith during the weekend. The Reverend Lou Elias was until recently Rector of the parish of St. Luke in Ottawa, and is now teaching full time at Algonquin College, Ottawa.

The subjects of his workshops were "Seven Principles of Healing and How to keep your Healing," "Loneliness and Emptiness," and the "Healing of Marriage — Sexuality and Intimacy." The workshop on "Inner Healing" was conducted by Edith Elias.

Father Elias spoke at the 9:00 a.m. Eucharist at St. Brice's which included the Laying on of Hands.

"Rebuild My Church" —

(Continued from page 4)

and automobile for the afternoon registration. At 8:00 p.m. the opening session of the conference took place in the huge striped tent with a brief presentation by each of the Conference Team. The team was led by the Reverend Michael Scanlan, T.O.R., President of the University of Steubenville. The team

The service at 11:00 a.m. at the Church of St. John the Divine will long be remembered for his sermon on "Holy Boldness" based on Acts 4: 13-21 and for the number of people in the congregation who responded to the invitation to come to the Altar rail to be anointed with oil. (James 5: 14-16).

The evening service at St. Brice's began with a half hour of Praise accompanied on the organ by Father W. Ellam, of Christ Church. Intercessory prayers and the sermon preached by Fr. Elias was followed by the Laying on of Hands at the four Stations located throughout the Church.

A reception in the church hall climaxed the memorable week-end.

members were the Reverend John P. Bertolucci, the Reverend Francis Martin, the Reverend James J. Ferry, the Reverend Edward J. McDonald, C.S.S.R., Joseph Garlington and the Reverend Daniel Sinisi, T.O.R.

Tuesday, June 22nd, began with breakfast in Antonian Hall on the

(Continued on page 6)



MEN'S GROUP CAMP: A small group of men from St. Luke's, Thunder Bay, recently enjoyed a canoe trip on Northern Lights Lake. For some it was a new experience and for

others, something they had done many times before. The youngest members of the group, Brian Price, and Ted Moyle Jr., were the most experienced. Their cheerfulness and ex-

pertise (and leadership) was greatly appreciated by the older members of the trip. The event was so enjoyable, that it was decided to repeat the experience in the spring.

Sudbury-Manitoulin Young Anglicans met at Little Current

The Sudbury-Manitoulin Young Anglicans met at All Saints', Little Current, on Saturday, October 23rd, at 10:00 a.m. They were young teenage people from Coniston, Lockerby, Sudbury, Little Current and Lively.

Fr. Stanley Tomes celebrated the Holy Eucharist to open the Conference assisted by Douglas Parker, Coreen O'Neill, Dawn Binkley, and Lisa Willow as readers.

A panel discussion on "The Mission of the Church" followed registration and introductions. Three clergy made up the panel. Fr. Robert Lumley spoke on the Mission to ourselves, Fr. Stanley Tomes spoke on the Mission to Northern Canada, drawing on his experiences in North Manitoba and Fr. Robert Flowers spoke on the Mission to the world especially overseas development.

The conference broke into three groups and these came back with lots of suggestions which were discussed by the conference as a whole. "Our Church services are just

fine, but we would like more youth involvement and open discussions at the end of the service."

After lunch the conference toured to Kagawong and visited St. John's Church with its ship's pulpit and fishing and boating features. (When you sit in the nave of St. John's you really are in a ship).

Connie Bowerman and Mary Mitchell showed conference members the Bridal Veil Falls and the tranquil walk along the river bank. On the way back they visited the Roman Mission Church in West Bay and then Philip Amyot led the way around the Cup and Saucer Trail at a brisk hike.

The cars returned to Little Current in time for Evensong with Charlene O'Neill, Bruce Burns and Lynn Yellow as readers.

The banquet was served by Mrs. Doris Tomes and the ladies of All Saints', Frank Binkley said Grace and his brother Darryl Binkley thanked the ladies at the close.

The highlight of the evening was the guest speaker, John Miller, the

Managing Director of Hope Farm in Mindemoya. He struck a responsive chord in dealing with many of the pressures that young people have to deal with to-

day that a previous generation did not have to face.

The conference came to an end with a business meeting, wherein the in-

vitation of Lively to hold the next conference in the spring was accepted. The following executive was elected: Douglas Parker, Coniston, president; Dawn Binkley, Little Cur-

rent, vice-president; Leeanne Bowerman, Little Current, secretary; Coreen O'Neill, Lively, treasurer and Bruce Burns, Lockerby, Publicity.

Camp Gitchigomee —

1982 camping season enjoyed by many

Camp Gitchigomee, Sandstone Lake, in the Deanery of Thunder Bay, reports as follows:

The 1982 Summer Camp was a very successful one, thanks to the many individuals who gave of their time and talents to their children. We had repeat campers and others who came out for the first time. Many of the children were so enthusiastic they are already planning for next year.

A tremendous amount of time and preparation went into the camps, and a great deal of loving concern. Preparation for games, water sports, canoeing, crafts, Christian Education, were all of the highest calibre.

The nurses for the various camps, the directors, spiritual directors, counsellors, junior counsellors, waterfront staff and kitchen staff all did an outstanding job. Through their capable leadership and dedication 1982 stands out as an exceptional year.

The objective of Camp Gitchigomee is to provide opportunities for Deanery Anglicans and others to grow in the Christian life, to develop camping and sporting skills and to find enjoyment and refreshment all in an environment of Christian faith, Worship and community.

Improvements to the Camp facilities have greatly enhanced the

ability of Gitchigomee to accommodate the children in comfortable surroundings. With the support of the Churches of Thunder Bay, and many dedicated in-

dividuals improvements will be continuing.

Planning for the 1983 camping year is already underway, and we are looking forward to another successful year.

Report on season at Camp Manitou

By Tom D. Marwood
Manitou, the physical camp structure is now in hibernation, but Manitou, as represented by the Central Camp Committee of the Diocese of Algoma, has commenced the season of 1983.

First, I should explain or try to reveal what is meant by "Central Camp Committee." It is responsible for the operation and maintenance of the Diocesan camp, west of Whitefish Falls. The committee is not elected, nor is it appointed by the Diocese or the Diocesan executive. It does operate with the blessing of our Bishop and with the approval of the Diocesan executive. They do have the power of veto.

However, the "Committee" is, simply, an indefinite number of Christians, who offer, in this manner, a portion of their talent, time and means to our Lord's work. This offer by any of you is most gladly accepted by those already on the committee. I do not wish to scare you by saying this, but some have extended this Service to God for the

past 20 years. Others have responded to an "ad hoc" situation.

No individual member is responsible for Camp Manitou. All within the area serviced by the camp are responsible to some extent. If you do not agree with this, you are in effect saying: "No, not me. You do it."

I do not intend to be negative in my comments. It is a grand Camp; a sharing of Christian experiences in which we grow in understanding our Lord's Commandments: "Thou shalt love the Lord with all thy heart and secondly; Thou shalt love thy neighbor as thyself."

Approximately 450 people shared in one or more of 10 programs this past summer. They came from more than 20 communities, plus three other countries.

On your behalf, I wish to express my appreciation for the many people from within and without the Diocese, that made it all such a wonderful experience. May we in all humility thank our Lord Jesus Christ.

"Rebuild My Church" —

(Continued from page 5)
campus and the morning session in the tent led by Father Francis Martin, who spoke on "What is God's Plan for the Renewal of the Church?" and Joseph Garlington who topic was "The Fruitful Minister of the Gospel." They spoke at each morning session on these topics.

Fr. Jim Ferry led a life in the Spirit Session each afternoon in the tent. At 4:00 p.m. each day the Anglican Clergy met in the J. C. Williams Centre for the Eucharist, and the Catholic clergy gathered in the tent.

Tuesday's evening session was led by Father John Bertolucci, who preached on "Renew the Spirit of Holiness Within Them."

Wednesday morning's session was again led by Fr. Francis Martin and Joseph Garlington. The Thursday evening session, open to the general public, saw members of the local community and surrounding districts join with the priests and deacons to hear the Reverend Edward McDonough, who led the huge gathering in an open air service of healing.

Friday morning's session was again led by Fr. Francis Martin and Joseph Garlington. Upon the completion of their teachings, the priests and deacons Conference for Spiritual Renewal concluded with the celebration of the Eucharist. The theme of the whole conference was "Rebuild My Church."

Anglicans Alive! —

By the Reverend William Ivey

Christmas and renewal

Nobody loves Christmas more than I do myself, yet I often feel that there are many things wrong with the way we celebrate Christmas today. Christmas is supposed to be a season of "Peace on earth, good will towards men" and yet so often the peace seems to be lost in the hectic flurry of shopping and the numerous Christmas parties and social events which we feel obliged to attend. And the wonderful and beautiful mystery of the incarnation, that great outpouring of God's love when He came down to earth and was born in the stable at Bethlehem, is lost in all the trivia and tinsel of our commercialized "Christmas."

And if you are anything like me, you probably spend more money at Christmas than you ought to, and so create a financial burden for yourself and your family. Children seem to become "hyper," consumed with greed, asking for more and more until the great day comes and they sit beside the Christmas tree, surrounded and wallowing in a surfeit of glittering toys and electronic games (no hope of peace until the batteries wear out!) I am sorry to say that sometimes Christmas seems to me more of a sacrifice to Mammon than a feast to honour Jesus, who came into this world in such simplicity and humility.

To me Christmas should be fresh and pure and simple, full of wonder and love. Do you feel that also? If we want to recapture the true spirit and meaning of Christmas, I think there are some things that we can do. First of all, did you realize that Christmas, in the Church, was originally intended as a time of spiritual rebirth and renewal? If you don't believe me, open your prayer book to page 104 and read the collect for Christmas Day. In fact, one of the things I think we could do to restore Christmas to a true perspective, would be really to pray this collect before and during the Christmas season and to use this collect in our homes and families during Christmas.

The Christmas story itself has a great power to heal and renew and restore us, once it is freed from all the commercial clutter and social trappings of Christmas. At one time, very little use or mention was made of the story of the birth of Jesus in the Church's liturgy at Christmas time and it was St. Francis of Assisi who introduced

the Christmas Story into the life of the church. One Christmas Eve, St. Francis decided to bring home to his parishioners the reality of Christmas, by setting up what was probably the first Christmas Creche used in church. St. Francis' manger scene had no plaster statues. Mary and Joseph, the shepherds and angels, were real living humans, recruited from his congregation. The animals were real too. St. Francis brought in goats, cows and oxen and recreated the genuine atmosphere of that First Christmas Eve.

Needless to say, many of the parishioners were scandalized at the seeming irreverence of bringing animals into the church, and Francis faced a lot of hostility as he began to speak to the congregation that Christmas Eve. Francis had used a doll to represent the infant Jesus, and as he spoke he walked over to the stable scene and lifted the doll out of the manger. Cradling the doll in his arms, Francis walked to and fro amongst the people telling them about God's great humility and love, coming down to earth to be born in a lowly stable at Bethlehem. As he spoke of these things, Francis himself became more and more aware of God's great love, for him and for all men. Suddenly overcome by his feelings, Francis sank to his knees and began weeping copiously. At first the congregation were shocked but gradually they came to understand what was happening and they too became filled with a great sense of peace and God's love. One by one, they too fell to their knees and began weeping, praying and praising God. Thus began a great time of renewal and an outpouring of the spirit in the church at Assisi.

I think it is always true that it is God's love for us and the realization of that love that finally touches us, converts us, heals us and renews us. May this coming Christmas season be a time of great joy and spiritual renewal for you, and may you know and experience God's great love for you. God bless you. Merry Christmas and Happy New Year.

P.S. — Get out your prayer book right now and look up the collect for Christmas on page 104.

P.P.S. — My apologies to our correspondents who have faithfully sent in reports of missions, etc. in their areas which have not yet been published. I will include them in next month's column.

Around Algoma

At the last executive meeting of Thunder Bay Deanery A.C.W. it was decided that each of the Parish A.C.W. branches in the city of Thunder Bay would adopt, or become a sister parish, to the branches in the outlying areas that do not come to Deanery events because of distance. The fall Deanery A.C.W. meeting was at St. George's, Thunder Bay, on October 26th, with Mrs. Edith Morrow as guest speaker. Mrs. Morrow was the delegate to the National Women's Conference held in Winnipeg in May.

John Brimmell, of Chicago, was a recent visitor to St. Luke's Church, Thunder Bay. His parents, Ernest John Brimmell and Henrietta Maria Byrne, were the first couple to be married in St. Luke's Church on July 4th, 1890. Other news from St. Luke's tells of the 93rd anniversary service on Sunday, October 17th, and of the 93rd birthday of one of the regular attenders at services, Mrs. Lilly Bonnett.

The wedding of Jim Ellam and Joan Walton was celebrated in St. Luke's on September 5th. The bridegroom is the son of the Reverend Bill and Vivian Ellam, of North Bay, his father being a former Rector of St. Luke's. St. Luke's were host to 30 British students and staff of Bronson Commonwealth College on October 22nd and 23rd. An Advent Carol Service was planned for Sunday, November 28th, with St. Luke's Church, Knox United Church and Wesley United Church joining for this event.

The service of Induction for the Reverend Michael Lawson as Rector of the Parish of West Thunder Bay, which includes the Churches of St. James', St. Mark's and Good Shepherd, took place on September 5th. The Parish newsletter is The Mission Bell, and in the latest issue notable events of the autumn were listed, such as: four overflowing Harvest Thanksgiving services, St. Mark's Sunday School Fun Day on September 19th, Friday night six-week Bible Study at St. Mark's and St. James', Open House at the Rectory on October 17th, Kakabeka's Church of the Messiah is to remain open for at least another year, St. James' Youth Group made 51 Christmas Crosses for sale, St. James' Sunday School Hallowe'en party on October 30th, Parish Family service and luncheon at St. Mark's on October 31st, Training of three Servers for St. Mark's, Don Hearn, Steve Jobbitt and Doug Ratz.

St. Thomas', French River, had the biggest congregation of the year on Thanksgiving Day, which was also Harvest Thanksgiving Day, with many guests up from the south for the holiday. Services in St. Thomas' are now held at 3:00 o'clock in the afternoon.

St. George's, Minnow Lake, has a new roof, put on by Bruce McComber; his brother Jarvis, on vacation from Toronto, and his son, Jimmy. The next project is alterations to the front to take advantage of the view across Minnow Lake.

At All Saints' Church, Onaping, and St. Michael and All Angels, Azilda, the Reverend William Ivey was the guest preacher on Sunday, November 14th. Fr. William Ivey is the Rural Dean of the Deanery of Algoma, and Rector of the parish of St. John's, Chapleau. The title of his sermon was "You are My Witnesses," and he showed a slide presentation in conjunction with his sermon. After the 9:30 a.m. Eucharist at All Saints', the ladies of the A.C.W. served a delicious potluck luncheon in the parish hall. Following the evening Eucharist at St. Michael and All Angels, the ladies of the A.C.W. served refreshments during the fellowship hour in the parish hall.

All Saints', Coniston, has installed a new gas furnace, as the old oil furnace was about done. The installation costs were greatly reduced by the work of Les Cresswell, Watson Thompson, Eric Williams, Jack Stacey. The grounds and flower beds in rocky Coniston are greatly admired. These are the work of the Glebe Warden, Etta Cresswell, who spends long hours seeing that All Saints' worships the Lord in the beauty of holiness.

Following along from the Renewal this fall, the singers who came together to sing the Gospel songs in All Saints', Coniston, have now organized themselves into a choir and even to the extent of making gowns. They have done this on their own initiative and the gowns were financed from a snowball event of last winter.

In October Bishop Nock appointed the Reverend Henry Morrow, Rector of the Church of St. John the Evangelist, Thunder Bay, as a Canon of St. Luke's Cathedral, Sault Ste. Marie. The service of Installation took place Friday evening, October 22nd, at the Cathedral.

Sunday, October 24th, was White Gift Sunday and Little Helpers Sunday in All Saints', Coniston, and St. James', Lockerby. Mrs. Jean Steeves is the Little Helper secretary in Wahnapitae and Coniston and in St. James' the Secretary is Mrs. Peter MacKay. The white gifts go the parishes and settlements around James Bay and the children share Christmas with the young people in those parts. This was started by Bishop Clarke and is kept up by his widow, Mrs. Alice Clarke. People may send gifts on their own to the staging centre even if your parish does not participate in this project, to R. N. Clarke, 20 Brant Street East, Orillia, L3V 2X3.

Mission matters

SOUTH PACIFIC: A graduate of Pacific Theological College has become its new principal. Ilaitia Sevati Tuwere, with an active career in theological education, has been director of non-formal education by extension in villages of the Fiji islands, and has participated in the work of the World Council of Churches Program in Theological Education. He succeeds Dr. Sione 'Amanaki Havea, who is now President of the Methodist Church in Tonga.



"**FALL FAIR**": Recently the Church of St. John the Divine in Copper Cliff held its annual fall fair. As usual it was a tremendous success. This year's theme was "The Great White North Trading Post." Activities included a doll shop, craft and bake tables, trading post, plant shop, games for children and lunch facilities. The lunch menu included St. John's famous chili. This event was organized by the Guild of St. John, whose president is Mrs. Dorothy Lewis. The Guild sponsors other events throughout the year such as the strawberry festival, coffee break and Advent brunch. The enclosed photograph was taken by The Sudbury Star. The lady on the left is Mrs. Beth Heale. The lady on the right is Mrs. Mary Jane Crouch. They were photographed outside the doll shop. These ladies made most of the dolls sold in the shop. The boy on the left is Tim Heale (10) and the girl on the right is Holly Myers (7).

Algoma Anglican — January issue

Items for publication must be received by December 10th.



Canadian Church Diaries

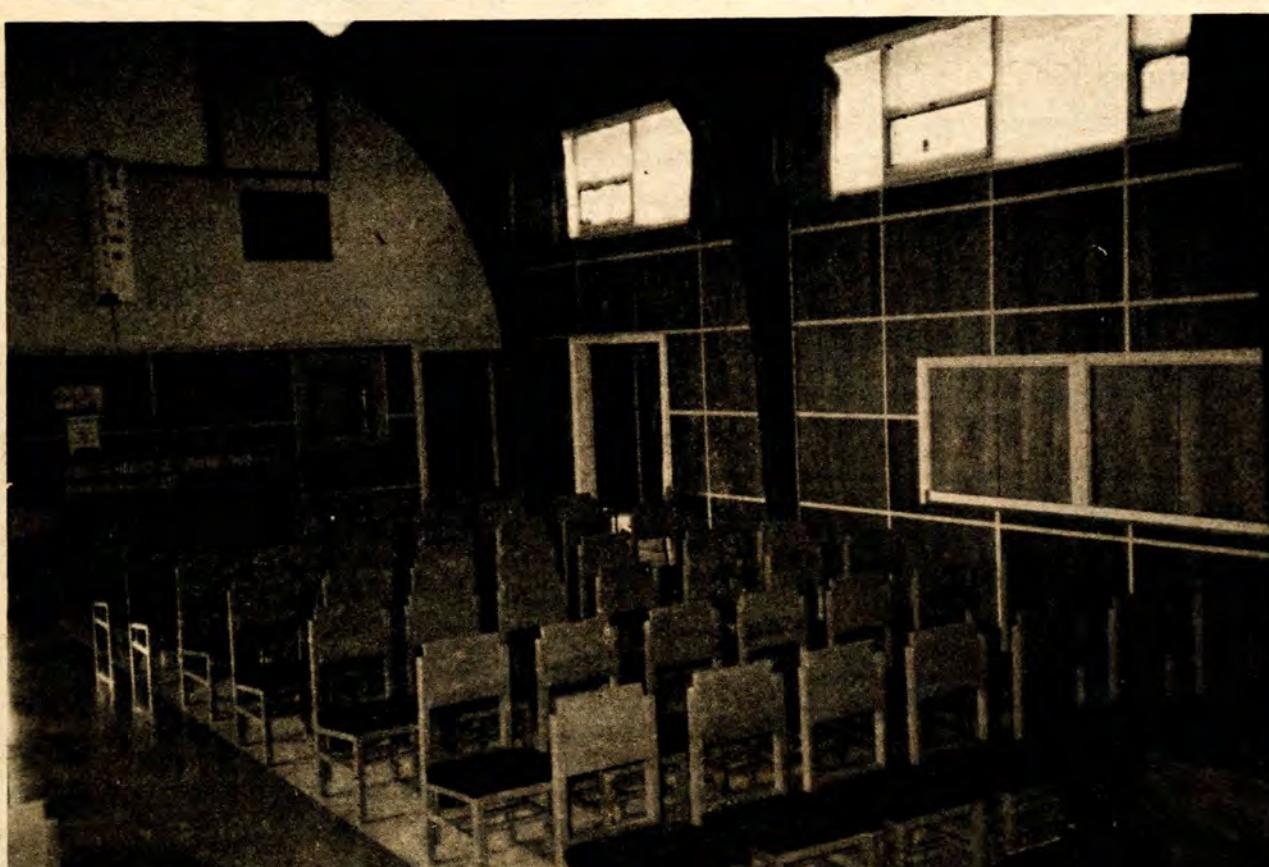
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CHURCH SEATING: The Church of the Ascension in Sudbury recently purchased new chairs for the Church, making a very comfortable and attractive addition. The

Church received assistance for the purchase from its Men's Club, A.C.W., and other donations from parishioners.

Algoma Diocese has a garden of pears (... pears?)

By Peggy Coyle

One afternoon this summer I was sitting in the comfortable cottage inhabited by Canon and Mrs. Donald Dixon, on St. Joe's Island. We were having a lazy conversation, not at all the sort to lead one to expect anything out of the ordinary being said. Yet, suddenly, out of the blue, as it were — the sky was a lovely Island blue that day — Donald said, "Did you know that Algoma has a fruitful pear tree in its midst?"

I sat up straight and asked him what on earth he was talking about. One might well wonder, for Algoma, in spite of its great great beauty, is hardly the Niagara Peninsula.

"Well, not that kind of pears," he said with a mischievous smile — if

you know Canon Dixon, you can see it — and he settled down in his arm-chair to explain.

It turned out that the pears were, in fact, pairs. He began by citing those among our clergy whose names are the same: We have a pair of Sutherlands, the Reverend Lorne and the Reverend George; we have two Smiths, Jerry and D. A. P.; as well as a pair of Bradfords, the Reverends David and Murray, and we used to have a pair of Palmers before they were palmed off on other dioceses. That seemed a fruitful beginning.

"Then," he continued, "there are those whose names rhyme, and they come in pairs, too." The Canon gave me his list of those, to wit: Coyle and

Moyle, Nock and Locke, Gower and Flower(s). We used to have a Nixon and a Dixon, he pointed out with a modest smile, but have made up for their loss with the arrival of the Reverend Bud Moote to Richard's Landing. We now can boast Moote and Coote!

I thought it would be politic to stretch things a little to include the Reverend Eric Paterson and the Reverend Les Petersen, but the dear Canon is a purist and didn't agree.

Well, I thought, as I left the house in a blaze of summer sunshine, how amazing are the things that go on in people's minds; they do bear fruit, you might say. I am sorry if your rector doesn't qualify as a pear, I mean pair, but perhaps, instead, he is a peach.

Information about African Palm crosses and how to order your requirements

An appeal has been sent to Bishop Nock asking that attention be drawn in the way in which African Palm crosses may be ordered in Canada.

In this helpful project, all work is volunteer. The distribution of African Palms in Canada is carried out from the Parish of St. Aidan and St. Bartholomew, R.R. 4, Chester Road, Gibbons, British Columbia, V0N 1V0. This Parish is in the Diocese of New Westminster.

If you buy African Palms you will be giving work to people whose income is very limited, almost non-existent. The Palm crosses are made in seven mud villages in the Diocese of Masai in Tanzania, where income for each mud hut is about \$55.00 a year. This \$55.00 must buy all the household necessities for the parents and their children, salt, soap and travel for medical treatment when it is available.

When Christians in Canada purchase these palm crosses, the Christians of Masai gain added hope and encouragement and a real sense of brotherhood with their fellow Christians on the other side of the globe.

The crosses are the only produce of African Palms. The project began in a small way over 15 years ago. An English missionary assigned to the southeast section of Tanzania noted both the poverty of the natives and the abundance of palms. He had the idea of the villages making palm crosses as a way of earning money above and beyond the small amount they made from subsistence farming. He began selling the crosses to friends and Churches in London, England. The project gradually spread throughout the United Kingdom, and then on to the United States, Canada and Australia. Now work on making the

crosses continues all year.

More than two million crosses are sold each year world-wide, shipped first from Tanzania to London and then on to other countries. In addition to the money earned by the makers of the crosses, funds are also available to aid in preventive and public health and educational programs. There are many basic needs of the people in Africa to be met, as in many instances governments have limited funds with which to work.

Our information is that the palm crosses are well made. They have been used in England since 1967 and in the U.S.A. since 1974 and in Canada since 1975.

The cost is 100 crosses for \$8.00, and 50 for \$4.00, postage included. The address from which African Palms may be ordered is given above in the second paragraph.

Anglicans in Mission

It is December now, and 1982 is quickly coming to a close.

It will be remembered as the year of Anglicans in Mission, when we learned about this new program, struggled with it, supported it, disliked it, criticized it; felt it was the answer to our needs, welcomed it; thought it was unnecessary and wished it would go away. The reactions and responses to AIM have been many and varied during the year, but emerging out of them all is the fact that the Anglican Church in Canada will never be quite the same again.

The Program started with the question, "What is God calling us to do in the 1980's?", and this question has been in our minds through each phase of development. First we reflected on our understanding of mission in today's world, and often were amazed by the variety of views expressed by Church members in the light of the needs and opportunities facing the Church. The concept of sending missionaries to the heathen in some far distant land is no longer adequate.

Then we spent some time interpreting our new awareness and understanding of the mission of the Church. How can mission be implemented in our parish and by our parish? What does it mean to me as an individual Christian? Now in the third phase of study we are considering the proper use of our resources in proportion to God's blessing upon us. Do our actions reflect our beliefs? What does the Bible teach us about our use of material resources; money and possessions? Is what we have really ours, or is it being shared with us to be shared with others?

Yes, 1982 has been a year to remember, the excitement and the frustration, and the resistance and the growth, the challenge and response. The year may be ending, but our response to the question, "What is God calling us to do in the 1980's?" is just stirring within the Church and promises to break out with tremendous impact as the decade unfolds.



Now concerning the contribution for the saints: as I directed the Churches of Galatia, so you also are to do.

I COR. 16:1 (R.S.V.)

In introducing the Phase Three study materials, our Primate writes:

One question which I am sure will be raised in every parish is, "Why are you undertaking a program which includes the mobilization of financial resources in a time of serious economic recession?" If our concern were simply to raise money this would be a valid and serious question, but our concern is much greater. Our concern is to raise questions about the meaning of life, about what we have received from God and what we owe to God, about the source of inner resources for living. The fact that we are in a difficult economic period makes our undertaking even more necessary and more vital. These difficult times are, I am convinced, an argument in favour of our undertaking, not against it. The difficulties, which are real, may well be a means of helping all of us face the "faith questions" at a much deeper level than we would if times were easy.