

Anglicans in Mission update—

Parishes form leadership teams

By Norman E. Greene, Diocesan Director

The summer vacation period saw a lessening of activity in the Anglicans in Mission general program at the parish level throughout the diocese, but plans and preparations for the full-scale resumption of parish activity throughout the fall and winter months continued unabated.

Following the special synod held in May, parishes throughout the diocese were asked to hold special meetings of vestry to receive proposed shares of the diocesan financial objective, to consider these shares and, if acceptable, to sign a covenant with other parishes of the diocese. By August 1st more than half of the parishes had accepted their proposed shares and forwarded signed covenants to the diocesan office. Other parishes, mainly because meetings of select vestries or parish councils were not possible during the summer, have indicated their action on covenants will be delayed until the first of September.

Almost without exception, parishes of the diocese have indicated acceptance in principle of the proposed shares. A signed covenant with other parishes of the diocese indicates acceptance of the principles and a specified financial objective by the parish as its share of the diocesan goal. It also includes agreement by the parish "to implement a program whereby each member of the parish will be given an opportunity to participate personally in Anglicans in Mission through prayer, study and financial support."

Several parishes have covenanted for amounts in excess of their proposed shares, in one case nearly doubling the proposed amount. Additional expressions of enthusiasm for the aims and objectives of the program are anticipated as further covenants are received.

Parish Organization

In order to reach the attention of every family and member of the Anglican Church of Canada, parishes throughout the diocese of Algoma have formed or are developing leadership teams. While designed to meet specific parish needs or conditions, these leadership teams generally consist of three persons—a parish director, a program chairperson and a mission study coordinator. These teams are of a temporary nature, separate from the existing parish organization, and are solely for the purpose of ensuring that each parish participates fully in both the opportunities provided through the program and the support of its objectives.

Visits to all parishes and congregations have been made by the diocese's 17 Action Group Directors, who have been outlining the various steps of the program and providing assistance in its application as required. Action Group meetings will be held during the fall months to further develop the parish program. Parish leadership team workshops also are scheduled for the fall months to prepare team members for Phase III of mission study and initial parish financial development.

Mission Study

Parishes throughout the diocese are presently engaged in Phase II of the Mission study program, which will continue until mid-November. Mission study kits forwarded to each parish provide ample resources for developing integrated parish programs. Phase II is designed to culminate in Anglicans in Mission Sunday, scheduled for November 14th, following which Phase III will be undertaken.

Diocesan Mission Study Coordinator Reverend Mark Conliffe is providing leadership and counselling services to parishes in the use of study kit materials and mission study programs. He reports wide use of the mission study kits throughout the diocese, with parishes tailoring the material to meet their own needs and interests.

Diocesan Directors from across Canada will meet in Toronto early in September to review the program and results to date as well as finalizing plans for the months ahead. This meeting will be followed in each diocese by meetings of the diocesan leadership teams in preparation for fall and winter activity.

Diocesan Case

Following discussion and acceptance in principle of the diocesan case at the meeting of the special synod in Sudbury in May, a meeting of the Diocesan Executive Committee on May 27th accepted a number of changes recommended at the synod. These included:

(a) Changing the heading "Executive Assistant to the Bishop" to "Administrative Assistance for the Bishop."

(b) Transferring the item headed "Curacy Training" from the section of Support for Ordained Clergy to Parish Services.

(c) Moving "Continuing Education for Clergy" from "Other Projects," which was proposed for consideration only if funds exceeded the diocesan objective, to "Support of Ordained Clergy." The cost of

\$10,000 is to be taken from "Emerging Opportunities," maintaining the cost of the program at \$619,000.

(d) the cost figure for "Other Projects" is reduced by the same \$10,000, resulting in a total cost for the Diocesan Case and Other Projects of \$644,000.

A number of other suggestions received were considered by the Executive Committee to warrant further consideration. It was decided they would be considered when the program is activated by the Executive Committee.

Copies of the Diocesan Case were revised to incorporate the above changes and distributed to all parishes and synod delegates. Additional copies may be obtained from the Anglicans in Mission office, 85 Larch Street, Sudbury, Ontario. P3E 1B8.

Seamen's Centre at Thunder Bay serves "world's busiest grain port"

By the Reverend Canon Alvin J. Thomson, Honorary Chaplain

The Port of Thunder Bay is enjoying a banner year due to the large volume of grain being shipped overseas. In mid-July the Canadian Wheat Board announced that it had surpassed its 26 million ton export quota, setting an all-time record. The crop year extends from August 1st to July 31st. Senator Hazen Argue, Minister responsible for the Wheat Board, made a special trip to Thunder Bay in July to thank port officials and grainhandlers for their co-operation. Thunder Bay continues to enjoy its reputation as the world's busiest grain port.

Our Chaplain, the Reverend David Bradford, has been extremely busy since the opening of navigation in the Spring. He has expressed great satisfaction with our enlarged new Seamen's Centre which is being used by more and more seamen. Generous donations have enabled us to install an Atari video system with games such as Pac Man, Combat and Asteroids. A new game, Baseball, is also on order. Mr. Bradford says the seafarers are enjoying these games as well as the opportunity to relax and make long distance telephone calls to their homes in distant parts of the world.

Early in June our Branch was represented at the annual conference

News and articles for the October issue should be sent BEFORE September 10th.

of the International Council of Seamen's Agencies held in Toronto. Chaplains were present from many Canadian and American ports as well as delegates from England, Jamaica, Trinidad, etc. It was the largest attendance in ICOSA's history. Daily Eucharists were held for Anglicans in the Church of the Redeemer, Roman Catholics had daily masses at St. Michael's College. The Right Reverend Basil Tonks, one of the Suffragan Bishops of Toronto, who is the Episcopal promoter of Anglican Chaplains in North America, took a prominent part in the Conference. Present from Thunder Bay were: The Reverend Canon T. F. Moore, chairman; the Reverend David Bradford; the Reverend Carlo Titotto, our Roman Catholic Chaplain, and the Reverend Canon Alvin J. Thomson, honorary Chaplain. It was a great opportunity to renew friendships and to meet new Chaplains in the Church's expanding ministry to seafarers. Fr. Carlo was honored by being chosen to attend the worldwide conference of the Apostleship of the Sea to be held in Rome in October. He is a native of Italy and has two brothers who work in the Vatican.

A recent incident that happened a few weeks ago is typical of Mr. Bradford's work. An East Indian seaman arrived in the city on a Sunday afternoon after flying

from Thailand. He discovered his ship was at anchor in the Bay several miles from shore. Our Chaplain was contacted and he called the ship Captain by radio for instructions. The Captain refused to allow the seaman to be brought aboard by tug as it would cost \$150. Fortunately Mr. Bradford was able to reach the local shipping agent who arranged for the tired seaman to spend the night in a local hotel. Our Chaplain ministers not only to the spiritual needs of seafarers but also their physical needs.

As Jesus said, "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto Me." Mt. 25:40.

"Caring is our business" is a motto of the Missions to Seamen. We are not a welfare society. But the Gospel shows that the proclamation of the love of God must always be accompanied by a real concern for people in the problems of their everyday life and work. This we seek to do daily. Pray for our work as we seek to serve the spiritual and social needs of seamen.



AT POWASSAN: The Reverend Ronald E. Duncan has been appointed to the Parish of Powassan, which includes St. Mary's, Powassan; St. John's Chisholm; St. Alban's, Restoule, and St. Peter's, Callander. Fr. Duncan comes to Algoma Diocese from Newfoundland.

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

Keep those cards and letters coming in!

The September issue of the Algoma Anglican is one that poses special problems to the editors. Faithful contributors have been sending in copy since late Spring. Some of it can still be used, some is simply outdated. We could fill this issue with items that arrived too late for the June edition but that would be unfair to our readers. We have therefore had to be selective and arbitrary and we apologize to those who faithfully submitted articles that were not printed. Some of the "feature" articles that we received and are unable to publish this month will be saved and if appropriate, will be published at a later date.

The editors wish to express their sincere gratitude to the many people across the Diocese who continue to supply us with the information we require in order to produce a newspaper. We know that many of you are disappointed when the work you have done does not see the light of day or when it is altered for reasons of space or content. We can only ask you to be patient, to continue your efforts and to realize that most contributors to publications see much of their work wind up on the cutting room floor. Without the clergy and laity who supply us with news, information and opinion, there would be no Algoma Anglican. Please keep up the good work.

The Bishop's Itinerary

September 11th, 11:00 a.m. to 4:00 p.m., House of Bishops Task Force on Evangelism and Spirituality.
September 12th, 9:00 a.m., St. Mary's Nipigon.
September 12th, 11:00 a.m., St. Peter's, Red Rock.
September 12th, 2:00 p.m., St. Mary's, Dorion.
September 12th, 7:00 p.m., Rosspoint - Evening Prayer.
September 13th, 7:00 p.m., St. John's, Schreiber - Baptisms, Confirmation and Eucharist.
September 14th, Church of the Holy Spirit, Manitouwadge - Confirmation and Eucharist.
September 18th, Drive to Manitoulin Island.
September 19th to 22nd, Sudbury-Manitoulin Deanery.
September 23rd, 10:00 a.m., Anglicans in Mission Leadership Team Meeting - Sudbury.
September 27th and 28th - A.C.W. Board Meeting in Sudbury.
October 2nd, Drive to Muskoka.
October 3rd, 11:00 a.m., St. Paul's, Sprucedale - Confirmation and Eucharist.
October 3rd, 7:00 p.m., All Saints, Huntsville - Confirmation.
October 4th, 7:30 p.m., St. Ambrose, Baysville - Eucharist.
October 5th, 7:30 p.m., St. Stephen's, Vankoughnet - Evensong.
October 6th, 7:30 p.m., Church of the Redeemer, Rosseau - Confirmation.
October 13th, Ontario House of Bishops - Niagara Falls.
October 14th and 16th, Provincial Synod - Niagara Falls.
October 17th 8:00 a.m. and 10:00 a.m., St. John's, Ancaster - Eucharist and sermon.
October 20th, 7:00 p.m., Annual Meeting of Bishop with Dean, Archdeacons and Rural Deans.
October 21st, a.m. and afternoon, Continuation of meeting.
October 21st, p.m., Diocesan Executive Meeting.
October 22nd, a.m. and afternoon, Diocesan Executive Meeting.
October 24th, 10:30 a.m., St. Paul's, Thunder Bay - 75th Anniversary - Eucharist and sermon.
October 24th, p.m., 75th Anniversary Dinner - Da Vinci Club.
October 25th to 30th, Canadian House of Bishops.
October 31st, A.C.P.O. Conference - Aurora.

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The Right Reverend Frank F. Nock, Bishop
Hugh K. N. Mackenzie, Editor
Robert J. Boyer, Associate Editor
D. Oosterbaan, Treasurer

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Order of St. Luke

A service for Ascension Day and the Induction of the Reverend Ross Kreager into the Chaplaincy of the International Order of St. Luke the Physician was held at St. Brice's Church, North Bay, May 20th. Fr. Kreager celebrated the Eucharist and the Reverend K. G. Ostler, of the parishes of All Saints, Onaping, and St. Michael and All Angels, Azilda, who is a Chaplain in the Order of St. Luke, conducted the Induction Ceremony.

Stan Morris Theological Fund

The members of St. Philip's Anglican Church in Weston, Ontario, have established a memorial fund for the late Reverend Stan Morris. For the 16 years he lived in Weston, Stan assisted regularly at Sunday services and helped in many ways with the ministerial work throughout the week at our church. "Knowing such a man of God we felt equally bound to honour him in this way. Our hope is that the void he leaves will be filled in the future by younger candidates for the ministry assisted by interest from the money we raise."

The Reverend Stan Morris was ordained a Perpetual Deacon on June 2nd, 1963, by Archbishop W. L. Wright of Algoma. He was a graduate of the University of Western Ontario and taught High School in Sudbury. He assisted at the Church of the Ascension in Sudbury until he left the Diocese in the summer of 1966 to teach in Weston.

The immediate financial goal will be \$10,000.00 for the purpose of providing annual aid to a needy student for the ordained ministry of the Anglican Church of Canada from either: (a) St. Philip's congregation, (b) Wycliffe College, University of Toronto, to be chosen by the Wycliffe College Faculty committee on Ministry.

"We hope you will agree that this Memorial Fund is worthy of your support and God willing you will feel free to forward a donation." Cheques should be made payable to: St. Philip's Anglican Church, 31 St. Philip's Road, Weston, Ontario, M9P 2N7. Cheques should be marked "Morris Memorial Fund." Receipts will be issued for income tax.

The Bishop's Letter —

Reflections from Canterbury

My dear fellow Anglicans:

As I sit in our little suite in the residences of Christ Church College, Canterbury, on a beautiful summer afternoon, and write to you, many thoughts fill my mind.

Within a five minute walk is Canterbury Cathedral and less than two minutes walk are the ruins of the extensive Abbey St. Augustine built after his arrival in England in 597 before the first Cathedral was erected. On Sunday, July 18th, Beth and I attended a Eucharist at St. Martin's Church which dates from 562 A.D. and is the oldest parish Church in England in continuous use. All this, and much more, speaks to me not only of the great antiquity of the Christian Church in Great Britain—for it predates St. Augustine by two centuries at least—but also of its continuing witness to the Christian faith down through the centuries. Through the eighteen centuries Christianity has had roots in England, the Church has experienced wars, invasions, plagues, persecutions, revolutions, inner upheavals, spiritual dryness, political pressures, moral changes, liturgical movements, various renewal movements, and yet it continues today as a strong witness to Christ in a confused world. Thanks be to God.

But I think not only of our heritage from the Church in England as we attend this summer school, but also of the witness of the Church throughout the world. This is emphasized by those who are attending the school. For there are Anglicans from the British Isles, Canada, the United States, Malaysia, Africa, Australia and New Zealand as well as an Old Catholic from the Netherlands. But as this is an ecumenical school there are also Presbyterians, Baptists, Methodists, Lutherans, Disciples of Christ and United Church of Christ among us. We share our backgrounds together and find our common Faith in God the Father, in Jesus Christ the Redeemer, and in the Holy Spirit the Guide and Strengthener. Thanks be to God.

The third and final thought I want to share with you is the stimulation of the course itself. The general theme is "Interpreting the Scriptures." We are privileged to sit at the feet of distinguished scholars, parish priests and professors, who have spent their lives in the study of the Scriptures. We have had daily Bible studies on St. John's Gospel; two addresses on The Church and the Bible; two studies on Interpreting the Book of Jeremiah; two presentations of The Preacher and the Bible; two expositions on St. Luke's Gospel; two lectures on "Fundamentalism" and two presentations of "St. Paul as Interpreter." I hope to have tapes of the lectures, and will make them available for study purposes on my return. The Church has prized scholarship all through its history, and it is gratifying to see that serious scholarship is still an important part of the Church's life. Thanks be to God.

My reflections, then, are in the form of Thanksgiving—for the continuous witness of Anglican Christianity; for our common witness with other Christians; and for the continuing in-depth study of the Word of God.

Your friend and bishop,

Frank
Algoma

"In God's Image" —

Report on the National Women's Conference

The following report of the National Women's Conference, held at the University of Manitoba, has been contributed by Beth Heale, of Copper Cliff.

Delegates were coming and going in all directions - 360 delegates representing every Canadian diocese. The Diocese of Algoma sent 10 delegates. Nine women — 3 each from Latin America, Africa and Asia — also came to participate. They came from Cuba, Costa Rica, Tanzania, Lesotho, Zimbabwe, India, Sri Lanka, Philippines: countries with which Canada has connections, where the issues facing women are of concern in Canada too, and from which a significant number of immigrants come to Canada.

Delegates attending from Algoma were Edith Morrow, Thunder Bay; Norma Ward, Sudbury; Muriel Hankinson, Sudbury; Mary Jane Crouch, Copper Cliff; Beth Heale, Copper Cliff; Helen Johnson, Port Sydney; Peggy Hern, Huntsville; Nancy Thompson, Emsdale; Deanne Ferguson, North Bay, and Mary Rossiter, from Sault Ste. Marie.

A welcoming party for delegates hosted by The Bishop of Rupert's Land, the Right Reverend Barry Valentine, provided an occasion for delegates to assemble and to view diocesan stories displayed through banners, posters, pictures, crafts and printed materials.

The programme was organized to give an historical statement of women and the Church, a view of the present, and an opportunity to strategize for the future.

A brief summary of the programme (based on a report of the Conference Editorial Committee report of Vera Sim, of Winnipeg, and reports of Algoma delegates), follows:

Historical Anthology

The story of Mrs. Roberta Tilton in the 1880's brought delegates in touch with the women of the past working to produce the first Women's Auxiliary of the Church. Many delegates smiled at the realization that there is nothing really new in women being together to express and work with changing patterns in society and the church.

The Present

The statement of the present was the prime focus of the conference. It involved the key-note address, a meditation, a panel, a statement and a concert.

The Reverend Suzanne Hiatt, the key-note speaker, is an Associate Professor of Pastoral Theology at the Episcopal Divinity School in Cambridge, Massachusetts. Her task was to build a bridge to the present by focusing on some new insights about women. Suzanne spoke of two stories of creation: Genesis 1 - a theological explanation which speaks of the creation of man and woman in God's image and the blessing of both. Genesis 2 - an explanation which predominates history, in which "women" meaning "with man" has been defined as "being inferior to man."

Suzanne's challenge is to recapture the feminine and to do so in creative ways. She suggested recapturing the female in our Christian tradition, recapturing our history of women in the Church, applying the Gospel directly to women, not to women through men, and accepting ourselves as women in the world.

Suzanne's comments on how this can be done included the need to encourage each other in the use of gifts, to have confidence in women's experiences, and to take seriously ourselves, other women and our femininity.

A panel of four women, chaired by Donna Hunter of the Women's Inter-Church Council, gave snap shots, glimpses of what is the reality of life today. Each of these four women shared some of the pain of their experiences as women. The realizations from this focused on the survival need to resolve painful experiences. "Our visions are the true reality; they are the perceptions we must pursue." The expression of hope from the panelists is that our daughters, granddaughters, might have cause to cry; but also that they will know how to laugh. We must not hide things from them, but give them examples to live by and enjoy the satisfaction of a life with God.

A statement of *The Reality of The Present* was given by Kathleen Horrie, Assistant Professor of Sociology at the University of Saskatchewan. Kathy spoke of how our reality is not always what we think it is. Her address told of the experiences of women, the differences of the realities, how the realities are not imagined in the experiences of women. Kathy's strategies in dealing with his concern included a realization of the pro-

blems of unawareness, home - culture impoverishment and expression limitation. It is, however, necessary for men and women to share and to speak, to name experiences to analyse, to create accurate stating, to name the reality in the Church, to oppose the cryptic image. To speak the truth demands courage: resistance can be dangerous but we must dare to speak.

In addition to these main sessions, there were opportunities for participation at worship, home groups, workshops and Cozy Corners.

Worship included Compline, Morning Prayer and Eucharist services in traditional and modern forms. Sharing in Eucharist led by ordained women was truly a cause for celebration for many and a new experience for some at the conference.

Home Groups were composed of seven delegates and met for a brief time each day during the conference. The conference Planning Committee realized that a gathering of 360 persons can be an intimidating experience, so that the home group was designed to help delegates relate meaningfully to others from different backgrounds, different parts of the country and world, different cultures and liturgical traditions. Initially, each member was encouraged to tell her story and, as the conference progressed, to discuss the issues being raised.

Five Workshops met for two two-hour sessions during the conference. They were: God and women restoring The Image, God and Women Changing Patterns in the Home, God and Women recovering the Church, God and Women Belonging to Community and Society, God and Women acting in the World. Each workshop presented a report back to the plenary session.

Cozy Corners organized by the Diocese of Calgary, enabled people, who had similar concerns or wanted to hear about certain topics which were not part of the main schedule, to get together. Fifteen small groups met on such topics as: support for divorced women, lay training, Anglicans in Mission, bereavement, and meetings with overseas guests.

STRATEGIZING

Time was allotted on the final morning for diocesan delegates to meet together to record intentions and hopes for the future. These recordings were given to the Women's Unit.

At the same time each Diocese had the opportunity to reflect on what and how the conference experiences could be shared with others.

The Algoma delegates expressed interest and willingness in sharing impressions, conference goals, discoveries and experiences (structured and unstructured) through verbal and written reports.

Some comments from Algoma delegates:

"It was indeed a privilege to be one of the 360 women gathered together from across the Dominion. I enjoyed meeting and talking with women about their experiences in their parish and also in their secular life." - from Edith.

"We were all so different, coming from every walk of life and we all had so much to contribute in many different ways; but we all had one thing in common - our love of God and His Son Jesus Christ. I felt this great love of God binding us together wherever we met or worshipped." - from Helen.

"I learned a lot. What stands out, however, is the concept of 'women's gifts,' those special talents which women can bring to Christian Ministry. It is something that one has always sensed but I found it overwhelming when confronted by such gifts in such great numbers; such was the case on the Saturday night 'pot-luck concert'. Everyone had something to give." - from Norma.

"I enjoyed the feeling of celebration and joy on

our last evening. I was thrilled by the drama and excitement created by Elizabeth Tapia of the Philippines, who, with the lights dimmed, danced a native dance, while Mary Dick, a Canadian Indian, beat out the rhythm of the dance, with sticks." - from Muriel.

"I was impressed by the realization that I was part of a universal search. The uniqueness of each delegate was somehow tied to a common search for who, what, how a woman, a Christian, a Canadian and an Anglican are. Third World delegates added a dimension to this expression and my realization was, once again, that, although there were differences, there were certainly commonalities. I found a thrilling sense of oneness when conversation revealed that what was true for women from the Third World is also true for Canadian women and what is true for parishes in Fredericton Diocese is also true in Algoma etc. So much opportunity and readiness to talk and share were great!" - from Beth.

"What interested me most specifically were the women priests from the various dioceses. I have studied a lot of the arguments (pro and con) concerning the ordination of women but to spend time with our women priests made the issue very much alive. They were an exceptional group, full of faith, hope and good humour." - from Norma.

"I found it worthwhile to be reminded of the Women's Auxiliary

(W.A.) and the understanding of what that type of organization was and why it was necessary to change our name and our purpose. A.C.W. came to be and encourage women to move into the mainstream of our Church's life - not just to be an auxiliary to it. In some cases this has happened; but, I still saw and see many areas where we can make greater contributions. I hope to continue my work in my own parish, to encourage other people to explore and test their own skills and to step out and put them to use." - from Mary Jane.

"I wish to thank all the people who made it possible for me to go to Winnipeg as a delegate for Emsdale Mission Churches. I came away with a broader outlook. I pray God may use me to extend His love and peace to others." - from Nancy.

"I hope that despite people's varied expectations of a given situation, a middle road of understanding can be achieved and enjoyed...I am convinced that there is a great future for Anglican women if we remember to put God first in our lives. There are serious problems and some women feel frustrated and unhappy." - from Muriel.

"My hope for Canadian Anglican women is that we may become more aware of the needs surrounding us, that we may be more in sympathy with the issues of our day - wife-battering, abortion, single-parent families - and find more

(Continued on Page 8)



MRS. BAMBER HONORED: On the evening of June 26th, at the Church of St. Mary Magdalene, Sturgeon Falls, the congregation honored Mrs. K. Bamber, who was about to leave to take up residence in Sudbury. A pot-luck supper was given in her honor, and the service of Eucharist followed, with thanksgiving said for the ministry of both Mrs. Bamber and her late husband. Mrs. Bamber is the widow of the Reverend Richard Kelway Bamber, who was rector of St. Mary Magdalene at the time of his death in 1948. Mrs. Bamber will be remembered by the congregation as one who was quietly and sincerely committed to the Church, and to the community of Sturgeon Falls.

The Church Calendar

Heroes and Holy Ones

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

September 1st—Giles the Abbot. He lived in the latter part of the seventh century. It is not known why his popularity was so great throughout the British Isles and France, except for his reputation as a spiritual Healer. His love for animals is shown in the fact that he is represented in windows with a Hind. Many of his churches were built at cross-roads so that there would be time for worship while the horses were being shod at the Blacksmith's.

September 3rd—Robert Wollfall, Presbyter. This day has three significant and important bits of history. (1) Robert Wollfall was chaplain aboard the ship into Frobisher Bay 1578; (2) When he celebrated the Eucharist it would be the Liturgy of 1559 (1st Prayer Book of Elizabeth I) . . . so (3) Archbishop Carrington, President of the General Synod 1959, handed the new Canadian Prayer Book to our present Queen, by saying this is the 1st Prayer Book of Elizabeth II. The Prayer Book had just been passed, so on September 3rd, 1959, it was used at General Synod Eucharist that morning.

September 8th—Nativity of the Blessed Virgin Mary. There is no doubt that the Church regards the Virgin Mary as the highest of all the saints. For every important saint in the Calendar, the Church remembers his/her birth on earth if it has some unique feature or the birth into Heaven. Sometimes the birth and death are kept if each event has some spiritual significance. Of course Jesus could have come among us in any manner according to God's Plan, but in fact, He planned the Coming to be a birth of the Baby. This involved the loving obedience of Mary, God's design and our human freedom were brought together in the birth of Jesus Christ.

September 10th—Edmund James Peck—Missionary to the Eskimo. A sailor-priest who planted the Church in the Eastern Arctic.

September 13th—Cyprian of Carthage, Bishop & Martyr, A.D. 200-258. During the persecution of Christians, many baptised men and women deserted the Christian Fold and burned incense in honour of the Roman Emperor. After the persecution, Cyprian allowed them to return to the Fold after penance. Some other Bishops agreed with him, but some refused. Then Cyprian became convinced that people baptised by clergy who had burned incense to the Emperor were not really baptised. The Bishops, in Council, disagreed with Cyprian. The Church honours an honestly held opinion even though it must officially act differently. Modern "conscience clause" regulations of General Synod have similar purpose.

September 13th, 1893: First Meeting of the Canadian General Synod. The most important business was the enactment of the Solemn Declaration — found on page viii of the introduction of the 1962 Prayer Book. Read it carefully, because it is the introduction to our Church's Constitution.

September 14th—Holy Cross Day. The tradition of Church Calendars is that from Advent to Trinity Sunday the historical event is emphasized. If the subject is repeated between Trinity Sunday and Advent, the spiritual or doctrinal implications are emphasized. The Cross is the completion of our Lord's self-oblation (earthly life and ministry). Jesus offers this to the Heavenly Father on our behalf. The Father raises Jesus and you and me in the Resurrection.

The September Ember Days are the Wednesday, Friday and Saturday after Holy Cross Day. Ember Days occur after Advent 3, Lent 1, after Pentecost Sunday and after Holy Cross Day. While primarily they are times of solemn prayer for ordination and other ministries, our Prayer Book extends the subjects to Peace (Advent), Missions (Lent), Christian Unity (Pentecost) and Industry and Vocation (September).

September 16th—Ninian, Bishop—Missionary in Scotland (430 A.D.). Very little about

him is known, except that he was a very faithful Pastor in very scattered territory. In every generation, God calls some to this pastoral and hidden ministry. The Church does well to remember them at the Altar.

September 19th—Theodore of Tarsus, 690 A.C. In these very nationalistic days, we are not used to Bishops coming from another country, race or language. But early Christian centuries had no difficulty about this. Theodore was Archbishop of Canterbury. He was brought up in the same place as St. Paul.

September 20th—John Coleridge Patteson, Missionary Bishop of Melanesia, Martyr 1871. The Church in the Islands of the Pacific has many martyrs. Perhaps this fact is the reason for spiritual growth there. Even World War II produced martyrs for the Christian Faith in these parts.

September 21st—St. Matthew, Apostle and Evangelist. St. Matthew's Gospel gives the Jewish-Christian point of view. Jesus fulfills all the Old Testament prophecies. The theme for the day is the "Stewardship of money." Both the Church and the Nation might meditate profitably on this theme.

September 25th—Lancelot Andrewes, Bishop of Winchester, A.D. 1626. From 1603 to 1717 A.D. the Church of England produced a remarkable number of scholars, saintly bishops and priests, a Religious Community and some very devout Lay people. Bishop Andrewes produced a book of "Private Prayers" modelled on the Prayer Book Offices and Eucharist. He was also one of the translators of the King James (Authorized) Bible.

September 29th—St. Michael and All Angels. Both the Old Testament and the New assert that "Beings" with free choice were created by God before the creation of the world or at least before the Human Race. Traditionally Michael is considered the Chief: his name means "One who is like God." Gabriel the Messenger of the Incarnation: Raphael is connected with the healing.

September 30th—Jerome, Scholar and Presbyter. One of the first real students of the Whole Bible. He knew Hebrew, and was fluent in Greek. He translated the Old and New Testaments into "Ordinary Folk's Latin," for the same reason that our Anglican Reformers translated the Bible into English. He died in A.D. 420. He thought the Church was becoming worldly, and was very much against the Bishops and Priests living in style.

OCTOBER

October 1st—Remigius, Bishop of Rheims, France, 530 A.D. Remigius was able to have a full blown evangelistic programme in France because he was able to convert King Clovis to the Christian Faith. He is one of the Patron Saints of France.

October 4th—St. Francis of Assisi. This "Little Poor Man for Christ" is one of the most "popular" saints. He seemed to be able to recommend Jesus and the Christian Faith to all kinds of people: each in his/her level. He was a clown for Christ; he knew that nature praised God, its Creator. His poverty and obedience proved that he was a disciplined ascetic.

October 6th—William Tyndale, Martyr 1536. The beautiful and poetic English of the King James Version of the Bible, comes from Tyndale. It is a great pity that his translation came out in a time of great controversy. Reformers thought that the Bible would explain itself and did not need any "tradition" or background. Anglicans can be thankful that our Church took the view that the Creeds, Scholars, reason and history combined, helped to provide the background for interpreting Holy Scripture. In 1571, The Church of England declared that it would interpret Holy Scripture in the sense that "the ancient Catholic Fathers of the Church held," and that the Creeds explained.

Appointments

The Reverend Clayton "Bud" Moote has been appointed Incumbent of the Parish of St. Joseph and St. George in the Deanery of Algoma as of August 15th. Father Moote is 54 years of age. He was ordained in the Diocese of Niagara in 1961 and served in that Diocese until 1967. He then went to the Diocese of Saskatchewan where he served in the parish of Kinistino until 1972. He was asked by Bishop Short to be priest in charge of a multi-point widespread charge called Lac La Ronge. In order to carry out his duties in that parish he achieved his pilot's licence. He and his wife, Marjory, have two adult sons, one of whom is studying for the priesthood at the College of Emmanuel and St. Chad; the second is engaged in the musical field.

The Reverend Eric B. Paterson, Rural Dean of Sudbury-Manitoulin, has been appointed as Archdeacon of Sudbury-Manitoulin for a four-year term. His appointment is effective on September 1st, 1982.

The Reverend Timothy Delaney has been appointed Rural Dean of Thunder Bay Deanery to replace Canon Frank Moore who has retired. His appointment will take effect on September 1st and will continue until the Great Chapter meets in the spring to elect a Rural Dean for the forthcoming Synod in early May.

The Reverend Ronald E. Duncan will be coming to the Powassan parish as of September 1st, 1982. Fr. Duncan is a native of Quebec and comes to Algoma from Newfoundland where he was Rector of the Parish of Flower's Cove.



LICENSED AS LAY READER: The Bishop of Algoma recently issued a licence to Adrian Van Seters to perform the duties of Lay Reader in the Mission of St. Ambrose, Baysville. The photograph shows the Reverend Murray E. Bradford, Incumbent, at left, and Mr. Van Seters.

Letter to the Editor from Jerusalem

A letter has been received from the Anglican Dean in Jerusalem, Very Reverend David Elliott, P.O. Box 18018, Nablus Road, Jerusalem:

"I am writing this letter to ask for your personal blessing and support for our task of having to buy a new organ for our Cathedral Church here in Jerusalem.

"We are doing everything possible to ensure that the Cathedral and Hostel are self-supporting in day to day matters. However, with such a large challenge as this new organ, we are forced to seek the help of friends throughout the Anglican Communion and beyond, who are in sympathy with what we

are trying to do on their behalf here in the Holy City.

"Please help us in any way you can. We are dedicated to providing a ministry of welcome for many of the world's pilgrims, and to ensuring that the daily worship is as worthy as possible. Conscious of the smallness of our resident community, we ask you help us in any way you can."

The Anglican Dean
in Jerusalem
St. George's
Cathedral Close
P.O. Box 19018,
Nablus Road, Jerusalem
Tel. (02) 283261,
(02) 282167

Telegrams:
"ANGLEPS,"
Jerusalem

Canadian Anglicanism through four decades

The following is the sermon preached by the Reverend Dr. F. A. Peake, Associate priest, Church of the Epiphany, Sudbury, on the occasion of the fortieth anniversary of his ordination to the priesthood:

This is Whitsunday—or White Sunday—or the Day of Pentecost—when the Church commemorates the descent of the Holy Spirit upon the disciples—an event which was to effect tremendous changes in their lives.

The incident itself is not so important as the message it brings. That message is two fold: (1) the constant and continuing need of the People of God for rededication and renewal which is so dramatically brought out for us in Ezekiel's vision of the dry bones. (2) the commission to spread the Gospel throughout the world as suggested in the opening chapter of the Acts of the Apostles.

First, a word about Ezekiel's extraordinary vision. The Jews were exiles and prisoners in Babylon. Their hopes and their fortunes were at their lowest ebb. But Ezekiel was convinced that this would change: these dry bones would come together, life would enter into them, they would become a great army. The People of God would be restored—great, glorious and invincible.

And I shall put my spirit in you (says the Lord), and you will live, and I shall resettle you on your own soil; and you will know that I, the Lord, have said and done this—it is the Lord God who speaks. (Exek. 37.14).

The parallel is obvious. The hopes of the disciples, if not at their lowest ebb, were far from assured. But the message, once more, is that this is to change. The Infant Church would become the worldwide People of God—great, glorious and invincible.

When the day of Pentecost came round, they had all met in one room, when suddenly they heard what sounded like a powerful wind from heaven, the noise of which filled the entire house in which they were sitting; and something appeared to them that seemed like tongues of fire;

They were all filled with the Holy Spirit, and began to speak foreign languages as the Spirit gave them the gift of speech. (Acts 2.1-4).

Renewal and mission. This morning I should like to think with you

about those two ideas of renewal and mission—but in a limited sense and within a particular period. I was ordained priest in 1942, forty years ago tomorrow, in fact, and I have thought it might be helpful to review those years, not in any personal or parochial sense, nor, I hope, by indulging in sentimental reminiscences, but in terms of the mission of the Church, how it has been undertaken and how it has been thought about.

There are a number of ways in which this could be done. We could look at some of the events and achievements of the Canadian church within the last four decades, in some of which I have been involved, directly or indirectly, for example:

The decision of the Canadian Church in 1940 to become financially self-supporting.

The Anglican Advance Appeal of the late 1940's which was to be a great move forward spiritually, financially and educationally.

The adoption of a new name in 1955 which was seen by some as the achievement of a distinctively Canadian identity;

The new prayer book of 1959,

The parish education programme of the 1960's,

The Anglican Congress, 1963, in Toronto.

All these were attempts to grapple with the understanding of renewal and mission and efforts to set them forward.

Rather than make any attempt to retrace those movements or assess their strengths and weaknesses I should like to attempt to trace, necessarily in a very superficial way, the course of Anglican thought in those four decades: how we thought and how that pattern of thought influenced our actions.

This, I propose to do by looking at some of the books which have appeared during the period. Obviously any such selection will be personal and subjective: others might see it differently, but I must take that risk and hope that my own selection is not without some validity.

In 1942, William Temple, Archbishop of Canterbury, published a book called *Christianity & Social Order*. Its main thrust was that no society could hope to endure unless built on Christian foundations. In Temple's own words:

... there is no hope of establishing a more Christian social order except through the labour and sacrifice of those in whom the Spirit of Christ is active." (p. 76).



The Reverend
Dr. F. A. Peake

Christians, therefore, have a responsibility, individually and collectively, to bring their faith, their insights, their experience of Christian fellowship to the rebuilding of a broken world.

The war came to an end in 1945 amidst universal rejoicing and thanksgiving but sobered by the destruction of Hiroshima by the first atomic bomb.

The years immediately following were years of unparalleled affluence and optimism. The economic machine was in high gear. The resources which had been devoted to the war effort were now turned to peaceful purposes which meant, for the most part, meeting the material needs of those who felt that they had been deprived by war. Disposable income had never been higher and luxurious living was demanded by almost everyone almost as a matter of right.

At this point one might mention a book published in England but widely read in Canada: *Towards the Conversion of England*. It was intended for the English scene but was recognized by many as having an equally great significance for the Canadian scene—towards the Conversion of England—towards the Conversion of Canada.

Before any of this could happen there appeared, in 1963, John Robinson's book, *Honest to God*, which sparked the so-called and short-lived "God is dead" controversy. There was nothing strikingly new or original in Robinson's book and we should be clear what happened. For centuries the Church spoke to people as to illiterate children: laying down laws but offering no explanations. "Believe this

because it is right." "Do this because it is good for you."

In the nineteenth century, because of the increased availability and the public press, people, in large measure, ceased to be illiterate. The Church, for a variety of reasons, found it easier to ignore what had happened and to go in the old ways. The result was that congregations, by and large, were left with a very simplistic and in some instances almost fundamentalist understanding of the Christian faith.

When *Honest to God* appeared the effect upon the Church was disastrous. Those who survived realized the need to re-examine their faith and the question of the 1970's was, What are we to believe, or, in more specific terms, "What think ye of Christ?" This was a question which needed to be answered not only by clergy and theologians but by every Christian.

Once again a spate of books appeared, many of them by Anglicans, all designed to help people struggle with the question, "What think ye of Christ?" The most controversial was undoubtedly, a book called *The Myth of God Incarnate*, edited by John Hick, Professor Theology in the University of Birmingham, and published in 1977. A more helpful book was *The Use and Abuse of the Bible* published by Dennis Nineham in 1976.

It is important to remember that controversial books such as these were not written by enemies of the faith. They were written, for the most part, by practising Christians who were anxious to help their fellows to come to terms with new thought.

The 1970's saw a renewed interest in Christian belief. They also saw a new awareness of the dangers of environmental pollution and the beginnings of an economic decline. Again, one could cite any number of books in this connection but the one I choose to mention is one called *Small is Beautiful*, published in 1974. It was written not by a theologian but by an economist but—an economist with strong Christian convictions. He has written:

"The modern economy is propelled by a frenzy of greed and indulges an orgy of envy, and these are not accidental features but the very cause of its expansionist success. The question is whether such causes can be effective for long or whether they carry within themselves the seeds of destruction." (p. 29).

The author, E. F. Schumacher, is pretty certain of the answer. Greed and envy do indeed carry with them the seeds of their own destruction.

Where, then, can the Christian turn for any solution to the problems which plague industrial society? Schumacher is quite sure: Not to economist who disclaim all moral responsibility; not to politicians who are interested only in self-preservation but to the Sermon on the Mount. He writes:

"Strange to say, the Sermon on the Mount gives pretty precise instructions on how to construct an outlook that could lead to an Economics of Survival." (p. 151).

It is no part of my present purpose to develop that line of thought but it is interesting and significant to find a lay economist saying in 1974 what Archbishop Temple said in 1942:

... there is no hope of establishing a more Christian social order except through the labour and sacrifice of those in whom the Spirit of Christ is active."

The last book I want to mention is by Joseph Gelineau, a French

parish priest, whose translations of the psalms we sometimes sing. The book is entitled, *The Liturgy: Today & Tomorrow*. It was published in 1980 but follows in the tradition of many which appeared in the 1940's. His thesis is that although we need grand and glorious services in great churches and cathedrals we also need small gatherings where there is an intimacy and a fellowship—a sense of community which extends beyond the liturgy into social and economic life and which reflects the mutual responsibility and personal, inter-dependence which was so apparent in the early church.

In a sense this theme is common to all the books I have mentioned. It has been the message of the prophetic voice in the church for the last four decades. But, by and large, we have not listened to that voice. It is easier and more comfortable to patch up the familiar machinery and to persuade ourselves that it will go on forever.

I turn back to Roger Lloyd. His opening sentence was this:

"It looks as though Christians of today stand on the threshold of great changes in Christendom. The prospect of a new reformation is clearly in sight, and the signs are that the (Anglican Communion) will be in the thick of whatever battle is to be fought. The storm signals are quite unmistakable. An era of profound spiritual revolution is breaking upon us and, if it runs its course, it is likely to be as important and disturbing as the Reformation was for the fifteenth and sixteenth centuries. This movement of the spirit has not gone far yet, but it is discernibly in motion and is gathering momentum. No way of halting it exists, and it might be cowardly faithless to try to find one. For it may well be that this twentieth century reformation is not only of human making, but what the Holy Spirit is now saying to the Church. (The Ferment in the Church, p7).

(Continued on Page 8)

Ecumenical news in Diocese

St. Stephen's, Thunder Bay, joined with the United, Lutheran, Presbyterian and Roman Catholic Churches to have a joint visitation of all the Homes in Current River area of Thunder Bay. They produced a very attractive folder with information of Services and Meetings of all the Churches involved. The Reverend Canon Frank Moore sends word

of this worthwhile ecumenical event.

On a wider scan of ecumenism and inter-faith we learn that Thorneloe College has become the centre for Muslim worship in Sudbury. This opening of the doors of chapel and college to Mohammedism will lead to new insights and understanding of the many common features between the two faiths.

Their work on earth has ended . . .

The Reverend Canon C. F. Large

Many took part in a Memorial Eucharist at St. John's Church in North Bay on Thursday, June 24th, at which thanks were given for the life and ministry of the Reverend Canon Charles Frederick Large. Five priests has special roles in the service: the Reverends Tony Hitsman, Ross Kreager, John McCausland (S.S.J.E.), and Dalton Woodward, along with the Reverend Don Landon, Rector, who was celebrant and preacher.

Canon Large was born in Toronto on December

20th, 1908. For some time he was in Muskoka, at the S.S.J.E. Mission House, Bracebridge. In 1938 he was made a Deacon and in 1940 was ordained a priest. From 1940 to 1944 he was incumbent at Capreol, then for two years was a Chaplain with the Canadian Forces. From 1946 to 1951 he was incumbent at Nipigon and Red Rock, and then in 1951 was inducted as Rector of St. John's Church, North Bay. He was made a Canon in 1938.

Canon Large died in Victoria on May 22nd, 1982.

The Reverend Tom Cann

A well-loved former Algoma priest, the Reverend Tom Cann, died at Newton Abbott, England, in June at the age of 84. During World War I Fr. Cann served in the Royal Navy. After the war he joined his father's bakery business at Newton Abbott and later studied theology at St. Paul's College, Braintree.

In 1930 he and Mrs. Cann emigrated to Canada and served in the Diocese of Keewatin where he was ordained. He had parishes at Eagle River and later Ignace. In 1938 he transferred to the Diocese of Algoma and served at Nipigon for five years, in the mission which included St. Mary's Nipigon; St. Matthew's, Dorion, Cameron Falls and Beardmore.

In 1943 he was appointed Rector of St. George's and St. Stephen's Churches, Thunder Bay, where he served until 1949. During his ministry at St. George's many material improvements were made including a new sanctuary and a basement Parish Hall.

In 1949 the Cann's returned to England where he served in two parishes in Hereford Diocese until his retire-



Father Cann

ment in 1964. During his retirement he officiated at various local churches in Exeter Diocese. Just prior to his death he preached at St. Michael's Church, Kingsteignton, on Sunday, May 23rd, the 50th anniversary of his priesting. His funeral took place from St. Paul's Church, Newton Abbott, on June 11th. He was predeceased by his wife three years ago.

Former parishioners in Thunder Bay regret that his planned visit to his former parish in 1978 when St. Stephen's was celebrating its 50th anniversary was cancelled on the advice of his physician.

Dr. William E. Hutchinson, Sault Ste. Marie

The funeral service for Dr. William E. Hutchinson took place on Friday, July 16th, at St. Luke's Cathedral in Sault Ste. Marie.

Dr. Hutchinson, who was a well-known Sault Ste. Marie surgeon, died on July 14th at the General Hospital in the city.

Born in Sarnia, he served four years with the Royal Canadian Air Force Bomber Command as medical officer, then in 1948 established his practice in Sault Ste. Marie. He was a member

of the Royal College of Surgeons of Canada, was chief of surgery at the Sault Ste. Marie General Hospital and for a number of years was chairman of the board of the hospital. He was also active with the Algoma District Health Council and was chairman of that agency's laboratory committee.

Dr. Hutchinson leaves his wife, Mavis, sons Bill, Sault Ste. Marie; John, Hants County, Nova Scotia, and stepson, Kenneth Charters, Victoria, British Columbia.

Miss Muriel Hooper, Bishop's Messenger



Miss Muriel Hooper

Tribute to a wonderful life career of serving others, which had taken her to a number of places where the Church offered help to those with special needs, was paid on Monday, August 9th, at the service of Requiem Eucharist for Miss Muriel Fielder Hooper. Miss Hooper died suddenly of a heart attack while swimming with friends she was visiting at Buckhorn, near Peterborough, Ontario, on August 5th, her 77th birthday.

The requiem service took place at the Collegiate Church of the Society of St. John the Evangelist, Mission House, Bracebridge, with the Father Superior, the Reverend Frere Kennedy, as celebrant, assisted by Father Francis Dalby, S.S.J.E. Also taking part in the service were the Venerable F. R. Coyle, Archdeacon of Algoma (who represented the Right Reverend Frank F. Nock, Bishop of Algoma), and the Venerable Fred G. Ongley (retired), of Buckhorn, who delivered the homily. Soloists from Toronto assisted in the musical parts of the liturgy. The committal took place in the churchyard cemetery at the Mission House. Honorary pall-bearers were Mary Anderson, Judith Brocklehurst, Margaret Johnston, Miriam Dobell, Diane Lloyd, Heather Broadwell, Helen Robinson, Gladys Stewart, Pat Perrault and Jean Forder. Active bearers

were Norman Rosewarne, David Bull, Neville Cheeseman, Tom Webster, Ian Jennings and Br. John Goldring, S.S.J.E.

Muriel Hooper was born in Pershore, England. She was educated at St. Christopher's College, Blackheath, London, where she trained for church pastoral work. After work in Canada with Miss Hazell's "Sunday School Caravan Mission," she spent three years in South Africa as a mission worker, home-visiting lonely employees and their families along the tracks of the South African railways, and working in small settlements with Girl Guides and native women's groups. Returning to Canada, she worked for 20 years in Northern Manitoba as a "Bishop's Messenger," visiting small, isolated congregations and doing relief work during the depression with settlers who came north from dried-out sections to start again in the bush.

When she "retired," Miss Hooper was asked by the late Bishop Reid, of Ottawa, to work on setting up a senior citizens' day centre in Ottawa. The result, the "Good Companions," made her an acknowledged expert in the geriatric field, made the centre the best in Canada and, more important to her, brought Miss Hooper the love of everyone associated with it. Subsequently she organized and helped

Mrs. Elsie Davis, North Bay

A valued member of St. John's Church, North Bay, Mrs. Elsie Davis, passed away on March 21st. The service of Requiem Eucharist at St. John's on March 24th was conducted by the Reverend Don Landon, who was assisted by Mrs. Davis' son-in-law, Les Brady, Catechist at Tweed in Ontario Diocese.

Born Elsie Tompkin on December 30th, 1894, at Leicester, England, she emigrated with her parents to Haileybury in 1910. The family moved to North Bay in 1912 and began worshipping at St. John's. She married Samuel Davis at St. John's in 1916. Mrs. Davis had remained a faithful communicant until her last days.

Stephen McKay, Bracebridge

The numbers attending the funeral service for Frank Stephen McKay, more than filling St. Thomas' Church, Bracebridge, on Sunday afternoon, August 15th, provided a tribute and showed the high regard all had for Mr. McKay and the friendship with him they had cherished.

Stephen McKay passed away peacefully on Friday, August 13th, at South Muskoka Memorial Hospital after a short illness.

It was in 1976, upon his retirement from business, that Mr. and Mrs. McKay came from London, Ontario, to make

with visiting for the Red Cross Society.

On her retirement to Bracebridge, Miss Hooper continued her work of visiting the sick and shunt-ins. A recent activity was the initiation of a Bible study circle at The Pines home for the aged, where she also helped with swimming classes at the Bracebridge community pool. She became a friend and associate of the Society of St. John the Evangelist, opening up to women the possibility of retreats at the Mission House, also working for the Society as Sacristan and Altar Server, and sharing in mission work.

Her interests included handicrafts, swimming, flowers and "people." A much loved person, she had an unbelievably wide circle of friends all over Canada and abroad. One of her interests when she worked in Northern Manitoba was helping girls in isolated communities to become Lone Guides. In his homily at the service of requiem, Archdeacon Ongley said, "She expanded horizons for all kinds of kids. Hers was a 'ministry of presence.'" Muriel possessed the gift of making herself the exact age of the person she was talking with."

Although the S.S.J.E. is to move from Bracebridge, Miss Hooper was planning to stay and in the days before her death had been arranging to move to a senior citizens' apartment.

their home in Bracebridge. They had been summer residents at the Lake of Bays for many years previously. Before his retirement Mr. McKay had been manager at London for Weldwood of Canada.

At the time of his death Mr. McKay was People's Warden of St. Thomas' Church. This followed a life commitment to the work of the Church wherever he lived. He was a member of the Community Church at Norway Point, Lake of Bays. In his address at the funeral, the Reverend Canon David Mitchell mentioned Mr. McKay's concern for the church building and his work of fashioning and installing the wood work of two memorials consecrated recently in the Church by Bishop Nock.

He was born in Toronto in 1905 and in his working career had resided in Toronto, Dundas and London. He was a long-time member of Rotary and was past president of the Rotary Clubs of Dundas and London East. He was a life member of the Commercial Travellers Association. He had taken a keen interest in the Scouting movement. He was fond of hunting, fishing and golfing and spent many pleasurable hours in his beautiful garden. He had a life-long love of fine woods and woodworking. His zest for living was an inspiration to his family and all his many friends. Up to shortly before his death he had been president of the "Happy Gang," a popular Bracebridge organization.

At the funeral service Canon Mitchell was assisted by the Venerable G. H. Johnson, former Archdeacon of Toronto, a resident of Bracebridge since his retirement, and a neighbor of Mr. McKay.

Mr. McKay leaves his wife, the former Grace Jones, sons Allan, of Ayr, and Cameron, Guelph, and daughters Mary Jane Dymont, Ottawa, and Margaret Sanderson, Delaware, also 14 grandchildren and a sister in England. All of the family share Mr. McKay's love and concern for the Church.

Around Algoma

News of happenings in the Parishes
throughout our Diocese

St. Andrew's, Sheguian-dah, and Church of the Resurrection, Sudbury, shared a parish picnic on Sunday, June 13th. Church of the Resurrection members travelled by bus to join their fellow Anglicans at St. Andrew's for a service of Holy Communion. The Eucharist was celebrated by Father Stan Tomes, rector of St. Andrew's. Jack Flowers, organist at the Resurrection, played the "old-fashioned" pump organ, and the church was literally filled with people and praise. St. Andrew's, which is nestled among a grove of pine and cedar trees, was founded as a mission Church in the 1830's. The first resident priest was Rev. Mr. Jacobs, himself Ojibway. He established a mission school there and conducted Church services. Everyone enjoyed the picnic and cookout which followed and especially the beautiful scenery. A special thanks is extended to Percy Nahwaikeshik at St. Andrew's for his help and friendship throughout the day.

Parishioners of Grace Anglican Church, South River, celebrated their 90th anniversary in a big way with a service conducted by Bishop F. Nock. Also assisting in the July 4th service were the Reverend E. Sheppard, the Reverend C. Train, Bill LeGrand (student), Mrs. Mary Hall, lay reader, and Shelly Maeck, server. The organist for the occasion was Jeanette Brooks. Some of the Anglican church women stepped back in time for the event dressing in turn of the century costumes which their ancestors could have worn to church 90 years ago. The church was decked out with baskets and bouquets of garden flowers donated by the congregation members for the celebration. The parish hall was also decorated with 90 balloons commemorating the anniversary.

On Sunday, July 4th, the parish of the Church of the Resurrection, Sudbury, welcomed the Reverend and Mrs. J. R. Kelsey.

Following the morning service a well attended pot-luck luncheon was held. This time of fellowship gave members of the congregation a chance to welcome the Kelseys and to introduce each family.

To honour the faithful service of Dr. William Morris to St. John's Church, Thunder Bay, a glorious Eucharist of Thanksgiving was offered there at 7:00 p.m., May 30th, the Feast of Pentecost. Dr. Morris himself was celebrant for the occasion, assisted by the Rector, the Reverend Henry Morrow. The sermon was preached by a former rector of St. John's, Canon A. J. Thomson, and the rich music of Merbecke, Purcell, Willan and J. S. Bach, sung by St. John's Choir and guest chorists, directed by organist John Futhey, confirmed and strengthened the beauty and joy of the occasion. Dr. Morris, who is retiring this year from Lakehead University's Philosophy Department, his wife Prudence, and their family of four, have worked and worshipped faithfully at St. John's since coming to Thunder Bay in 1968. Canon Thomson's sermon paid thoughtful tribute to the nature of Pentecost and blended very nicely with this theme, the theme of thanksgiving for Dr. Morris' work at St. John's.

Music was in the air at St. Thomas' Church, Thunder Bay, as the Senior, Bell, and Junior choirs presented a special program of music, to the glory of God, and in recognition of Archdeacon Haddon's 40th anniversary of Ordination. With the help of the Reverend Gary Dobinson at the organ, Frank Pierce, choir director, began the service with a Prelude by the Bell choir. The G.A. and J.A. paraded in and sang some of their favourites. The Junior choir's voices rang out with "Love One Another" and "God of Small, God of Great" and the Senior choir selected Beethoven's "Hallelujah" and Willan's "Come thou Beloved of Christ." All of this was a complete surprise to the Archdeacon and he expressed his appreciation and remarked that St. Thomas' is very much like one big loving family. At the end of the service the congregation was invited for coffee. Harvey Ziegler, People's Warden, read a series of telegrams from parishes all across the diocese, from the parish in Saskatchewan at which the Archdeacon had been ordained, and from Bishop Nock who all sent congratulations and best wishes for continuing service.

At the Church of St. Peter the Apostle, Elliot Lake, the major project for the 25th anniversary was a new roof and siding for the Church. It now has been completed and all the money was raised locally. Special thanks were due to the A.C.W., the Reverend Russell Nicolle, Douglas Gareau, Vince Jackson, Carl Lehman and many others who donated so much time and work behind the scenes... To wind up the anniversary year, the Reverend and Mrs. Fred Roberts paid a visit, bringing with them the Youth Group from St. Matthew's Parish in Sault Ste. Marie. All enjoyed having this group for the weekend. The Reverend Fred Roberts took the sermon on Sunday, May 23rd, and brought back many memories of the early days of the Church. A pot-luck luncheon was served following the service.

Honor Archdeacon of Thunder Bay

On Ascension Day at St. Paul's, Thunder Bay, the final service of the day was a Solemn Evensong. All the clergy of the city of Thunder Bay were present and the choir consisted of 60 voices made up of both senior and junior choisters from parishes around the city. Many people remarked on the magnificent music.

The guest preacher for this special service, one of several events commemorating St. Paul's 75th anniversary, was the Reverend Dr. Frank Peake, Provost of the University of Thorneo College, Sudbury.

A reception was held in Myrtle Babe Hall following the service. Guests were welcomed by the Rector, the Reverend D. A. P. Smith, who during the course of the evening, presented a desk prayer book, suitably embossed and inscribed, to the Venerable E. Roy Haddon, Archdeacon of Thunder Bay, on behalf of his brother clergy, in recognition of the 40th anniversary of his ordination to the priesthood.

The evening was a happy and memorable one for St. Paul's parish family and for their many guests from other parishes. Other events during this anniversary year include a parish picnic on June 9th, and a Homecoming Service on July 11th when Bishop Goodman, of Calgary was the preacher, followed by a strawberry festival.



CONFIRMATION: This picture is of the Confirmation Service which took place in May at The Church of the Resurrection, Sudbury. In the front row, from the left, are: John Flowers, Bryan Coleman, and Laura Anne Cook; in the second row: Kelly Dopson and Kirk Dopson; in the third row: James Kester, Dr. F. A. Peake, Robert Coleman, Bishop Frank Nock, Cyril Varney and the Reverend Eric Paterson.



PRESENTATION: Following Solemn Evensong at St. Paul's Church, Thunder Bay, on Ascension Day, a presentation was made to the Venerable E. R. Haddon by his brother Clergy in recognition of his 40th anniversary of ordination. In the picture are, from left, the Reverend D. A. P. Smith, Rector of St. Paul's; the Reverend Dr. Frank Peake, guest preacher, and Archdeacon Haddon.



CENTENARY AT STURGEON FALLS: In 1983, the congregation of St. Mary Magdalene, Sturgeon Falls, will celebrate the 100th anniversary year of its founding. The parish was founded by the Reverend Forster Bliss with the first service held on May 3rd, 1883. The Reverend Forster Bliss came from Mattawa, Ontario, after founding the Anglican parish there in 1882. St. Alban's Mattawa, celebrates their 100th this year, and a plaque was given by the congregation of St. Mary's to mark the occasion. From Sturgeon Falls, the Reverend Foster Bliss turned to North Bay to found St. Michael and All Angels, now St. John's, and they also will celebrate their 100th in 1983. In the photograph the Venerable Roy Locke, Archdeacon of the Deanery of Temiscaming, dedicates the baptismal font cover, given by Mr. Thornton Steele, in memory of his parents. The Reverend Ross Kreager, formerly Incumbent of Sturgeon Falls, Cache Bay, and Temiscaming, and now Rector of St. Brice's, North Bay, and the present Incumbent, the Reverend Tony Hitsman, look on. Mr. Steele is on the left. (Photo by Marie Razeau).

A report on activities at Christ Church, North Bay

By S. Coates

Christ Church, North Bay, reaches out with enthusiasm to the fall season. So many important things are before us, but most important is the Anglican in Mission Appeal.

National Women's Conference —

(Continued from page 3)

Christian ways of dealing with these issues in our own communities." - from Edith.

"I would like to see women taking a more active part in the life of the parish and the diocese and also see Canadian Anglican women speaking out more about the role of women in the church and society." - from Helen.

"I felt a sense of identity with the ordained women, particularly, as they led in the various services. This was my first experience in this, something men have been able to experience that has not been my opportunity before. My understanding of men's sense of identity in ministry was awakened. It is my hope that other women in this diocese might also experience this." - from Mary Jane.

"I hope that the spirit and energy arising from this conference can be shared with others, both women and men...As for the Anglican women in Canada, the best thing that could happen would be to have another conference in two or three years (with different delegates) so that the sharing of gifts and ideas can continue. I hope that the Church will continue to see the need for such a gathering and fund it!" - from Norma.

Four decades —

(Continued from page 5)

We now stand at the threshold of the 1980's. We are also at the beginning of our latest national campaign, Anglicans in Mission. How will they fare? How will they be assessed ten years hence? It is improbable that I shall stand in this or any other pulpit to make that assessment but many of you will have that responsibility.

It is possible that our effort in the next few years may result in large congregations, more churches, few financial worries, but if they do not result in a deepening of spiritual life in each of us, in the winning of those who are now outside the fellowship of Christ's religion, they will have failed.

This is also the underlying meaning of God's message to Ezekiel.

Plans are well underway with committees already lining up members of the parish in a work force of love.

The ladies are actively working toward their Snow Flake Tea which in the past, has been most successful as a fall event.

Speaking of the past, the first half of the year saw many changes in our congregation, due to

transfers in industry. We would like to mention especially Mr. and Mrs. J. Bedggood who have both been an inspiration and stalwart workers in our parish. We wish them well in their new location, and parish.

Baden Brownlee, due to his heavy work load in business, has had to relinquish his position as Sunday School Superinten-

dent, which he has held for a number of years, and successfully ran the Parish Picnics as well. A delightful time was had by all at this year's picnic held at his Motel on the shore of Lake Nipissing.

May 8th was Clean-Up Day at our church, with a turnout being the best yet. Lots of elbow grease, willing workers, and a good sense of humour

made the day a very productive event.

The Ladies' Group provided tea and coffee, at lunch time.

It was wonderful to see the young and old, working so well together in and around the church on this annual Clean-Up Day. Father Bill Ellam said after, "We can sing with gusto and no dust will fall from the

rafters."

The enthusiasm of the day carried on to the next week, with a good number taking up a brush and roller to paint the sanctuary.

With the team efforts shown in the first part of the year, we look forward to the fall session of work and prayer as our parish reaches out to the people, in God's Love.

Anglicans in Mission

The Anglicans in Mission program is off to a good start in Algoma Diocese. Although the one day Synod which was held in Sudbury in May to confirm the goals of the Diocese for this national campaign was reported in the June issue of The Algoma Anglican, we are publishing this month some recently received pictures of a few of the participants in this important meeting.

A number of people have indicated a desire to know more about the Anglicans in Mission program and for this reason we are printing an extract from the national Statement of Case, a document issued by General Synod, explaining the campaign:

In light of the realities of mission needs and opportunities, and in response to God's call to mission in our time, the 1980 General Synod authorized the National Executive Council to begin a Feasibility Study to determine the manner in which the National Church should proceed in attempting to provide a firm base of financial support for mission activities in the Canadian North and overseas. Based on the positive results of this study, the National Executive Council on the authority granted to it by General Synod, gave approval to a churchwide educational and financial program called ANGLICANS IN MISSION. The goals and objectives of this extraordinary program are:

I. To provide Anglicans with an opportunity to participate in a program of Mission Study which will help set new standards of relationships in Canada and overseas, and continue the Church's faithful partnership in the Gospel;

II. To offer Anglicans a further opportunity to participate in a program to educate and motivate members of each congregation to the mission needs and challenges presently confronting the Church — in the Dioceses, the Nation and the world;

III. To ask and receive from members, cash and commitments totalling not less than \$20 million for use in mission work by the National Church, \$5 million of which would be utilized to provide additional pension support to clergy and clergy widows who retired before 1976 and who thus, do not receive the full benefits from the Canada Pension Plan.

IV. To offer dioceses an opportunity to identify local priorities of mission and ministry and to raise significant funds through their participations in ANGLICANS IN MISSION to implement these mission goals.

Thus, ANGLICANS IN MISSION is a program for the entire Church undertaken to provide funding for mission in every diocese, in the Canadian north, and overseas.



Norman Greene, Diocesan Director for Anglicans in Mission, chats with Joe Littlefield, of Algoma Deanery.



Bishop Frank Nock, chairman of the Special Anglicans in Mission Synod, is standing with the Chancellor of the Diocese, John de Pencier Wright.



Delegates to the Synod included Bob Hutcheson, Muskoka Deanery; the Reverend Canon George Sutherland, the Reverend Patrick Atkinson and Reverend W. Putman.