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An interesting navigation season for Missions to Seamen Chaplain

By the Reverend Canon Alvin J. Thomson, Honorary Chaplain

One of the great tourist attractions of Thunder Bay is Old Fort William, an authentic recreation of a wilderness fort built in the early 1800's by the Northwest Company to serve the booming fur trade. This \$10 million dollar project built by the Province of Ontario was officially opened by Queen Elizabeth in 1973. Since that time over a million visitors have come to view the 10 acre fort with its rough-hewn buildings and its costumed staff who re-enact the roles of the fur trade society of 170 years ago.

On opening day in May a magnificent schooner was christened with water gathered from the five Great Lakes where the ship will eventually sail. Using the early 19th century methods Shipwright Albert Leon took nine years to build the schooner from local stands of white spruce, birch and tamarack. Work is now continuing on setting up the ship's 1½ miles of rigging. Then from masts towering 72 feet above the waterline the vessel will carry about 2,500 feet of sail. Schooners like this were used to ship furs to Montreal and to bring supplies to the fort.

In the presence of a crowd of 2,000 on-lookers the schooner was christened the "Perseverance" by Ingrid Paterson, of the N.M. Paterson Shipping Company. Our Missions to Seamen Chaplain, the Reverend David Bradford, invoked the traditional blessing. In appreciation for the many seamen he brings to the fort he was presented with a special pass allowing for reduced admission for seamen.

In July the USS Stark, a United States Navy frigate which had seen service recently in the Persian Gulf, was sent on a good will tour of Great Lakes Ports. While in our port our Chaplain visited the ship several times and provided transportation to local shopping centres for the crew. Sunday service was conducted on the after deck of the ship by Chaplain Bradford and his Apostleship of the Sea colleague, the Reverend Carlo Titotto. Following service the Captain presented both chaplains with navy caps and



SHIP CHRISTENING: The Reverend David Bradford, Chaplain at Thunder Bay port of the Mission to Seamen, gave the blessing at the christening ceremony for the handsome new schooner, "Perseverance," which will be associated with the attraction at the Lakehead, Old Fort William.

jackets and a donation for our work.

Chaplain Bradford has been invited also to officiate at the blessing of the new Coast Guard ice-breaker "Samuel Risley" when it arrives at Thunder Bay in the Fall. In addition to these functions our Chaplain continues to visit the ships arriving in our port to serve the spiritual and social needs of seafarers from many nations. Almost weekly he assists seamen to make long distance telephone calls from our Seamen's Centre and arranges worship services when desired.

There has been a shortage of grain shipped in the summer but an upsurge in the shipment of lumber and paper pulp in ships bound as far away as China. It is expected the annual rush of grain shipments will occur as usual before the close of navigation early in December.

The Missions to

Seamen will appreciate the assistance of donors for our annual Christmas project.

During November and December packages of 30-36 Christmas cards will be given to Captains to distribute to their crews at their Christmas dinner while at sea. This gesture is much appreciated and in a few cases donors have received a message of thanks from a seaman who has received their card. Donors may send TWO cards each with their return address clearly shown to the Reverend David Bradford, P.O. Box 3192, Thunder Bay, Ontario, P7B 5G6. Cards should be inserted in a larger envelope. Mr. Bradford expects to place over 500 cards aboard ships. Seamen appreciate this gesture of Christian fellowship even though they may not be Christians. Cards must be received for distribution by the first week of November.

APPOINTMENT

The Reverend J.R. Kelsey, formerly at the Church of the Resurrection, Sudbury, has been appointed incumbent of Trinity-St. Alban, Bala; All Saints', MacTier, and Church of our Lady, Southwood, as of October 1st, 1985.



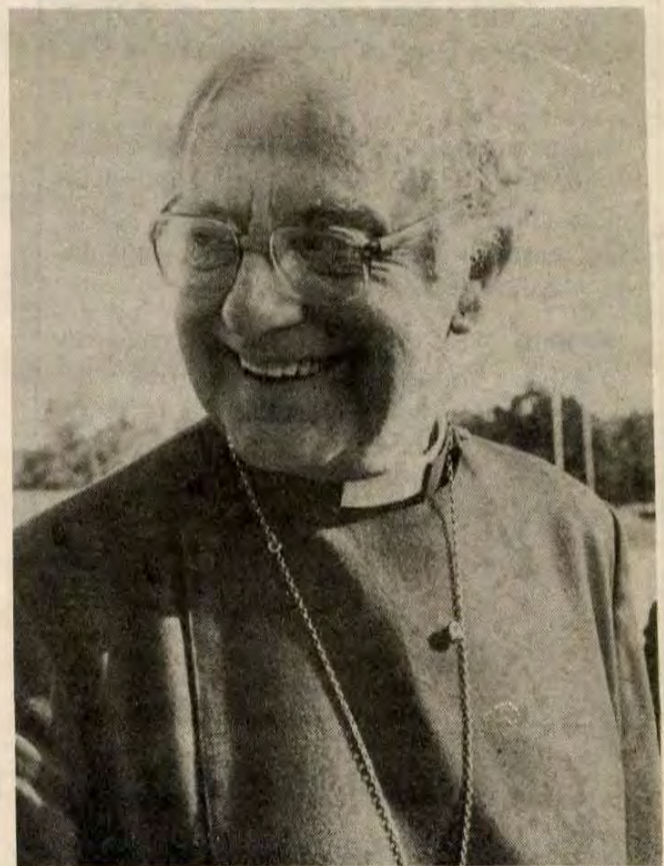
ARCHBISHOP OF CANTERBURY AT SUDBURY: Taken during the visit of Archbishop Robert Runcie to Sudbury on September 16th are, left to right: Biff Grigg, North Bay; the Right Reverend Leslie Peterson, Bishop of Algoma, and the Most Reverend and Right Honorable Robert Runcie. (Sudbury Star photo)

Visit of Archbishop of Canterbury a day of inspiration at Sudbury

From all parts of the Diocese of Algoma, representatives came to Sudbury on Monday, September 16th, for the visit to Algoma of the Most Reverend and Right Honorable Robert Runcie, Archbishop of Canterbury. The Archbishop on that date was within two days of the completion of a lengthy tour which had taken him to many parts of Canada. He returned to England on September 18th.

To report on the Archbishop's visit to Sudbury, he arrived in mid-afternoon from a morning spent at Moosonee, and immediately was taken by helicopter to Science North. There he held a press conference and then toured the facility. Following that he was taken to the Great Hall of the Laurentian University of Sudbury, where he met many of the Anglican clergy and their wives, together with other clergy of the community. The main event of Archbishop Runcie's visit was the service of Evensong, held at Sudbury Arena at 7:30, where he was the preacher.

At the press conference, Archbishop Runcie made it plain that it is not the role of the Anglican clergy to be politicians or diplomats: it is not the Anglican Church but its members who influence politics and government. The Church does have to be concerned, however, about the spiritual and



Archbishop of Canterbury (Sudbury Star photo)

material needs of its members. The political influence of the Church, nevertheless, will not be through its hierarchy but through its members. The Archbishop expressed himself plainly on the subject of television evangelists, saying that clerical leaders who preach that people must belong to their church to be "real Christians" have an attitude that is divisive. He said that mostly TV evangelism is "more anti-intellectual than the Christian faith was meant to

be." Moreover, he criticized the impression evangelists leave that "if you're moral, if you live by the Ten Commandments, you will be materially successful." Also, while he agreed that Christians must work together in a world haunted by the threat of nuclear war, he downplayed the gloom and doom preached by many today.

At Science Centre Archbishop Runcie said that Science North at Sudbury (Continued on page 4)

Anglicans in Mission Sunday

Sunday, October 20th, has been set aside as "Anglicans in Mission Sunday." The announcement by the Primate and the House of Bishops states that this will give an opportunity to focus on the theme of our call to sainthood and to give thanks for the faithfulness of Canadian Anglicans in their support of the work of the Church through Anglicans in Mission.

Liturgical resources prepared by the Very Reverend J. C. Fricker, Dean of Niagara, have been made available to every Parish. Archbishop Scott has offered a Primate's Prayer for use on October 20th and at other times, as follows:

"O God, draw us closer to Yourself that we may be drawn closer to one another. May the reviewing and transforming power of Your Spirit sustain and strengthen us in the ministry and mission which Your Son Jesus Christ gave to His Church. Grant that we may be His faithful followers as we bear witness to Your mighty acts in history, seek nurture in the community of the Church, offer ourselves in loving and liberating service to those in need, and work, as He did, to transform the world that it may become a place where Your sovereignty is acknowledged, Your love manifested and Your will done. These things we ask in His name. Amen."

Letter from the Bishop — Remembered with affection

The death of Canon Roland F. Palmer in Victoria, B.C., marks the passing of an era in church history in Algoma. He served this Diocese faithfully for many years. Many of us who experienced his retreats, children's Missions and parish sermons remember him with deep affection.

I can still see him chuckling away as our four small children romped around the Rectory at Coniston, and later saying at a clergy meeting in Sudbury, "If you really want to see group dynamics go to the Peterson rectory and watch the children in action."

After the Consecration in June, 1983, Yvonne and I were able to see Fr. Palmer for about an hour in his apartment in Victoria.

I have always appreciated his assistance to me as a young priest in the Diocese. I know there are many people who knew him more intimately, and will want to share their memories.

I hope our diocese will be able to establish a suitable memorial for one who gave so much love and devotion to Jesus Christ in our midst.

Yours in Christ,

Leslie E. Peterson

Leslie E. Peterson,
Bishop of Algoma.

BOOK REVIEW —

Anglican Developments

By the Reverend
Canon D.N. Mitchell

"Highways & Hedges" — John Howe; Anglican Book Centre, \$14.95.

With its sub-title "Anglicanism and the Universal Church", this book is a survey of developments in the Anglican Communion, its world-wide inter-relationships between its provinces and with other Churches during the last quarter of a century. The author, Bishop John Howe, was Executive Officer of the Anglican Communion, then first Secretary General, and now Research Fellow of the Anglican Consultative Council.

It is a prophetic work, forthright and thought-provoking, an historic study well worth the cost. We would respectfully suggest it be required reading for those attending the next Lambeth Conference. Clergy and laity both will find it invaluable. Here is no sermonizing, but it affords ample material for sermons and use in study groups.

While the developments concern the growth in Anglican provinces and dioceses, our various ecumenical relationships,

and all the conferences, congresses, councils and commissions that have marked the past generation, Bishop Howe offers a penetrating insight into the present problems that face the Church; there is a fair and complete analysis of the innovation in ordination: discussion of the task of training clergy and laity, Prayer Book revisions, the charismatic movement, etc. In the reference to the problems of war and nuclear power he states that "Annihilation by nuclear disaster is an undoubted possibility."

This is not pessimism, but realism, and there is much in the book that gives courage and stimulates to action if we heed its challenge. Bishop Howe "tells it as it is" all through his book and concludes by saying he "hesitates to suppose that much the Master asked for in the highways and hedges has been achieved." With reference to the teaching of John Henry Newman, he emphasizes that the foundation of development is the gospel of salvation, and on the final page suggests placing our problems in a setting of prayer and real spiritual effort after the example of George Herbert, that gentle 17th century priest.

It may be this is the time for the Church to remember the Master's former command, to go into "the streets and lanes of the city and bring in the poor and the maimed and the halt and the blind" (St. Luke 14:21). Then the Church will be achieving its mission and the gospel be proclaimed, even in the highways and hedges.

October Thought

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

In the Diocese of Algoma, there is no dearth of subjects for private meditation, in the month of October. By very ancient Anglican tradition, the first Sunday in October is kept as the Festival of the Dedication of the parish church, particularly if the actual date is inconvenient for any reason. The Canadian Government appoints the second Monday in October as Thanksgiving Day. Our Cathedral in Sault Ste. Marie is dedicated to St. Luke the Evangelist (October 18th).

Everyone knows what is meant by the term "dedicated person." Such a person devotes his/her life to the service of God and His People. The life of the parish church should represent the oblation of the Christian family i.e. the gathered church for worship and service. The Collect (page 305) prays that each of us may be a living temple. With respect to our relationship with God, the Holy Trinity, Jesus Christ is the corner stone that gives strength to every part. Baptism gives us an elected status; a real share in Christ's Offering of Himself. From time to time we need to have our dedicated lives, renewed and freshened. The spiritual renewal in the Church today is a help towards a deeper dedication (1 Peter 2).

Thanksgiving Day should be an opportunity for a renewal of our dedication. It is obvious that it is simply another long weekend. This is not all wrong, if it brings the scattered members of a family together. But there is need for a new Christian emphasis on the blessings we enjoy. The Collect (307) gives the details; (a) life, health and safety; ability to work and to use our rest period for God's glory and our renewal. The colored leaves and the abundance of harvest. (b) We are called upon to give thanks to God for the beauty of creation, and for the "good people" we know. Best of all, we thank God for the Sacraments, the Bible, our Prayer Life and our opportunities of worship.

St. Luke turned out to be a very valuable companion of St. Paul. To be recognized as an evangelist, an historian and a medical doctor is no mean achievement for one man. Because he was a gentile he could preach the Gospel to non-Jews in terms that they understood. Not only did he write the Gospel, but his "Acts of the Apostles" gives us the first history of the Christian Church. But it is his healing ministry that has caught the attention of modern Christians. His Gospel emphasises the healing parables and stories. Healing comes to the physically disabled; healing comes in absolution and reconciliation. Dedication, Thanksgiving and Healing are the prime needs of Christians in today's world.

The Bishop's Itinerary

October
October 1st, 2nd — Advisory, Anglicans in Mission, Sudbury.
October 4th, 10:30 a.m. — Ecclesiastical Matrimonial Commission.
October 8th — Meeting of Pastoral Chaplains, Sudbury.
October 8th to 11th — Meetings of Dean, Archdeacons, Rural Deans and the Diocesan Executive Committee.
October 13th — 35th Anniversary of All Saints', Onaping.
October 16th — Ontario House of Bishops, Stratford.
October 17th to 19th — Provincial Synod, Stratford.
October 27th, 11:00 a.m. — Consecration of Christ Church, Englehart.
November
November 8th, 10:30 a.m. — Ecclesiastical Matrimonial Commission.
November 17th to 19th — Huron North Shore, Confirmation.

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"The Voice of Prayer is Never Silent"

Prayer undergirds the whole life of the church... to learn more about prayer the ANGLICAN FELLOWSHIP OF PRAYER in Algoma sponsors Prayer in Practice workshops in each deanery.

COMING UP... workshops in:
Temiskaming Deanery: November 1st, 2nd
Sudbury Deanery: November 22nd, 23rd

WITH The Reverend Canon Tom and Mrs. Betty Gracie, Canadian Co-ordinator.

Tributes paid to life and ministry of the Reverend Father Roland Palmer, S.S.J.E.

Was key figure in inter-Church consultations

By the Venerable
F. R. Coyne
Sault St. Marie

The Rev. Father Roland Palmer died in Victoria, B.C. on Saturday, August 24th, after a short illness. Born in London, England, December 12, 1891, he was educated at the Grove School, Lakefield, Ontario, and received his B.A., L.Th. and later D. D. (honoris causa) degrees from Trinity College, Toronto.

Ordained Deacon in 1916 and Priest in 1917 by Bishop Thorneloe in Algoma Diocese, he served the parishes of Englehart and St. George's, Thunder Bay.

In 1919 Roland Palmer entered the Novitiate of the Society of St. John the Evangelist (The Cowley Fathers) in Cambridge, Mass. He was professed in 1922. He taught at Nashotah House, Wis., and served as Novice Master for two years in the USA.

After service in San Francisco at the Church of the Advent, he returned in 1927 to Algoma Diocese. Settling at Emsdale, with two brothers, Father Palmer started the Canadian House of S.S.J.E. They moved to Bracebridge in 1929 into quarters built largely by themselves and others who came to help.

The work of the Society in building and reviving pioneer churches in the surrounding Muskoka district is a chapter of faith and courage and love in action. During the depression years, the Fathers and brothers of S.S.J.E. shared the poverty and troubles of their people. Father Palmer became Provincial Superior in 1939.

Canon Palmer preached many missions and conducted retreats in every Province of Canada and in all the States of USA except Alaska and Hawaii. He lectured at the College of Preachers in Washington, D.C., and at St. Augustine's College, Canterbury.

For over 30 years Father Palmer was a member of the General Synod of the Anglican Church of Canada. He served on many committees. Especially he is remembered for his contributions to the Hymn Book (1938) Committee. For 16 years he worked on the Prayer Book Revision Committee (1959 Book). With Dr. G. H. Cosgrave he revised the Prayer Book Psalter.

Father Palmer built the Western House of the Society in 1947 in Sorrento, B.C. He was appointed Diocesan Missioner for Algoma in 1952, and was made a Canon of St. Luke's Cathedral in 1955. He was one of the five principal consultants of the first conversations be-

tween the Anglican and United Churches of Canada. He helped the clergy and people of the Coptic Orthodox Church who came to Canada from Egypt and assisted in the translation of the Coptic Liturgy into English.

In 1977 he had his name removed from the clergy list of the Anglican Church of Canada and became active in the Anglican Catholic Church of Canada. In 1979 he moved to Victoria, B.C.

Father Palmer was the author of many books and numerous articles and booklets about the Christian Faith. He kept up a voluminous correspondence. He will long be remembered by thousands of friends whose lives were touched by his consecrated life, his good sense, his love and humor.

The *Algoma Missionary News* in 1935 said of him in part: "Father Palmer has the happy knack - or rather the God-given gift - of getting right into the heart of country folk."

In a letter written to us in 1984 he said: "You are well in my regular prayers, the family and St. John's. I keep well and look after myself. My legs are not reliable so I do not travel but I can dodder around here with a stick. My doctor tells me that I have worn them out and I am such an old model that he cannot get me spare parts. God bless you all."

The love and prayers of this Diocese will always be with him as with grateful hearts we pray in words he once wrote:

*Blessed heavenly Light
Shining through death's
night -*

*Through these days
with sorrow shrouded
Let us see Thy face
unclouded*

*Till we meet again
Free from sin and pain.*

Text—Youth Synod to Bishop Tutu

In our September issue, it was reported that the Youth Synod of Algoma, at their August meeting in Sudbury, had sent a message to the Right Reverend Desmond Tutu, Bishop of Johannesburg, commending him for his struggle against apartheid in South Africa. The following is the wording of the telegram:

"Believing that all people are created in the image of God, and recognizing you sir, as one of our Fathers in God, please accept this message for yourself and your people as a message of our love, prayerful support and solidarity.

"In the light and darkness of your situation, we see the struggle between the living Christ and the powers of evil. As you stand with Him we will take our stand as well in whatever ways we can be faithful to the will of God so that the evil known as apartheid shall come to an end, and you and your people, of whatever race, shall be free of its chains.

"The Youth Synod of
the Diocese of Algoma,
Anglican Church of Canada."



Roland Ford Palmer, 1891-1985

Held at Bracebridge—

Memorial service honors Father Palmer's memory

As this issue goes to press plans are complete for a memorial service for the Reverend Roland Palmer, to take place at St. Thomas' Church, Bracebridge, at 7:30 Thursday evening, September 26th. Bishop Leslie Peterson will attend and give the homily in a service of Choral Eucharist, arranged at the Bishop's request by the Reverend Canon John McCausland, S.S.J.E., of North Bay.

Canon McCausland will be the celebrant. It was expected that the Reverend Canon David Mitchell, of Gravenhurst, formerly Bracebridge Rector, would read the lesson, that the Archdeacon of Muskoka, the Venerable William Graham, would read the Epistle

and that Bishop Peterson would read the Gospel. The Reverend Canon Stanley Tomes, Rector of St. Thomas', also participated in the service, and other clergy of the Deanery and Diocese were invited to be present.

The choir sang the Goss setting of the words from the Burial Service, "I heard a Voice from Heaven." Hymns chosen were "Unto the Hills Around," "The Lord's my Shepherd," "Twas on that night when doomed to know" and "Now thank we all Our God."

In the printed order of service it was noted that "Father Palmer felt the divisions among Anglicans, in matters of faith and practice, had to be overcome before Anglicans could make any contribution to Christian unity. With this in mind he worked hard for the 1938 Hymn Book, which brought in many more splendid hymns. The form of the Consecration Prayer, based on ancient custom, was largely his work. It had been very controversial. It is to his credit that the Church accepted it, and it became a matter of unity and not division."

CHRIST, who knows all his sheep,
Will all in safety keep.
He will not lose one soul,
Nor ever fail us;
Nor will the promis'd goal,
Though hell assail us.

I know my GOD is just,
To him I wholly trust,
All that I have and am,
All that I hope for,
All's sure and seen in him,
Which here I grope for.

LORD JESUS, take this spirit,
We trust thy love and merit,
Take home the wand'ring sheep,
For thou hast sought it;
This soul in safety keep,
For thou hast bought it.

— Rev. Richard Baxter, 1639.

Archbishop Wright's tribute—

Personal Memories of the Reverend Canon R. F. Palmer, S.S.J.E.

By the Most Reverend
William L. Wright

The pages of *The Algoma Anglican* couldn't begin to exhaust the many Christian qualities of our dear departed friend and brother — Roland F. Palmer.

It was my good fortune during the thirty years I was Bishop of Algoma to have the constant companionship of this man of God.

I. He was a faithful Priest.

From the days of his graduation from Trinity College, Toronto, 1913, the Diocese of Algoma has been the spiritual beneficiary of Father Palmer.

There were others who came to Algoma from Trinity at the same time. They all left their mark: Colloton; Haines; Pinnington; Kingston (Primate of Canada) to name but a few.

To the thousands who visited and shared the secret of the Divine power and presence and essence of the triumphant Saviour in the Chapel of St. John the Evangelist, Bracebridge, the quiet, effective influence of Fr. Palmer was felt.

In the affluent parishes of Canada and the United States, the name "Father Palmer" was the symbol of goodness and encouragement.

In the tiny missions of Algoma, men and women, boys and girls sat on the floor of overcrowded one-room schoolhouses and little churches praying and singing and laughing as this man of God unfolded the loveliness of God.

I have listened to his godly admonitions on innumerable occasions. I shall never forget his comment on the words, "The Grace of our Lord Jesus Christ." He reminded his hearers that "Grace is a personal quality which makes you desirable in other people's sight." I have never forgotten that profound expression.

II. Father Palmer was a devoted friend.

On numerous occasions he lived in Bishophurst with my wife and family. The small apartment in the north wing of the house was (as he called it) his "hang-out." There, he had his own table, chairs, one knife, one fork, one spoon, one cup and saucer, one plate, etc. This was his description. But what a devoted friend to our family! One day our daughter Jane (then five years of age) went up the back stairs, opened Father Palmer's door and exclaimed, "When I get older will you marry me?" Father Palmer chuckled and said, "Oh Jane, I think I would be a little too old for you."

Don't forget he was a devoted friend of little children. They loved him. He excelled in little stories to children. The children never forgot them. The stories were filled with timely thoughts of the Saviour's love.

He was the epitome of compatibility as he mixed with the blacksmith in Muskoka; the postmistress in the village post office; the mentally handicapped teenager; the business bureaucrat; or the President of the University. There shone from his countenance as infectious ray of Christ-like devotion and simplicity.

III. Fr. Palmer was a Christian gentleman.

He possessed that heaven-sent gift of culture and good manners.

To be called "a Christian gentleman" is the highest tribute that can be given to any man.

With a bearing of humility and gracefulness, Father Palmer moved about with dignity. When he walked amongst the old and young; the rich and the poor, all could rightfully say, "That is my idea of what a Christian gentleman should be."

In his writings and in his conversation, the marks of a true Christian gentleman were always relevant.

I thank God for the years of witness and ministry of Fr. Roland Palmer whose life was centred around Christ's One, Holy, Catholic, Apostolic Church.

As we share in our Eucharists the joy of the presence of the triumphant Christ, may we ever be mindful of those earthly saints with whom we are in fellowship in the paradise of God.

I can hear the voice of Father Palmer, "Behold the loveliness of God."

Many events for Archbishop of Canterbury's Sudbury visit



AT LAURENTIAN: John Daniel, left, president of Laurentian University is shown with Archbishop Runcie during the latter's visit to the Great Hall of the University. (Sudbury Star photo)



AT SCIENCE NORTH: David Pearson, geologist and associate director, at left, is explaining Sudbury rock formation during the visit of the Archbishop of Canterbury to Science North. At right is Tom Semadeni. (Northern Life photo)



SCIENCE NORTH MASCOT: The mascot of Science North, "Rolf the Porcupine," was shown to Archbishop Runcie but seemed to be too bashful to say a word of welcome. (Northern Life photo)

(Continued from Front Page)

bury was very special, "one of the exciting places" of his tour. He was given a lesson in rock formation, a report on weather in Canterbury, England, and an encounter with a porcupine.

Accompanied by a group including Bishop Leslie Peterson, of Algoma Diocese, and Mayor Peter Wong, of the City of Sudbury, the Archbishop of Canterbury began his tour with the customary signing of the visitors' book.

The group walked through a tunnel where David Pearson, associate director of Science North explained what he termed "the shadow cone" on the rock walls which supports the theory that the Sudbury basin originated from a meteorite. Archbishop Runcie thanked Mr. Pearson for his ability to explain things in a simple manner and added that "the geological character of the tunnel could very well be used as the basis for a sermon on penitence."

At the area reserved for the Sudbury Arts Festival Association, the Archbishop admired the clay works created by Sudbury artist Heather Topp. He studied the various pieces on display and discussed them with the artist.

The Archbishop and his group spent several minutes visiting at the home of "Rolf the Porcupine," the mascot for Science North. Rolf's indifferent attitude toward his guests prompted the guest of honor to describe him as "laid back or spaced out."

One of the final exhibits visited by Archbishop Runcie was the weather station. Alan Nursall, program planner for atmospheres, used a weather map to show the Archbishop that his home city had experienced a grey and rainy day. He said, "Right now the sun is down and the people are getting ready to go to bed," but the Archbishop quipped, "Oh, you'd be surprised." Before leaving the exhibit, the Archbishop asked Mr. Nursall to explain why there was good weather everywhere he went in Canada. The Science North staff member attributed this to the fact that the Archbishop must have "connections where it counts."

At Laurentian

When he arrived at Laurentian University, the Most Reverend Robert Runcie said he had been touring Canada for three weeks, but he had never expected that "so many riches could be packed into the hours of 4:00 p.m. to 6:00 p.m."

It was in the Great Hall of the University that the

distinguished Church leader met the clergy of Algoma Diocese and other local clergy and community leaders. While he was there he had supper, in preparation for the evening engagement.

John Daniel, President of Laurentian University, welcomed the Archbishop to Sudbury and in his brief address referred to three previous Archbishops of Canterbury: Ed-

(Continued on page 5)



SUDBURY GIFT: Mayor Peter Wong, left, presented to the Archbishop of Canterbury, the gift of the City of Sudbury, a pair of inscribed nickel book-ends. (Sudbury Star photo)



ON RUNCIE STAFF: A notable member of the staff of the Archbishop of Canterbury, Terry Waite, was with him during his visit to Canada. (Sudbury Star photo)



WEATHER MAP: At Science North, Archbishop Runcie was shown a world weather map by Allan Nursall. (Sudbury Star photo)

Archbishop of Canterbury at Sudbury —

(Continued from page 4)

mund Rich, who founded Oxford University; Archbishop Simon of Sudbury, the town in England from which Sudbury, Ontario, takes its name, and Michael Ramsay, who did much to unite the English and the French. President Daniel then presented Archbishop Runcie with the book "A Vast and Magnificent Land: an Illustrated History of Northern Ontario." The book had been published jointly by Laurentian and Lakehead Universities. In expressing his thanks, Archbishop Runcie continued the reference to earlier Archbishops: "One of my predecessors was pounded to death by muffins, but I'm more likely to be pounded to death by the media."

The Archbishop also expressed his thanks to Mayor Peter Wong for his presentation. This was, as the Mayor said, "a piece of Sudbury," a pair of nickel ore book-ends bearing an inscription commemorating the visit.

With Archbishop

In reporting on the archiepiscopal visit to their city, *The Sudbury Star* published an interview with a member of Archbishop Runcie's entourage, Terry Waite, who had been special envoy of the Archbishop of Canterbury in negotiating the release of hostages in both Iran and Libya. The name of Terry Waite is well-known for his diplomatic achievements in England, but his presence in Canada during the Runcie tour had not received notice from media in Canada. He has been a member of the private staff of Lambeth Palace since 1980 when Archbishop Runcie assumed his office, and advises him on matters concerning foreign affairs. In the *Sudbury Star* article, Terry Waite is reported as describing the role of the Church in foreign affairs as becoming increasingly important. "The Church must get involved, however, on the basis of informed and rational opinion and not emotion." He said many foreign difficulties have "religious components," such as the rise of militant Islam. "The Anglican and Roman Catholic Churches have international global frameworks, which provides a great deal of knowledge. The Church should not, however, attempt to do the work of the politicians and should never be just a diplomatic or political agency; although it should strive to work out solutions to allow people to live in peace. "Sometimes there is too much rhetoric in political talk and not enough listening and dialogue," he said. Terry Waite was responsible for organizing Archbishop Runcie's tour of Canada.



AFTER EVENSONG: The Archbishop of Canterbury is led from the altar during Evensong at Sudbury Arena by John Witherige, the Archbishop's chaplain, followed by Bishop Peterson. (Sudbury Star photo)

At Sudbury Arena —

Archbishop preached to 2,500 at Evensong service

The signal event of the Archbishop's visit was the great service of Evensong, held at the Sudbury Arena. At this service Archbishop Runcie gave the sermon, speaking to a congregation numbering about 2,500.

In his sermon the Archbishop said Anglicans "must take confidence in the unique role God has given us in signalling the way to communion."

"One of the most exciting and encouraging signs of the spirit in our time has been the advances made towards Christian unity."

"In a generation we have moved from competition through co-existence and from co-existence to co-operation. From co-operation we now aspire in the eighties to communion," said Runcie.

The Archbishop added that unity does not suggest an elimination of the distinction between Christian traditions.

"We are learning to see that communion does not mean uniformity — a monochrome sameness of the expression. Unity does mean dissolving the distinctive features of the

various Christian traditions in a dull, grey mixture which can satisfy nobody," he said.

"Anglicanism is based on a commitment by Christians of different outlooks to be together and stay together and in the process discover a common faith," he added.

Archbishop Runcie said the Anglican Church will take a major step "to strengthen and develop our sense of unity and identity as a world-wide family of Christians" at the 1988 Lambeth Conference in England.

Evensong at the arena began with the procession from the nearby Church of the Epiphany, where members of the clergy and choir had robed. Near the end of the procession were those who carried banners of the Parishes represented at the service. Sudbury Mayor Wong and other municipal representatives, as well as the local parliamentary members walked in the procession, with clergy of other denominations, including Roman Catholic Bishop Marcel Gervais and Auxiliary Bishop Bernard



PROCESSIONAL AT EVENSONG: Choir and clergy moved in procession from the Church of the Epiphany to Sudbury Arena for the service of Evensong at which Archbishop Runcie preached. (Sudbury Star photo)



SPECIAL CHOIR: A choir of 120 voices sang the service of Evensong at Sudbury Arena when the Archbishop of Canterbury visited the city and Algoma Diocese on September 16th. (Sudbury Star photo)

Peppin. Archbishop Runcie, attended by his chaplain, was followed by Algoma's Bishop Leslie Peterson, at the end of the procession.

The music of the service was sung by a choir of 120, directed by Judith Aavisto, organist and choir director of the Church of the Epiphany. The choir was composed of choristers from ten Parishes, 35 from the Church of the Epiphany, 14 from Sault Ste. Marie, 14 from Elliot Lake and the others from smaller nearby churches. Each choir had practised for the service, but the only rehearsal together was the afternoon of the service, at the arena. The accompaniment was played on an Allen digital organ, specially installed.

The processional hymn was "Christ is made the sure foundation." The Evensong service was sung by Dr. David Gould, Diocesan Warden of Lay Readers, with choral responses. Following the Old Testament Lesson, read by Peter Colbert, Diocese of Moosonee, the 150th Psalm was sung. The Epistle, read by Din Oosterbaan, treasurer of Algoma Diocese, was followed by the Magnificat, and the Nunc Dimittis followed the Gospel read-

ing by the Reverend Muriel Hornby. The choir's anthem, sung before the Sermon, was "O How Amiable are Thy Dwellings," by R. Vaughan Williams. The service included the hymns, "Praise my soul the King of Heaven," "Praise to the Lord, the Almighty, the King of Creation," and "The day Thou gavest, Lord, is ended."

Archbishop Runcie spent the night in Sudbury and departed by air for engagements in the Diocese of Toronto before leaving for England on Wednesday afternoon.

His visit to Canada was memorable and inspiring. In our own Diocese much work was done by Bishop Peterson and his committees, by clergy

and musicians, public officials of Sudbury and many others, and all deserve thanks and praise for their devoted efforts in making this visit so outstanding for the Most Reverend visitor and for all the people concerned.

The Algoma Anglican acknowledges the assistance of *The Sudbury Star* in the preparation of the above report. We are obliged to that newspaper and also to the weekly *Northern Life*, Sudbury, for photographs. Those wishing prints of any of the *Sudbury Star* photographs are asked to apply to the Library of the *Sudbury Star*, Sudbury, P3C 4Y1. The prints are \$8.50 each, obtainable in 5x7 or 8x10, dull or glossy finish.



(Sudbury Star photo)

Article by the Reverend Robert Lumley —

The Marian Dogmas to be studied

By the Reverend
Robert Lumley
207 Stewart Drive,
Sudbury

The Marian Dogmas are a subject that is being considered by the ongoing discussions of the Anglican-Roman Catholic International Commission known as A.R.C.I.C. 2. This is part of the uncompleted business of A.R.C.I.C. 1 which first reported in 1971.

The Marian Dogmas are those two dogmas about St. Mary that are proclaimed by the Roman Catholic Church as necessary articles of faith and which Anglican opinion has difficulty accepting as necessary articles of faith. They are the Immaculate Conception of the Blessed Virgin Mary and the Assumption of the Blessed Virgin Mary.

Dogmas is a word that has changed slightly over the years and we understand it now as a religious truth, given by Divine Revelation, accepted and proclaimed as such by the Church, and about which there is no further questioning.

The Dogma of the Immaculate Conception of the Blessed Virgin Mary declares that from the moment of her conception she was free from the stain of all original sin. This belief has a very old history and from the earliest days this belief had support. Justin Martyr and Irenaeus (2nd century) regarded St. Mary as the new Eve and extolled her sinlessness.

The title given to her at the Council of Chalcedon (451 A.D.) Theotokos - Mother of God, reinforced the belief in her sinlessness from the time of her conception. This belief had its ups and downs until 1854 when Pope Pius IX declared this belief to be a Dogma of the Church, and a required article of belief for all the faithful.

The Scriptural grounds for the Dogma are in

Genesis 3.15, Luke 1.28, "Hail thou that art highly favoured, The Lord is with Thee, Blessed art thou among women."

It would seem that the Anglican side of the table would have the greater difficulty with St. Mary than the Roman Catholic. However Our Lady does not present all that great a difficulty for Anglicans. In the Canadian Book of Common Prayer, there are two Feast Days in her honor with their own Collect, Epistle and Gospel, and as well the Calendar lists as days of remembrance: August 15th, the Falling Asleep of the Blessed Virgin Mary, and September 8th, the Nativity of the Blessed Virgin Mary. While these days do not have mass appeal, nevertheless they are there, noted and kept.

St. Mary has a special place in Anglican life. She is the patron saint of England, despite the claims of that late starter, St. George, and without taking anything away from him. A well-established tradition has it that England is Our Lord's gift to His mother, and her dowry. She is closely associated with the early church in Britain and was so firmly held in the hearts of the people that she figures prominently in the stories and legends from the second century on, about the times and places of South West Britain, especially Glastonbury.

Her place in English life is further established by the large number of churches and places dedicated to her. The most famous spire in Europe was built in a bog and without a foundation in response to an appearance by her, and the adjoining church was dedicated to her. This is Salisbury Cathedral, and whose Services and Use form the basis of our present Book of Common Prayer.

She was the main moti-

vation behind the English knights, who carried her color of blue on their lances and their cry was, "For Our Lady and England." This color is still worn in the Universities of Cambridge, Oxford and Dublin, whose athletes wear shades of Our Lady's blue in their boat races, athletic and sporting contests. The highest honor for an university athlete is to awarded a "Blue."

Many theologians through the years have supported this belief of the Immaculate Conception, but also a number of notable ones have questioned it. St. Bernard (1130) was one, St. Bonaventure and St. Thomas Aquinas also declared against the belief on the grounds that in any natural conception the stain of original sin is transmitted, and as Mary was conceived in the natural way, she was not exempt from this law.

Dun Scotus of Oxford, the Franciscans, the Dominicans all agreed with St. Thomas Aquinas, but the Council of Basle 1439 affirmed that the belief was a pious opinion in accordance with Catholic faith. The Council of Trent came out in favor of it and it was generally held from then on until it was proclaimed as an article of faith by Pope Pius IX in 1854 and was raised from a pious opinion to a dogma requiring assent.

The Assumption of the Blessed Virgin Mary states that Our Lady, on the completion of her earthly life, was assumed body and soul into heaven. We do not meet this belief until 594 A.D. when St. Gregory of Tours taught what he claims he found in an ancient manuscript. This belief did not have any opponents nor indeed many teachers through the years, and was accepted on the grounds of deductive theology. This is not a discipline that excites the multitude, and may account for the low profile of this belief.

Since the Declaration of the Immaculate Conception, a growing demand for the Doctrine of the Assumption was met in 1950 by Pope Pius XII and the Doctrine of the Assumption of the Blessed Virgin Mary was defined and declared a Dogma of the Church. The Eastern Orthodox Church shares this belief but calls it the koimesis or falling asleep. In the Anglican Book of Common Prayer August 15th is the Day of the Falling Asleep of the Blessed Virgin Mary.

An element of Anglican opinion does react against what appears to be an effort to deify Our Lady to a position amongst the Godhead. It also sees her title of Theo-

tokos - Mother of God, as a means of proclaiming the human nature of Our Lord, and not to extol her.

Many public petitions for help and assistance from her are resented as they appear trivial or could be achieved by the petitioners themselves, if only they bestirred themselves. Those who extol her in a superstitious or trivial way are not well received in Anglican circles, similarly those who wish to turn her into a spiritual welfare officer.

Anglican opinion sees her as someone to work for, someone to honor by deeds done, and hears her say, "Go and be my knight. Defend the weak, resist the bully, comfort the oppressed and needy, encourage the beautiful. My sons honor my daughters, my daughters enoble my sons. When things arise that you cannot handle, let me know, and we will together ask Him."

Anglicans blame much of their reluctance to honor Our Lady on the stubborn conservatism of that large element within the Anglican Church of Canada that came from the Church of Ireland. The Irish cannot be blamed this time, for any adverse reaction against St. Mary. The largest church in orange-land in the City of Belfast is on the Crumlin Road and is dedicated to St. Mary. Church of Ireland parents usually name their first born daughter Mary, as her first name or for her saint's name. St. Patrick's color is a shade of her blue, and August 15th is kept in the Church of Ireland as "Lady's Day."

So what is the big problem for A.R.C.I.C. 2? Many Anglicans honor St. Mary in many ways and have no difficulty in saying "Hail Mary ..." and are accepted as good and true Anglicans. Other Anglicans have a great antipathy to anything Marian as they see her culture as an effort to diminish Our Lord's place and influence. They also are regarded as good and true Anglicans, and both can live in peace and harmony in the same Church.

When we look at the Marian Dogmas, Anglicans do not have any difficulty until the last two words "anathema sit." Those who do not believe this Dogmas let him/her be anathema - outside the Church.

Roman Catholic opinion sees the Marian Dogmas as required articles of belief for membership in Christ's Church, Anglican opinion does not, and this is the difficulty.

We will watch with interest how A.R.C.I.C. 2 tackles it and hopefully resolves it.

Prayed for my child to score a goal —but he didn't

By the Reverend
D.A.B. Stanley,
Associate Priest,
St. John the Evangelist,
Sault Ste. Marie

I can imagine some of the occasions on which we would pray for our child to score a goal. When he has had a series of poor games, when he has played hard and others have gotten the credit, when he seems to drag around down in the dumps, or when we believe people have been picking on him; in such circumstances we want to protect our child and having him score a goal is one sure way of lifting his spirits and giving him a new zest for life.

I can also imagine that there are other parents at the same game, either on my team or on the opposing team, who may be hoping or praying for their child to score a goal. Hoping is not praying, since hoping is merely a wish and hope does not invite the presence of our Lord Jesus Christ into the child to enable the child to score a goal. However, even in our society which gives little time to true prayer, it is not inconceivable that we have conflicting prayers to God. Imagine yourself in the position of the president of a large corporation. The president has many requests from individuals in one of the small subsidiary companies which if granted would cancel one another out, nor can a decision be made that will lift spirits of a single individual. Lifting the spirit of a single individual is important but is it a large enough goal? A larger goal would be to take actions and give which would enable the whole of the subsidiary to increase significantly in spirit benefitting all the single individuals together.

Consider how this analogy would apply to our heavenly Father. He has a goal that each individual would have his spirit lifted, but at the same time He has a goal that the whole of a Christian community should be lifted in spirit. Our heavenly Father wants everyone to enjoy success. Now Jesus does want to lift the spirit of a child by giving him success, but the success that Jesus wants to give is not just a high spirit for a couple of days as scoring a goal usually means, but He wants to give us a long term joy which lasts after the thrill of getting a goal has disappeared. I have found in experience that very often after an emotional high comes a low, of even the normal routine seems dull in comparison. Jesus wants all of His people to come

to a balanced life where we have His joy whether we have reached a high or are just living through the normal routines.

Our Father takes His will very seriously. In fact, His will is that everyone should succeed. That means that He has a special purpose or plan for your child and mine. Scoring a goal may be part of that plan or it may not. Whatever the plan is for your child there are very few other people in the church of God who have this plan and it is waiting to be discovered, to be trained for, and to be put into use. These gifts are to be used in conjunction with other Christians to build up the body of Christ, and these gifts are to bring people to give love and praise to God through our Lord Jesus Christ.

I know that telling your child that he is special and that God has a special plan of him gets little positive response; but nevertheless, it is true. We must encourage him to see beyond the hockey game to a larger plan of God. Let us encourage him to develop other abilities.

It is in God's plan that your child receive not only the thrill of life, like scoring a goal, but also long term joy. It may not be in God's plan that he be a professional hockey player. Few have the gifts. Whatever the gift, we need to encourage him to play his best, to enjoy the game and to rejoice when a goal is scored even by one of his buddies. Let us encourage our children to seek God's plan. When God does not answer our prayer as we asked it, there is an indication to us that it is not according to His will, and that He has a far richer plan for our child, if we will let Him work in him. That is the true thrill of life — to live in the will of God as a loving Father.

MISSION NOTES

CARIBOO DIOCESE: Grace Church, Prince George, "has sanctuary, will travel." As a diocesan ANGLICANS IN MISSION project, a priest and a group of parishioners of St. Michael and All Angels Church began this new ministry, setting up the sanctuary each week in the downstairs hall of a Greek Orthodox Church in a suburban neighborhood. The new parish council developed this purpose statement: "To be a lovable, joyful community, praising and serving God, witnessing and ministering to others, by growing in the faith of Christ and the fellowship of the Holy Spirit."

A Christmas Gift

A Christmas Card

For someone who has nothing

For someone who has everything

Every year we wonder what to buy our family and friends.

Some people seem to have everything. This Christmas, why not give something different — a gift of sharing with someone who has very little or nothing. The Primate's Fund gift-card can be a Christmas greeting to your friends, and gift of hope and practical help to our neighbours around the world.

Receipts will be issued for tax deductions. We respectfully ask that a gift of \$3.00 minimum per card be made. These cards are available through your Primate's Fund Deanery Coordinators.

Algoma represented at National Youth Ministry Consultation, Montreal

By Jim Toohey, Thunder Bay, and the Reverend Ray Porth, Lake of Bays Mission

Excitement, wonder and challenge characterized the 1985 National Anglican Youth Ministry Consultation which was held August 22nd to 25th in Montreal. There were over 70 youth delegates, leaders and participants from every diocese in Canada present at this conference. The Youth Consultation, held every two years, was sponsored by the Youth Ministry Unit, a national church committee established by General Synod. A full agenda allowed us to share our struggles and victories in youth ministry, support one another, and learn about the needs of youth from parish, diocesan, national and international levels. We were inspired and motivated throughout the entire consultation.

The conference theme was threefold, focusing on development, peace, and participation. Small group Bible studies provided daily scriptural insight into these themes. During plenary sessions participants were personally challenged by a variety of media presentations. For example, on the theme of peace, a video by Fr. Henri Nouwen called, "From the House of Fear to the House of Love," inspired many. His message was that as Christians we are not called to respond to the world's struggle out of fear, but rather out of Christ's command to love one another. A highlight of the weekend was a meditation given by the Right Reverend Reginald Hollis, Bishop of Montreal, on the theme of participation.

Of great significance were four thought-provoking and extremely informative and practical workshops. These were: (1) Rural and Scattered Ministry; (2) Peace and Justice; (3) Parish Youth Ministry; and (4) Relationships and Faith.

An entire evening was devoted to an "International Reflection," a multimedia presentation of the personal experiences of several Canadian Anglican youth, and leaders in Mexico, Nicaragua, and the Asia/Pacific. Their testimonies of encounters with politically oppressed Christian people in these countries were revealing and profoundly moving.

Through posters, literature and photographs, several dioceses displayed some of their resources and programs in youth ministry. There were also interesting displays featuring International Youth Year and the Stu-

dent Christian Movement. A craft table of beautiful leatherwork from the Diocese of Keewatin provided a chance for delegates to purchase gift items. An extensive number of printed resources on youth ministry were also available. A special slide presentation enabled us to learn about Taize, an ecumenical, monastic, prayer-based community in southern France, whose world-wide impact on youth has been powerful and stimulating.

During the weekend delegates from the various dioceses also met provincially (Algoma is in the ecclesiastical province of Ontario along with the dioceses of Toronto, Ottawa, Huron, Ontario, Moosonee, and Niagara). This allowed time to discuss provincial issues such as the election of one member to the Youth Unit, to share current youth work in each diocese, and to begin to formulate a plan for inter-diocesan network within the province. A meeting time in early January, 1986, was agreed on.

Another highlight was a thought-provoking reflection by the Primate, Archbishop Ted Scott, who sacrificed some of his holiday to attend the Youth Consultation. The Primate spoke about the necessity of finding ways in which to do positive things in a world of increasing alienation, isolation and helplessness. A helpful time of questions and answers followed.

The periods of worship were a real joy to all participants. Here the youth brought their concerns, prayers and praise in community worship.

Music was an integral part of this special time.

The strenuous pace of the weekend was balanced by a fun-filled coffee-house in which many shared their resources and talents through music, poetry, skits and drama. In addition, a night out to see the sights and culture of Old Montreal was thoroughly enjoyed by all.

The well organized Youth Consultation was, in our opinion, a great success. Many friendships were made and strengthened. A special inspiration to us was the presence and contribution of several native youth, all of whom had travelled great distances to be at this consultation.

As representatives of our Diocese, we were challenged and broadened by the experience of the entire consultation. We were thankful that our time was one of discovery and learning about youth, their needs, and their ministries. We heartily recommend that the Diocese of Algoma, which has not in the past been represented at the national or even provincial levels, give serious and increasing consideration to the whole area of youth ministry.

As we left the 1985 National Youth Consultation, perhaps the greatest memory for each of us was the realization of the immensity of the power and reality of the ministry of Jesus Christ in our youth today. On the basis of this consultation in Montreal, and the Youth Synod in Sudbury, we look forward, in faith, to a viable and continuing youth ministry in the Diocese of Algoma.

Encouragement to Church leaders in South Africa is urged

By the Reverend Ron Duncan Powassan

Recent developments in South Africa have led to an even more severe testing of the Church. Many of its leaders and members are paying a heavy price for remaining faithful to their understanding of the Gospel. The son of Bishop Desmond Tutu and the Reverend Allan Boesak are only two of many recently detained without charge or trial after taking part in activities which are perfectly legal in our country. Often, we feel powerless in the face

of such situations.

But, there is one form of action that we can take in addition to our prayers and supporting actions in this land. We can let these people know that they are being remembered and that their plight is not going unnoticed. Christmas cards in the season when we remember the birth of the Prince of Peace and the message of the angels of 'Peace on earth and goodwill to all people' can convey such a message. If you wish to let these people know that they are not alone, you might consider sending cards to the following:

The Right Reverend Desmond Tutu, Diocese of Johannesburg, Box 1131, Johannesburg, 2000 South Africa.

Beyers Naude, South African Council of Churches, Box 4961, Johannesburg, 2000 South Africa.

Allan Boesak, World Alliance of Reformed Churches, Box 316, Kasselville, 7533 Belleville, South Africa.

The Most Reverend Phillip Russell, Bishop's Court, Claremont, CP 7700, South Africa.

Please note that the deadline for Christmas mail to South Africa is usually in early November. If you write any personal comments on the card, please be careful that they don't imply any encouragement of violence.

If any people are interested in providing support by letter writing, we do have a set up whereby we write the families of those who have been arrested. These letters go to those whose names do not make the national news but whose suffering under the apartheid is very real. Letters can have a dramatic impact as the success of Amnesty International has demonstrated. Guidelines about what can be said and what should not be said will be provided. For further information, you may contact me at the following address: P.O. Box 218, Powassan, Ontario P0H 1Z0.

Parish of Rosseau held Dynamos Conference at Muskoka Woods Camp

The Parish of Rosseau arranged a Dynamos Conference, held at Muskoka Woods camp on September 20th, 21st and 22nd. "Dynamos" means power; in the New Testament it refers to the dynamic activity of the Holy Spirit in the lives of its people. The speaker was the Reverend Ronald Armstrong, one of the original members of the Bishop's Committee for Spiritual Renewal in the Diocese of Toronto, and was for some time the committee's chairman.

He was the founder of the Laos School of Lay Ministry. He is currently serving in the Rosseau Parish under authority of the Bishop of Algoma. Workshops at the Dynamos Conference were to be conducted by the Reverend William Stadnyk, the Venerable Frank Coyle, the Reverend Kenneth Ostler, the Reverend Earl Burke, the Reverend Jerry Smith, and the Rector of the Rosseau Parish, the Reverend Bob Davies.

The Reverend Robert Lumley to conduct Renewal services at St. Michael's, Thunder Bay

A special "Time of Renewal" series of services was arranged at the Church of St. Michael and All Angels, Thunder Bay, with the Reverend Robert Lumley conducting services each evening, Oc-

tober 3rd to 6th, and preaching at the Sunday morning service, October 6th. The Reverend Bob Lumley is Rector of All Saints', Coniston, with Lockerby, Minnow Lake and French River.

Commitment

An article by Marjie Smith

Regularly, as Anglicans, we "incline our hearts" toward the ten commandments. We gumble-mumble the Kyrie after each commandment, including the one, "thou shalt have no other gods before me." We quite mean it! We have no stone gods; our Royal Doulton pieces are figurines, and our obsessions are past times. We haven't the slightest intentions of owning idols.

Then, sometime after Easter, the sun god Ra lifts his Golden head. He pulls the daffodils, like sweet self-portraits, up out of the earth. He turns iglooed street corners into sudsy puddles. He dangles cottage keys and grapefruit diets under our noses.

We have no intentions of worshipping him... of offering our bodies up to become burnt sacrifices upon his beaches; of turn-

ing our cottages into his temples, and making daily obligations of our commitments and responsibilities. It's just that summer is so short. It doesn't hurt to miss a few Sundays (well, 12 to be exact). And anyway, we can worship God anywhere, we don't have to be in church. (Notice the can worship God anywhere as opposed to do worship Him anywhere).

We are much more faithful in the winter. We only miss fellowshiping when it's our turn to curl, our son has a hockey game, or we were up too late the night before. We just can't figure out why our children don't want to come any more. We go! At least, sometimes we do.

One of the greatest gifts a parent can give a child is the gift of a good example. When I was growing

up my parents invested heavily in this gift. In our home a commitment was an unwritten contract, especially with God.

I can remember summers when we travelled for four hours, sometimes longer, to reach our island, where we vacationed just north of Muskoka. Five bored kids, one loaded trailer, and one car sick mother endured the hazards of tortoise slow traffic and rutted back roads for the joy of sunny days and sandy beaches. But come Sunday, regardless of the weather, we would clamber into boats and begin the hour and a-half journey to civilization and church.

In winter, we often got snowed into our rural farmhouse. Dad would attack the snowbanks with the bulldozer, while my mother would take a flying leap at our quarter-

mile long driveway with the station wagon. She was starting on her Sunday circuit of picking up neighborhood children for Sunday School. She often took two loads, cramming upwards of a dozen into the belly of our faithful Chevy. I can remember when the snow was too deep for any vehicle, travelling a mile and a half across country fields to get to church.

It wasn't just the piety of going to church that kept our family going. It was the knowledge that we were part of a larger body of Christ. We wanted to be with the rest of our Christian family. The thought of not going wasn't the least bit at-

tractive.

My parents' commitment paid off over the years. Not only do they have a strong relationship with Jesus Christ, but every one of their children and children-in-law do as well. All of the families are involved in denominations of their choice within their various communities. In our case, commitment was learned response. We learned from our parents' examples.

Therefore, as Anglicans, when we hear the ten commandments, and we become aware of the first one, the best way to keep it, is not with our lips, but with our hearts.

PUBLICATION DELAYED . . .

At the request of *The Canadian Churchman*, the publication of the October issue of all diocesan papers, including *The Algoma Anglican*, had been delayed by one week, in order to include reports of the visit to Canada of the Archbishop of Canterbury.

Obituary

The Reverend Canon Ray Nornabell, Huntsville

After more than 50 years of service in the Diocese of Algoma, the Reverend Canon Raymond Nornabell passed away on Monday, September 8th, at Huntsville and District Memorial Hospital, where he had been a patient for four days.

At a service of Requiem Eucharist at All Saints' Church, Huntsville, on Wednesday morning,

September 11th, the Rector, the Reverend Canon George W. Sutherland, was the celebrant, assisted by the Rev. W.S. Johnson. In addition to people of the parishes of Huntsville and Port Sydney, where he had served as Rector, the clergy of Muskoka Deanery attended, together with Canon John McCausland, S.S.J.E., North Bay. Interment

was at All Saints' Cemetery.

E. Raymond Nornabell was born at Stratford on March 20th, 1905. He completed his secondary education at North Bay, then attended Bishop's University, Lennoxville, Quebec. For two years he was assistant priest at St. Thomas' Church, Toronto, then at the age of 26 became rector of the church at Huntsville, re-

maining from 1934 to 1948 before going to St. Barnabas' Church, St. Catharines. Seven years later he returned to Algoma Diocese, to All Saints' Church, Burk's Falls, where he and late his wife, Florence, were married. After four years he was next at Espanola, where he was made a Canon and remained for 11 years. He had reached retirement age and was still active, and went to Port Sydney for another seven years. The need for surgery then prompted retirement, and he moved to Huntsville. He had been residing at the Fairvern nursing home since the death last year of Mrs. Nornabell, and had been planning to move to North Bay to be near his sister and her family, when he became ill.

Mrs. Jessie Cochran, Thunder Bay

Mrs. Jessie Jazfowska ("Dessie") Cochran died at her home in Thunder Bay on Wednesday, August 28th, in her 102nd year. Born in Winnipeg in 1883, she came to Fort William in 1911. A member of St. Paul's Church, she had been president of the Woman's Auxiliary of that Parish, president of the Woman's Auxiliary of the Deanery of Thunder Bay, life member of the Woman's Auxiliary of the Dominion Anglican Church, president of the Woman's Auxiliary of Thunder Bay Sanitorium and president of the Port Arthur Canadian Club.

Mrs. Cochran was predeceased by her husband, Malcolm, in 1960. Surviving are daughters Mary (Mrs. J. Ross Gray), Toronto; Jane (Mrs. T. S. Jones), Dryden; Anne, Thunder Bay, and Susan (Mrs. Leif E. Simonsen), Chilliwack, B.C., seven grandchildren, eight great-grandchildren and nieces and nephews.

The funeral service, on Friday morning, August 30th, at the Church of St. Michael and All Angels, Thunder Bay, was conducted by Canon Mark S. Conliffe and Canon David A. P. Smith, followed by burial in the family plot, Riverside Cemetery. The following is from the newsletter of St. Michael and All Angels Church: "Last Friday there was a glorious service of praise and thanksgiving at the funeral of Mrs. Jessie Cochran. A great Christian soul who had served her Lord faithfully upon earth had been called home to her eternal rest, and we can only believe that our celebration was but a small part of a much greater celebration in heaven. We thank you for her, Lord."



ST. LUKE'S A.C.W. LIFE MEMBERS: Earlier this year four ACW/WA life members at St. Luke's Church, Thunder Bay, were called upon to cut the 100th anniversary cake when the centennial of the ACW was observed. They are, left to right, Daisy Rapley, Lily Bonnett, Agnes Howland and Jessie Corrigan.

Greetings from St. Luke's Church, Thunder Bay

By Florence E. Pattison

Greetings from St. Luke's, Thunder Bay, to all fellow Anglicans of Algoma Diocese. It is time for our yearly visit to you all, letting you know St. Luke's is alive and well, under the leadership of Rev. E. J. Moyle, Priest in charge. He is assisted by Lay Readers Ron Stark and John Sovereign; the latter also is Eucharist Assistant. Music is under direction of Organist Mrs. Marian Beecher, assisted by Mrs. Pat Mark.

Prior to the annual vestry meeting a congregational dinner was enjoyed which set the atmosphere for the work at hand. Following the morning services, coffee hours are held periodically giving the congregations an opportunity of fellowship. At one of these the ACW supplied an Anniversary cake honoring the 100th year the ACW/WA was formed in the Church. The cake was cut by four Life Members of the ACW, Miss Jessie Corrigan, Mrs. Agnes Howland, Mrs. Daisy Rapley and Mrs. Lily Bonnett. These ladies are long time members of St. Luke's.

The Bible Study meets each week and once again this year had the pancake supper on Shrove Tues-

day, the men being the cooks for the affair. During supper Mr. and Mrs. Rod Jackson entertained.

The congregational picnic was held once again at the Church Camp, Camp Gitchigomee, and was very successful despite threatening skies, the races carried on, swimmers were few but some braved the cool waters of the lovely Sandstone Lake.

Our Bishop paid his Pastoral visit in June and confirmed were Donna Keates, Robert and David Armstead, Christian Ryan Robertson, Kerri-lyn Armstrong and Alison Saunders.

The 95 year olds that I reported on last year are still going strong. Lily Bonnett is in her favorite pew each Sunday, as her health permits, and Mrs. Sanderson and Mr. Horace Ball, residents of Grandview Lodge, attend Church Services there. All three are in good spirits and enjoy visits from the congregation.

In June, 12 of our men from the congregation ventured out on their third annual canoe trip to Northern Lights Lake. Paddling, pitching tents, portaging was on the agenda and from reports paddling was a challenge when the wind got up giving them some waves to

battle. All arrived home safely and chatting of the good time and looking forward to the fourth next June.

As with any Church we welcome back from time to time former members and this year was no exception. We were delighted to have Father Bill Ellam and Pat in the congregation during August at which time Father Bill read the Gospel; also the same Sunday we welcomed Jean and Alf Barnes, from Langley, B.C., and Mr. and Mrs. Holmes (nee Bertha Shapton), from St. Catharines. The latter had been married in St. Luke's 45 years ago by Canon S. F. Yeomans.

Our former Warden, Alan Laswick, is very proud of daughter Alison who graduated recently at the Children's Hospital, Winnipeg, specializing in pediatrics.

A former Choir member, Brian Price, graduated from Confederation College's engineering technology program; he has accepted a position with Bristol Aerospace, Winnipeg. Brian also was an Altar Server and from time to time assisted with reading of lessons. We wish these two young people every success in their careers and God's Blessing on them.

Wedding at Thunder Bay

The Reverend Susan De Gruchy was married in Thunder Bay on August 14th. The marriage took place at St. Michael and All Angels Church where the Reverend Susan De Gruchy is Assistant Curate to Canon Mark Conliffe. Canon Conliffe performed the ceremony between Susan and Mr. Henry Huskins, of St. John's, Schreiber. Bishop Peterson celebrated the Eucharist and Dr. Frank Peake preached the homily.

The bride was walked down the aisle by Archdeacon Eric Paterson. She wore a long, white dress trimmed with her own tating. She was attended by Mrs. Anne Henry, of London, Ontario, in blue. Both carried bouquets of red carnations and baby's breath. Master Scott Henry acted as ring bearer, wearing a red kilt. The groom and Major Frank Wright, the best men, were dressed in full kilt. Ushers were David Speer, Reeve of Terrace Bay, and Constable Douglas Huskins, RCMP, the groom's brother.

About 300 friends, relatives, parishioners, members of the St. Andrew's Society and the Lake Superior Scottish Regiment attended the ceremony which was followed by a wine and cheese reception at St. Joseph's Heritage. The bride and groom left the next day for a trip to Nova Scotia. On their return the bride will continue at St. Michael's and the groom will attend Lakehead University.

Baptized by great-grandfather, Sarah Ann Craymer wore his christening gown

Sarah Ann Craymer, daughter of Michael and Mary Craymer, of Toronto, and granddaughter of Dr. William and Elizabeth Craymer, Bracebridge, and Maurice and Mary Fitzmaurice, now of Toronto, was baptized on Sunday morning, August 25th, during the service at St. Thomas' Church, Bracebridge, and it was her great-grandfather, the Venerable Archdeacon S. Maitland Craymer, of Sudbury, who conducted the baptismal service. Not only that, but Sarah Ann was wearing the christening gown which her great-grandfather had worn when he was baptized. Archdeacon and Mrs. Craymer drove from Sud-

bury for the great family event, and joined with relatives of Michael and Mary for a baptismal luncheon following the church service at the home of Dr. and Mrs. Craymer.

The service at St. Thomas' was also the last of the four August Sundays at which the preacher was Lieutenant-Colonel (retired) Edward Richmond, who with his wife Joan returned to Winnipeg for his theological studies at St. John's College. On behalf of the congregation Leslie Goodfellow, warden, presented a gift to the Richmonds during the service, expressing the hope that they would return.

The Archepiscopal Visit

September 16th

Commemorative Collector's Plates with Picture of The Most Reverend R. K. Runcie



Commemorating his Visit to Sudbury and Algoma

Available through your Church —or— St. James' Church, Massey

Profits to new Parish of Massey and PWRDF