

Norman Greene is Algoma Director of Anglicans in Mission

Mr. Norman Greene, a faithful parishioner of the Church of the Epiphany, Sudbury, Vice-Chairman of the Thorneloe University Board of Governors, and formerly Director of Public Relations for the Falconbridge Nickel Co., has accepted the invitation of the Bishop to be Algoma Diocesan Director of Anglicans in Mission. In this capacity he attended a meeting of the Diocesan Directors in Toronto from December 14th to 16th.

"Mr. Greene is a man of great conviction and

ability, and we are grateful to him for undertaking this responsibility which will consume much of his time," said Bishop Nock. "Plans are well under way for the appointment of nine Regional Directors as well as Mission Study Directors to work with Mr. Greene in

implementing the Anglicans in Mission process throughout the Diocese.

"As the network spreads I hope that large numbers of lay people will become involved in the different
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At Convocation in May—

Thorneloe will honor Archdeacon Craymer



The Venerable S. Maitland Craymer

Thorneloe University is pleased to announce that the University will hold a Convocation on Thursday, May 27th, 1982, for the purpose of granting Associate in Theology diplomas and degrees in Theology. The Thorneloe University School of Theology is a school which offers correspondence courses in theology and grants an Associate in Theology diploma on the successful completion of ten courses.

At the Convocation, Thorneloe University will honour three distinguished Canadians with degrees in Theology in recognition of their work in industry and the Church.

Archdeacon S. M. Craymer and Bishop A. A. Read will both receive the Degree of Doctor of Sacred Theology (honoris causa) (S.T.D.) Thorneloe University. In addition to his distinguished career in the church, Archdeacon Craymer was one of the "founding fathers" of Thorneloe. His work and dedication to the University has contributed in no small way to the present healthy state of Thorneloe.

Bishop Read, like Archdeacon Craymer, is a distinguished churchman and is Bishop of the Diocese of Ontario. In this capacity, he plays a leading role in Christian education. The Diocese of Ontario works closely with Thorneloe in promoting the School of Theology.

Mr. Clifford Fielding will receive the degree of Doctor of Canon Law (honoris causa) D.C.L. Thorneloe University. The Fielding family and Mr. Clifford Fielding have a long association with Thorneloe. The Fielding family generously gave Thorneloe the beautiful Chapel which received awards for architectural excellence.

These distinguished Canadians will join with the new graduates of the School of Theology in what will be a memorable event in the life of the University.



HOME SWEET HOME: Cara Community resident Margaret Lavoie takes Neil Howson (left), chairman and president of Car Community Corporation, Sault Ste. Marie, and the Reverend Bill Stadnyk, a director and Rector of Holy Trinity Church, on a tour of her new apartment during the official opening and dedication of the complex on November 30th. The \$4.5 million project includes 11

townhouses, occupied since early September, and 89 apartments. The units provide housing for low-income families, senior citizens, middle-income earners and the physically handicapped. The non-profit housing was begun about 15 months ago and is sponsored by Holy Trinity Church, Sault Ste. Marie (Photo courtesy The Sault Star).

Dedication of Cara Community by Bishop was November 30th

The official opening celebration and dedication of the Cara Community took place at Sault Ste. Marie on Monday, November 30th. The ceremonies were in the Trinity Centre, the community centre in the southwest wing of the apartments, next to Holy Trinity Church, 352 Northern Avenue.

All of the 89 apartment units of the \$4.5 million complex now have tenants, although not all were yet occupied at the time of the official ribbon cutting ceremony. General Manager, Stan Pratt, said there was a box of applications still remaining, "enough to fill another apartment building." Eleven townhouses on the site, at the corner of Old Garden River Road and fronting on Northern Avenue, were occupied more than two months earlier. At capacity, the entire

complex will accommodate 250 people.

The complex covers 3.27 acres. A project of Holy Trinity Church, it is intended to provide housing for low-income families, senior citizens, middle-income earners and the physically handicapped. Standard apartment rates are \$330 per month for singles and \$355 for doubles, including utilities. Approximately half of the tenants receive subsidies, with the balance paying the regular market rent as set by Central Mortgage and Housing Corporation.

Construction of the complex has been financed by C.M.H.C. and the federal government, which contribute up to \$437,000 annually to assist with financing costs. This is one of the few non-profit housing projects in Sault Ste. Marie. The

official sod-turning for the project was September 12th, 1980.

Neil Howson is chairman and president of the Cara Corporation, Judy Pratt secretary, Bill Savela treasurer and Stan Pratt general manager. Directors are Mr. Howson, Mrs. Pratt and Mr. Savela plus Gerry Duffy, Hugh Hamilton, Marilyn Lynn, Din Oosterbaan, Fergie Reid, Bill Smith, the Reverend Bill Stadnyk and Patricia White. Steve Grant, Les Gaunt, Mr. Pratt and Don Griese were formerly directors.

Official opening

Bishop Frank F. Nock was present November 30th for the official opening and dedicated the building. The ceremony opened with remarks by Neil J. Howson, Ron Irwin, M.P., and the Reverend

Bill Stadnyk. The presentation of a flag and plaque was made by Myron Hewitt, CMHC manager, Sault Ste. Marie office, and Pat Barrett, program manager for social and native housing.

Following the prayers of Dedication, said by the Right Reverend Bishop Nock, the ribbon cutting took place, then the Blessing by the Bishop. Those participating in the ribbon cutting were Bishop Nock, Neil Howson, Pat Barrett, the Reverend Bill Stadnyk, Margaret Lavoie, Oseanna McCoy, Faisal Seif, Terry Wright and Gerard Taylor.

The ceremony was at 4.00 p.m. At 5.00 p.m. a social hour was enjoyed, during which viewing took place of three model suites. At 6.00 p.m. there was a special celebration of the Eucharist in the Trinity Centre.

Nineteen Eighty-two begins

As we enter the gates of 1982, many people face the traditional task of planning their goals for the new year and trying to decide what the future holds for them. It is a time when many of us realize that another year has flown by almost without notice, and we wonder what we have accomplished and if life is passing us.

The hustle and bustle of the Christmas season has subsided and it is not surprising that doctors find themselves dealing with an increased number of depressed patients early in the new year, who are facing a long and unexciting winter.

Yet, if we think about it, a new year offers many exciting opportunities to all of us. It is like starting out on a new adventure, down uncharted paths toward goals that may, or may not be met. None of us can say with certainty where we will be this time next year, or indeed, this time next week. We have, therefore, the unique challenge of living one day at a time but planning for a future of unknown duration.

It is difficult to realize that we are now less than 18 years from the 21st century. Many of us will live to see it and indeed play an active role in the early years of this new era. Yet, that century, which is now staring us in the face, is a time that most of us have thought of only in the context of science fiction. We have read and studied theories

and predictions of what the world would be like in the year 2000, usually thinking of it as someone else's time; not ours. Indeed, even today we are living in a world with high technology (and sadly, the complex problems that go with it) that were hardly dreamed about 50 years ago.

Here then, is our challenge for 1982 and the years beyond. So much has happened in this century, a century that has taken us from the horse and buggy to space travel, that we must stop from time to time, or at least slow down long enough to determine where we are going.

What are our priorities, as an individual, as a community and indeed as The Church? Are we carrying into the future those fundamental principles that do not change with time and have been so important to our survival in the past? Are we building a firm foundation for those that follow us so that they will have a chance to survive the great challenges that will face them in their time.

Planning for the future is perhaps the largest responsibility that we all share. It takes commitment, imagination, determination and drive. As we enter 1982, let all of us look to the future but let us remember the past and determine to preserve those things that are the basis of our faith and our commitment to a better world. Happy New Year.—(H.K.N.M.).

A matter of commitment

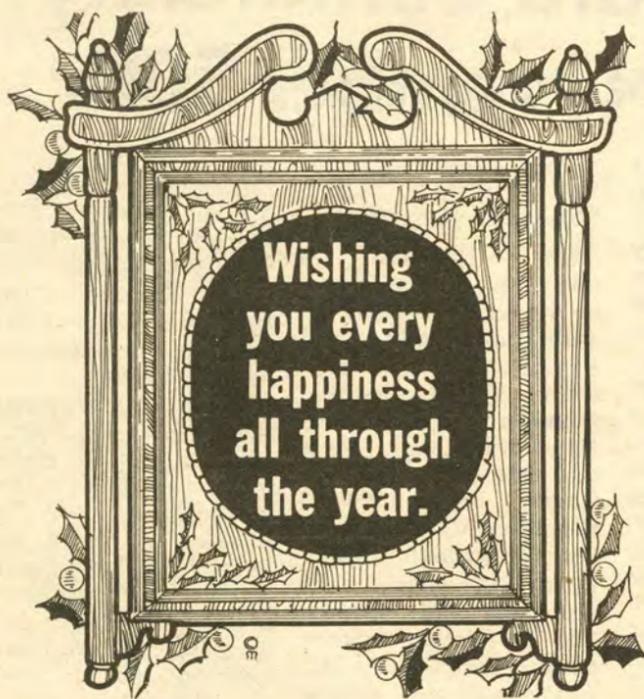
Christian stewardship is a subject that has been raised from time to time in The Algoma Anglican; indeed some think, too often. However, financial support is a fact of survival for our Church, at home and around the world. It is important to be reminded from time to time, that each of us has a role to play in this aspect of the Church's work.

The new year is a time of commitment. It is, therefore, a good time to examine our own responsibility toward the support of the Church. It is difficult for any institution to survive on periodic donations or whimsical spurts of generosity. For this reason, Church supporters should be encouraged to plan their giving on an annual basis and to

make payments regularly whether or not Church attendance is possible every week.

During the next few weeks, parishes in Algoma will be planning their budgets for 1982, not only for their own needs but for mission work as well. In addition, our Bishop has encouraged greater attention to the mission work of the Church, this year and in the years ahead.

It follows then, that Churches in Algoma will need more financial support than they have had in previous years. This will require a rethinking of our own priorities and hopefully a new and enlarged commitment to the support of Christian Service.—(H.K.N.M.).



FOR Thy mercy and Thy grace,
Faithful through another year,
Hear our song of thankfulness;
Father and Redeemer, hear.

Lo! our sins on Thee we cast,
Thee, our perfect Sacrifice,
And, forgetting all the past,
Press towards our glorious prize.

Dark the future; let Thy light
Guide us, bright and morning Star:
Fierce our foes, and hard the fight;
Arm us, Saviour, for the war.

In our weakness and distress,
Rock of strength, be Thou our stay;
In the pathless wilderness
Be our true and living way.

Keep us faithful, keep us pure,
Keep us evermore Thine own;
Help, O help us to endure;
Fit us for the promised crown.

HENRY DOWNTON, 1818-1886.

STANDING at the portal
Of the opening year,
Words of comfort meet us
Hushing every fear,
Spoken through the silence
By our Father's voice,
Tender, strong, and faithful,
Making us rejoice.

Onward, then, and fear not,
Children of the day,
For His word shall never,
Never pass away.

'I, the Lord, am with thee,
Be thou not afraid;
I will help and strengthen,
Be thou not dismayed:
Yea, I will uphold thee
With My own right hand;
Thou art called and chosen
In My sight to stand.'

For the year before us,
O what rich supplies!
For the poor and needy
Living streams shall rise;
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break.

Resting on His promise
What have we to fear?
God is all-sufficient
For the coming year.

FRANCES RIDLEY HAVERGAL.

The Bishop's Itinerary

January 31st—a.m.—St. Paul, Wawa—Rededication.
February 2nd—Ordination—St. Michael and All Angels, Thunder Bay.
February 8th-12th—Canadian House of Bishops—Toronto.
February 14th—Sault and area Churches.
February 21st—Sault and area Churches.
February 25th-26th—Diocesan Executive Committee—Sudbury.
February 28th—Sudbury area.
March 1st-2nd—Diocese of Huron—Consecration of Suffragan Bishop.
March 7th—Sault area Churches.

The Bishop's Letter—

ANGLICANS IN MISSION

My dear fellow Anglicans:

Recently I was reading the minutes of the Primates' meeting of the Anglican Communion held in Washington D.C., in the spring of 1981. As I read the names of those present I was struck by the large number of non-English names of the Archbishops present and the far flung areas of the world they represented—Kratz (Brazil); Hla Gyaw (Burma); Ndahura (Burunde, Rwanda and Zaire); Makhulu (Central Africa); Kwong (Hong Kong); Temengong (East Asia); Nakamicki (Japan); Kuria (Kenya); Olufasoye (Nigeria); Ngalamu (Sudan); Kahurananga (Tanzania); Wani (Uganda); Moses Scott (West Africa) and Woodroffe (West Indies). England, Australia, Canada, the Indian Ocean, Ireland, Melanesia, New Zealand, New Guinea, Scotland, Southern Africa, South America, U.S.A., and Wales were represented by White Archbishops. Dequani-Tafti (Jerusalem and the Middle East) was absent.

It dawned upon me with great force that this diverse group of men representing 65,000,000 Anglican Christians throughout the world would not have been possible if for hundreds of years before parishioners in thousands of parishes had not been engaged in Anglicans in Mission. If they had not been convicted by the Gospel imperative to "Go into all the world and preach the Gospel," if they had not prayed and studied about it, if they had not realized the stewardship of their resources and given liberally of their money and time, the world-wide Anglican Communion of today with its 65,000,000 parishioners, with its schools, colleges, hospitals, training homes, nursing homes, orphanages and churches would not be the reality it is today.

This is how I see the Anglicans in Mission process in which we are engaged now and will be for the next two years. We are being asked, as our forebears were, to pray about and study about the deep implications of the Gospel imperative, to become convicted by it and to give liberally and sacrificially of our resources to extend the mission of the Church which our forebears began. It is my hope and prayer that every parish will become involved in Anglicans in Mission and that by so doing we will be enriched by the prayer and study involved and that this enrichment will bring a greater conviction of the need to share with others our material resources with which God has blessed us.

In love,

Your friend and bishop,

Frank
Algoma

ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma

P.O. Box 1168, Sault Ste. Marie, Ontario P6A 5N7

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Subscriptions \$2.50 per annum.
Second class mail registration No. 1423.
Produced monthly by Muskoka Publications Limited,
P.O. Box 1600, Bracebridge, Ontario, P0B 1C0.

Subscription renewals and notices of address changes should be sent to P.O. Box 1168, Sault Ste. Marie, Ontario P6A 5N7.

Anglicans in Mission update—

(Continued from Front Page)

facets of A.I.M. The clergy are vital links in the A.I.M. process, and I count on their support, but if it is to achieve its vision A.I.M. must be laity-oriented."

HIGHLIGHTS OF ANGLICANS IN MISSION

Purpose (1) To participate in a program of Mission Study which will set new standards of relationships in Canada and Overseas and continue the Church's faithful partnership in the Gospel.

(2) To educate and motivate members of each congregation to the mission needs and opportunities presently confronting the Church—in the Diocese, the Nation and the World.

(3) To ask and receive from members cash gifts and commitments over three years totalling not less than \$20 million for use in Mission work by the National Church. In addition our Diocese will include our own mission needs and opportunities over and above our share of the National objective. Our share of the National goal accepted at our Synod is \$619,000. over three years. It is hoped that our Diocesan objective will match the National. Before October 1982 each parish will have the opportunity to discuss the Diocesan profile of its needs to be brought to a special one day Synod in Sudbury on Thursday, May 13th.

THE NATIONAL OBJECTIVE

(A) \$9,000,000—For the Church in the North.

(B) \$6,000,000.—For Overseas commitments.

(C) \$5,000,000.—The Pension Fund.

Part A and B will supplant the Anglican Appeal which will end in 1982. The amount raised in 1983, 1984, 1985 will be used from 1984 to 1990.

Part C will be used to augment pensions of those clergy who are on the lowest rate of pension who retired before the Canada Pension Plan came into effect.

It is expected that the normal budgets of the National Church, the Diocese and the Parish will be sustained by the usual pattern. Anglicans in Mission Commitment is over and above our normal pattern just as Anglican Appeal and the Primate's World Relief and Development Fund have been for many years.

Appointments

The Reverend Ross Kreager, who recently served in the Sudan, has been appointed to the parish of St. Brice's, North Bay. His appointment takes place on or about February 15th.

The Reverend Michael Eldred will be on leave of absence for two years to the Diocese of Huron where he will serve as Chaplain of Canterbury College, Windsor. His move takes effect January 15th.

Five generations proud to honor Florence Gulley's 100th birthday

About 35 relatives of Mrs. Florence Gulley, of Sault Ste. Marie, gathered at the F. J. Davey Home for the Aged to help celebrate her 100th birthday. The occasion brought together five generations. Among those attending were 15 grandchildren.

Arrangements for the dinner and informal reception for the celebration were made by Mrs. Gulley's daughter, Mrs. Phyllis Royal, and son, Clifford. A large birthday cake, adorned with many candles, was at the head table facing Mrs. Gulley. During the day Mrs. Gulley, a member of St. John's Church, Sault Ste. Marie, received a letter from Bishop Nock and messages from her church. She also received congratulatory telegrams from Queen Elizabeth, Prime Minister Trudeau, Lieutenant Governor John B. Aird, Ron Irwin, M.P., and others.

Mrs. Gulley was born in Cardiff, Wales, on November 29th, 1881. She came with her husband, Samuel Gulley, to Sault Ste. Marie in 1909, a year after their marriage. Their home was at 68 Pardee Avenue. Mr. Gulley, who had been employed at Algoma Steel Corporation as a carmaker, died in 1962.

Mrs. Gulley has been a resident at the Davey Home for 15 years. At the century mark in age, she has trouble speaking and hearing, but is able to move around with assistance.



CENTENARIAN: At Sault Ste. Marie Mrs. Florence Gulley on November 29th celebrated her 100th birthday. Mrs. Gulley has been a life-long member of St. John the Evangelist parish at Sault Ste. Marie. On her birthday she received a letter from Bishop Nock and flowers and loving greetings from her parish. (Photo courtesy The Sault Star).

Window dedicated at Little Current

A large congregation of the Church in Little Current attended the 11.00 o'clock service at Holy Trinity Church on All Saints' Day, at which time a beautiful stained glass window was dedicated by the Reverend Stanley Tomes in loving memory of Mildred Irene Sims and Charlotte Maude Sims.

The theme of the window is the Good Shepherd. It was given by the Sims family.

The new entrance to the Church, through the recently erected Parish Hall, was also used for the first time. This new part adds greatly to the appearance and capacity of the Church.

Fifty years since Ordination

It is a pleasure to extend to Father John G. McCausland, S.S.J.E., heartiest felicitations upon his fiftieth anniversary of ordination, celebrated at All Saints' Church, Gore Bay, on December 13th. Bishop Nock was to participate in the golden jubilee celebration. The Algoma Anglican hopes to have a complete report for our February issue.

Rector inducted at St. John's, North Bay



RECTOR INDUCTED: At the Church of St. John the Divine in North Bay, the Reverend Donald Mackenzie Landon, formerly of Thunder Bay, was inducted as Rector by the Venerable David Smith, in the latter's last official act as Archdeacon of Temiskaming before leaving North Bay to succeed Fr. Landon as Rector of St. Paul's Church at Thunder Bay. In the above picture, taken by Wib Elliott, a layman at St. John's, are, from left to right: John

Atkins, People's Warden, St. John's; the Reverend Ross Kreager, Priest-in-charge of Sturgeon Falls, Cache Bay and Temiskaming (Quebec); the Reverend Bill Ellam, Christ Church, North Bay; Archdeacon David Smith (as he was then titled), St. Brice's, North Bay; the Reverend Don Landon, new Rector; the Reverend Dalton Woodward, Powassan; Art Page, Rector's Warden, St. John's.

On Sunday, evening, November 22nd, the Reverend Donald Mackenzie Landon, M.A., LL.B., S.T.B., was inducted as the 11th Rector of the Church of St. John the Divine, North Bay. He is the former Rector of St. Paul's Church, Thunder Bay. Archdeacon David A. P. Smith officiated at the service, acting under the mandate of Bishop Nock, which was read to the congregation filling the church. This was the final official act of Archdeacon Smith as Archdeacon of Temiskaming prior to his departure for Thunder Bay, where he succeeds Fr. Landon as the Rector of St. Paul's.

The Reverend J. Ellam, of Christ Church, North Bay, was the special preacher.

The service of Induction followed the Alternative Form as published in the Canadian Anglican Liturgical Series.

It concluded with the Holy Eucharist, celebrated by the new Rector.

Advent hymns and lessons at Anglicans Alive service in Sudbury Deanery

The Deanery of Sudbury held an Advent service of hymns and lessons on Sunday, December 6th, at the Church of the Resurrection. This was

part of the ongoing thrust of the Anglicans Alive Mission held in Sudbury last September. Jack Flowers invited the choirs of Sudbury to join

in this Festival of Advent Hymns and nearly every choir was represented. The service was conducted by Shane Wilson and Miranda

Wilson, from Laurentian University. Lessons from the Old and New Testaments were read by Julie Underhill, John Gould and David

Wilkinson, from Thornloe College, and also Scott Thom, from All Saints', Onaping; Douglas Parker, from All Saints', Coniston, and Mary Anne Kischuk, from St. Mark's, Garson. The lessons were preceded by short meditations given by Elaine Lumley from St. James', and David Thompson, from the Resurrection.

The crucifer, Robert Coleman, brought over 50 choristers in to the hymn "Hark the Glad Sound." Jack Flowers had selected a varied program of "Christmas Children," "Give me oil in my lamp," "Lo He comes," "O Come Immanuel," "Christ is made the Sure Foundation." The choir sang two anthems "Make us O God a Church that cares" and "Hark what a sound" from the blue hymn book. After the

recessional hymn the choirs sang a vesper hymn dear to the heart of Anglicans, "The Day thou gavest, Lord, is ended."

The Archdeacon of Sudbury, before he gave the Blessing remarked on the selection of Advent Hymns and the singing, and also on how well the "Young Anglicans" read and brought the message of Advent Alive in their whole presentation.

The collection was donated to the Anglicans Alive for the Primate's World Relief and Development Fund. The ladies of the Church of the Resurrection spread a wonderful lunch for the visitors and choristers.

Jack Flowers was the recipient of much favourable comment and was swamped with the question "When will the next one be?"

LETTER TO THE EDITOR —

About Shingwauk and Indian culture

Editor, Algoma Anglican.

Mr. Editor: Dorothy Bowers' report about the re-union of former pupils and staff of the old Shingwauk Home last July in the October issue of the Algoma Anglican was very interesting. My wife and I, along with a younger cousin, whom I call "Little Sis," attended the re-union. There were much more of the younger people present, probably because they had not lost as much contact as we older pupils. But it was good to see the joy with which they met. I left the Shingwauk in 1922, and it seems time has taken its toll. I met only one, Abram Logan, whom I remembered. It was good talking to him and Mrs. Logan. Memories of the past came flooding back as we recalled old pupils and staff. We hope other re-unions are being planned before too long.

There is one saddening and anticlimactic effect on the above report, which was perhaps totally unintended. I refer to the boxed portion under the above report which said: "The Reverend E. F. Wilson's vision was more idealistic" (I presume, in relation to those of Chief Shingwauk). "He wanted to bring the poor ignorant savage out of his ignorance and transform him into a reasonable facsimile of the white man."

Indians and Whites, of all faiths, have worked together for the past several decades to erase this Indian image of "being a poor ignorant savage." During the '60's and '70's the Indian-Eskimo Association of Canada, along with various Brotherhoods, throughout Canada, were most active in this regard. Some success came in the elimination of some racist histories in our educational curriculums, but the image persists and seems ineradicable. The white mind in the few short milleniums that he became dominant has become so warped and wanted that only his mind is supreme, that only his thought is correct and must be followed. One is prompted to query, what for example, is a reasonable facsimile of the white man, a pattern that I as an Indian would like to be? In the larger scene, Indian people generally see the white as a complete materialist. It is this which leads to covetousness and corruptibility. The white is not merely satisfied to have enough, but he wants all of everything.

In my youth I was imbued with a desire for some of the material possessions enjoyed by the white. As I have become older, perhaps more contemplative, I find less admiration, although I like the comforts of modern life, I like good music. I like the improved means of communication, although at the moment we are incommunicado. Perhaps in this small respect I have achieved a little of a reasonable facsimile of the white man, enough to raise one of the ugly vices of both white and Indian, jealousy!

In what other way would the Mr. Wilsons of the white world be pleased? Mr. Wilson was an Anglican missionary among the Indians. Would our acceptance of Christianity please them?

For upwards of 15 centuries the Christian faith has been the subject of much soul searching and doubt. History writes of the passions and the brilliant arguments that shook the early centuries which hammered out what is called the Christian faith. The Papal form which claims direct ascendancy from St. Peter, attained great secular power, but when Luther pinned up a notice on his church door inviting discussions on several points in theology, the Papal power was riven, just over 464 years ago—in the Town of Wittenberg, Germany. The ideology of a united Christian Europe was lost forever. And so it seems of a united Christianity, a monolith riven into dozens of rival Christian faiths.

Like other men Amerindians down through the ages, the steamy mists of time pondered on "Who am I?" "Where Do I go from Here?" Scientists now state rather positively that the peopling of the Americas began some 30,000 years ago. Unlike the white race we did not record our culture and thinking on tablets of stone. The written record of white history goes back four millenia to Mosaic times, or almost five millenia to ancient Egyptian time. White

history has been fairly well traced, whereas our history is shrouded in mystery. We do not know ourselves, and anthropologists say that we came via Bering Strait. But there are those who think otherwise. Does it matter so very much? Evidence of modern man has been discovered in France as well and as old as those in America. What is pertinent is how we answered the two queries asked above. It would be a fair assumption to say of both Amerindian and White that the beginnings of their attempt at finding answers arose from superstition and fear. Last May the press carried a report to the effect that Indian people, largely from the United States, were invited to share in an ecumenical congress in Quebec. It was natural that they should refer to the "Great Spirit" and "Mother Earth." Several Anglican bishops demurred that such was not in accordance with the teaching of the New Testament. Now, although Christianity is taken as the commands from God, it cannot be denied that man has reshaped many ideas in it in order to avoid confliction. The Nicene Creed seems to have been the object of the passions and arguments noted above. To the Amerindian Mother Earth to whom all return, to Christians, who say we commit his body to the ground; earth to earth—there is the same hope of immortality. To the Amerindian the idea of Mother Earth represented an inexhaustible source of life, truth and beauty. As a result he remained humble before the Great Mystery. He had no reason for questioning and, therefore, formed no schisms. Is this lack of examination merely a sign of ignorance, perhaps of mental laziness, or was it wisdom? All Anglicans, of course, do not reject the Amerindian way of thought as untutored. Archbishop Scott does not reject the wearing of Indian made vestments, what his true thoughts are is something we do not know. But many white thinkers have drawn the conclusion that much might be learned from Amerindian thought. As we have noted white thought has become warped into thinking that his conclusions are the only true conclusions.

It is written of Red Jacket, a Seneca Chief, a contemporary of George Washington at the close of the 18th century, that he said in part to a request for permission to establish a religious mission among the Senecas: "Brother, the Great Spirit has made us all." He continues, pointing out the differences between White and his people, then concludes: "Since he has made so great a difference between us, may we not conclude that he has given us a different religion according to our understanding?" Red Jacket then suggested waiting awhile to see how the whites reacted in another mission nearby.

Only when we finally return to Mother Earth shall we learn the Unknowable answer. Across the stilled waters of time a chant echoes down to us from the Incas, to his brothers of the Eastern woodlands:

"O Virachocha! Lord of the Universe!

Let it not be that I should tire—

That I should Die into anonymity!"

The Easterner takes up the chant and echoes back:

"Let me so live each day that should my name be called,

That it be to a place at Gitchee Munido's last Great Council Fire!"

Is it possible that the hierarchy in Christendom have absorbed an overdose of pseudo-wisdom, and stumble in the Dark at High Noon?

I do not expect to convert white thought. Mankind does not learn from history. Why? Because we are woven of untold complexities. Although the reference to Mr. Wilson's idealism may cause it to recede into the background of unChristianlike prejudice, still the good that remains from his work emerges as a factor for good. For me Shingwauk remains as one of the havens in my journey through life. We were made aware of certain talents, the way forward was pointed out to us, and it was then up to all of us to make the best use of our lives.

Dane Wandabense.

Little Current.

Theme speakers listed for May International Prayer Conference

An International Prayer Conference is to be held at the Royal York Hotel, Toronto on May 6th, 7th and 8th, as announced in our last issue.

Further information has now been received as to the program. It is noted that the theme speakers are Brother Bernard, S.S.F., of England; Bishop Desmond C. Hunt, Toronto, and Marcia Hollis, Montreal.

Brother Bernard is a Guardian of the Hilfield Friary in Dorset, England, of the Society of St. Francis. He has travelled widely, using conferences and missions, working with the Australian arm of the order, and living in Hong Kong and Japan where he gained interest in eastern meditative traditions.

Bishop Hunt was recently consecrated a suffragan Bishop in Toronto Diocese. He is well-known as a speaker and missionary, conducting the annual FLAME conference for Anglican men, chairing a Toronto Billy Graham crusade, and giving noon-hour Bible study sessions for businessmen in downtown Toronto. Bishop Hunt served in parochial ministry in the Dioceses of Quebec, Ontario and Albany, New York, as well as Toronto. While Rector of the Church of the Messiah, Toronto, young arsonists destroyed the church. Under Bishop Hunt's leadership the building was restored as a centre for numerous church and community activities in the Avenue Road and Dupont Street location.

Marcia Hollis is a former religious news reporter for The Montreal Gazette and author of two books, "Down to Earth: Thoughts on God and Gardening" and "The Godswept Heart,"

written in collaboration with her husband, Reginald Hollis, Bishop of Montreal. An experienced Bible study and prayer group leader, she had conducted many retreats and conferences for women. She and her husband, who will be attending, have three children, and she is well equipped to discuss the subject of prayer and family life at this conference.

Other program leaders are to be Canon Graham Tucker, "Prayer and the Business Person"; Bishop John Bothwell, "Prayer and Social Responsibility"; Miss Miriam Dobell, "Prayer and Healing"; Miss Kay Goldbeck and Brother Robert Hagler, O.H.C., "Prayer—what if I can't pray?"; the Reverend Betty Kilbourn, "Hospice and Prayer"; the Reverend Dr. Donald Peel, "Prayer and Visiting in Hospitals"; the Reverend Brian Murray, "Holistic Health and Prayer"; the Reverend Warren Eling, "Prayer in Grief and Bereavement"; Sister Benedetta, C.S.C., "Prayer and Contemplation"; the Reverend Alfred Reimers, "Prayer and the Holy Spirit."

The conference is being arranged by the Anglican Fellowship of Prayer. The registrar, who will receive registration and payment of a fee of \$25.00, is Mrs. Nan Henderson, AFP Conference, 44 Servington Crescent, Toronto, M4S 2J4.

The conference opens at the Royal York Hotel on Thursday, May 6th. All sessions are at the hotel except the Healing Eucharist on Friday afternoon and the closing Eucharist on Saturday at 11.00 a.m. (with Brother Bernard as preacher), these to be at St. James' Cathedral.

An explanation of the new Lectionary

At the meetings of Algoma Synod in October, authority was given for the use in this Diocese of the New Lectionary, the schedule of scripture readings for Sundays throughout the year.

When the new Lectionary came into use at Holy Trinity Church, Tarentorus, Sault Ste. Marie, The Reverend Bill

Stadnyk, Rector, wrote the following explanation, which appeared in the parish newsletter:

This Sunday (the first Sunday in Advent) is the beginning of the new Church year . . . and it marks the change to a new Lectionary . . . (a table or schedule of scripture lessons throughout the year).

New Lectionary is the result of over ten years of work by 11 of the major Christian denominations to come up with a common schedule of lessons to be used in all churches, so that the same lessons would be read each Sunday in every church, regardless of the denominational affiliation. To have Christians sharing in a

common weekly pattern of reading Scripture is a significant ecumenical achievement.

The new Lectionary consists of readings for Sundays based on a three year cycle. Its most striking feature is that it consists of three readings: Old Testament (replaced by Acts during Eastertide), Apostolic writings (Epistles or

Revelation), Gospel and a Psalm. This is basically a restoration of a pattern that existed in the early Christian Church.

The three year cycle enables far more scripture to be read on a regular basis than has ever been in our tradition and allows the presentation of all major scriptural themes, something that has not

been possible before with either the Sunday Eucharist or Daily Office readings.

With the increased frequency of the Parish Communion as the normal Sunday service, the Old Testament once again assumes a place it had with Mattins but does not have in the Prayer Book Lectionary for the Eucharist.

Delegate's report on national A.C.W. conference

The Algoma Anglican has received from Mrs. R. S. McLatchie, of Capreol, president of the Sudbury Deanery A.C.W., the following report on the national A.C.W. conference she recently attended in Winnipeg:

The National President's A.C.W. Conference was held in a beautiful setting at Villa Marie on the outskirts of Winnipeg October 20th to 23rd, 1981. I represented our President, Muriel Hankinson, who was at Diocesan Synod giving our A.C.W. Report.

Each year the Conference is planned by several neighbouring dioceses. This Conference was arranged by the six Dioceses of central Canada, with 29 A.C.W. presidents or representatives in attendance; one from Church House, two from the Woman's Unit and four program people.

Muriel Winchester, Edmonton Diocese, chaired the Conference. The program people were introduced and each spoke briefly on her topic, following the general theme, "Women from creation to eternity."

Ginny Peacock, Toronto, gave the first of four sessions in Bible study. Ginny is a very articulate woman, reading for her Doctor of Divinity at St. Michael's. She is an excellent teacher gifted with quick wit and lively sense of humour. She hopes to be ordained and teach at a College of Theology.

Pat Curtis introduced her sessions on education for women for home, work place or church, by using a sub theme "Visioning on Responses of Christian Women to Issues in Today's World." Pat is from Calgary, a very gentle person, bright and cheerful, who involved every delegate into the discussions of issues introduced by herself and others.

Fran Haberlin, an R.N. from Sorrento Centre in B.C., is a very organized person, active in leadership training. Fran's presentation of a workshop on Conference Planning, was very constructive and will be useful in future planning of conferences.

Sheila George, our guest, was a very soft smiling lady with a message. She had no trouble commanding our undivided attention and interest telling of women's issues in Guyana.

In the four Bible study sessions we look at women's place in the story of the Bible from creation to eternity. We discussed the general concept of the interpretation that women are subordinate in the line of creations versus women bring the "poetic" completion of creation. Remember that the Bible is written in male perspective, and we women bring our femaleness to our reading of the Bible. Walter Brueggemann, in "The Prophetic Imagination" acknowledges insights gained through having increasing numbers of women among his students.

We discussed our preconceived idea of the Bible and concluded that the Bible is a record of people trying to understand who God is; it is an identity struggle of both self and God. In the Old Testament, Israel had trouble identifying God. In the New Testament, people still tried to assume an identity and control God through Jesus Christ, as we do today. We concluded that it is God through the Holy Spirit who gives us an identity as He chooses.

We look at women in the Old Testament, how they responded to God, to each other, to secular authority, and how they challenged the negative structures they lived and worked in. We read and discussed the book of Ruth as an example to discover a woman's challenge to this negative structure.

The genealogy of Jesus included women, who were not all "good" women, in the Jewish

setting of women "hearing and obeying." We also discover that women were disciples, how Jesus reacted to aggressive women, e.g. woman with the ointment. We looked at incidents of women creating action, e.g. woman at the well, first witness to Resurrection.

We discussed the pros and cons of many editions of the Bible, atlases, concordances, dictionaries and text books available for Bible study, both personal and group. Ginny stated that the Daily Propers covered the Bible in an organized manner and was her personal choice of study. Again we found the Bible a story of people and found we must have a working knowledge of the Old Testament to read the New Testament. We must be aware of the Bible continually being re-interpreted.

Pat showed us three impact films from the National Film Board, examples to stimulate our two sessions of "Brain Storming" on issues of concern to Canadian women. Input from the floor was encouraged and ideas expanded by Pat's able direction. The films showed women interviewed in three situations. One of a woman and three small children abandoned by her husband and without job skills, thereby creating a feeling of worthlessness and hopelessness in the woman. Another film showed a female single parent putting up with inferior day care and living quarters for her two children; because she was out of the home upgrading her skills and studying, to earn a decent wage in the future. The third film interviewed a native Canadian woman who tried to integrate herself into a "socially acceptable" life and work force. She finds happiness only when she returns to her own people doing her own thing.

Groups discussed issues such as the following:

- Home care vs institutions for seniors.
- Self worth and self fulfilment vs appearing selfish.
- Parenting skills for both male and female.
- Women in authoritative positions in the Church.
- The direction structured A.C.W. should take when many dedicated women prefer working with husbands and family in their Church.
- Women entering work force for interest at time of unemployment.

The Advisory Council of the Status of Women, Box 1541, Station "B," Ottawa, has published studies on topical issues available free to anyone who writes for a specific subject; e.g. women in need, Indian women and the Law, women and work, etc.

During a non-structured time of sharing the delegates realized issues presented at previous conferences are being responded to, sometimes by one person or by groups. The delegates agreed that women are becoming more aware, therefore more active, and aggressive in voicing their concerns and following through on social issues in Canada.

Fran presented a workshop on Diocesan Conference Planning. The choice of a theme of the conference comes first, she stated, then stressed the importance of describing the purpose to set the theme. The use of brain storming to gather requirements; for purpose, resources to use, resources available, was described as writing every idea down, and then circling the useful ideas. There were many questions and much constructive criticism. A copy of Fran's step by step plans can be obtained from me for conference planning for A.C.W.

On the Thursday morning, Sheila George spoke. Sheila is the wife of the Bishop of Guyana, a small South American country. She

has left a teaching career in the schools because she feels she can be more effective by working with children and parents through the Church and the Mother's Union. In Guyana, the two parent family is the exception, rather than the rule, so the family concept is different than the Canadian family. It is important for boys to be taught to care and be morally responsible as well as the girls. There is little guidance for the children in Guyana, as the father is irresponsible and not present in most families.

Sheila described a fake "religious" group headed by a "Jewish" negro called Rabbi Washington, a fugitive from American justice. This "religious" group, with approval of the government, breaks up church meetings and brain washes the uneducated into accepting an unstructured church affiliation. "Rabbi Washington" is on the radio every day talking to the people in Guyana.

The school system is controlled by terror as are all the government departments. Industry is floundering in this socially deprived country because of the inept management and political interference. We were left with the impression that terror is insidious and could happen anywhere today.

The use of Christian literature is suppressed and in short supply in Guyana. The King James version of the Bible cannot be used. Sheila asked us to send Sunday School material and books; to use discretion and send one or two items only in a "pouch" envelope or wrapped, so that book ends can be examined. She suggests the Good News or Jerusalem Bible may be acceptable to the authorities. Please pray for Sheila and her country that the tide of terrorism be halted.

The Rev. J. Masihdas
Director of Christian Education
Undercoft Centre
St. George's Cathedral
Georgetown, Guyana. South America
Bishop of Guyana
Austin House
49 High Street
Kingston Georgetown, Guyana
South America

All week our conference group of women ministered to each other, so at the Eucharist service a woman priest was invited as celebrant. This was a first experience for a few, including myself, and I concluded that my negative and insecure feelings were dispelled in joining with my fellow women, as we experienced the love of Jesus through the Eucharist.

A short business meeting ended the conference. A letter was written to the Woman's Unit of the National Board requesting action be taken by them to have more input of women's activities in our national paper, the "Canadian Churchman."

The program of the National Women's Conference to be held in Winnipeg May 13th, 1982, was outlined. There will be 12 guests invited from third world countries, who will be able to visit parishes during the two weeks they are in Canada. It is hoped these ladies will be welcomed and asked to speak to groups other than A.C.W. Write to Jeanne Rowles, Program Committee at Church House in Toronto for information on this.

In closing I wish to thank the Diocesan A.C.W. for asking me to attend this conference. I was overwhelmed by the fellowship, the sharing, the spirituality of my fellow delegates. So much goes on and is on going that I am only able to scratch the surface of information in this report. If there is any area that interests you, please contact me for further information and details—Mrs. R. S. McLatchie, 25 Aspen Court, Box 752, Capreol, Ontario. P0M 1H0.

An Algoma Anglican feature—

Choir Music

With this issue one year is completed for this feature of The Algoma Anglican. The purpose has been to make suggestions to small church choirs of hymn numbers in the old and new hymn books to be used as anthems, in keeping with the themes for each Sunday of the year.

It was the intention to end the series with this issue, having, more or less, completed twelve months of the Church year. As matters have developed the close of this feature now seems all the more appropriate for the good reason that several parishes likely already will be using the new Lectionary, authorized by the Algoma Synod in October.

Our recommendation to choir directors, therefore, is, whether your parish church keeps on with the Book of Common Prayer system of scripture lessons or adopts the new Lectionary, that you consult with your clergyman as to the themes for Sundays through the year, and endeavor to maintain a tradition of singing an anthem each Sunday, usually from the hymn books.

Once before we mentioned a little book, "English Praise," which is useful source of anthems for small choirs. In this final article we would like to write about other books and then about one hymn book.

For those who have a love for the hymnology of the Church there are many books from which words and tunes may be studied, most of them new. It seems that almost every Christian denomination has in the past few years received a new hymn book, the result of careful compilation of old and new hymns.

Because of a long interest in this subject, we have a little library of hymn books, with such old standbys as the United Church Hymnary, the English Hymnal, Hymns Ancient and Modern, Songs of Praise, the Hymnary of the Church of Scotland, among a few others.

New hymn books have been published for the Presbyterian, Baptist and Free Methodist Churches in Canada. The Salvation Army has a good Song Book. The Roman Catholic Church, which since the Vatican II Council has given a place in worship to hymns, has a Canadian hymn book. Also, the Roman Catholic Hymnal in use in Britain contains a wide selection of hymns and the preface acknowledges the need, because of a lack of hymns known in the Roman Catholic Church, to use words and tunes from Anglican and non-conformist traditions. We mention only one of a number of composers of newer tunes, the late Sir Richard Terry, who was organist of Westminster Cathedral in London and whose Christmas carol and hymn tunes seem to us particularly appealing.

There is also the Anglican Hymn Book from England, a fine collection. The B.B.C. Hymnal is outstanding. The Canterbury Hymn Book is an unusual collection, worth study. Other books, like Congregational Praise, have merit as being in some part the work of the Reverend Eric Routley, nowadays counted as a leading authority on church music, particularly hymns.

From the United States the Hymnal of the Episcopal Church, the Methodist Church and the Lutheran Church are useful for study.

This may seem a formidable list and of course it represents some years of acquiring books for the value of their contents.

Just at this moment we are content to recommend to others only one book additional to the old and new hymn books, blue and red, used by Canadian Anglicans. It is from an Australian source. We refer to "With One Voice: a Hymn Book for All the Churches." The book was published in September, 1978. It is available from the Anglican Book Centre, 600 Jarvis Street, Toronto, M4Y 2J6, in both full size with complete music scores, and in a smaller edition with words and the melody in one line of music.

Of this book we must say it is the most interesting collection of standard and new tunes and hymn words that we have encountered. We hope our readers will have opportunity to become acquainted with this useful and ecumenical hymn book.

Finally, then, we express gratitude for the interest taken in this Algoma Anglican feature. We have been told it has been useful and are pleased if what has been written here has contributed something to the pleasure of the service of praise.

—Robert J. Boyer.

Canadian serves in Africa in active program to aid refugees



Ann Henders

(Photo, Charlotte Maxwell)

Canadian Anglican Ann Henders has just completed a 15 month appointment to establish counselling services for urban refugees in Mogadishu, Somalia. With the support of the Primate's World Relief and Development Fund she was seconded by the World Council of Churches to the United Nations High Commission on Refugees.

If the voluntary agencies like the Primate's World Relief and Development Fund hadn't responded, there would be massive starvation. "As it is," says Ann Henders, "we are barely able to contain malnutrition."

When Ann Henders was (Continued on Page 8)

Anglicans Alive!

A DIFFERENT KIND OF MISSION

The parish of St. John in Chapleau is conducting a different kind of parish mission. Mention "parish mission" and we usually think of bringing in a mission preacher or team for a week-long series of meetings. Such a mission may be basically evangelistic, but more often have a theme, such as prayer, the Eucharist, the Holy Spirit, etc. Essentially, however, when we speak of a parish mission, we mean a mission to the parish. This is where St. John's mission is different. It is a mission of the parish, to the community.

Inspired by the example of Sudbury Deanery and their very successful "Anglicans Alive Mission" earlier this fall, St. John's decided to call their mission "Anglicans Alive '81." The "81" was added in case the mission develops into an annual event. The idea was to set aside the four weeks of Advent as a time of renewal and outreach. Sunday worship would continue as usual, but with an emphasis on renewal. Every active member of the parish was supposed to make an effort to share their faith by bringing someone to church with them for these four Sundays, starting with their own families and reaching out to include friends and neighbours.

One of the really great features of this mission is the sense it has given of the parish working together as a team, or a family. Earlier this fall a meeting was called, open to all interested persons, to discuss the idea of an Advent mission. This meeting produced some new ideas for the parish, as well as a committee of enthusiastic volunteers. There was a job for everyone ranging from secretary and typist, someone to put the coffee on, drivers to offer transportation if needed, and a telephone committee.

Suggestions arising from this planning meeting included newspaper publicity and a telephone campaign. Every member of the parish received a personal invitation by 'phone to participate in the mission. Service time was changed from 11.00 a.m. to 10.30 a.m. to give more time for coffee and fellowship after the service. Another feature of the mission was a "hymn-sing" before each service, giving people a chance to request and to sing their favorite hymns. If nothing else, "Anglicans Alive '81" has created a real opportunity for the parish to try out some new ideas.

What about results? Is the mission working? As one of the volunteers commented, "Results aren't spectacular, but yes, the mission is working. People are really making an effort to come to church, and many people are bringing guests with them." Of course, as this is being written the mission isn't over yet, but attendance has been good. Some folk have been bringing guests to church with them, then taking them home for lunch afterwards, which seems to be a very natural and low-key kind of evangelism. It looks as though "Anglicans Alive '81" is well on its way to becoming a quiet, but solid success, and a real blessing to St. John's, Chapleau.

By the Reverend William Ivey



St. John's Church at Chapleau was the scene of "Anglicans Alive '81" Mission planned for the four Sundays of Advent.

Well there's an idea for a different sort of parish mission, a real do-it-yourself approach to renewal and evangelism. This kind of parish mission is very flexible and could be easily adapted to Lent or early spring. Anyone interested in further details can write ANGLICANS ALIVE, Box 756, Chapleau, Ontario.

SUDBURY ANGLICANS STILL ALIVE!

Renewal in Sudbury deanery didn't end after the "ANGLICANS ALIVE!" mission this fall, but is continuing through many interesting events being sponsored in that Deanery. Father James Turner and Father Michael Hankinson conducted a Healing Service on All Saints' Day, November 1st, at St. Alban's Church in Capreol. Twenty-seven people were present for that occasion. Holy Trinity in Little Current sponsored a Youth Conference this past month. Twenty-three young people were in attendance with their pastors, Fr. Tomes, Fr. Jerry Smith, Fr. McCausland, Fr. Lumley and Fr. Paterson. Fr. John McCausland spoke at the concluding banquet. Conference program included a tour of a honey farm, a drama workshop on a biblical theme (based on the conversion of St. Paul) and a sing-along led by Fr. Jerry Smith. Sounds like it must have been fun! The next Deanery Youth Conference is planned for mid-February in Sudbury.

Another healing service was held at St. George's, Minnow Lake, on Friday, November 4th, at 10.00 a.m. And being planned at the time of writing is a Sudbury Deanery Prayer and Praise Service to be held in the Church of the Resurrection on December 6th at 7.00 p.m. This was to include the choirs of the Deanery singing Advent Hymns and songs, under the direction of Jack Flowers, organist at the Church of the Resurrection.

I would like to hear from some of you who have been involved in these and similar events. Share with us all in our diocesan family, some of the good things that are happening, and to God be the glory.

Around Algoma

On Sunday, November 29th, at St. Thomas' Church, Thunder Bay, 225 people attended the Family of St. Thomas' Get Together, gathering first in the Church where the proceedings were opened with a prayer by Archdeacon Haddon. Under the direction of the Reverend Garry Dobinson, they went forth in families or groups of friends, and made Chrismos, Candles and Banners. An extra large banner was made by some of the senior members of the parish. At 5.00 all proceeded upstairs to the Church for a shortened service of Evening Prayer, and then a pot luck supper was held afterwards. The parish newsletter says, "It was truly a great and wonderful time, and will be talked about for many weeks to come."

"The Wardens remind us," states the parish newsletter of St. Michael's Church, Thunder Bay, "that it is the custom in the Diocese of Algoma to give the Christmas offering, with the exception of the regular envelopes, to the Rector."

The Church of the Good Shepherd is one of the five churches of the Parish of West Thunder Bay, and the parish newsletter, "The Mission Bell," gave this recent report: "The members of the Church of the Good Shepherd wish to express sincere thanks to George Davis for the gift of the oil furnace now in operation in the Church. George's grandmother was a lifelong, faithful member of Good Shepherd and worked tirelessly to support the Church. The large storm window over the altar was a gift from Mrs. Pettit. Thanks are also due to Melvin Reid, Gary Stewardson, Donald Reed and Charlie Mintenko for assistance in setting up the furnace. Special thanks to Mr. Kite for wiring work done, and to Mrs. Fulton for the oil tank. As we sit in comparative comfort during the winter let us remember these good friends who helped keep our little Church operating. The old heater has been donated to the Paipoonge Township Museum."

The anniversary service in St. James', Lockerby, was celebrated on December 6th at the Sunday Eucharist at 11.15 a.m. The music was prepared by Nadine Lumley, organist, and Dolly Shoveller and May Budford had the choir up to par. They were ably supported by the singers from the new Girls' Auxiliary Group. The guest preacher was Dean Alex. McGregor, of Thorneloe College. He congratulated the parish on an active year that saw Youth Conferences, Quiet Days, Canoe Trips, a Renewal Mission, Major Works completed in the Church and Rectory and a new impetus to self-support. He laid out the claims of approaching and understanding Scripture from the point of view of sound learning, and commitment to the knowledge of God thus learned. Patrick McNally and Charles Wotkman, churchwardens, welcomed the people and Patrick invited all to a luncheon in the Hall following the service. At the pot luck luncheon, the Rectory mortgage was burned by Mary Weaver Shepherd, the prominent Sudbury lawyer and parishioner. She had done a lot of work to straighten out the ownership. The Rectory was owned for a brief day by the Wardens and Rector, but as they could not agree on the division of the spoils they lost a golden opportunity. St. James' A.C.W. of Anita Clark, Pat Burns, Sylvia Segger, May Buford, May Wilson, Edith Workman, Margaret Lumley and the maid of all work Dorothy Jacklin, fresh from their outstanding successful Christmas Tea, organized the tables and the luncheon. Next event, Madge McNally and the Sunday School in the Christmas Play on December 20th.

All Saints', Coniston rang to the music of Country and Western on November 20th, when the Wahnapiatae provided the music. They led the congregation in the singing of old time favourites and supplied numbers themselves. The instrumentalists were: Desie Julian, the leader on guitar; also on guitar were: Marion Vellow and Lloyd Steeves; Ted Nicholson, who introduced the songs, played the violin. The singers, who backed up the players, or vice versa were: Ann Hann, Jean Steeves, Beverly Steeves, Phyllis Julian, Ivy Julian and Diane Leclair. This was also the Sunday for the Anglican Appeal for the North and All Saints' did better this year than in any previous year for some time.

During November the Right Reverend John Conlin, Bishop of Brandon, visited Algoma and was the speaker on Sundays and at special services other days in several parts of the Diocese, in the interests of the Anglican Appeal '81.

Arrangements were made for an "Island-wide" Corporate Communion for men on Saturday morning, December 5th, at the Church of St. Francis, Mindemoya. The special speaker was Henry Gaines, of Sault Ste. Marie. The service was conducted by the Reverend Jerry Smith. Men of St. Francis' and the other Manitoulin Island parishes Men's Fellowships, at St. Paul's, Manitowaning, and St. John's, Baymouth, helped serve the brunch which followed the service.

In announcing the start of confirmation classes, the parish bulletin of Holy Trinity Church, Sault Ste. Marie, says: "Our parish policy is that parents are expected to attend confirmation classes along with their young people, in order to facilitate family involvement and discussion on those matters being taught."

On November 29th, at the morning service, an Advent service of seven lessons, carols, and anthems and hymns took place at the Church of St. John the Evangelist, Thunder Bay. The choir's part was outstanding, including anthems by Saint-Saens and Thiman among the numbers sung. The choir had additional members, from the cast of "No, No Nanette." The junior choir also sang a fine chorus.

At Trinity Church, Parry Sound, six new servers were installed by the Rector, the Venerable Les Peterson, on Sunday, December 6th, in a simple but moving and colorful ceremony.

The parish hall of St. Alban's Church, Capreol, is a building regularly needed for the church's many activities, but an emergency has arisen with the need to replace the entire roof. This has resulted in a new building fund being established for the purpose of meeting payments on the loan proposed for this purpose. The November issue of the parish newsletter contained letters on the subject from the Reverend James Turner, Rector; Rector's Warden, Allan Wright, and People's Warden, Robert McLatchie.

Their work on earth has ended — Bishop Nock at requiem service for Eleanora L. Adams, Gravenhurst

The funeral service took place at St. James' Church, Gravenhurst, at 12.00 noon on Wednesday, December 9th, for Mrs. A. H. Adams, who passed away at her residence, Bay Street, Gravenhurst, on Monday, December 7th, in her 92nd year.

Mrs. Adams was the dear mother of Allan Norris Adams of Vancouver; Mrs. Mary Elliott, Port Carling; Mrs. Elizabeth Nock (wife of Bishop Frank F. Nock), Sault Ste. Marie; Susan Griffin, Eganville, and the late C. A. Adams, Arvida, Quebec. She was the grandmother of 11 grandchildren and 12 great-grandchildren.

The funeral service was begun by the rector of St.

James', the Reverend Patrick Atkinson, with Bishop Nock giving the homily and celebrating the Requiem Eucharist. The service was attended by relatives and friends from Muskoka and distant points. The committal service was at Mickle Memorial Cemetery.

Although Mrs. Adams had resided in Toronto for many years, where her beloved husband, the late Dr. Allan H. Adams, had practised medicine, Gravenhurst was her home during her young life and in the later years following Dr. Adams' death. St. James' Church was the place of her baptism, confirmation, marriage and until the end of her life the Church

for which she had great affection.

Mrs. Adams was a member of the Palmer family, a family long prominent in Muskoka Township, where they settled about 1880, their home being at Muskoka Beach, near Gravenhurst. One brother, Cyril, gave his life in World War I; another, Ernest E. Palmer, was clerk and treasurer of Muskoka Township for many years, and a sister, Ivy Palmer, was known for her work for St. James' Church, for the Girl Guides and other community organizations. There is a memorial window at St. James', honoring the pioneer Palmer family.

Thomas "Jock" Menzies, Bala, was Diocesan Lay Reader

A gentleman with a host of friends in Muskoka and beyond, Thomas "Jock" Menzies, of Bala, passed away on Monday, December 14th, at Soldiers' Memorial Hospital in Orillia. He had been in hospital for about two weeks.

When word of Mr. Menzies' death came, the thoughts of many friends went back to the occasion in June when he and Mrs. Menzies enjoyed their 60th wedding anniversary. They had been married in St. Mary's Church, Walkerville, on June 1st, 1921. Mr. Menzies had come to Windsor, Ontario, following the war. He was a native of Scotland and during World War I had served in the Army Service Corps. Mrs. Menzies, the former Eileen Fountain, had come to Windsor from England.

Mr. Menzies was a skilled motor vehicle mechanic and served in that trade in Windsor and then after 1935 at Stratford. When World War II came he organized a driving and maintenance course for the Canadian Women's Army Corps at Kitchener.

Mr. and Mrs. Menzies came to Bala immediately following the war and operated a small tourist resort, Bennochy, on the Moon



"Jock" Menzies

River. At Bala he took part in local activities, was a member of the Royal Canadian Legion branch and served as a municipal councillor. For some time he was also acting Mayor of Bala. On one occasion when he and Mrs. Menzies were visiting in Britain he took a special message from Bala, Muskoka, to the Mayor and Council of Bala in Wales.

Outside of his home Mr. Menzies' greatest interest was in his Church. He loved the services of the Church and for many years served as a Diocesan lay reader, appointed by Archbishop Wright to serve anywhere in Algoma Diocese. He had conducted services mainly in MacTier and Bala but also at many other churches in the south and east of the Diocese. Now and then

upon request he had conducted United Church services. He had also been a member of the Synod of Algoma Diocese. He had done much in his own parish to advance the cause and for several years was treasurer of Trinity-St. Alban's.

Besides his wife, Mr. Menzies leaves two daughters, Joan (wife of the Rev. Tony Koning), of Oldcastle, and Isobel (Mrs. Tom Edwards), Bala, and sons, the Rev. George Menzies, of Petrolia, and Edward Menzies, of Northridge, California. He was the grandfather of 14 grandchildren and six great-grandchildren. Mr. Menzies is also survived by three brothers, Eric Menzies, Gravenhurst; John Menzies, New Zealand, and Ralph Menzies, Dundee, Scotland.

After resting at the Church of Trinity-St. Alban's in Bala, the funeral service took place at the Church, Tuesday afternoon, December 15th.

The Rev. Wayne Putman, Rector, conducted the funeral service, assisted by the Venerable John Watson, Gravenhurst, former Rector. Pall-bearers were grandsons. Spring interment will be at Torrance Cemetery.

Mrs. C. J. Passey died in Vancouver

May Louise Passey, wife of the late Reverend Christopher John Passey, died in her 102nd year, at Vancouver, B.C., on November 13th, 1981. The Reverend C. J. Passey and his wife came to the Diocese of Algoma in 1949. The first summer they served at St.

Joseph's Island and in October went to St. Paul's, Manitowaning. In 1953 they were appointed to St. George's, Espanola, leaving there in 1957. They were at Lockerby and Minnow Lake for part of 1958 and in 1959 went to All Saints' Church, Coniston, from

where they retired in 1965. They resided in Vancouver during their retirement years and after the death of Fr. Passey in August, 1972, Mrs. Passey moved into Windermere Lodge. She is survived by her son, John Christopher, who resides in England.



Restoration fund-raising at Church of the Epiphany, Sudbury



"EPIPHANY STARS": Top picture is Gilles Tessier and Andrew Bolton; second, Heather Young and The Sound of Music, and third, Laura Paterson.

THE OUTREACH COMMITTEE has two sets of slides with tapes from The Primate's World Relief and Development Fund for use in the Diocese, titled:

- (1) "Images" 1980.
- (2) "The Acceptable Year of Our Lord" 1981.

These may be borrowed by contacting Mrs. C. Elliott, 977 Hammond Street, North Bay, until a new Outreach Committee is formed.

Summer cottages in Muskoka are available for clergy in exchange for Sunday duty, on a first-come basis.

Please write:

The Reverend R. G. Charles,
P.O. Box 86, Rosseau, Ontario.
POC 1J0

By Robin Bolton

Fund-raising can be fun—or so the parishioners of Church of the Epiphany, Sudbury, found out on November 14th, when about 40 parishioners, not including stage lighting crew, staged a Variety Show entitled "Epiphany Stars in Concert" with talent drawn from the congregation.

The theme, entertainment of the 20th century, highlighted song, dance, poetry and instrumental music ranging from Scott Joplin rags to the turn of the century to a punk rock demonstration by the Youth Group.

Comical highlights were provided by five "respectable" male members masquerading as ballerinas performing an excerpt from "Sygnet Swamp" (Swan Lake) and "Yukon Eric" Paterson reciting Robert Service's "Cremation of Sam McGee."

Musical groups ranged from can-can music to Beatlemania. We were even entertained by a mock burlesque show by three delightful 10 year old damsels.

The audience had lots of

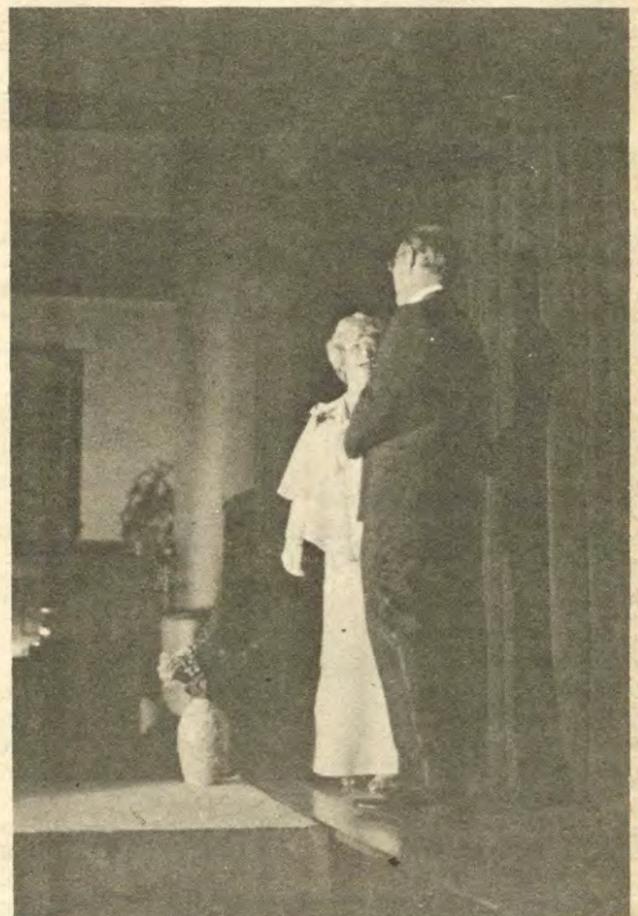
opportunity to join in with World War I and World War II Sing-a-long songs and the evening was capped by audience and cast all joining in with choruses of "This Church is Your Church," written by one of the congregation.

The continuity was provided by a "genuine" Dixieland band. A violin solo, solos from show tunes, and delightful selections from Sound of Music were presented by congregation members ranging in age from seven to almost 70.

What started off as an improbable idea last spring, all came together on November 14th with a Saturday matinee and a standing room only crowd in the evening.

The whole experience brought together many people from the congregation who beforehand didn't know each other, and gave an outlet for talent that we didn't know existed, while providing a full evening of high quality entertainment, nostalgia and fellowship for the whole congregation.

In the end the sum of over \$800 was raised for the Restoration Fund.



CONCERT AT SUDBURY: Top picture is "Yukon Eric Paterson"; second is "The Epiphany Flappers," and third, Pat Paterson and Ted Evans.

Canadian serves in Africa —

(Continued from Page 6) asked to share her experience she said, "It was educational, it was very meaningful. It sounds strange to say when you're working with hundreds of thousands of refugees, but it was enjoyable.

"Somalia," she said, "is a land of proud nationalist and hospitable people, with a rich poetic and legendary history. The traditional greetings is 'So-Maal,' a word which gave the knowledge that where there is little for anyone, what there is, must be shared.

"In the harsh land of drought, floods, a per capita income of \$125 per year, there are few Somalia families who have not experienced hardship; and none that would not offer the 'So-Maal' welcome."

The proud tradition, however, simply could not cope with the number of refugees. In 1978 Somalia requested international support and set up the government National Refugee Commission with six departments. Ann worked primarily with the Social Services Department, responsible for education, counselling and community development.

Because there is no legal office, Ann, in addition to counselling, was involved

in helping refugees attain their status and rights according to accepted international refugee agreements.

There are 35 refugee camps and about 25 voluntary agencies working with the Somali government and UNHCR in the current emergency. Reflecting on the past 15 months, Ann emphasized the need to begin to think about income generating projects in Somalia and adjacent countries. Ann Henders emphasized that the area is "a playground of natural disasters," even in normal times.

In fact, Ann points out, Africa, not just the area around Somalia, has a staggering problem of refugees. The OAU (Organization of African Unity) does a good job in interpreting refugee needs and African countries are doing a commendable job of trying to meet the needs. But their resources are limited and they need more support from international community.

In addition to supporting Ann Henders, PWRDF has provided \$100,000 for well-digging projects to provide safe drinking water in some of the refugee camps.

A photo essay and tapes of interview with Ann Henders are available (in limited amounts) for those who are interested.

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