

Synod at Sudbury on May 13th will study objectives for Algoma of Anglicans in Mission

In addition to the nine Action Group Directors listed in the March issue, Bishop F. F. Nock has confirmed the following appointments: Dr. David Gould, Sault Ste. Marie; Ross Cutmore, Sault Ste. Marie; Lloyd Gough, South River; the Reverend W. S. Putman, Bala; Mrs. Mary Buie, Kagawong; the Reverend S. G. Tomes, Little Current; Mrs. Genny Rollins, Garson, and Eric Magill, North Bay.

Informational and training meetings for all Action Group Directors were held in Thunder Bay, Sault Ste. Marie, Sudbury and Huntsville in late April. The Directors are now contacting each of the parishes in their Action Groups to plan future steps on a parish level for the continuing Anglicans in Mission program.

All Action Group Directors and Area Directors throughout the Diocese are being invited to attend the special synod scheduled for May 13th at the Church of the Epiphany, Sudbury. The synod will be a one-day event, beginning at 10.00 a.m., and will be devoted solely to Anglicans in Mission matters.

The appointment of 17 Action Group Directors for the Anglicans in Mission program in the Diocese of Algoma has now been completed and plans are being finalized for Area meetings of the new appointees.

Diocesan Case

Input from various deaneries and parishes throughout the diocese has been received in recent weeks and preparation of the diocesan case for consideration at the special synod is proceeding. A meeting at Sault Ste. Marie on April 1st of the Diocesan Case Committee completed an outline of the case and it is now being prepared for presentation at the special synod. It will then be discussed and approved or amended, with the final product providing the basis for mission work in the diocese for the next seven years.

Mrs. Betty Ann Sauerbrei, of Sudbury, has recently accepted appointment as Administrative Support Person with the Anglicans in Mission diocesan organization and is assuming responsibility for the ad-

ministration of the program and the Anglicans in Mission (Algoma) office in Sudbury.

Mission Study kits for Phase II of the program will be distributed to all parishes in the diocese during the next few weeks. The schedule of the national program anticipates completion of Phase I of the mission study by about Easter time, with Phase II following and scheduled for completion by the end of the current year.

Bishop F. F. Nock, who is providing active leadership for the Anglicans in Mission program throughout the diocese, has expressed pleasure with the support being given to all phases of the program by parishes and individuals.

"Almost all parishes are currently participating in Phase I of the mission study program, which is designed for individual parish adaptation and use, and will soon be involved in Phase II. Individuals who have been asked to serve the church through the program have in most cases responded positively. We now have an organization which augurs well for the future success of the program," Bishop Nock said.

Ordinations

Two young men will be ordained as Deacons for the Diocese of Algoma in the Dioceses of Huron and Toronto in May.

Gary Boyes, of Huron College, will be ordained in Chatham on May 9th by Bishop Derwyn Jones. Robert Cross will be ordained at St. James' Cathedral, Toronto, on May 16th by Archbishop Lewis Garnsworthy.

Mr. Boyes and Mr. Cross will be appointed to two curacies in Sault Ste. Marie, either at St. Luke's Cathedral or at Holy Trinity, Hayden and Searchmont.

A unique witness to Good Friday

Following a ten-year tradition the parishioners of St. Joseph Island and Echo Bay gathered at Emmanuel Church, Richard's Landing, just before 10.00 a.m. on Good Friday.

Carrying a large, rough, wooden cross, this parish marks Good Friday by a pilgrimage from Emmanuel Church, Richard's Landing, to Holy Trinity Church, Jocelyn, 11 miles away.

This year was no exception and despite that there is, at present, no parish priest, about 40 people took part in this unique "Way of the Cross."

The 14 stations along the way were marked by oil paintings of the events of the Passion and Crucifixion, the work of a local parishioner, Maridel Crawford Brown.

The meditations and prayer at each station were read by different volunteers including, a very fluent six-year old reader, Cliff Hodgkinson, of Echo Bay.

Several people joined

along the way and accompanying cars were available for any in need of them.

At 3.00 p.m., the group arrived at Holy Trinity, to be greeted by our Bishop, who conducted Evensong and spoke briefly but effectively on the meaning of love as demonstrated by Jesus.

This creative way of bearing witness to the events of Good Friday is appreciated by young and older members of the parish and is gaining more and more supporters.

This year's group included babies in buggies, brave little boys in big boots, a "big and little brother" and Beth, our beloved Bishop's wife, along with her house guest from Toronto.

One member remarked, "If they ever stop doing this, I think I'll still keep it up myself."

"O Saviour of the world who by Thy cross and passion hath redeemed us, save us and help us we humbly beseech Thee, O Lord."

Anglican-Roman Catholic Report offered "for serious consideration"

"The convergence reflected in our Final Report would appear to call for the establishing of a new relationship between our Churches as a next stage in the journey towards Christian unity."

With these challenging words the Anglican-Roman Catholic International Commission (ARCIC) has released, with the approval of the Archbishop of Canterbury and the Pope, the Final Report on a dialogue process which began in 1968.

Three previous reports by the Commission have already been published and are included as part of this final text. The first, in 1975, concerning Eucharistic Doctrine, went so far as to claim "substantial agreement." The second on Ministry and Ordination expressed the belief, "that in what we have said here both Anglicans and Roman Catholics will recognize their faith." The third is a previously issued statement on Authority in the Church, brought out in 1976 in Venice.

Much interest, however, will focus on a new section entitled Authority in the Church II, which deals with concepts such as Jurisdiction, Infallibility and a universal Primacy in the Church.

The Reverend Canon Eugene Fairweather of Trinity College, University of Toronto, a Canadian Anglican theologian on ARCIC, declared, "What strikes me (and, I suspect, will strike many others) as something of a miracle is the consensus on Authority expressed . . .

In those statements ARCIC was able to record an agreement, not only on the nature and purpose of ecclesiastical authority, but also on the role of a universal primacy (ministry of unity) in a future united church."

Archbishop Antonine Hacault (St. Boniface) Chairman of the Commission for Ecumenism, Canadian Conference of Catholic Bishops, said he "welcomes the ARCIC" report and sees it as "a study text that will provide great pastoral help at the local level of the Church."

Archbishop Hacault said, "Anglican and Roman Catholic bishops have been meeting at the national level in Canada for several years and we've made much progress in our growth in understanding each other. This text will help us to share this with the priests and peo-

St. Thomas', Thunder Bay, Boy Scouts celebrate 60 years

This year 6th St. Thomas' Boy Scouts celebrate the anniversary of 60 years of continuous Scouting within St. Thomas' Church, Thunder Bay. On Sunday evening, April 25th, the District Chaplain, the Reverend W. G. Dobinson, conducted a special service in thanksgiving to God for the Church's 60 years of faithful service in association with the Boy Scouts of Canada. The service was attended by Scouts and Cubs and their parents, and several of the boys received their Religion in Life emblems.

ple of the Church. It gives us good material to study together and will encourage us to work together as total Church not just as specialists in ecumenism. These joint studies will lead us into more concrete and practical ecumenism at the local levels of the Church."

Although ARCIC and its reports are authorized by both Canterbury and Rome, the documents are for study purposes only. This is a Final Report only because this first ARCIC sees its work as completed and turns its agreed statements over to the churches for study and action. The possibility of a second ARCIC is being discussed. In actual fact the "final" report is a beginning, not an end, not only for Anglicans and Roman Catholics, but for others as well.

The Group Committee, of which Carolyn Napierala is chairman, is planning an open house at St. Thomas' Church on Sunday afternoon, May 16th, from 2.00 to 4.00 o'clock. All former Beavers, Cubs, Scouts, leaders and parents of the past 60 years are invited for an afternoon of remembrance. There will be displays of pictures and old movies. The leaders have been working with the boys on a special program to be given. Sharon Amos is secretary and Chris Hetsler treasurer of the Group Committee.

The Report states, "We understand but do not share the fears of those who think that such Statements constitute a threat to all that is distinctive and true in their own traditions. It is our hope to carry with us in the substance of our agreement not only Roman Catholics and Anglicans, but all Christians, and that what we have done may contribute to the visible unity of all the people of God as well as to the reconciliation of our two Churches."

The work is already underway. There is an Anglican/Roman Catholic Theological Dialogue in Canada, which has issued an initial response to the Final Report. The Canadians "welcomed it warmly and received it gratefully." They agreed with the "convergence" it reflects and pledge to begin immediately, "the work of clarification which will necessarily follow" it.

It cannot be emphasized too strongly that this Final Report is now being offered to the Churches for their "serious consideration." The cover of the Report declares, "In due course both Churches will have to decide whether the agreements contained in (it) are generally consonant with the faith of Anglicans and Roman Catholics and whether they provide a sufficient basis for the next step towards unity." Study and discussion towards the taking of those next steps can now begin, in Canada and elsewhere.

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

"In Christ there is no East nor West"

Anglicans in Mission is a program that has been formally adopted by the Synod of the Diocese of Algoma and is a challenge that we will share with all Anglicans in Canada. During the past several months, parishes have begun their first stage of this mammoth undertaking by attempting to gain a clearer understanding of the mission of the Church both at home and abroad. Through Bible studies and discussions we are reminded of our responsibilities as Christians to carry out the work of Christ, not just in our own backyard but throughout the world.

This month, on May 13th, Synod delegates in Algoma will be meeting in special session at Sudbury to identify needs within our own Diocese that can be met through Anglicans in Mission. Discussions will also take place as to how we can meet these needs and the special projects that will be identified by the National Church.

As the year progresses we will continue to learn more about the mission of the Church and our responsibility to be "active" rather than "passive" missionaries.

Next year, each parish and every individual within it, will be asked to make this commitment will require prayer and planning. The commitment will be sacrificial and must be substantial if the iden-

tified needs of the Church are to be met for the foreseeable future.

Not all Anglicans will appreciate the need for Anglicans in Mission. Some do not put a high priority on the mission work of the Church and see this program as a new "gimmick" to raise money.

Anglicans in Mission is innovative but it is no gimmick. It is a sincere and effective way of recognizing the mission priorities of the Church and to plan to finance these programs in a business-like way that will more readily ensure their success than the hand-to-mouth methods of the past.

During the remainder of 1982 we hope that Anglicans will continue to learn more about the mission work of our Church. We hope that you will come to know some of the people throughout the world who work tirelessly and selflessly to bring the Gospel and Christian concern to those, who otherwise, would not have it. During this process, perhaps we will come to realize that mission work within the Church is not just "someone else's" job but a responsibility that we too share. Only then will we be in a position to measure the depths of this responsibility and turn it into a tangible commitment that will allow the work of the Church to continue and advance in Canada and in all parts of the world.

"The Final Report"

This is the title of a small book of 122 pages produced by the Anglican-Roman Catholic Commission which began its work in 1966. Since that time it has produced working papers on the Eucharist, the Ministry and Ordination and Authority in the Church.

This book contains revisions of the reports, and recommendations of the Commission. Its particular work is finished and thus the title, "The Final Report."

However, in large measure, it is a progress report as the book is presented to both Churches for intensive study over the next few years.

Bishop Frank F. Nock writes concerning the final report as follows: "This study must be undertaken by bishops, clergy and

laity alike. I mention this specifically because the press and the media have given the impression that union is likely in the near future."

The Bishop states that this is not the case, as the report makes quite clear: "This report is now offered to the Churches of the Anglican Communion and the Roman Catholic Church for their serious consideration. In due course both Churches will have to decide whether the agreements contained in this report are generally consonant with the faith of Anglicans and Roman Catholics and whether they provide a sufficient basis for the next step towards unity."

The Final Report can be secured from the Anglican Book Centre, 600 Jarvis Street, Toronto, Ontario. M4Y 2J6.

Camping in Algoma

It has been a particularly long and blustery winter in Algoma and even at this writing, patches of snow still lie on the ground. We know, however, that Old Man Winter is having his last hurrah and soon the warmth and loveliness of spring will cover the countryside.

With the warm seasons come different and exciting activities and for many, the prospect of holidays in which to enjoy them. One major form of holidaying in our area is summer camping. We are fortunate in Algoma to have four Church-sponsored camps, at Thunder Bay, New Liskeard, Manitoulin Island and in Muskoka.

Parents who are looking for a

wholesome and recreational vacation for their youngsters can do no better than to send them to one of these carefully planned and well staffed camps. Learning new skills and strengthening spiritual commitments become an exciting adventure that most young people cherish for a lifetime. The camps operate on a non-profit basis and are especially intended for people who are not able to experience this type of living in their home environment.

Camping can be a rewarding and enjoyable holiday. If you feel it would benefit your family, ask your Rector for details about the Church camps that operate in the Diocese throughout the summer.

Mission Matters

PERU: South American Missionary Society workers in a "new town" at the south side of Lima find that Mission is "teaching, preaching and healing... Mission is getting workshops set up in order to train people in various crafts. Mission is

talking to the authorities to try and get rubbish cleaned up... Mission is trying to get parks laid out so that young and old alike can have recreational facilities... Mission is trying to rescue marriage from a breakdown and caring

for unmarried mothers... Mission is being available... being there... being never too tired or hurried to listen."

WINDWARD ISLANDS: A development project at Barouaillie, St. Vincent, is designed to make land and housing available for people in an area where there had been high

unemployment and inadequate water and electrical supplies. The land has been donated to St. Vincent Christian Council by the Anglican Church in the area—and the Canadian High Commission in the West Indies made a grant to the Council to assist with the program.

The Bishop's Letter —

Special Synod

My dear fellow Anglicans:

The main purpose of my letter this month is to ask you to pray for our priests and lay delegates as they attend the Special Synod on May 13th in Sudbury. The purpose of the Synod is to consider the National Objectives and our Diocesan Objectives in Anglicans in Mission.

Anglicans in Mission has been the subject of material in the last few issues of The Algoma Anglican. Many parishes throughout the Diocese have been making use of the first phase of the Mission study in a variety of ways. Our diocesan organization, under Mr. Norman Greene's direction, has widened its scope, and soon will begin to encompass the individual parishes.

The Synod will mark the beginning of phase two of the Mission study and its details will be explained to the delegates. The Synod will also be asked to discuss and consider ratification of the combined financial objectives—or Case—for Algoma (National, \$619,000; Diocese, \$619,000). The Diocesan Case will already have been circulated among the clergy and lay delegates prior to Synod.

This could well be the most important and momentous Synod since the Synod of 1956 when the Diocese decided not to receive financial support from England and, therefore, became self-supporting.

This is why I am personally asking for your prayers that the Holy Spirit will guide the Synod to come to a common mind in its deliberations. The decision will require prayerful consideration by all the members of Synod, but above all it will require a renewed vision of the Church's Mission. It is my fervent prayer that we will respond positively to that vision.

Your friend and bishop,

Frank F. Nock
Algoma

FATHER of peace, and God of love,
We own Thy power to save,
That power by which our Shepherd rose
Victorious o'er the grave.

Him from the dead Thou brought'st again,
When by His sacred blood
Confirmed and sealed for evermore
The eternal covenant stood.

O may Thy Spirit seal our souls,
And mould them to Thy will,
That our weak hearts no more may stray,
But keep Thy precepts still;

That to perfection's sacred height
We nearer still may rise,
And all we think, and all we do,
Be pleasing in Thy eyes.

PHILIP DODDRIDGE, 1702-1751

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St. John's, Chapleau, hosts Choir Workshop

For the second year now from the town of St. John's Anglican Church in Chapleau has been host to a successful choir workshop. On Saturday, March 20th, about two dozen enthusiastic choristers

from the town of St. John's to spend the day learning more about choir music. The workshop was under the direction of John Futhey, organist

and choir director of St. John the Evangelist in Thunder Bay. Mr. Futhey is originally from Chapleau, some of his family still residing there, and he maintains an interest in his old home church. The workshop began at 9.30 in the morning and continued throughout the day with breaks for coffee and doughnuts, lunch and a time of fellowship. The workshop featured the music of Lent, a complete "festal mattins" being prepared during the course of the workshop. This included the festal responses, regular canticles in four part harmony and a festal "Jubilate Deo," by Walter Henry Hobb. The anthem was "O Saviour of the World," by Sir John Goss and as a sung benediction, "God so loved the World," also by Goss.

The workshop was open to all interested persons and many choir members from other churches in the Chapleau area also attended. The workshop participants were invited to join with the choir of St. John's for the service of Mattins the following morning. The Reverend David Hooper, pastor of Trinity United Church in Chapleau, his choir and congregation, also joined

in this service. And so, on the fourth Sunday in Lent, March 21st, 154 persons gathered in St. John's for a glorious service of praise and music, appropriate for Lent. With the ranks of St. John's choir augmented by the choir of Trinity United Church, the chancel was filled. In fact chairs had to be placed in the chancel to accommodate the choristers.

John Futhey gave the sermon that morning, beautifully tying together the Lent IV themes of Mothering, refreshment, and eternal life.

After the sermon, Father Ivey blessed the traditional Simnel Cake which had been prepared by Alda Futhey and brought by John as a gift, on his return to his "mother church." The Simnel Cake was then served as a refreshment along with tea and coffee, at a reception in the church hall following the service. The whole weekend was a "refreshment" to all in St. John's.

Compliments are still pouring in regarding that service and already the next event, a choir workshop and the "Lessons and Carols of Advent" to be held early in December of this year, is being planned.

Answers by Primate about "Final Report"

The News Service of the Anglican Church of Canada asked the Primate, the Most Reverend Edward W. Scott, to respond briefly to questions frequently asked concerning the Final Report of the Anglican/Roman Catholic International Commission (ARCIC). The questions and answers follow:

The Report is said to be "authorized" by the Archbishop of Canterbury—just what is its status?

The Commission (ARCIC) was created in 1968 by the Archbishop of Canterbury and the Pope, and its reports came out under that mandate. This does not mean the present Pope and Archbishop agree with and sanction every word and phrase. The four reports of ARCIC are all now available for study and discussion. For Anglicans this means study and comment by all levels of the Church in each ecclesiastical Province. Over the months, and the years, ahead the results of that study will be shared, through General Synods, meetings of Primates, the Anglican Consultative Council and in many less formal situations. One thing I would add personally—I deeply desire that wherever possible such discussions take place with our Roman Catholic counterparts. The Report comes to us from a joint commission; to discuss it independently, only within our own family, seems to me to defeat the whole purpose.

Does the Report represent for Anglicans a "knuckling under" to the Pope?

Not by the widest stretch of the imagination. I hope you will get a copy of the Report and read it carefully, but in the meantime may I summarize what it does say? (1) If our two churches were to move close enough together to be seen as one Communion (similar to the loose organization of the Anglican Communion today) historical and practical reasons would seem to suggest the senior Primate in such a Communion would be the Bishop of Rome. (2) Given that situation, his Primacy would not be of the nature of the Papacy today, but something entirely new. To quote the actual report, "The purpose of the universal primate's jurisdiction is to enable him to further catholicity as well as unity and to foster and draw together the riches of the diverse traditions of the churches."

Be honest, do you think there's any hope of this happening? If so when?

It depends on what you mean by "this"! I do not foresee a structural unity of the churches—perhaps ever. What I do sincerely believe could happen—and soon—some say by the end of the century—is a "sacramental acceptance" of each other. This would involve a publicly declared acceptance of the validity of each other's Ministries and Sacraments, make possible Inter-Communion and do away with competition where we are "thin on the ground" in some parts of the world.

Given the history of controversy even between "high" and "low" in our own Church, how much chance does this have?

None, unless people will seriously study what the Report actually says—not what it is reported to say. Every chance, if people will prayerfully consider the report and share with their Roman Catholic friends what they really believe about what really matters in their lives and their faith. Again, I can only quote the Report, "We understand but do not share the fears of those who think that such Statements constitute a threat to all that is distinctive and true in their own traditions. It is our hope to carry with us in the substance of our agreement not only Roman Catholics and Anglicans, but all Christians."

(The Final Report of ARCIC is available from the Anglican Book Centre, 600 Jarvis Street, Toronto, Ontario, M4Y 2J6 for \$3.75).

There is a need for new thought about Mission

Writing from his address at 49 A. Mabini Street, Cebu City 6401, Philippines, the Reverend Alan Thwaits, now Diocesan Training Co-ordinator for the Diocese of Cebu, Bohol and Masbate of the Philippine Independent Church, says in a letter to The Algoma Anglican that he has been noting in this paper the emphasis to be placed, this year, on the Anglicans in Mission program. He writes, "As I am serving overseas while on leave from Algoma, I thought I might be able to add another dimension to the discussion . . . If anyone is moved enough to respond to points raised in the article, I'd be more than happy to continue the discussion." Fr. Thwaits' article, written for The Algoma Anglican, follows:

What is Mission all about?

During the coming year the Anglican Church of Canada will be deeply involved in the "Anglicans in Mission" program. While AIM has many objectives, its primary goal should be an increased awareness of the meaning of mission. No-one can be expected to contribute financially, or otherwise, to the Church's mission work without first understanding what mission is. Unfortunately, misconceptions about mission and how it works abound.

In such a short article as this, I can't correct all the misconceptions. What I can do is share what is being done where I am. It's important to remember that this is not all of what mission is, nor can what's happening here answer every question that might be asked. Nevertheless, illustrations and examples can help raise issues for discussion.

What is Mission? If we manage to get behind the stereotyped image, we might be surprised at what we find. no longer can we assume that mission simply means "taking the Gospel to the heathens." The world and the Church have changed a great deal since the hey-day of capitalist-imperialist expansion in the 19th and early 20th centuries. If we acknowledge that the overall situation has changed, then we must be ready to change our ideas about mission.

Such a change in attitude is difficult for many Western Christians because it means beginning again in humility. Let's begin, then, by thinking of mission as an exercise in humility. Rather than thinking of mission as giving, can we think of mission as sharing?

In this way of thinking, mission is the whole community of faith sharing its resources. Christians in the First World often forget that there is much they can learn from others. Gone are the days (thank heaven!) when the Western Churches were thought to have all the answers and all the power. Mission is seen today as a shared struggle, in which all Christians attempt to discover what their faith really means.

It might be helpful to say something about my own situation. I am a Canadian Anglican priest working in a rural and underdeveloped diocese of the Philippine Independent Church. I'm responsible for program development, training clergy and lay-people for the ministry, and youth work. Put it another way, that means I'm trying to develop gifts that are already present. The kingdom of God is upon you, said Jesus—what you must do now is help bring it to reality. My own assignment means that I'm using all the gifts I have to help bring about the coming of the kingdom.

Sending personnel to assist other churches is not the whole story. Third World Churches often don't have the material resources that Canadian Anglicans take for granted. Property security, bequests, endowments, funds for programs at the parish and diocesan level—none of these exist here. So funds must come, at least for a time, from outside. What we do with these funds (the Canadian Church sent \$9,000 to this diocese in 1981) is develop the Church and its people, so that, in the future, the Church here will be self-reliant.

I've tried to make the point that mission is a two-way street. Funding and personnel are resources that the Canadian Church shares with the Church here. What can you expect to receive in return? In this instance, the Philippine Independent Church has much to teach Canadian Anglicans about being a church freed from the bondage of class distinctions, about the relationship between faith and political ideology, and about keeping the faith in the midst of adversity.

Think about it. Don't you agree that Canadian Anglicans can learn a great deal from mission study? Is there any way to make that happen in your parish or diocese? The resources are available—all that remains is that you take up the challenge to learn and grow.

Alan Thwaits,
Cebu City,
March 23rd, 1982.



ANGLICANS IN MISSION: Area Director Syd Turner, Thunder Bay, and the Reverend Mark Conliffe are demonstrating a banner prepared for the Anglicans in Mission program.

Onaping Parish carries through worthwhile winter works project

The men of the Parish Church of All Saints, Onaping, worked together on a number of projects to reduce their fuel costs and heat loss this past winter.

The men installed fans in the ceiling of the church, built and put up a large insulated sliding storm door for the front entrance way of the

church. They installed a new door in the entrance way to the Sunday School of the Parish Hall.

Used rugs were donated and laid in the vestibule, choir room, and washrooms. The men of All Saints completed these projects in mid-winter to serve as a deterrent of the climbing costs of fuel and hydro.

Miriam Dobell's book on spiritual healing soon ready

Miss Dobell is known to several friends in Algoma Diocese, who are aware of her work in the field of Healing. Miss Dobell's book, "Healing Happens," will be published on May 1st. In this issue we are privileged to be able to publish the following review of

this book, written by the Venerable R. D. Dann, Rector of St. Paul's Church, Bloor Street, Toronto, Ontario.

HEALING HAPPENS, by Miriam Dobell, Paperback, 64 pages, \$4.95, Anglican Book Centre.

One tribute to the late C. S. Lewis was: "he made righteousness readable." Miss Dobell in her book of 64 pages, with the past and timely title *Healing Happens*, has given us a very readable and succinct overview of spiritual healing. She has interwoven the healing

miracles in the Gospels with healings of which she has personal knowledge, and has done it with artless simplicity: "art lies in concealing art."

Healing Happens goes right to the heart of the matter, declaring that the essence of health is a right relationship to God and to others. We have to open our hearts to God to be made whole; to come to terms with God made known in our Lord Jesus Christ.

Two chapters entitled "Wait on The Lord" and

"Be Still" point to the prayer of expectant faith as the approach to God the Healer. "You do not tune the violin after the concert" (pp. 19). We must come not demanding or putting "a pistol to God's head," but believing that he knows what we need most and will of his love supply it.

The author writes of the importance of touching, but warns of the danger, for both ministrant and suppliant in the laying on of hands, of concentrating too much on disorder and not enough on the love and grace of God. She dislikes the term "faith healing" for two reasons. It may be taken to imply lack of faith as the cause of failure to be healed; and it can be misunderstood to mean faith in a person, place or situation rather than in the Lord Jesus Christ.

Healing Happens ("nothing never

happens") is penetrating but low key, for the author deplores quackery, sensationalism, or any suggestion of the bizarre. She advocates complete cooperation with the medical profession, while pleading for a climate of faith and compassion. Paul the Apostle and Luke the physician must have been a great team for their time.

Miss Dobell is deeply conscious that "we have much to learn" about this ministry to which our Lord has called us, but she has a great deal to teach us if we will "read, mark, learn, and inwardly digest" what she has written out of her long and rich experience. *Healing Happens* is chock full of common sense, bed rock principles of total health, apt scriptural references, and springboards for sermons. Reading it will help to make you whole.

From A.D. 1500 to A.D. 1700

Prayers of Yesteryear

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

N.B.—The prayers this month fall into two types: (1) Reformers and those in sympathy with them composed prayers, using many Biblical phrases, as a sort of contest. If the phrases were acceptable the Composer would be suitably rewarded. (2) On the eve of being beheaded, burned or otherwise executed, the prisoner would make or compose a final prayer. How many of us in a similar situation could put his/her faith and trust in God at this time?

(1)

Christian Prayers—Erasmus, 1578:

Most merciful Saviour, whom to know, with the Father and the Holy Ghost, is life everlasting: Increase the faith of thy servants, that we may never swerve from thy truth; our obedience, that we may never swerve from thy commandments. Increase thy grace in us, that, alive in thee, we may fear nothing but thee, than whom nothing is more mighty; love nothing but thee, than whom nothing is more lovable; glory in nothing but thee, who art the glory of all the saints; and finally desire nothing but thee, who, with the Father and the Holy Ghost, art the full and perfect felicity for ever.

The boy-king Edward VI composed the prayer, used as an introduction to the Geneva Bible, 1537-1553:

O gracious God and most merciful Father, who hast vouchsafed us the rich and precious jewel of thy holy word: Assist us with thy Spirit that it may be written in our hearts to our everlasting comfort, to reform us, to renew us according to thine own image, to build us up and edify us into the perfect building of thy Christ, sanctifying and increasing in us all heavenly virtues. Grant this, O heavenly Father, for the same Jesus Christ's sake.

(2)

Thomas Cromwell just before his execution, July, 1551:

O Lord Jesu, who art the only health of all men living, and the everlasting life of them which die in thy faith, I give myself wholly until thy will: being sure that the thing cannot perish, which is committed unto thy mercy.

Bishop Latimer in prison, just before his execution—1555 A.D.

God grant us all to do and suffer while we be here as may be his will and pleasure.

Archbishop Cranmer (1556) prayer, "We humbly beseech thee" (Prayer Book page 36).

Sir Walter Raleigh—night before execution, 1618:

To thee, O Jesu, I direct my eyes;
To thee my hands, to thee my humble knees;
To thee my heart shall offer sacrifice;
To thee my thoughts, who my thoughts only sees;
To thee my self,—my self and all I give;
To thee I die; to thee I only live.

Archbishop Laud—kneeling at the block to be beheaded—1645 A.D.:

Lord, I am coming as fast as I can. I know I must pass through the shadow of death, before I can come to thee. But it is but a mere shadow of death, a little darkness upon nature: but thou, by thy merits and passion, hast broken through the jaws of death. So Lord, receive my soul, and have mercy upon me: and bless this kingdom with peace and plenty, and with brotherly love and charity, that there may not be this effusion of Christian blood amongst them, for Jesus Christ's sake, if it be thy will.

Bishop Juxon of London was in prison with Charles I. He was permitted to communicate Charles I just before the beheading January 30th, 1649. That year Septuagesima Sunday was early. When Charles heard the Epistle (Prayer Book page 133) he said, "Indeed yes, I go from a corruptible to an incorruptible crown."

Archbishop Laud also composed No. 1; page 39 in Prayer Book.

Finally the saintly Bishop Andrewes (1555-1626) closed his "prayer day" as follows:

Let this day, O Lord, add some knowledge or good deed to yesterday.
Be, Lord,
within me to strengthen me
without me to preserve me
over me to shelter me
beneath me to support me
before me to divert me
behind me to bring me back
round about me to fortify me.

Notes from Diocesan Ecumenical Committee

There is a new National Ecumenical Officer, the Reverend Brian Prideaux. He reports on the resolutions of the Inter Church Relations Committee of the Anglican Church of Canada.

Christian Festival 1982, in Ottawa, May 20th to 24th. Your Ecumenical Committee will be present in Ottawa and invites all others interested to come to Ottawa for these days. We cannot pay either your or our own expenses, but come anyway. We are enquiring about cheap lodgings in Ottawa. If anyone would like to come please write to 207 Stewart Drive, Sudbury, P3E 2R7, and we will work something out.

The Anglicans are talking to the Lutherans about Union.

The Anglicans are inter relating with the Jewish Community in Montreal. A request has come from this group. If you feel strongly about Jews being prevented from leaving the Soviet Union, then please write to: Canadian Committee for Soviet Jewry, 1590 Avenue Doctor Penfield, Montreal, Quebec. H3G 1C5. P.S. Just write "Soviet, let them go" and sign your name.

In Canada there is no Anglican-Orthodox dialogue.

The Inter-Church Committee has recommended to the National Executive Committee of the Anglican Church that a dialogue be established between the Anglican and United on the model of Anglican-Lutheran.

The big news this month is the publication of the Anglican-Roman Catholic Report.

Our Canadian heritage

Last month the importance of our Canadian heritage was underlined again when the Queen of Canada proclaimed into law the Canada Bill which gave our country full control of its own Constitution. Canadians are modest people for the most part and we sometimes overlook the many accomplishments of our people.

It is for this reason that a modern Canadian hymn, written by a Canadian priest, appeared to be appropriate to sing at many services in the Diocese during the week-end that the Constitution was proclaimed.

The hymn was written by the Very Reverend T. H. O'Driscoll, of Christ Church Cathedral, Vancouver, and is sung to Ellacombe No. 216. A careful perusal of the words will give you some understanding of the strength of Canadians that have made our nation great:

*God's noble men and women,
Who live his love and grace,
Rejoice that they have heard his call
In every time and place.
The story of our country,
Is richer far than gold;
Its treasure is in human lives
Who serve in ways untold.*

*De Brebeuf for the Hurons died,
A martyr, Lord, for thee;
And Grenfell built in Labrador
His missions by the sea.
Today McLure untiring toils
With all that maims and blinds,
And Vanier builds a house of love
For young retarded minds.*

*And some are called in other ways,
But called, O Lord, by Thee.
Macdonald made a wilderness
One land from sea to sea.
Riel, for all men's freedom,
To his own age appealed
But gentle hands of Bethune,
The wounds of China healed.*

*To speak in art of every kind,
Your spirit finds a way,
You showed "The Seven" your glory
On windswept Georgian Bay.
To Leacock you gave laughter,
To Service sourdough days,
To Forrester a glorious song
To Willan notes of praise.*

*Thanks be to God the Father
Who gives to all things breath;
To Jesus Lord of human life,
The conqueror of death.
To Him who fills the universe,
Who lives beyond all days,
To God the Holy Spirit
We offer thanks and praise.*

Old Goulais River Church may need restoration

Old age is setting in on St. James' Anglican Church, at Goulais River, again which may mean another remodelling job, its second in the last four years.

Brian Elliott, a former Goulais resident now residing in Wawa who remodelled the inside of the 56-year-old building, says the church should be torn down and built over again.

"It's not in the best structural shape," Mr. Elliott is quoted as saying in an article in The Sault Star.

Church members will learn more of St. James' condition this summer when a building inspector from Sault Ste. Marie will give it a thorough look.

"That's when we should determine how long our church is going to last, and what we should do about it," stated Isabelle (Belle) Barker, an eight-year member at St. James' since moving to Goulais from Sault Ste. Marie with her family eight years ago.

"But we would hate to see this church disappear. It means so much to us."

To show her affection for St. James', Mrs. Barker spilled her feelings onto a piece of paper in December. She said her poem represents "how we all feel about the old church."

There are three schools of thought currently circulating the community about St. James'. One

group, particularly the church's young members, says the church should be demolished and rebuilt; another group wants it remodelled, again; the third group is suggesting that an addition should be built on to the existing structure.

Mrs. Barker said the church's A.C.W. group, of which she is a member, is putting their money into a fund to establish a Sunday School addition.

Regardless of what is decided, Mr. Elliott says the church members will be looking at construction costs of \$50 to \$100 per square foot.

St. James', located on the Anglican Church Road between Highways 552 and 17 north, was

originally constructed in 1893. But a fire in 1923 gutted the structure before another church

was built at the same location three years later. The congregation, led by

the Reverend Doug Stanley, of Sault Ste. Marie, totals about 25 area families.

Reflections

There's a little church that sits on a hill
It lacks any glamour and has very few frills.
The structure is warping, its rafters are bent,
It's filled to overflowing on special events.
I suppose it should be torn down and carted away,
To make room for a building more suited for today.
But, oh how it would hurt me to see the old building go,
It has weathered all seasons, rain, sunshine and snow.
It holds so many memories for me and for others,
Of our dearly departed Mothers, Fathers and Brothers.
When we sing on a Sunday the old hymns of the past,
Of trials and temptations and God's Love that will last
I hear once again, a voice singing clear,
My mother's sweet voice and the songs she held dear.
I know that for me, and for many around,
Our hearts would be saddened if the old church were torn down.
Would be nice to be young again and full of ambition,
Then I would work hard and help build the church an addition.
But God's growing me older and slowing me down,
So abide with me please if on a new idea I frown.
I'm afraid I'm content to sit quietly still
Let progress pass by me, and be it God's will
I'll reflect on my memories, and again I will thrill,
As I hear of God's Love in the old church on the hill.

—Isabelle Barker.

Judy and Chris MacLeod honored by St. Saviour's people, Blind River

By Celina Barnes

The St. Saviour's Anglican Church family met after church service on Sunday, March 28th, to participate in a reception in honour of Judy and Chris MacLeod who will soon be leaving Blind River.

The MacLeods, residents of Blind River since 1976, have made their presence felt both in the church and in the community.

Chris has served as treasurer of St. Saviour's Advisory Board since January, 1977, and has executed this office well.

Over the years, his knowledge and advice have been most helpful when decisions were being made about building projects, such as the extension to the church hall and the rectory renovations.

In the community, Chris has been an active member of the Lions Club and Curling Club executives and the St. Joseph's Hospital Board.

Judy has been the secretary of St. Saviour's A.C.W. and the catering co-ordinator for the Lions Club dinners held at regular intervals in the church hall.

Recently, she has been working as a Real Estate salesperson along the North Shore.

On April 3rd, Chris will precede his family to St. Catharines where he will assume the managership of a Royal Bank branch in that city.

Judy and their sons, Allan and Andrew, will leave Blind River by the end of April.

As a token of friendship, remembrance and appreciation the A.C.W. presented Judy with a lamp, and the Advisory Board gave Chris a prayer book.

Plans for summer at Camp Manitou

On behalf of the Central Camp Committee, Camp Manitou, Tom Marwood, chairman, writes as follows:

As you read this the spring meeting of the Central Camp Committee (April 23rd) has already passed and the week-end party for May 24th week-end is being organized.

What is this week-end? A group of outdoor type people enjoy a trip out to Manitou on Saturday and use their hands while sharing each other's company until Monday noon. Saturday night around the fireplace, chatting and singing, is followed by hot chocolate etc., before retiring to the warm Manager's house for bed. Sunday: still preparing the camp for the coming season, but there is time out after that delicious bacon, and for a lovely Eucharist out on the rocks.

We are very fortunate in being able to report valuable additions to our Manitou team. Fr. William Ivey and Bonnie, of Chapleau, will be heading our second Family Camp, assisted by Hugh Hamilton, of St. Joseph Island, as co-

director. Art Morrow of Forest Street, Sault Ste. Marie—an excellent choice—has agreed to direct the energies of the "Pathfinders," boys eight to 11 years. Mrs. Peggy Grey, daughter of Canon Nobel, has consented to face the challenge of "Prospectors," girls 12 and up.

Cheer them on, but more important, they need your help. I have often quoted: "A Scout or Guide Company is as good as its leaders." No

excuses needed. You know something of growing in Christ, and in games, nature, boating, swimming, handcrafts and learning to listen to kids when they are ready to talk.

The aggressive, the timid, the gregarious, the homesick, the daredevil—they want someone to relate to. One week, or part of that week, out of 52, takes less than two per cent of your time. It is fun and rewarding.

Sales are aiding Pakistan women

The Algoma Anglican is asked to call attention to the Pakistan M.I.T. Project. Marilyn Schmidt and Mary Rossiter have been in charge of this endeavor in Sault Ste. Marie, and through the sale of embroideries have been able to raise more than \$5,000.

They write: "We would like all Anglicans in Algoma to know that Algoma came third in sales in all Canada, the total sales being \$5,136.20. The sales of these embroideries help our sisters in Pakistan earn a living and help

support their families. It is a very worthwhile project and we are proud of the support given to us by our fellow Anglicans in enabling us to sell these embroideries.

"We ask for their continuing support and would like all Anglicans in the Wawa, White River,



A.C.W. SUNDAY AT CHAPLEAU: Tom and Genny Rollins with foster daughters, Sonia and Sally, were guests at St. John's in Chapleau, where Genny was guest speaker for the A.C.W. Sunday service.

A.C.W. arranged and conducted worship service at Chapleau

On Passion Sunday, March 28th, St. John's, Chapleau, ACW arranged and conducted the morning worship in St. John's. As Father Ivey explained to the congregation, the

purpose of this service was to acknowledge, honour and encourage the work of the ACW in the parish and beyond.

Various members of our ACW took part in the service; the opening of the service was taken by Mrs. Olive Warren, Psalm led by Mrs. Audrey Black, the first lesson read by Mrs. Debbie Harmiden, a solo, "Glorious in Majesty," was sung by Mrs. Bonnie Ivey who accompanied herself on the autoharp, second lesson was read by Mrs. Frances Corston and the Prayers and collects led by Mrs. Isobel Robinson.

The ACW chose the theme of "service" for this morning and this theme was amplified and illustrated in the sermon. The guest speaker was Mrs. Genny Rollins, the layreader of the Church of The Good Shepherd in

Garson. Genny used her work at a dry-cleaning establishment as an analogy and illustration of Christian love and service.

Tom and Genny Rollins, along with their foster daughters, Sonia and Sally, were guests at the rectory in Chapleau for the week-end. At the end of the service, Mrs. Rollins was presented with a ceramic gull, the product of Northern Pottery in Chapleau. St. John's also said farewell to ACW president, Debbie Harmiden at this service. Father Ivey presented the Harmidens with a prayer book, prayed for them as they left Chapleau and St. John's to move, coincidentally to Garson, where it is hoped that they will become parishioners of the Church of The Good Shepherd!

AVAILABLE FOR MONTH OF JULY, IN RETURN FOR TWO SUNDAY SERVICES, 3 bedroom cottage, fully equipped, at Christ Church, Ilfracombe. Enquiries should be made through Canon G. W. Sutherland, Box 248, Huntsville, Ontario. POA 1K0.

Worker Sisters of the Holy Spirit —

An Order for Women with a difference

The following interesting article, written by Mary Downey, of Peterborough, first appeared in the Toronto Diocesan newspaper, "The Anglican," and is republished in The Algoma Anglican by request:

We first heard about the Worker Sisters of the Holy Spirit a year ago, when our friends, the Sisters of the Church, were visiting us in Peterborough while General Synod was being held here. The Sisters told us of the presence at

General Synod of a striking new order—with their attractive red and white habits, their large banner depicting the dove of Pentecost, and the red and white brochures describing their order. They were a warm and friendly presence, as well

as a vivacious one.

Later that fall Sister Carol Matthew and her family became parishioners at St. Barnabas' Church in Peterborough, and the presence of the Worker Sisters of the Holy Spirit became a real one. Carol and her husband John have three sons and a daughter. John Stuart is a Lay Companion in the order of the Worker Sisters of the Holy Spirit. Carol Stuart—as Sister Carol Matthew—is the Director in Canada for the Worker Sisters of the Holy Spirit, a lay order for women.

It is an order that began on December 1st, 1972. The strength and founding force of the order was through the person of Sister Angela. In her capacity as Chaplain at Jackson County Hospital in Kansas City, Missouri, Sister Angela found a yearning within people for many of the opportunities women enjoy in the traditional orders.

The Bishop Visitor to the order is the Right Reverend Arthur A. Vogel, Bishop of West Missouri. The Spiritual Director is the Reverend William Beachy, M.D.

Since its founding the order has spread through the United States and Hawaii. There is also a chapter in Saudi Arabia, as well as the growing one in Canada.

There are four types of membership: Lay Sisters and Lay Workers live under a rule of life. Clergy and Lay Companions make a

(Continued on Page 7)

Flower services in June aid Leprosy Mission fund

*As one by one and day by day we walk our road while here,
We meet our troubles as they come; each has his cross to bear.*

*Consider now the leper's load, so ugly, sharp and black,
It seems to us impossible to carry on his back.*

*But the leper who's a Christian does not carry without help,
But God is surely with him as he takes his every step.*

*And each God's child among us can lighten up the load,
By prayer and joyful giving, we strew flowers in his road.*

Last year some parishes in the Diocese of Algoma during June, a time when flowers are easy to get, held a Flower Service, the proceeds going to the Leprosy Mission. A rough wooden cross covered with chicken wire was erected either inside the Church or outside in a park. Children and/or adults came forward during the service to cover the bare cross with small bunches of flowers. The pennies and other coins which they had been collecting in plastic pill bottles were deposited at the base of the cross. Some bottles contained notes which suggested that the money go towards: sandals, medicine, etc. All parishes which held services reported a joyous participation.

Because Leprosy Mission is a program undertaken by several denominations and its promotion encouraged by the national Ecumenical Office in Toronto, the Diocesan Ecumenical Committee (Algoma) have prepared a suggested format for an Ecumenical Flower Service. Anyone wishing a copy of this program can receive one by writing to the following address: Diocesan Ecumenical Committee, 207 Stewart Drive, Sudbury, Ontario, P3E 2R7.

Grace Murray

Anglicans Alive—

By the Reverend William Ivey

The need for renewal

Get a bunch of Anglican Clergymen together in a room and sooner or later the talk inevitably turns to dwindling congregations, half empty churches, financial problems and the "difficulties of the times." Similarly, in our ACW's, Choirs, and other parish organizations we hear frequently a lamentation for the departed glory of the past and the complaints that an ever increasing load falls on an ever diminishing number of shoulders as the faithful few struggle to maintain our parishes and their organizations.

At times like this we are apt to recognize the need for renewal. We may even call loudly for revival. But in these same groups, let the conversation once turn to talk about what is wrong with ourselves and where we need to change in order to correct and improve the situation, well it isn't long before we can convince ourselves that everything is all right. The situation is perfectly satisfactory and we are okay as is.

This is the first principle of renewal. We resist renewal or reformation but we are in constant need of it. Human life, the Spiritual life included, is cyclical in nature. And thus, even if one aspect of church life is flourishing, another is dying and in need of renewal. The church's need of renewal and reform is continuous.

If attendance and membership statistics fail to convince us of this, our own lukewarmness, prayerlessness and lack of zeal should. "Speak for yourself," you might say. Well I am speaking for myself. But if you can identify with me, follow me in my thinking for a few more paragraphs. If you are looking for renewal or revival, if you feel that there must be "something more" to the Christian faith than what you have yet experienced, stay with me, because this is what I am talking about.

I want to begin with a warning, however. If your rector is a stick in the mud and your parish is dead (so you think), before you start criticizing or condemning or calling for renewal, you had better take a closer look at your own spiritual life. Even if the problem isn't there (and it usually is), the answer is to be found there. The solution to the problems of your parish has to begin with you. After all, if you are not willing to be renewed how can you expect anyone else to be? Renewal only begins to happen if someone is

willing to pray "Lord, revive your church and begin with me."

All right, so we are ready to admit a need for reform, we are willing to seek renewal. Where then do we turn for guidance and inspiration, for our model and pattern? Well, historically, every revival, reformation or renewal movement, in the church, has begun with a return to the primitive church of the New Testament. A stream never rises higher than its source. If we have lost our way, if things aren't the way they should be, then we must go back to what we know to be right and true. I can't think of a better starting place than the book of the Acts of the Apostles. Here, I believe, is an accurate portrayal of the life of the early church. Here we have authentic, genuine Christianity. Not perfect Christianity, but the real thing nevertheless. That church of the apostles had its controversies, setback, persecutions and heresies. But they also had a live changing faith and miracle working power. This kind of faith and these miracles may not be extinct but we certainly don't seem to see them in anything like the abundance of the early church.

There is a story told about St. Francis of Assisi who was being conducted through the Vatican by the Pope of his day. As the Pope showed to St. Francis the splendors of the throne of St. Peter, he turned and said; "See, Francis, Peter can no longer say silver and gold have I none." "True, Holy Father," said Francis, "and he can no longer say rise up and walk." St. Francis was referring, of course, to the story of the healing of the crippled beggar in Acts 3.

Now I know someone will argue that we still have the Holy Spirit today and that we still experience miracles. This is true and I believe it. But when I read the Acts of the Apostles, it seems to me that they had something we seem to be missing.

What about it? Can we be honest enough to acknowledge that we haven't yet embraced the fullness of the Christian life? Dare we admit the early church had something we seem to have lost! More on this next month, and please keep writing with news or opinions etc. Send your letters to: ANGLICANS ALIVE, P.O. Box 756, Chapleau, Ontario. P0M 1K0. Thanks.

Wahnapiatae girl in finals for Canadian bowling championship

Congratulations to Beverly Steeves, of Wahnapiatae, on winning a gold medal for bowling. Beverly is a member of the Plaza Bowl Girls' Team of Sudbury and they won the Ontario Provincial Bowling Championship. They will now go to Saskatoon in May when Beverly and team will be bowling for the Canadian Championship.

Beverly's mother, Jean Steeves, is the Little Helpers Secretary at All Saints, Coniston, and her dad is one of the guitar



Beverly Steeves

players for the Country Carollers and the Anglicans Alive Singers.

OBITUARY

Captain James Angus Galbraith

Captain James Angus Galbraith, 56, a native of Fort Frances, passed away Friday, January 29th, at Grace Hospital, Toronto, after a valiant struggle with lung cancer. After service with the R.C.A.F. and the American Armed Forces, he enlisted with the Church Army for training in 1969. His first assignment was to the Mission to Seamen at Vancouver. After two years he returned to join the staff at The Church of the Good Samaritan, Toronto, a hostel for older men. He later served among native people at Fort Alexander, Manitoba, and for the past three years served most effectively as Correctional Chaplain at the Toronto Courts. He was assigned to the Drug Court where he was greatly used to help young people in trouble with narcotics. He had an amazing rapport with the judiciary, police officers and social workers.

In December, 1981, a home for boys was opened in the west end of Toronto named Galbraith House in honour of this greatly beloved chaplain. Captain Galbraith leaves one sister, Mrs. Isobelle Backman of Thunder Bay, several nieces and nephews and a host of friends in Metro Toronto and Northern Ontario.

Memorial services were held at St. Stephen's, Thunder Bay, and at Fort Frances following a service at St. Paul's, Bloor Street, Toronto, at which some 300 persons were present. The service was conducted by Archdeacon R. P. Dann, assisted by the Reverend Dr. L. Griffith, the Reverend Dr. D. Stout,

the Reverend Canon Leslie Hunt, and the eulogy was given by Captain Ray Taylor, Canadian Director of the Church Army in Canada. Among those in attendance were representatives of the judiciary, court attendants, residents of the Galbraith School for Boys, the Board of the Church Army, and a large group from the Salvation Army and the Church Army. The music was beautifully played by John Tuttle of St. Paul's.

William N. Roman

The whole community of Sudbury was shocked and saddened by the sudden death of Bill Roman, and it was felt that Sudbury had lost an especially valued citizen and the Church of Epiphany a devout, dedicated and hard-working churchman.

Before his retirement in August, Mr. Roman was a superintendent with the Sudbury Board of Education, a position which brought his influence into every corner of the community.

In a tribute to the late Mr. Roman, the parish newsletter of the Church of the Epiphany said, in part: "The esteem in which Bill was held was demonstrated by the hundreds of people who came to pay their last respects. Bill had an indefinable something which caused people to like and respect him... Bill will be sorely missed at the Church of the Epiphany, where he was active in every phase of our church life. He was especially interested in music, and was instrumental in enlarging and expanding the musical life of the Church... Our deepest sympathy goes out to Bill's wife and family."

Around Algoma

News of happenings in the Parishes
throughout our Diocese

For most of a week in May, the city of Sudbury will be the centre of Diocesan activities. There is the meeting of the Synod of Algoma at the Church of the Epiphany on Thursday, May 13th. The annual meeting of the Diocesan Anglican Church Women is at Sudbury on May 10th, 11th and 12th. At Thorneloe College, Sudbury, the annual clergy seminar is to be held May 11th and 12th.

Much concern is felt for the condition of Archdeacon George Doolan, Rector of the Church of the Resurrection, Sudbury, who has been confined to hospital since he took ill at the Rectory on March 26th. Surgery to relieve an embolism was performed and some time is required for his recovery. It is hoped that within several weeks Archdeacon Doolan will be well enough to travel to his cottage on Lake Muskoka for the summer. Earlier this year Archdeacon Doolan had announced his resignation as Rector, to take effect on May 30th. His parishioners had made plans for a testimonial dinner on Saturday, May 15th, but Archdeacon Doolan's illness has made changes in what had been hoped would be a great tribute to his 34 years of devoted service in the Diocese of Algoma.

Despite blustery weather there was a fairly good attendance of local church-goers at the Palm Sunday evening community service at St. Thomas' Church, Bracebridge, April 4th. The service theme was "The Road to Calvary," and consisted of scripture lessons and hymns sung to familiar tunes. The Reverend Canon David N. Mitchell, Rector, welcomed all who came. He was assisted in the service by those who read from the Scriptures: Rolph Pederson, lay reader, now at the S.S.J.E. Mission House, Bracebridge; Lieutenant Owen Rowsell, Salvation Army; the Reverend Marion Traviss, Free Methodist Church; the Reverend Canon William Graham, St. Mark's Church, Milford Bay; Miss Muriel Hooper, of the S.S.J.E. Mission House staff; the Reverend James Thomson, Knox Presbyterian Church; the Reverend Graham Barnes, First Baptist Church. The singing of the hymns was led by St. Thomas' Church Choir, with R. J. Boyer as organist.

The Parish Church of All Saints, Onaping, and St. Michael's and All Angels, Azilda, held, on Good Friday, April 9th, the Three Hour Service with addresses and meditations on the Seven Words from the Cross. Clergy, Laity, and choirs from the Roman Catholic, United, and Anglican Churches in the local area took part in the service. Mrs. Genny Rollins, of St. Mark's Anglican Church, Garsion, gave one of the addresses on the Seven Words from the Cross.

Church congregations of the community joined on Palm Sunday evening in an ecumenical service held at All Saints' Church, Huntsville.

"The Epiphany Star," parish newsletter of the Church of the Epiphany, Sudbury, referred to the new organist of the church: "Lawrence Leverington will be joining our parish staff as organist and choir director. He will take up his duties beginning May 2nd. Lawrence is at present organist and choir director at New St. Paul's, Woodstock, where the Reverend John Riddle (who is a son of this parish) is the Rector. Lawrence is originally from Winnipeg and has held organist-choir direction positions there and in Kenora, as well as several churches in Toronto."

Anglicans-in-Mission has been big news in the Sudbury Lakes Parish. On Sunday, March 21st, the Film Strip "We are Anglicans" was shown at the Sunday Eucharists in All Saints', Coniston, and Lockerby and Minnow Lake. Doug Parker and Debbie Williams took the congregation through the presentation in Coniston. Patrick McNally and Diane Burns in Lockerby, and in Minnow Lake, Bruce McComber and Donna Barnes, made the presentation and all led the subsequent talk. On Sunday evenings and Lenten services the Study Kit has been gleaned. In Lockerby Jan Morel and Winslow lead spirited and interested presentation and discussions with more to follow. Doug Parker, Joyce Cataford, Ted Nicholson, and Marion Vellow were interested participants at Coniston and in Minnow Lake the discussion subsequent to the presentation from the kit was carried by Jimmy McComber, Judy McComber, Albert Carding and Jill Dixon. All Stations scored themselves high on the AIM questionnaire and all agreed to supplement the social emphasis of AIM with an Anglicans Alive Mission next Fall.

The spring meeting of the Diocesan A.C.W. is to take place in Sudbury May 10th, 11th and 12th.

At the Church of the Resurrection, Sudbury, the Vestry Board made plans to serve a pancake brunch, following the services on March 28th. . . . The A.C.W. planned for a spring tea in May, with a mammoth yard sale. . . . April 15th was the date for a rummage sale. . . . As is the custom at this Church, on Mothering Sunday, Mid-Lent, the children of the Parish were given a flower to pin on a parent or friend, and then following the morning service Simnel cake was served, with tea or coffee.

The A.C.W. Sudbury Deanery meeting was held on Wednesday, April 21st, at Christ Church, Lively. More than 140 ladies received Communion at 10.30 a.m., followed by luncheon provided by the Christ Church A.C.W., and then the afternoon meeting.

The Reverend Patrick Atkinson, Rector of St. James' Church, Gravenhurst, and his wife, Mavis, and their four sons recently were bereaved in the passing of Mavis' mother, Mrs. Lucy Georgina Jahanas, at London, Ontario.

The latest meeting of the Manitou Central Camp Committee was at St. George's Church, Espanola, Friday evening, April 23rd, under Tom Marwood's chairmanship.

The Mission Bell, of the Parish of West Thunder Bay, announced that on April 17th, the ladies of St. James' Church, Murillo, were to have their first public function in the new hall at St. James' Church, in the form of a Spring Tea.

Coniston young Anglicans put on the evening Service at All Saints' on Sunday evening, March 28th. Doug Parker and Debbie Williams drew up the service. Doug gave the address, pointing to the new Sudbury Deanery Youth Council and the high hopes that all have for it. Debbie arranged the prayers. Young Anglicans from Wahnapiatae lead in the music with the guitar of Lloyd Steeves and Marion Vellow. Those reading the lessons were Doug Parker, Laurie Lamothe, Ivy Julian, Cherry Julian and Beverly Steeves. The collection was taken up by Kay Julian and Phyllis Julian had trained the young singers in their songs. Doug says that this is the first of many evenings and he hopes that many will bring their concerns to him so that he can pass them on to the Deanery Youth Council.

An Anglican tradition is to have a three-hour service on Good Friday, during the hours when Christ actually hung upon the Cross, 12.00 noon until 3.00 p.m. For the Churches of the three point parish of Manitowaning, Mindemoya and South Baymouth the basic liturgy of the Three Hour Service is followed on Good Friday, with services at each place. The 10.00 a.m. service of Morning Prayer began the observance at St. John's, South Baymouth, with addresses on the first and second words from the Cross. At 12.00 noon the service of the second hour began at St. Francis, Mindemoya, with Litany and Ante-Communion and meditations on the third, fourth and fifth words. At 7.30 p.m. the service was at St. Paul's, Manitowaning, with Ante-Communion and Evening song, and addresses on the fifth, sixth and seventh words from the Cross.

The bulletin for Sunday, March 21st, of the Church of St. John the Evangelist, Thunder Bay, included this note: "Our organist is at St. John's, Chapleau, this week-end. Yesterday he conducted a day-long workshop in church music for choristers from north-eastern Ontario; this morning at a combined service in St. John's, he is preaching the sermon and conducting the choirs as they sing the music learned at the workshop." . . . Other items from St. John's Church, Thunder Bay, include the service for congregation and choir held at the 7.00 p.m. service on Passion Sunday. This moving and beautiful service, entitled "God so loved the World," was prepared by the Royal School of Church Music. Six scripture lessons were read and there were several choir numbers and congregational hymns. . . . Six of the church organists of Thunder Bay participated in a series of Lenten Organ Recitals again this year. . . . In place of the sermon at the 10.30 service of Mattins on March 28th, St. John's Junior Players presented a religious drama, "The Mustard Seed." It was their first production of a religious drama. It was followed by a Baptism service. . . . On March 16th the Y.C.W. and Mrs. Janet Smith as guest speaker. She spoke and showed films about the life and work of her husband and herself at Maseno Hospital in the village of Maseno, near Lake Victoria in Africa, where they had been sent by the Anglican Church. . . . Mothering Sunday was again observed by the children giving a flower to their mothers and/or their grandmothers. Another tradition was the distribution of Simnel Cake following the 10.30 a.m. service that day. . . . The Heritage Dinner for senior parishioners was an event planned for Wednesday, April 21st.

St. James' Church, Gravenhurst, congratulated a long-time parishioner, Ellen Wheeler, of Old Muskoka Road, on her 90th birthday. The day was happily observed with Mrs. Wheeler's sons, Robert and Elmer, and friends and relatives at a party at Ascona Place. In earlier years Mrs. Wheeler was the secretary-treasurer of the former Muskoka Township School Area Board for a considerable time.

The parish magazine of St. George's Church, Thunder Bay, has been appropriately named "The Defender." In the February issue a competition was announced for a name and this was won by Mary Booth, whose suggestion was selected from other names entered by a panel of three judges, so Mary won a year's subscription to "The Defender." . . . This year a special committee was formed at St. George's to make arrangements for an appropriate Patronal Festival program for St. George's Day, which was Friday, April 23rd. . . . St. George's Parish Council decided that the Easter service at which the Paschal Candle was to be blessed and lighted should be "at the ancient and proper time" which is to say at dawn on Easter Day. Accordingly, the services for Easter Day were: Easter Ceremonies and Eucharist, 6.00 a.m., and Easter Parish Communion, 9.30 a.m. . . . The Reverend Duncan Lyon is Rector of St. George's.

Worker Sisters —

(Continued from page 6) prayer commitment to the Order. The rule of life for a Lay Sister is more demanding than for a Lay Worker; however, in either case the rule is flexible enough to fit into the demands of their everyday lives.

The primary purpose of the Order is to provide an opportunity for individual spiritual growth, enabling the member to offer more to her family, church and community. The second purpose of the Order is to provide a Community which offers opportunity to experience belonging, prayer, worship, relating, discovery and commitment. Worker Sisters of the Holy Spirit affirm lay ministry, and see it as a natural outgrowth of the spiritual support derived from a rule of life and membership in a religious community.

Sister Carol Matthew says that "although we are called 'Worker Sisters' our emphasis is

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The Bishop's Itinerary

June 2nd—Precious Blood Cathedral, Sault Ste. Marie—Bishop Alexander Carter's 25th Anniversary of his Consecration as Bishop of the Roman Catholic Diocese of Sault Ste. Marie
June 5th—Drive to Muskoka
June 6th—8.30 a.m.—St. Thomas', Bracebridge—Eucharist and Dedication.
June 6th—11.00 a.m.—St. James', Gravenhurst—Confirmation and Eucharist.
June 6th—7.30 p.m.—St. James', Port Carling—Confirmation and Eucharist.
June 7th—9.30 a.m.—Clergy Quiet Morning.
June 7th—5.00 p.m.—Supper—S.S.J.E.
June 7th—7.30 p.m.—St. Peter's, Roxborough—Eucharist.
June 8th—7.30 p.m.—Christ Church, Port Sydney—Confirmation and Eucharist.
June 9th—7.30 p.m.—All Saints, MacTier—Confirmation and Eucharist.
June 10th—7.30 p.m.—Trinity Church, Parry Sound—Confirmation and Eucharist.
June 13th—11.00 a.m.—Christ Church, Englehart—Confirmation and Eucharist.
June 13th—7.30 p.m.—St. Faith's, Charlton—Eucharist.
June 14th—7.30 p.m.—St. Paul's Haileybury—Confirmation and Eucharist.
June 15th—9.00 a.m.—St. Paul's, Haileybury—Clergy Quiet Morning.
June 15th—7.30 p.m.—St. John's New Liskeard—Confirmation and Eucharist.
June 16th—Drive to Sault Ste. Marie
June 19th—Wedding—St. Luke's Cathedral—Drive to Wawa.
June 20th—10.30 a.m.—St. Paul's, Wawa—Confirmation and Eucharist.
June 21st—7.30 p.m.—St. John's, Chapleau—Confirmation and Eucharist.
June 22nd—Drive to Sault Ste. Marie.

Clergy Seminar on May 11th, 12th, at Thorneloe College, Sudbury

The annual clergy seminar at Thorneloe College, Laurentian University Campus, Sudbury, this year will have as its theme, "Nature, Man and God in the 1980's." The program has been arranged with three sessions each day, Tuesday, May 11th, and Wednesday, May 12th.

Leaders are to be the Very Reverend John R. H. Fowler, M.A., D.D., Dean of Moosonee; the Reverend H. R. Kreager, B.A., M.Th., Rector of St. Brice's, North Bay; the Reverend Dr. Frank A. Peake, M.A., D.D., Hon. D. S. Litt., F.R.Hist.S., Provost of Thorneloe College, and the Reverend Dr. Bruce K. Ward, M.A., Ph.D., assistant Professor of Religious Studies, Thorneloe College.

The subject to be discussed at the seminar is described as follows: "The last half-century has been a period of unprecedented change in every area of life. Long-standing assumptions have been displaced. Commonly received values have been rejected. The Christian faith has been challenged by militant adversaries without and disillusioned supporters within. When William Temple published *Christianity and Social Order* in 1942 the pre-eminence of the western world was still unquestioned and the western world itself was acknowledged to be a nominally Christian society. By the time Edward Norman's *Christianity and World Order* appeared in 1979 all had changed. The embattled western world was threatened alike by the Soviet Union, with its vision of world domination and by the curiously named 'Third World,' with its demand for 'a place in the sun.' Islam became the world's fastest growing religion and Christianity was lethargic and to some extent discredited. The present seminar will examine some of the issues confronting the Church, with the hope of identifying some possible responses."

Subjects of addresses at the sessions will be: "The Anglican Ethos and the

"Female Connection"

At Lakehead University, Thunder Bay, a conference on "The Female Connection" is to be held from June 8th to 11th. The program includes lectures, workshops, music. The event is sponsored by the Women's Inter-Church Council of Canada. The names of two of the leaders are the Reverend Sally Boyles and the Right Reverend Lois Wilson (United Church Moderator).

Challenge of the 1980's" (Dr. Peake), "A Philosophy of Mission for the 20th Century" (Rev. R. H. Kreager), "Christianity and the Problems posed by Medical Science" (Dr. Fowler), "Christian Social Principles" (Dr. Ward), "Contemporary Movements in Christian

Thought" (Dr. Ward), "Christianity and the Economic Order" (Dr. Peake), "Twentieth Century Missions in the Third World" (Rev. R. H. Kreager). There will be a panel discussion on the second afternoon on "Ministry and Mission: Sharing our insights with the Congregation."

Worker Sisters —

not primarily on work. The term 'worker' has been taken over from the term 'worker priest,' a priest who combines a vocation to the priesthood with a secular job. While much of society pressures us to do, the emphasis of Worker Sisters of the Holy Spirit is to be. We pledge our intention to integrate a rule of life into our daily living and into the common life we share within the Church. We do

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not live under vows, but we do make a set of promises to be faithful to our rule." In April, Canada was well represented at the annual retreat of the Worker Sisters in Conception Abbey in Conception, Missouri. At that time Linda Kelly, from Whitehorse in the Yukon, was joyfully admitted as a Lay Sister, to become Sister Linda Joseph. Two years ago the

Worker brothers of the Holy Spirit was founded, and they too were represented at the annual retreat in April of last year. Canadian Headquarters for the Worker Sisters of the Holy Spirit is: Sister Carol Matthew, W.S.H.S., 17 Merino Road, Peterborough, Ontario, K9J 6M8. If anyone wishes further details about the Order, please contact Carol at this address.

Anglicans in Mission

From the Diocesan Mission Study Co-ordinator

Phase I Mission study has ended, and every Anglican in Algoma should have heard about the Anglicans in Mission Program in church, in Sunday bulletins, in parish newsletters, and in The Algoma Anglican. Also, every Anglican should have had the opportunity to participate in some form of Mission Study, towards a better understanding of Mission and a renewed awareness of the mission needs facing the Church.

Phase II is starting, with the hope that all Anglicans will become involved in Mission Study. In the Phase II Study Kit there are five structured designs for exploring Mission, and other suggested Bible Studies, which group leaders may easily and effectively use. To help implement a program of intensive study, every parish is being asked to appoint a program chairman and a parish mission study coordinator, who in turn will develop committees to assist them.

Every parish will receive one study Kit at the Synod on May 13th, and a second one will be given to the rector when the Action Group Director visits him. The materials may be duplicated and distributed as needed.

Why a second Kit? To encourage parishes to engage in a Mission Study program which hopefully will continue long after the AIM Program ends; and to support those parishes which already have ongoing Mission Study programs. Some of the materials are in response to requests and suggestions from across the country. There are notes from Council of the North dioceses which may be used in bulletins, in Services and study groups. And there is material to help with education in mission for children.

There are several filmstrip and slide presentations available for both phases of the mission study; however, some parishes do not have projectors, so cannot use these resources. The laypeople in each parish who have such projectors are asked to consider lending them for parish use, if and when they are needed. Please advise your rector.

Have you thought of making up a slide presentation of the life and development of your own parish?



A note from the Primate

If we are to be more deeply involved in mission we need to be more deeply involved in prayer. Prayer and worship should undergird our efforts. Each of us may find particular collects which help focus our praying, such as Epiphany I, IV, Ash Wednesday, Easter IV, Whitsunday, Trinity XIV, XIX, or the following prayer written for us during the five years after the Anglican Congress:

Draw Thy Church together O Lord, into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving Him in His mission to the world, and together witnessing to His love on every continent and island.

Amen.

"The fundamental missiological question before the Christian church is not whether mission should be conceived of as vertical, horizontal, or both; not whether it should be thought of either as spiritual and personal, or material and social; not whether we should emphasize in our practice one aspect or another. It is rather whether we can recover its wholeness and efficacy, whether we can see it as a whole and live up to its global objectives."

—THE INTEGRITY OF MISSION, Orlando E. Costas, pg. xii.

A special diocesan Synod will be held in Sudbury on May 13th to finalize the Diocesan Case Statement.