

At Jocelyn, Holy Trinity Church marked 100th anniversary

By Ada Tranter
The centennial of the building of Holy Trinity

Church, Jocelyn, in the parish of St. Joseph and St. George, was

Canon Frank Moore retires as Rector of St. Stephen's, Thunder Bay

After 15 years as Rector of the Church of St. Stephen the Martyr, Thunder Bay, the Reverend Canon T. F. Moore has retired. His successor is to be the Reverend Murray Bradford, who has been priest in charge of the Lake of Bays Mission (Baysville, Dorset, Fox Point and Port Cunningham).

The following reports have been received of special events arranged at St. Stephen's in appreciation of Canon Moore's ministry:

On May 19th, Canon Frank Moore, had an occasion to remember. It was a best kept secret of his life-time, as he had no idea whatsoever as to what was being prepared for him. As he said, "When one gets to be my age you don't look for any extra special celebration marking your birthday, even if it is your 75th."

But, a very pleasant surprise it all was and such a glorious way to start: a full church for the Ascension Eve Eucharist, led by the choir, and with the servers on duty.

A party followed in the hall. Canon Moore received many gifts, cards, and many good wishes. The party was arranged by the A.C.W. and Grace Person, president of the A.C.W. made a lovely cake. Mrs. Marg Somerton made a beautiful afghan which was presented to Canon and Mrs. Moore, on behalf of the A.C.W. Many family members from out of town attended this event.

It was a night long to be remembered.

Retirement party

On May 28th, a retirement party was held for Canon Frank Moore and his lovely wife Doris. Canon Moore has been at St. Stephen's Anglican Church for the past 15 years. Doris has been the organist during this time and has given much support to St. Stephen's also.

The party was held at St. John's Anglican Church, the ladies of the A.C.W. catered to a supper of roast beef and the trimmings.

Guest speakers for this event were Archdeacon Haddon and Canon Alvin Thomson. Letters of congratulations were read from Bishop Nock and Archbishop Wright.

Canon Moore and Doris were presented with an embroidered picture (replica) of St. Stephen's Church which was done by one of the hardest and most sincere workers of St. Stephen's Church, Mrs. Dan Person. An oil painting of the "Sleeping Giant," which was done by Kay McCullough; of Thunder Bay, was presented to the fine couple on behalf of all people present.

Entertainment followed the supper. Sweet Adelines did a fine performance of a variety of tunes and St. Thomas' Bell Ringers also played a fine selection of tunes. Canon Moore and Mrs. Moore expressed their thanks to all who came. About 150 people filled the hall.

celebrated on August 2nd.

The Right Reverend F. F. Nock, in his address to a capacity congregation, paid tribute to past workers and con-

gratulated present members on the many manifestations of a strong and working faith throughout the years.

The occasion also marked the introduction of the

Reverend Clayton (Bud) Moote to the parish. Present also at the service were Archbishop and Mrs. W. L. Wright, and Archdeacon and Mrs. F. Coyle, both of Sault Ste.

Marie.

Ushers were Cal. Kent, Ron. Kent and Harold Crowder. A dinner was served following the service, for which the congregation was joined by representatives of other St. Joseph Island denominations. Featured was an anniversary cake, the gift of Arthena Heckler.

The church was built in 1882 on a corner of the Young homestead. Leaders in the project were Christopher Young, Joseph Kent and John Campbell, whose descendants are active church members today. The Reverend Henry Beer was ordained in the building that year, and appointed the first parish priest of St. Joseph Island.

Prior to the building, district missionaries held services in private homes. The most noted of these was the Reverend P. T. Rowe, who made the trips to the island on snowshoes. A feature of the church is a stained glass window depicting one of his visits. He later became Bishop of Alaska.

A diary kept by the Reverend Mr. Beer during his stay on the island testifies to the fact that a priest of that era had problems. He notes he "cut oats, hauled hay, skidded logs, kept sheep, cows and turkeys" to eke out an existence.

A pamphlet was prepared for the occasion by Marie Egglesfield, a member of the Kent family, outlining the historical highlights of the century. Work has begun on compiling data for a complete history of the church. It is hoped to be ready for the one hundredth anniversary of the consecration services which will be held July 22nd, 1983.



BIRTHDAY MOMENT: The above picture of Dan Pine, now 82 years of age, and Shannon Loutit, seven, has been kindly made available to The Algoma Anglican by The Sault Star.

Honoring a community patriarch

The celebration of the 82nd birthday of Dan Pine was made a community event on Saturday, August 28th. A dinner party took place at the Community Centre in Garden River. Over the day some 300 people came to pay their respects and give their good wishes to Dan Pine.

Many of them, like Mr. Pine himself, are descendants of the noted Chief Augustine Shingwauk who in the long ago years of this province walked to York (Toronto) to ask for education for the native children.

Dan Pine all his life has been a faithful and devout member of St. John's Church, Garden River. His sister, Charlotte Boissoneau, was organist of the Church for years until her death a few years ago.

At the dinner party Mr. Pine's Rector, the Venerable Frank R. Coyle, conveyed greetings to Mr. Pine from Archbishop W. L. Wright, from the Right Reverend F. F. Nock, and from himself. He said that the Lord had given for Mr. Pine the

Scripture verse from Psalm 23: "Surely goodness and mercy shall follow me all the days of my life."

At the Eucharist at St. John's Garden River, on Sunday, August 29th, lovely altar flowers were given in thanksgiving for Mr. Pine's 82 years, his favorite hymns in both Ojibway and English were sung, and special prayers of thanks were prayed.

Mr. Pine was married at the age of 27 to Loretta Lancour from Minnesota. His wife died in 1975. (Continued on page 2)

The Reverend Dalton Woodward retires after 23 years at Powassan

The Reverend Dalton L. Woodward conducted his last service at Powassan before retirement on Sunday, August 29th, 23 years to the day when he conducted his first service in Algoma Diocese. His service at St. Mary's Church, Powassan, that day was in addition to his regular weekly services at St. Peter's, Callander, St. Alban's, Restoule, and in the summers, St. John's, Chisholm.

He was succeeded as Rector of his large parish on September 1st by the Reverend Ronald Duncan, who arrived from Newfoundland. (A pic-

ture of the new Powassan Rector appeared in last month's issue of The Algoma Anglican).

A tribute published in The North Bay Daily Nugget, written by Joe Belanger, said of the Reverend Dalton Woodward: "He's something like an old country doctor who travels from home to home curing the ills of his patients. But it's not their physical health he's looking after; it's their spiritual health that the Reverend Dalton Woodward takes care of. Each Sunday, he would leave his home at Lake McQuady and drive his car

to Callander to conduct a service at 9:00 a.m. Before his day would be done, he would have travelled to Restoule, Powassan, and in summertime only, to Chisholm to conduct similar services for his congregation which is stretched out over 1,000 square miles."

The Reverend Dalton Woodward became a minister in 1957, a path he wanted to follow since his childhood days in the village of Cannington, Ontario County. He stated to his interviewer that it was some of the clergy "who served in my

own parish church years ago who inspired me. Their way of life and the example they set were my inspiration." He moved to the north in 1959 with his wife, Velma, after first serving in the town of Roslin, north of Belleville.

Fr. Woodward was quoted as saying he has seen many changes in the Church over the years: "It is changing to a certain extent, and sometimes I think the changes are too drastic. I think the Church should set standards for moral guidelines; sometimes it is not as strict as it might

be. This has confused our young people."

He said he had enjoyed the pastoral work most of all over the years and hoped he had helped his parishioners: "I would like to think the people were better off for my being here and that I have helped them in some way to achieve peace and contentment."

Between Sundays, the Reverend Dalton Woodward had no trouble keeping busy. He has served as a director for both the Callander and Powassan Union Cemeteries and as Chaplain for both the

Powassan and Callander branches of the Royal Canadian Legion. He is on the board of the Children's Aid Society for Parry Sound District, is a board member of the Physically Handicapped Adult Residents Association (PHARA), and he works at St. Joseph's Centre assisting in the treatment of alcoholics.

He told The North Bay Nugget that he intends to continue his volunteer work, "and will fill the gaps of free time at his home, gardening and doing lapidary work (the cutting and polishing of stones)."

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

Thanksgiving, 1982—

For spiritual values as well as the fruits of the Harvest

By the Reverend Henry Morrow,
Rector, Church of St. John the Evangelist,
Thunder Bay

For over 5,000 years, civilizations, nations and ideologies have risen, grown and collapsed one after another. Time and inner moral decay finished them off one by one. St. Paul wrote "there is therefore no possible defence for their conduct; knowing God they have refused to honor Him as God, or to render Him thanks." (Rom. 1: 21 N.E.B.) He could have said that about any of the empires which flourished and fell. There can be found many references to thanksgiving in the Psalms and other books of the Bible. Men did not give thanks, is in a nutshell, one of the causes of evil in the world, while on the other hand being thankful keeps one both humble and unselfish, bringing about great good.

We tend to limit our gratitude to those exceptional blessings that come to us in physical or material ways, such as recovery from critical illness, an unexpected financial windfall, or a bountiful harvest. One reason we are not more thankful than we are, is that we fail to see the variety of ways in which God is at work in our personal lives. For example we can be thankful for spiritual growth.

For example, we fail to see God at work

in a time of sorrow. Think of someone who lost a loved one through death — a mother, husband or child. Often at a time like this the person, for a time, is crushed and inconsolable. Gradually they feel the love and support that relatives and friends give them. They are aroused to a new kind of love and gratitude in response, and then think of ways in which they can help others who have suffered a similar loss. Eventually they find their grief has led them to a new discovery of God.

There is another type of spiritual growth for which to be thankful. God can help us to recognize our limitations. It is painful to remember how often we have been tempted to some unworthy action, but we can be thankful that God counters the Devil's downward pull with His pull upward. He can work through our conscience, our sense of duty, our aspirations to be more than we are. Thanksgiving opens us to the restoration of broken relationships and the healing of hurts and woes.

At this thanksgiving season we offer thanks to God for spiritual values as well as for the fruits of the Harvest.

This year pray to God for life, and bread to nourish, for loved ones to cherish and a clearer vision of our Ministry and Mission.

The Bishop's Letter — Together

My dear fellow Anglicans:

I had a delightful experience just recently. I was in a store in the Sault where the proprietors are Anglicans. The owner's daughter, whom I had confirmed, who was on duty in the store, introduced me to a customer whom she knew and said, "This is my bishop." What a warm feeling this spontaneous statement gave to me. It was not "This is a bishop" or "This is the bishop" but "This is my bishop."

I have been thinking about this spontaneous remark since, and feel that it emphasizes the togetherness which is so essential to the Christian Faith. In Christ we have a personal relationship with each other and that personal relationship is expressed in our corporate worship, prayer and study and our corporate service to and sacrifice for others.

This togetherness is one of the features of the concept of Anglicans in Mission and to me it is a thrilling and vital feature. The fact that every diocese and every parish throughout the Anglican Church of Canada have been called to a serious commitment in Mission study, Bible Study and Prayer, and also to a sacrificial financial commitment upholds St. Paul's words that "We are fellow workers with God." So often we tend to express our Christian Faith in narrow and constricted terms either as individuals, as parishes or as dioceses, when all the time God is calling us to live and work together as a community of individuals in a parish, as a community of parishes in a diocese and as a community of dioceses in a National Church.

It is my hope that every Anglican in Algoma, and every parish in Algoma, and every diocese in the Church will catch the vision of Anglicans in Mission—of the whole Church working, worshipping, studying, praying and giving together. If we catch this vision miracles will happen in your life and the life of the Church.

The prayer of Archbishop Howard Clark, former Primate, sums up the theme of this letter:

"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."

Sincerely,
Your friend and bishop,

*Frank
Algoma*

Consecration of a Bishop

The Bishop and Mrs. Nock accepted the invitation of the Diocese of Northern Michigan to be present at the Consecration of the Reverend Thomas Ray as the Eighth Bishop of the Diocese. The Consecration was held at 11:00 a.m. on August 21st in St. Michael's Roman Catholic Church, Marquette, Michigan. It was a glorious day and a glorious service and was concluded with a luncheon for some six hundred.

The Bishop was included among those who laid hands on Fr. Ray along with the presiding Bishop, the Right Reverend John Allin. Other bishops taking part were the Right Reverends Charles Benison (Western Michigan), William Dimmick (Minnesota), James Montgomery (Chicago), William Sheridan (Northern Indiana), George Selway (Northern Michigan, retired), Quinton Primo (Chicago, Suffragan), John Burt (Ohio), and Bishop Gordon (Alaska, retired).

SING to the Lord of harvest,
Sing songs of love and praise,
With joyful hearts and voices
Your hallelujahs raise;
By Him the rolling seasons
In fruitful order move;
Sing to the Lord of harvest
A song of happy love.

For November
issue, final day
for contributions
is October 10th.

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Appointments

The Bishop is pleased to announce the following appointments:

The Reverend Jack S. Crouch as Rural Dean of Sudbury-Manitoulin as of September 1st, to replace Rural Dean Patterson.

The Reverend Michael Lawson of Birtle, Manitoba, as Rector of West Thunder Bay Parish as of September 1st, 1982.

The Reverend Jack S. Crouch as a Canon of St. Luke's Cathedral as of September 1st, 1982.

The Reverend Murray Bradford as Incumbent of St. Stephen's, Thunder Bay, as of November 15th, 1982.

Dan Pine's birthday celebration —

(Continued from Front Page)

They were the parents of a family of 12, and Mr. Pine recalls as the happiest time of his life the years when all the family were together.

He has travelled extensively lecturing to students in colleges and universities; both in Canada and the United States, an activity which is still practised to a lesser extent.

He was honored in 1972 with an invitation to be present at a dinner in Toronto attended by Her Majesty Queen Elizabeth.

Two days before his birthday a feature article on Mr. Pine's life appeared in The Sault Daily Star, written by Jackie Hoffman. This was a review

of a good life, entitled, "Years rest lightly on patriarch." The article made special mention of Dan Pine's practice of gathering herbs from which he makes his native medicines. He said he goes to the doctor now and keeps his appointments, "but I still try to keep my body going with herbs."

The Bishop's Itinerary

November 1st and 2nd—Toronto, General Synod Organization Committee.
November 3rd—Toronto, National Executive Committee.
November 7th, 11:50 a.m.—St. Thomas', Searchmont—Eucharist.
November 7th, 7:30 p.m.—Christ Church, Sault Ste. Marie—Confirmation.
November 14th, 9:00 a.m.—St. Mark's, Heyden—Eucharist.
November 21st—St. Peter's, Elliot Lake—Confirmation and Eucharist.
November 22nd and 23rd—Annual Meeting of representatives of Anglican and Roman Catholic Bishops.
November 28th, 8:00 a.m.—St. Luke's Cathedral.
November 28th, 11:00 a.m.—St. Luke's Cathedral.
November 28th, Afternoon—Feast of the Grey Cup.

Anglican Appeal for Mission Work

is last campaign organized for this purpose

Since 1974, Anglican Church members have given money annually through Anglican Appeal for mission work in the north and overseas. Anglican Appeal 82 will be the last annual campaign organized for this purpose. This final, crucial drive marks the end of the Appeal's nine-year history during which time Anglicans raised over \$6 million for the Church in the North and the World Church.

"Anglican Appeal 82 is the most ambitious and important ever," said Appeal Chairman Bishop John Sperry of the Diocese of the Arctic. "The target this fall is \$1.5 million. A generous response to our final Appeal will provide much needed funds for church work in the north and overseas. Equally as important is the fact that a successful Appeal will serve as a strong and vital bridge to Anglicans in Mission a new chapter in the life of the church beginning in 1983."

Bishop Sperry indicated that Anglicans in Mission is a carefully planned three-year program of mission study and financial development. This responsible new program is structured to enable the church to manage

financial resources and expenditures more effectively on a long term basis. The funds raised through Anglicans in Mission will provide a base for strong planning and programming over a seven-year period, 1984 to 1990.

Speaking of Appeal 82 Bishop Sperry pointed out that \$905,600 of the funds to be raised are for the work of the Church in the North. The World Church will receive \$509,400, with \$85,000 for Appeal expenses.

These funds will be used for a variety of projects. In the remote and distant north, Appeal dollars help offset the ravages of inflation experienced by the clergy who minister to over 75,000 Anglican Church members spread across 7.2 million square kilometres. Appeal funds improve the quality of life for these northern clergy and their families by assisting with salary and with travel allowances.

"The Church in the North has been historically and geographically a remote, distant place," said Bishop Sperry. "There is a further feeling of isolation considering the cultural and language barriers. The Appeal has

increased the sense of unity between the north and the south but more importantly, it has brought about a unifying purpose in the life of each northern diocese."

The Appeal also supports programs throughout the world that the regular program budget cannot assist.

In Korea for example \$5,000 will help support the Korean Christian Broadcasting System. The Philippine Independent Church will use \$5,000 to provide clergy with transportation to isolated chapel stations. Appeal 82 will provide \$10,000 to continue the support for the salaries of clergy doing important pastoral and mission extension work in the tiny, impoverished country of Belize.

This year, Appeal funds will again support programs in three major world areas: The Caribbean and Latin America, Asia and the Pacific, and Africa.

"Those who have given in the past are being called upon again," said Bishop Sperry. "And if they see and appreciate the difficulties of this challenge, they'll help once more and perhaps with a special gift of thanksgiving for the successes of the past."



THE CHURCH IN THE NORTH: Bishop J. R. Sperry, of the Diocese of the Arctic and Chairman of Anglican Appeal 82, notes, "The target for Appeal 82 is \$1.5 million. A generous response to our final Appeal will provide much needed funds for church work in the north and overseas."



ST. JUDE'S CATHEDRAL, FROBISHER BAY: There are 75,000 Anglican church members spread across four and one-half million square miles of northern Canada. Appeal funds are used for clergy stipends and allowances.



ANGLICAN APPEAL: Since 1974 Anglicans in Canada — including the Church in the North — have raised over \$6 million through Anglican Appeal. This fall the target is \$1.5 million, the highest in the nine-year history of the Appeal.



THE WORLD CHURCH: Cathedral congregation at Bontoc, in the northern diocese of the Philippine Episcopal Church. Anglican Appeal funds will support projects throughout Asia and the South Pacific.

Your Archbishops ask you to support last annual Anglican Appeal

When Anglican Archbishops describe how Anglican Appeal has affected the church and clergy in Canada's isolated north, they often use the words "caring," "support," "hope" and "gratitude."

Anglican Appeal, since its inception in 1974, has provided over \$6 million to support vital church programs in the north and overseas as well. Anglican Appeal 82 will be the last annual fund raising drive organized by the church for this purpose. A successful Appeal this year will help support future programs and will assure a healthy start to Anglicans in Mission, a new long-term plan beginning in 1983.

This fall Anglicans will be asked to help meet the

largest target ever, \$1.5 million. These funds, \$905,600 of which will support the Church in the North, will make it possible to continue support for Anglican clergy working in this remote frontier.

The Anglican Church has been a major Christian presence in the north for more than ten decades. Appeal funds help clergy and their families maintain a decent standard of living in a region where travel, food and heating is prohibitively expensive. At present, some 600 Anglican workers, including ten bishops and 200 priests, minister to over 75,000 Anglican church members spread across a 7.2 million square kilometre area.

The physical isolation of the north is amplified by the cultural barriers that exist and diverse languages of the native people. Bitter cold and great distances make many northern regions forbidding places.

The Most Reverend D. W. Hambridge, Archbishop of New Westminster, has experienced life in the north. He reflected on what Anglican Appeal means to the Church in the North: "When I was in the north one of the great agonies we used to have was a sense of powerlessness to do what was obviously needed. Not having the resources was a numbing, depressing experience. Then to discover through

(Continued on page 8)

The Church Calendar

October - November

Saints and Holy Ones

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

October 11th—St. Philip of Caesarea, Apostolic Man. Our 1962 Prayer Book introduced a new title for Black Letter Days, and a new custom about the use of the word saint.

Men and women who were Leaders in the Church of the first and second centuries, after the Apostles, or mentioned in the Acts of the Apostles have the title Apostolic Man (Woman). These days are the most important of the Black Letter Days, These days and the National or Patron Saints (Patrick, George, Denys, etc.) are named "saints" in addition to the Apostles.

Philip was one of the "Seven" Deacons or Junior Ministers, ordained by the Apostles to assist them. This was the first development of the Apostolic Ministry. By the year A.D. 107 the Three Orders (Bishops, Priests, Deacons) were normal. Prophets and Prophetesses had a special ministry: Philip had four daughters in this Ministry. St. Paul thought they sometimes were out of hand and passed regulations to keep them in order.

October 13th—Edward the Confessor. He was the last Anglo-Saxon King of England. He saw to the building of Westminster Abbey, now called the Parish Church of the Commonwealth.

October 16th—Hugh Latimer and Nicholas Ridley—Bishops, Martyrs, 1555 A.D. The word "martyr" means witness. Those who bear witness by their death through burning, beheading or other forms of execution for the sake of what they believe about the Christian Faith are "martyrs." Along with Archbishop Cranmer, these two Reformation Bishops died for their opinions. It is well for us to remember that men and women on both sides of the Reformation controversies were compelled by conscience to stand up and suffer for their beliefs. Political and Religious prisoners in some countries today are facing the same crisis.

October 17th—Etheldreda or Audrey, A.D. 679, Abbess of Ely. She was a princess. According to custom those days, she was married very young for Royal Succession. On his death in 655, she was encouraged to marry again, but eventually she retired to the Isle of Ely. She built her convent on the present site of Ely Cathedral. Living with the Sister, she spent the rest of her days in prayer and devotion.

October 18th—St. Luke the Evangelist. He is the Author of the Gospel and the Acts of the Apostles. St. Luke, the chief Companion of St. Paul was Gentile, a medical Doctor, and historian and an Evangelist. Our Cathedral in the Sault is named St. Luke's. He is the patron saint of nurses.

October 25th—Crispin and Crispinian, Martyrs 285. They were shoemakers. They preached in Gaul (France). They probably remained in the Church Calendar because Shakespeare mentions them six times in the Play, "Henry V."

October 26th—Cedd, Missionary Bishop of the East Saxons, 664 A.D. Alfred, King of the West Saxons, 899 A.D.

Bishop Cedd is important because he encouraged the Bishops in north Yorkshire to accept the decisions of the Synod of Whitby regarding the date of Easter. Anglo-Saxon Churches were rather isolated from continental Christian Practice, and needed to have a wider outlook. Besides the date of Easter, other canons were passed which brought the Church into a wider fellowship.

Alfred, King of the West Saxons was (what we would call) a godly Layman, and impressed the Church, of his time, with his devotion and general help.

October 28th—St. Simon and St. Jude. St. Jude the Brother of the Lord. St. Simon is called the Zealot. We would use the term "Communist." The Zealots were a party which believed that the Holy Land would have to be free from Roman Government, and they were prepared to use violence. They were active in the fall of

Jerusalem in A.D. 70. St. Jude the Apostle evidently had another name—Thaddaeus.

Our Prayer Book remembers St. James the Lord's Brother on May the first and St. Jude the Lord's Brother on October 28th. Until the fall of Jerusalem (A.D. 70), the Church followed the Jewish custom of a "Succession" in the family. These Brothers or Cousins (two traditions exist) of our Lord were Leaders (Bishops?) in Jerusalem.

October 29th—James Hannington, Missionary and Bishop, Martyr 1885. Bishop of Eastern Equatorial Africa. Consecrated January, 1885. He was murdered by some Natives of Uganda in October, 1885. Uganda has a terrible history of murdering Christian Missionaries, chiefly Anglicans and Roman Catholics (clerical and lay).

November

November the first—All Saints' Day. This Festival was also called All Hallows in the Middle Ages. Its eve or vigil is called Hallowe'en. As the Calendar of Saints grew, the Church thought it might be a good plan to have a Solemn Feast or Solemnity. After trying dates in April, First Sunday after Pentecost (before it was Trinity Sunday), and a date in May, the November date, close to a new Christian Year (Advent) seemed best to sum up belief in the Communion of Saints (Apostles' Creed).

November the second: All Souls': Commemoration of the Faithful Departed. This day was instituted by Abbot Odilo (962-1049) as a commemoration day for the Monks who had died. Later it was extended to the Whole Church to remember the Departed who were not saints in the technical sense, but were accepted by God the Father, through the Passion and Resurrection of Jesus Christ.

November 2nd or 3rd—Richard Hooker, D.D., Philosopher of the Church of England (1554-1600). There is no doubt that he was raised up to assist the Church of England at the most confusing time of the Reformation. His great thesis in five or six books is called "Laws of Ecclesiastical Polity" and describes Anglicanism as, Founded on Scripture, explained by the Tradition of the Fathers of the Church, and reason (assisted by the Holy Spirit). The confusion of the time was so great that Dr. Hooker's views on Episcopacy and the Eucharist were less clear than the Caroline Divines who came into prominence thirty years after his death. But the basis of his teaching is fundamental to understanding the Catholicity of the Anglican Communion.

November 7th—Willibrord, Missionary Bishop of Utrecht, Holland. Like Henry of Finland (January 19th), Willibrord was an Englishman. In 678 A.D. he began his theological education with the Monks of Ripon, later going to Ireland. Believing he had a missionary vocation, he made his way to Germany, Holland and Luxembourg. In 695 he was consecrated Bishop in Utrecht, Holland. He cooperated with St. Boniface, also an Englishman. In 1910, a Society of Anglicans and Old Catholics was formed for devotion and mutual support. Since 1932, the Old Catholics of Holland, Germany, Austria, etc. and the Anglican Communion are in full communion with each other.

November 8th—Octave Day of All Saints—Founders, Benefactors and Missionaries of the Anglican Church of Canada.

Robert Wolfall, 1578—First Eucharist, Frobisher Bay.

Bishop John Horden, 1893.

Henry Budd, 1850.

Bishop Charles Inglis, 1787.

Robert McDonald, 1913.

Edmund Peck, 1924.

John West, 1845.

These will be listed on their special days during the year.

The Reverend Canon C. F. Large

Further to the brief note in last month's issue The Algoma Anglican has received the following more complete tribute to the life of Canon Large:

Charles Frederick Large, priest, died suddenly at his residence, 1579 Hampshire Road, Victoria, B.C., V8R 5T4 on May 22nd. He was predeceased by his parents, Charles and Mary Large, of Toronto, where he was born December 20th, 1908.

A former Bishop of Algoma, the late Right Reverend Roxborough Remington-Smith, challenged and encouraged him to a fruitful life which led to his trying his vocation at the S.S.J.E. monastery at Bracebridge. He was made a Deacon at the Church of St. John the Divine, North Bay, on September 25th, 1938, by Bishop Remington-Smith and was ordained to the priesthood in the Collegiate Church of St. John the Evangelist, Bracebridge, Trinity (May 18th), 1940, by the late Bishop George Frederick Kingston.

The missions of Capreol, Garson and Falconbridge were served by him from 1940 until he joined the Canadian Army as a Chaplain. In 1946 upon his discharge he accepted the appointment of Nipigon, Red Rock and Dorion where he remained until 1951 when he became Rector of the Church of St. John the Divine, North Bay. In 1973 Canon Large retired from the ministry and continued to reside at North Bay until 1979 when he took up residence in Victoria, B.C.

During his years at St. John's, seven men of the Parish were ordained to the priesthood, which was a source of pride.

A memorial eucharist was held at St. Philip's Anglican Church, Victoria, B.C., with the Reverend Neil Robinson officiating. Cremation followed.

On June 25th a memorial eucharist was celebrated at St. John's, North Bay, by the Reverend Donald Landon, assisted by the Reverend Dalton Woodward, the Reverend Ross Kreager, the Reverend Tony Hitsman and Canon John G. McCausland, S.S.J.E. Interment of ashes was at St. John's Cemetery. In his address at the North Bay service, the Reverend Donald Landon said: "Every human is uniquely fashioned in love by our Creator and to Charlie Large God gave many special capacities and strengths, many singular endowments of character and personality. One thing I can speak of from personal knowledge is his keep devotion to Jesus Christ."

Surviving Canon Large are his wife Patricia Delphine (nee Cameron), Victoria, John and Peter, Corbeil and North Bay; Mark, Banff, Alberta; Mary (Mrs. T. Balfe), Waterloo, and Elizabeth, of Calgary, and six grandchildren, Tommy, Jonathan, Michael and Andrew Balfe and Jane and Daniel Large. A brother Garnet and one sister Mrs. K. Nurnberger (Rhoda), of Toronto, also survive.

"May light perpetual shine upon him."

Algoma A.C.W. hold annual meeting at Sudbury

The fifteenth annual meeting of the Anglican Church Women of the Diocese of Algoma was held May 11th and 12th in Sudbury at the Church of the Epiphany, Sudbury. Almost two hundred women from Thunder Bay to Gravenhurst participated, making this conference the best attended ever.

The opening service was held in the Church of the Epiphany with the rector, the Reverend Eric B. Paterson, celebrating the Eucharist and the Right Reverend Frank F. Nock, Bishop of Algoma, preaching on the theme of the conference, "O Worship the Lord in the Beauty of Holiness!"

The special feature of the Tuesday afternoon session was a panel on "The Religious Life in the Modern World." The Reverend Dr. F. A. Peake, provost (pro tem) of Thorneloe College, acted as moderator and panel members were Sister Dorothea, of the Sisters of the Church; Sister Thelma-Anne, of

the Sisterhood of St. John the Divine, and Sister Carol Matthew, of the Worker Sisters of the Holy Spirit. After a question period directed to the sisters, Dr. Peake spoke briefly on Thorneloe College, our northern Ontario Anglican college, which is part of Laurentian University of Sudbury.

A marvellous five-course gourmet roast beef dinner was prepared and served that evening by the men of the Church of the Epiphany. The festivities culminated in a gala variety entertainment featuring many talented people from the Deanery of Sudbury. The grand finale starred Mrs. Pat ("Jeanette") Paterson and the Right Reverend Frank ("Nelson") Nock, dramatically rendering the romantic duet "Sweethearts," disrupted only slightly by the disgruntled but Reverend "Yukon Eric" Paterson.

The financial portion of (Continued on page 5)



Mrs. Jessie Landon

Mrs. Jessie Landon received many good wishes on 90th birthday

Mrs. Jessie N. Landon was the guest of honor at an informal reception celebrating her 90th birthday on July 29th. It was held at St. John's Church, North Bay.

Mrs. Landon was born in the town of Rat Portage, Ontario (now called Kenora) on July 29th, 1892, the daughter of pioneer residents, Mr. and Mrs. David T. Ferguson. In 1937 she and her husband Norman moved to Toronto from Winnipeg. Widowed in 1980, she has recently been residing with her only son, the Reverend Don Landon, Rector of the Church of

St. John the Divine, North Bay.

Her birthday observance began at the Thursday morning Eucharist at St. John's and continued in the afternoon and evening with the "Open House," held in the Thorneloe Room of the church.

Jointly looking after the reception were members of St. John's A.C.W., the Henrietta Sharvell Group, and the Chancel Guild, along with other ladies of the congregation and girls from the Servers' Guild.

Mrs. Landon received congratulatory messages from Governor General

Schreyer; Bishop Nock; Archbishop Wright; J. J. Blais, M.P. Nipissing; Mike Harris, M.P.P. Nipissing, and Dr. Jack Smylie, Mayor of North Bay; as well as an impressive wall plaque from Premier Davis of Ontario. She also appreciated the lovely flowers that were given and the many birthday cards that were sent.

During the week following her birthday, Mrs. Landon and Fr. Landon made a brief visit to Kenora — now celebrating its centennial — so that she could be interviewed for her reminiscences of Kenora's early days.

A further report from Thunder Bay on work of the Mission to Seamen

By the Reverend Canon Alvin J. Thomson, Honorary Chaplain

Despite the Recession and local layoffs in the paper mills and the forest industry the Port of Thunder Bay is headed for another record-breaking year. Our Chaplain, the Reverend David Bradford, has been very busy all summer ministering to the spiritual and social needs of seafarers from many nations. He reports that our new Seamen's Centre is proving an excellent base for seafarers wishing to make overseas telephone calls or to spend time relaxing ashore.

Early in August the Harbour Commission sponsored Port Days '82 to give citizens an opportunity to visit the Keefer Terminal which was opened in 1962. Over 10,000 persons took the opportunity to visit the harbour facilities and to see the many exhibits sponsored by local companies who serve the needs of the marine industry. Because of the response to this new venture it will become an annual event.

The Missions to Seamen co-operated by providing

a booth set up by Mr. Bradford assisted by Tom Barton and Art Lucas. Pictures of our various activities were mounted on the walls and religious literature in many languages displayed on tables. Les Harris provided a slide projector and screen which showed many scenes of our work in the harbour. The booth was manned for two days by the Executive and members of the Evening Watch.

Earlier in the summer the local CBC radio station invited Mr. Bradford to tape a weekly interview telling of his work visiting ships in the harbour. A safety tip from the Coast Guard is also included each week. This interesting feature is broadcast each Friday afternoon on the "4 to 6 show" shortly after 5:00 p.m. These lively interviews have been heard by many listeners not previously aware of our ministry to seafarers. It is an opportunity to publicize our work which we appreciate.

Present forecasts indicate a very busy fall season until shipping ends in December. Sixty per cent of Canada's ex-

port grain is shipped through Thunder Bay. Over 8,000 carloads of grain arrive each week from the West to fill our huge grain elevators. It takes 550 railway cars to fill the larger ships. In addition many tons of potash and coal are being shipped each month. Recently the "Algosea," owned by the Algoma Central Railway, loaded 18,000 tonnes of potash for delivery to Baltimore, Md. It was the first ocean-going ship to load potash in our port.

Our many supporters in the Diocese will be glad to know that the Church is in the midst of all this activity reminding seamen and port workers of our Lord whom we serve. Mr. Bradford and our Apostleship of the Sea Chaplain, Father Carlo Titotto, work together in providing opportunities for spiritual comfort and worship when desired. Fr. Carlo will be away in October attending the worldwide conference of the Apostleship of the Sea in Rome. We ask your prayers for the many seamen who will soon be facing the dangerous winter storms as they travel the oceans of the world.



This picture shows the Reverend David Bradford at the microphone being interviewed by Don Edwards, Senior Announcer of CBQ, Thunder Bay.

Algoma A.C.W. annual, Sudbury —

(Continued from page 4)

the meeting was conducted on the Wednesday morning following the early Eucharist. A budget of just over \$20,000 was approved for 1983, with a special motion from the floor raising the proposed disbursement to General Synod to \$7,000. That, along with the allotment to the Algoma Mission Fund (of approximately \$6,500) constitutes the greater part of A.C.W. funds, a clear indication that the old W.A. commitment to mission lives on in the work of Anglican Church Women today.

Other important decisions saw \$4,000 being placed in the Diocesan Clergy Retirement Fund

and a further \$1,000 being contributed to the Bishop's Discretionary Fund. Both these disbursements were made from accumulated interest on A.C.W. Funds. Also at this time the Bishop presented and explained his appeals for diocesan projects that he is annually invited to make. This year the projects had mainly to do with much-needed repairs to various parish rectories, as well as the Clergy Retirement Fund, the diocesan Car Loan Fund and the Mission to Seamen.

The final afternoon was devoted to the special guest speaker, Mrs. Aruna Gnanadason, a delegate from the Third

World to the Women's Conference in Winnipeg following the Algoma Annual. Mrs. Gnanadason spoke with competence and grace on the situation for many women in her country of India. A lively and informative question period followed.

The annual meeting adjourned with an invitation issued by the Deanery of Algoma to hold the next meeting in Sault Ste. Marie in May of 1983. The new president, Mrs. Muriel Hankinson, and her executive board were congratulated, as were the hard-working members of the Sudbury Deanery committee, for planning and executing so interesting and smoothly-run an annual meeting.



The Missions to Seamen booth at Port Days '82, Thunder Bay.

Anglicans Alive—

During this past spring and summer, as I have travelled around the Diocese a bit and talked with my fellow clergymen and lay people of the Diocese, the subject of Anglicans in Mission has been very much on everyone's mind. I have encountered a good deal of enthusiasm but also, some serious concerns about the "Anglicans in Mission" program. The concern expressed by many does not seem to be about the purpose of the program or the ends for which the money is being raised, but about the method or style of approach that seems to be used. I sympathize with these concerns because I feel much the same way myself.

I am somewhat "allergic" to anything that smacks of Madison Avenue or high pressure sales technique. But I also feel very strongly that the answer to these concerns is for all of us to make use of the program materials in a sensitive and intelligent way, adapting them to the needs and requirements of our particular situations. Just how the "Anglicans in Mission" is going to turn out depends ultimately on what we do with it as the parish level. It is up to all of us who are involved with "Anglicans in Mission" (and all of us are, or should be involved) to commit this program to Christ and to make it an occasion of grace. That which is merely human and worldly is sanctified and becomes something divine when it is offered to Christ. Let us all offer God our best service as we obediently and with "cheerful diligence" carry out the "Anglicans in Mission" program in our parishes.

I really believe that "Anglicans in Mission" can become a tool of the Holy Spirit for renewal in the diocese, if only we will give the Holy Spirit some room to work. If we treat AIM as a mere fund raising venture then I suppose that is all it will be and it will be either more or less successful depending on how hard we work at it. However, if we can begin to see "Anglicans in

Aim for Christ

Mission" as God's call to us to renew and revitalize a sense of mission and evangelical zeal in the Anglican Church of Canada, then I really believe that God can and will accomplish great things through this program.

In order for this to happen, however, we must have a vision. First of all, we need a vision of what God is calling us to do and to become. Secondly, we need to have a vision of what we can accomplish through Christ. The Anglican Church was once a great missionary church, perhaps the greatest missionary church in this country. Certainly in the part of the country in which I serve, here in Algoma, my spiritual predecessors found their way into every tiny community and settlement, bringing with them the Gospel message and a sense of the wider fellowship of the church. My own parish is 170 miles long, consisting of four communities with church buildings and regular church services and several other smaller communities to which pastoral care is extended. In all four communities with churches, the Anglican Church was the first denomination to minister in that settlement and in two of the communities we are the only Christian denomination carrying on a ministry of any sort.

In the Diocese of Algoma we ought to have a great awareness of the importance of mission because our roots are deeply grounded in some of the finest missionary traditions of the church. The church's mission in the Chapleau area was begun by the Reverend John Sanders, an Ojibway Indian, who was ordained by John Horden, the first Bishop of Moosonee. Almost exactly one century ago in 1882, the Reverend John Sanders conducted the first Christian worship in Chapleau on the banks of the River behind the present site of St. John's Church. The service was conducted from the Book of Common Prayer, not in English, but in Ojibway! On September 26th,

By the Reverend William Ivey

which has been designated as "Anglicans in Mission Emphasis Sunday," we will be inaugurating the AIM program in our parish with a re-enactment of that first service. Our first church building in Chapleau was built with a grant from the Society for the Propagation of the Gospel and our first pastors in the parish were sent out by the Church Missionary Society in England.

I am sure that throughout the Diocese, in most of our parishes we will find a similar heritage and background. If only we could all recapture some of the love, and concern, and evangelical zeal that motivated our spiritual forefathers, and established our church throughout this diocese and throughout this land, then we would have no trouble with "Anglicans in Mission"! "Anglicans in Mission" can be a genuine opportunity for evangelism and renewal in the Diocese. God grant that it may become just that.

RENEWAL NOTES

"Anglicans Alive" will be joining hands with "Anglicans in Mission" for week long renewal services in some parishes in the Sudbury area during the week September 26th to October 3rd. Father Jerry Smith will be the key-note speaker during these services. The Diocesan Renewal Committee will be preparing a statement on renewal at its next meeting in November, so if you have any thoughts on renewal or your own definition of renewal you may write to Fr. Robert Lumley, 207 Stewart Drive, Sudbury, Ontario P3E 2R7. Next month I will be sharing some letters and news from around the country, so please keep your letters coming. We want to know what is happening in your parish and in your life in the way of spiritual renewal. Write to: Anglicans Alive, P.O. Box 756, Chapleau, Ontario. P0M 1K0
Thank you.

BOOK REVIEW—

Bishop Sullivan's son became a noted Canadian author

"Essentially Canadian: The Life and Fiction of Alan Sullivan, 1868-1947," by Gordon D. McLeod. Wilfrid Laurier University Press, Waterloo, Ontario N2L 3C5. 1982 \$9.95

Review by
Dr. David A. Nock,
Associate Professor,
Department of Sociology,
Lakehead University,
Thunder Bay

In 1882 a prominent Montreal preacher of Irish birth, Edward A. Sullivan, was chosen by the Provincial Synod in session at Montreal to take up the episcopal burden of Algoma. This decision influenced not only Bishop Sullivan but his 14 year old son, Alan.

Alan Sullivan had till then been raised in the large cities of Chicago and Montreal. His removal to Sault Ste. Marie and to Northern Ontario resulted in a career of over 50 years as author. His most prominent books were about the Canadian North, the Canadian wilderness, and the frontiers of settlement.

A good example of his writing was his 1922 novel "The Rapids." This book, reissued by the University of Toronto Press in 1972, was a narrowly fictionalized account of Francis Clergue (Robert Fisher Clark in the novel) and his efforts to develop power and steel works at Sault Ste. Marie. Also included is a chapter of "The Bishop's garden

party" and a good deal on the Bishop who befriends "Clark." "The Rapids," with its mix of an exotic setting, a compelling hero, swashbuckling entrepreneurship and failed romance became a silent picture filmed in Sault Ste. Marie with Mary Astor in the female lead.

Alan Sullivan 35 years after his death has found a biographer and critic in Professor Gordon D. McLeod, English professor at Lakehead University, Thunder Bay, and a former resident of Sault Ste. Marie. McLeod's interest in Sullivan "began in Sault Ste. Marie, when I was a child. My parents spoke of Allan Sullivan . . ." Professor McLeod has other major Canadian literary interests which include Ralph Connor and Frederick Philip Grove.

According to Professor McLeod, Alan Sullivan was "perhaps the archetypal Canadian" because his "essential characteristics are those attributed to the Canadian character" (p.1). These include: (1) a love of the Canadian wilderness and of solitude in it, (2) an understanding of native people, (3) a concern for Canadian identity, (4) writing which "is Cana-

dian in setting and tone but also is European in both." Literary critics have suggested "survival and isolation" as key themes in Canadian literature and both are found in Sullivan's fiction according to Professor McLeod.

Alan Sullivan was enrolled at Loretto School, near Edinburgh, Scotland, from 1882 through 1886, but he spent the summers "in what he considered to be the 'paradise' of Sault Ste. Marie" (p. 12). In 1886 he entered the course in Civil Engineering at the University of Toronto, but did not graduate because of a severe athletic injury. However his course was set early: a strong interest in practical pursuits such as engineering, prospecting, and business combined with his literary interests. The early 1890's for example, saw him in Northern Ontario involved in Mining, surveying, and industrial construction, while at the same time publishing two books of poetry.

In 1920, as a result of a decision made by his wife while he was prospecting in Alaska, the growing Sullivan family moved to England. Although he made many return visits, Alan Sullivan did not live full-time in Canada again until 1940 when his English estate was requisitioned for military

use. One major result of his wife's decision was in regards to the four children. They became and have remained essentially British—Kathleen, widow of the noted military strategist Sir Basil Liddell Hart; Matthew Barry Sullivan, a noted non-fiction author; Professor Michael Sullivan, and Natalie, Madame Francois Coulet.

When Alan Sullivan did return to Canada, aged 72, one might have expected that he would enjoy a quiet retirement. Instead he commenced a last seven-year stint of literary effort. In 1941 he won the Governor-General's Award for fiction for a historical novel "Three Came to Ville Marie." According to Professor McLeod, "There is no doubt whatever that Sullivan deserved to win the Governor-General's award; unfortunately he won it for the wrong book" (p. 86). McLeod suggests "The Great Divide: A Romance of the Canadian Pacific Railway" (1935) or "The Fur Masters" (1938) as worthier candidates. However, anyone familiar with the movie Oscars knows how often it happens that the right people get awards for the wrong films. As Professor McLeod says, "The presentation of the Governor-General's

Award took place at a dinner in Montreal; in recognition of the stature of Sullivan there were many distinguished guests present, and it probably gave some satisfaction to Sullivan to be given public recognition at the age of 74 in his own country" (p. 88).

As McLeod comments, "There are many photographs of him in front of the tents and cabins which were, for several years, his homes" (p. 16). Lady Liddell Hart, his daughter, tells of a time when Sullivan, then working as a leader of a C.P.R. geological survey crew, boarded a passenger train after a rough stretch in the wilderness. "The people in the dining car look terrified when he came in and sat at a table. The menu was given him; he asked for dry sherry and olives to start with. His fellow travellers relaxed—the wild man must be civilised after all" (p. 17). Somewhat later, around 1900, Sullivan spent much time around Rainy River and Kenora in the far northwestern part of Ontario looking for gold.

In 1904 Sullivan moved to Toronto with his well-born and well-connected wife, Bessie S. Hees, to become mechanical superintendent of Gutta Percha and Rubber Manufacturing Company. McLeod comments

that "from 1904 until 1917 Sullivan played the role of one who was at least on the fringe of Toronto's Establishment" (p. 38). Professor McLeod suggests the Sullivan felt his life at this point to be "confining," "cage-like," and "boring." Perhaps it was this very sense of confinement which led to the resumption of his literary career in 1913 which had lapsed for almost 20 years. These stories in "Oul-I-But" (1913) were about the North. For example, one story tells the adventures of a Metis travelling from Ignace to Lac Seul and encountering the twin hazards of wild animals and cruel nature. No doubt writing such tales and recreating his memories of the North helped Sullivan overcome the boredom he felt in Toronto.

Alan Sullivan became the sort of writer he was because of his father's elevation as Bishop of Algoma. It is hardly credible to suppose that he would have become a novelist on northern Canada if his father had remained in Montreal. Bishop Sullivan's move to Bishophurst had a long-lasting effect on the adolescent that Alan Sullivan then was. We are in Professor McLeod's debt for bringing back to public notice this compelling figure from Algoma's heritage.

Around Algoma

News of happenings in the Parishes
throughout our Diocese

St. John's Church, North Bay, will be observing its Centennial next year, and celebrations have already begun, in the observance of the 99th anniversary of the congregation. On August 15th at the morning's Communion services the Rector, the Reverend Don Landon, led in a celebration which was described this way: "We'll try, as far as possible, to recreate the style and practice common in Anglican Churches in Canada in 1883." Thus for the Lord's Supper, the celebrant, vested in white surplice and black scarf, led the services from the "north end" of the Lord's Table. The use of the Ten Commandments, the Collect for the Queen (page 70) and 19th century Communion chants were notable parts of the service. Communicants were given cubes of leavened bread instead of unleavened wafers. Hymns, special prayers and Scripture readings were appropriate for the occasion, and in the sermon time the Rector began a two-part commentary on the congregation's early history.

St. Matthew's Church, Sault Ste. Marie, on Sunday, September 19th, celebrated its 25th anniversary. The guest preacher for the occasion was the Reverend Henry Morrow, of St. John's Church, Thunder Bay, who was the first Rector of the Parish when they built the Church. St. Matthew's has continued to grow and now an addition has been built to the Church. As part of the anniversary celebrations, a commemorative dinner was held on the following Tuesday, September 21st, St. Matthew's Day, the festival of the Patron Saint of the Parish.

At St. Thomas' Church, Bracebridge, on Sunday, August 22nd, the preacher at the 10:30 service was the Reverend Canon Reginald Stackhouse, Principal of Wycliffe College, University of Toronto. Dr. Stackhouse while at his summer home on nearby Lake Muskoka regularly attends St. Thomas' Church, and sometimes assists at the 8:30 Eucharist. Other clergy summer residents in Muskoka who assisted at St. Thomas' during August were the Reverend Fred Roberts, Sault Ste. Marie, and the Reverend Alan McEachern, Rector of St. Peter's, Hamilton.

Archdeacon E. R. Hadson, Rector of St. Thomas' Church, Thunder Bay, has been on vacation since September 12th and has been visiting his brother in England. He returns October 8th. He invited the Reverend Dr. Jakob Jocz, Professor Emeritus at Wycliffe College, University of Toronto, to occupy the Rectory during his absence to preach at the various services, including the Harvest Festival on Sunday, October 3rd.

Happenings around St. Stephen the Martyr, Thunder Bay are listed: (1) On June 19th the men of the congregation held a pie social. The men did a fine job of serving coffee, tea and pies. This proved to be a great success and was enjoyed by all who attended (especially in the ladies). (2) The ladies of the A.C.W. held the usual rummage sales and Spring Tea which also were a success. (3) It was announced in Church on September 5th, that the new Rector for St. Stephen's Church will be the Reverend Murray Bradford. Father Bradford and his wife Lorna were met by the Wardens and the Vestry Board on September 1st, when he assisted Canon Moore with the mid-week Eucharist. Father Bradford will be arriving on November 15th. (4) The annual Harvest Thanksgiving service was arranged for on Sunday, October 3rd, at 11.00 a.m. Vegetables, fruits, and flowers will be used to decorate the Church. (5) The annual Harvest Dinner will be held in the Parish Hall on Monday, October 4th. Turkey with all the trimmings will be served by the A.C.W.

Reports from Thunder Bay tell of the success of Vacation Bible School classes. At St. John's Church there was a good attendance of children, who were divided into four classes for the morning instruction periods between 9:30 and noon. Sharon Gilbert was in charge, assisted by Mary Koehler, Isobel Martin and Krista Waring, others who helped being Betty Kelso, Joanne McMahon, Elaine Waring and Gloria McKay. At St. Thomas' Church about 40 children were out each day from August 16th to 20th for the classes from 9:30 to 11:30 a.m. Mrs. W. Whybourne, Mrs. T. Rudolph, Mrs. D. Milani and Mrs. K. McLellan taught the various classes; Mrs. F. Pierce, Mrs. G. Dobinson

and Mrs. I. Wilson looked after crafts; Mrs. J. Turner, Mrs. D. Stephens and Lee Stone looked after the nursery, and Mrs. D. Stephens and Mrs. E. Walberg prepared the snack each day.

On August 22nd, Bob McLatchie, Area Director for Anglicans in Mission, Deanery of Sudbury, was the guest speaker at the parish of All Saints', Onaping, and St. Michael and All Angels, Azilda. The following Sunday, August 29th, Mrs. Ginny Rollins, Action Group Director for A.I.M. in the Deanery of Sudbury, spoke at the Sunday Services of All Saints', and St. Michael and All Angels. At the conclusion of these Sunday Services, these A.I.M. spokespersons held a question period with the two congregations, to allow for greater clarity and understanding of the Anglican in Mission program for the local parish and the diocese of Algoma. For September 30th, at 7.30 p.m. the parish planned to have a special Anglicans in Mission service at the Church of St. Michael and All Angels, Azilda. The guest speaker at this service was to be the Reverend Jerry Smith, from the Manitoulin Island.

Raymond Dart, 19, a member of the choir of St. Thomas' Church, Bracebridge, has graduated from Bracebridge and Muskoka Lakes Secondary School and is now attending Trent University at Peterborough. He has become the recipient of a Trent University Champlain Scholarship, the University's most prestigious award which is valued at \$4,000 a year. When he finished the secondary school year in Bracebridge, it was announced that Raymond had achieved a 90 percent average in grade 13. He was also active in sports as a cross-country skier, coach for minor soccer and a referee in minor hockey. He played the tuba in the School Band. Raymond was a member of his school's Reach for the Top Team, was a Forum for Young Canadians representative, a school prefect and is listed on the school's honor roll. In summer months he has been a staff member at the Bracebridge Historical Society's public institution, the 100-year-old octagonal residence, Woodchester Villa, and the Museum.



Bishop Evans

Bishop of Peru visits Algoma

A visitor in the Diocese of Algoma in early September was the Right Reverend David R. J. Evans, Bishop of Peru, South America.

Bishop Evans' itinerary included Sault Ste. Marie, North Bay, Bear Island (to visit Chief Gary Potts, of the Temi-Augama Anishnabai Indian Band), and to a Deanery of Muskoka dinner meeting at Magnetawan.

Bishop Evans was born in 1939 in Tanzania, Africa, where his father was a mining engineer with an English firm. After two years as Second Lieutenant with the Middlesex Regiment in Cyprus and Germany, he decided to go into the Ministry and graduated from Trinity College, Bristol, in 1965.

Ordained Deacon in 1964 and Priest in 1966, Bishop Evans was sent two years later by the South American Missionary Society to work in Argentina. In 1977 he was appointed chaplain to the Church of the Good Shepherd, Lima, and began missionary work among Spanish-speaking people. On May 14th, 1978, he was consecrated Bishop of the Anglican

Diocese of Peru. In 1980, he was president of the Peruvian Interconfessional Committee. Bishop Evans is mar-

ried to the former Dorothy Parsons, the daughter of an Anglican priest. They have three children.

Camp Manitou completes another summer season

Tom D. Marwood, Sault Ste. Marie, chairman of the Central Camp Committee, writes about the summer season of 1982 at Camp Manitou, as follows:

"Manitou as a people place has passed another season, yet the activities behind the scenes go on. Possibly while you are reading this, the Thanksgiving reunion gang are in camp. This amazing growth from what used to be just a corporal's guard to close camp is a joyous gathering of people sharing in the task of getting Manitou ready for hibernation, and happy in sharing in Christ's admonition: "Love thy neighbor."



Prizes in Competition: On the weekend of June 4th and 5th, a craft exhibition was hosted by Epiphany Lutheran Church for the children of the Current River area of Thunder Bay. Four churches of different denominations participated. The Sunday School children of St. Stephen's Anglican Church entered two projects, "Noah's Ark" and "Bible Twosome: David and Goliath" and walked away with two first place ribbons. This was a first time effort and the response from the churches was very well received. It is hoped to have this as an annual event for the children. Well done! St. Stephen's! The supervisor for St. Stephen's Sunday School is Mrs. Ron Haines.

"While not wanting to seem neglectful of those Directors and Leaders whom we regard as the backbone of the Manitou staff, we are pleased and know that Our Lord is saying 'Well done,' to the following Leaders who were with us in this capacity for their first season: Art Morris, Peggy Noble-Gray, Mrs. V. Pakkala, the Reverend William Ivey and Hugh Hamilton.

"These people are at the top of the iceberg. In Christ, we thank the many who supported them, loved them and shared their talents.

"I do not apologize for my absence, but am grateful for the many who filled in for me while Dorothea and I spent ten weeks and a day wandering, like gypsies, all over Western Canada including the Pacific rim. We enjoyed every minute, a bonus to being retired.

"The roof, at last, is on the new wash house and now we need plumbers and interior finishers. The Department of Health is continually urging us to improve, which is an ongoing condition. We still have what a Priest, a friend of mine, calls 'Diapers and Dishes': leaking roofs, wood to cut, floors to paint, gravel to fill water pockets on the paths, doors and screens to repair.

Last annual Anglican Appeal —

(Continued from page 3)

Anglican Appeal, that the rest of the church cared — that made all the difference in the world.”

One of the greatest achievements of Anglican Appeal is the deep sense of confidence it has instilled in clergy.

“There has been a growing awareness in all Anglicans of the tremendous responsibility those serving the church have,” said the Most Reverend H. L. Nutter,

Archbishop of Fredericton. “As a result, I’ve seen a greater willingness to become involved in mission. It’s a strong positive reaction. Our people in the north have many hardships. The support they receive through the Appeal shows that we in the relative comfort of the south do care.”

Anglican Appeal 82 Chairman John Speery is Bishop of the Diocese of the Arctic, one of the

most expensive places in the world to live.

“In the Arctic our strength is a totally indigenous church,” he said. “Of the 51 congregations only six use the English language for services. Soon 50 per cent of our priesthood there will be native. Our native people know that the church is not an imported effort and this has brought about a unifying sense in the life of that diocese.”

This last Anglican Appeal is the most am-

bitious and important campaign to date. The fall of 1982 will be a crucial period in the history of Anglican mission.

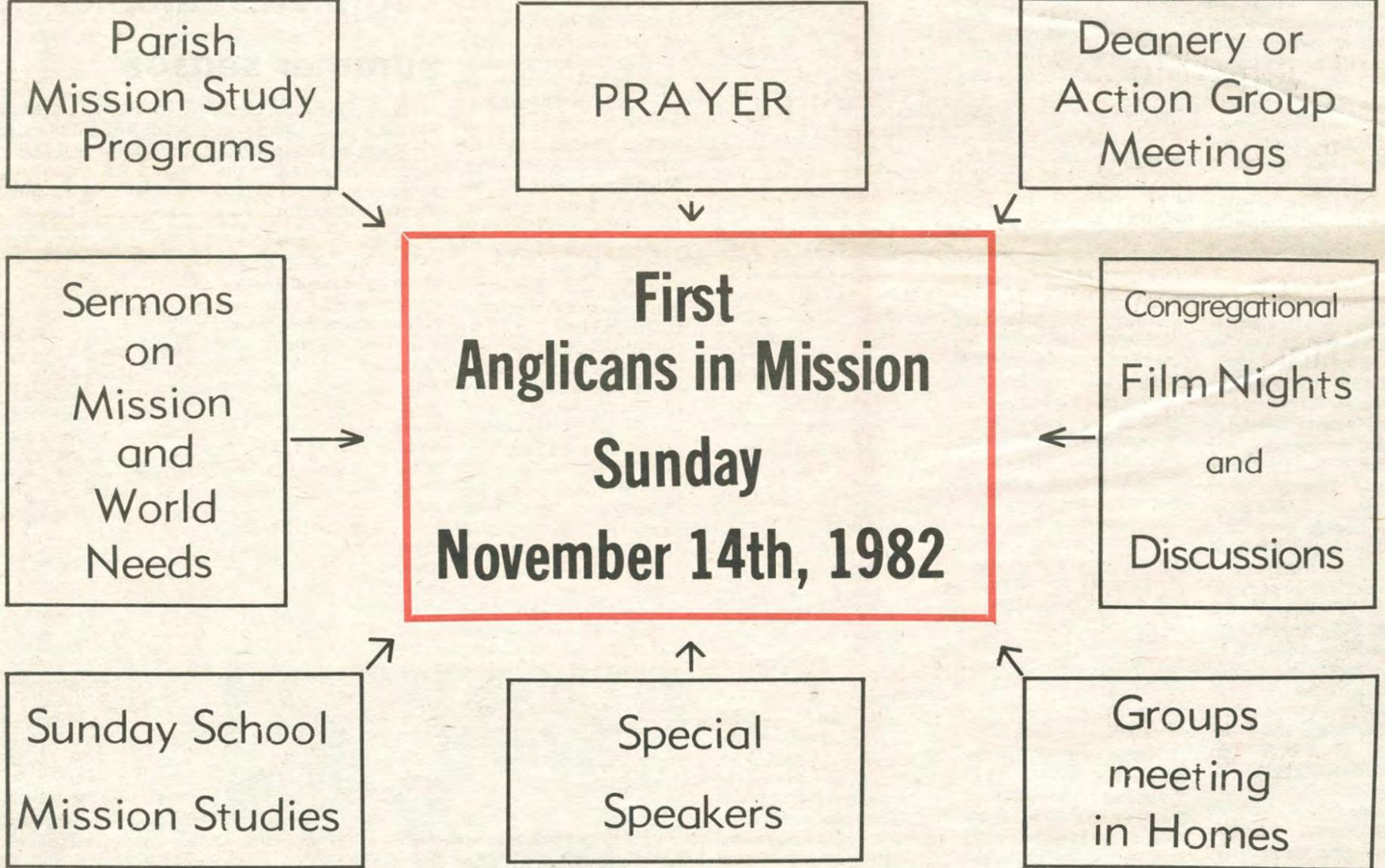
“Appeal funds continue to improve the quality of life for thousands of people. Without the generous support of Anglicans much of our work would not now exist,” said Bishop Sperry. “I ask Anglicans to support Appeal 82 and to help open a new chapter in the life of the church through Anglicans in Mission.”

Mission matters

JAPAN: Among the 511 members of the lower house in the Japanese parliament there are nine women. One of these, Takako Doi, is a Christian who witnesses to her faith in working for human and minority rights, environmental standards and, above all, peace and disarmament. She is working against pressures to change a national constitution article which renounces war.

MOZAMBIQUE: There are 13 students at the Anglican theological seminary in Maputo, and seven people helping with the teaching. Diversity of background, ages and education among the students is found to be enriching, for them and for the teachers. They participate in the life of the local churches, and people all over the country save commodities for the seminary.

Anglicans in Mission



This Fall the Anglicans in Mission Study Program moves into high gear, and every member in every parish should become well informed about the program and involved in some form of study. The adults and the children, the aged and the shut-ins, must all be reached.

This is necessary, because often when the needs and opportunities facing the church today are talked about among Church folk, one or more of those present will say, “I didn’t know that,” or “I never thought of it that way.” So the story must be told and re-told to every Anglican in Algoma; the mission needs and opportunities must be discussed; and our Christian responsibilities analyzed in the light of these needs and opportunities.

Mission Sunday

In the overall Anglicans in Mission Program, Sunday, November 14th, has been designated as the first **MISSION SUNDAY**. Parishes are encouraged to build their Fall study program around this date so that it becomes the focal point for all studies and activities.

Programs in each Parish

The diagram above includes suggestions for possible programs. There are many others and the parish teams are urged to use every possible means to develop an imaginative, creative, and meaningful program in each parish, so that all Anglicans may rediscover the urgency of the mission of the Church, and respond to it wholeheartedly.