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Courtesy of Sudbury Star

The three happy faces (from left, C. K. Sewell, rector's warden; Frank Southern, treasurer; and Bill Bayley, people's warden) participate in the burning of the church mortgage. Previous parishioners from as far away as Barrie and Toronto were present with their families to witness this happy event.

## Happiness is... burning mortgages

The Church of the Resurrection in Sudbury celebrated a very happy event on Sunday, September 24, when its members officially burned a bank mortgage of \$48,000 (along with the interest of \$18,000).

Back in 1958, as a result of growing pains, plans were made to build the new Church of the Resurrection. At that time, 44 members of the congregation signed promissory notes for \$1,000 each, while an additional two members signed for \$2,000 each. The church was built and dedicated on February 17, 1959.

The Rev. George Honour, Rector of Ignace, Ontario (the first rector of the Resurrection), was on hand to celebrate the Eucharist and preach at the 10:30 a.m. service. In spite of a severe case of laryngitis, he did a noble job; in the evening, the present rector, Rev. R. B. Brazill, took over while the Honours attended and sat in the congregation.

In his sermon, Fr. Honour recalled a number of incidents during his time as rector. He also stressed that the Church of the Resurrection was still the "friendly church" (a point still emphasized by its weekly ad in the *SUDBURY STAR*). He went on to equate the Church with fellowship with God, and hoped that Christians would take caution to avoid something else replacing Jesus Christ in the Church. Towards the end of the sermon, he reminded the Resurrection to remember the reason for the larger church — "so that more people could join in the worship of God and could come to know Him better."

The Rev. George Hunter, Protestant Chaplain at the Burwash Correctional Institute, read the Epistle.

After the service, lunch was served to 175 people. At the "burning ceremony", Mr. C. Varney acted as chairman and introduced Rev. George Doolan (presently of

Onaping), who had celebrated the Eucharist at 9:00 a.m. that Sunday back in 1952 (January 6) when the Resurrection was first formed. Promissory notes signed in 1958 were returned to those who signed them.

Letters of good wishes were received from many of the clergy, including the Archbishop of Algoma, the Most Rev. W. L. Wright. Other clergy present at the luncheon were the Ven. S. M. Craymer, Dr. F. Peake, and Rev. N. Goater.

The day had begun with an 8:30 a.m. Corporate Communion for the men of the parish, followed by breakfast in the parish hall. The joyous occasion ended with Evening Prayer at 7:00 p.m. with an hour of fellowship following.

Succeeding Rev. George Honour as rector of the Church of the Resurrection was the Rev. F. G. Roberts, presently of Haileybury. The present rector succeeded him in 1970.

### Christ Church, Englehart

## 65th Anniversary service

To mark the 65th anniversary of the parish of Christ Church, Englehart, a service of thanksgiving and re-dedication was held on September 28.

Under the direction of the rector, Rev. Tony Koning, and the wardens H. M. Middaugh and C. M. Wraight, the parish undertook a three-month renovation project in which the interior of the church was completed.

Birch panelling in the sanctuary sets off the beautiful mural executed by Miss Muriel E. Newton-White. The walls and ceiling are of pale-peach plaster, complemented by a sapphire-blue carpet. An enlarged kitchen, a new church office and vestry, plus the refurbishing of the main downstairs hall—all these provide better facilities for meetings and mid-week activities.

Officiant for the service was the Ven. G. W. Sutherland, Archdeacon of Muskoka, who also brought greetings from the Archbishop of Algoma. The guest preacher was the Rev. Canon R. F. Palmer, who served Christ Church as incumbent during 1916-17. Canon Palmer, revered as a missionary priest of the Society of St. John the Evangelist and as one who has given devoted ser-

vice to this Diocese, is in his retirement presently carrying on a ministry to the elderly folk of St. Anne's Tower in Toronto where he makes his home.

Also in attendance were the Rev. D. L. Woodward of Powassan, Rural Dean of Temiskaming, and his wife; Rev. R. A. Locke, a former rector of Christ Church, and his wife, of Gravenhurst; Rev. and Mrs. Charles Locke of Matheson; and the Anglican priests of the tritown area—Rev. Canon H. A. Sims, Rev. H. Morrow, and the Rev. F. G. Roberts, and Mrs. Roberts. Local ministers and friends from neighbouring churches were also welcomed by Fr. Koning, who also stated that letters were received from several former rectors and parishioners extending their best wishes.

The choir under the direction of Mrs. H. M. Middaugh sang an anthem, accompanied by the organist, Mrs. G. Sparks. Following the service, refreshments were served by Mrs. I. Lett and her committee. Mrs. R. Aubert, representing the original members of the parish, cut the anniversary cake, which was donated by the ladies of the ACW Afternoon Guild.

## North to Moosonee

The 1972 trip of the Manitou Senior Voyageurs was a voyage from Gardiner Ferry to Moosonee; the name chosen for the group was "The Abitibi Brigade."

The brigade numbered 27 (including four staff members). The Voyageurs were from many parts of Ontario—Sault Ste. Marie, Echo Bay, Copper Cliff, Sudbury, Ottawa, Powassan, Willowdale, and Azilda. The staff members were Rev. E. B. Paterson, of St. Matthew's, Sault Ste. Marie; Tom Hooper, Sault Ste. Marie; Ted

Garrett, and Joe Mason, both of Sudbury.

The planned route was the Abitibi River to Otter Rapids, then the Onakawana River for 60 miles to the Abitibi, on down the Abitibi to Moose River, and finally to Moosonee. The shallow water in places and many long, dangerous rapids made the Abitibi impassable near the Otter Rapids. This necessitated a 3-mile portage into the Onakawana.

Upon reaching the Onaka-

(Continued, page 4A)

"Come alive... '72"

## Church Army invades Thunder Bay asking, "Who is this Man, Jesus?"

The Thunder Bay Deanery sponsored a young people's week-end on September 15-16, as a part of the Church Army invasion on the area. Friday evening was spent setting up tents and campers for some 50 teenagers. From 11 o'clock until after midnight, "The Loved Ones," a modern gospel singing group from Duluth, made a deep impression by their talent,

sincerity, and effectively-spoken Christian witness.

Until 2:00 a.m., Captains Ernest Scriver and Roy Dickson conducted two workshops, "Conversation Prayer" and "Bible Study."

The four theme speakers were well received, as they each developed their part of the theme, "Who is this Man, Jesus?" Rev. Vern Taylor, of Elim Pentecostal Church, dealt with "Is Jesus for real

... fact or fiction?" Rev. David Smith (formerly of West Thunder Bay, and now of St. Brice's, North Bay) spoke about the divinity of Jesus, the Son of God. Ven. E. Roy Haddon, of St. Thomas' Church, covered the humanity of Jesus, and, finally, Capt. John Paterson, the Director of St. Stephen's Community in Toronto, discussed "Jesus and Me."

The concluding Qu'Appelle

Liturgy was most moving, when the intercessions were completely informal, with various young people and adults around the circle expressing their thanksgivings and petitions.

On Sunday, September 17, a 5-member Church Army team invaded the churches and pulpits of Thunder Bay. In the evening at 7:30 p.m., 200 people (of whom 100 were young people of

various denominations throughout the city) attended a service in St. John's Church, Port Arthur.

The singing of "Amazing Grace," and other Gospel hymns, almost lifted the roof off the church. "The Loved Ones" again made a deep impression, and the Rector, Canon Alvin Thomson, commented during the announcements that St. John's hadn't seen a service like it in its 100 years!



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## The archbishop's letter

The Archbishop's Study,  
November, 1972.

## Those things which remain

My dear people:

I remind you that careful preparation must be made to celebrate properly 100 years in the life of Algoma since the consecration of its first bishop in 1873. No intricate plans or sub-committees are formed for the due observance of this Centenary. I have called you to strengthen the devotional and corporate life of your parish in these intervening months.

Renewal is the term that has been frequently used, but I want to be sure that the well-advertised renewal of the Church is authentic Christian renewal. God creates authentic renewal. He comes in the time, place, and way He chooses. A larger, more enthusiastic, more creative Church reflects genuine spiritual renewal only if the worship given to Almighty God is deepened and enriched by obedience to God Himself.

Some aspects of the 20th-century renewal movement are questionable in my estimation. I am far from perfect, and, along with some of my brothers in Christ in this generation, I have envisaged renewal as something less than Isaiah's vision of being in God's presence.

Some contemporary changes in renewal "leave me cold". For instance, there is the temptation to project a favourable public image of the Church regardless of faith and truth. We are proud that we are "with it"—that we are not old-fashioned.

Our music and vocabulary, methods and dress, all demonstrate our skill at appealing to our generation. People don't turn us off as they once did. They listen because

we are on their level. I fear that we rejoice more in public approval and a "with-it" image than in Who God is and what He has done and will do.

Again, we leave nothing to the mystery of God, because we try to give an intelligent answer to every question about God, Man, Scripture, and the World. We impress ourselves with our logic and proofs. But the Bible and the history of the saints indicate that those who experienced God's presence had no such self-confidence; they were led daily as they put themselves in His presence daily.

Again, renewal must not be equated with time spent in meetings at the expense of time spent alone with God. Again, renewal in the life of the clergyman cannot be equated with being only a programme director and administrator at the expense of being a spiritual shepherd and teacher.

There must be a real break-through in Christian renewal and proper priority given to those things which remain—meditation, reflection, thanksgiving, and the wonder, glory and majesty of Isaiah's vision in corporate worship.

What I am trying to communicate is that much of the enthusiasm in the Church today does not focus on God, but rather celebrates the strategies and achievements of Man. Such man-polarization types of renewal detract from rather than build up the members in the Body of Christ.

I am not averse to change, providing the proper priorities are observed, but I am against change just because change is in the air. St.

Thomas Aquinas has written: "The union of men with God is the union of men with one another." This is religion—the Church's speciality!

In order to do its speciality well, it must itself be something that somehow stays put, that is today as credible as it was a thousand years ago, and that will be as credible a thousand years in the future.

Speaking about necessary changes in the Church, the truth remains that the Church's product is not like the product of General Motors, and so the same laws of successful production do not apply. The Church specializes in something that is not for the moment but for eternity.

The person who is having a rough time fighting personal problems must find in the Church what he can find nowhere else: an opportunity to anchor his life to the Changeless Christ. If the liturgy, preaching, teaching, programme and fellowship of the Church (both on Sunday and on weekdays) instil in him strength, then the Church is being the Church. Otherwise, it is not.

Our Anglican Church should be sure of its divine commission. Our Centenary observance in Algoma during these months must be based on the true principles of the catholic truth.

Take time in your congregation to read, study, pray, and meditate. For these are the things which remain.

Your friend and  
archbishop,

William R. Algoma

## EDITORIALS

## Is lip-service enough?

Often the words *tolerance*, *respect*, *acceptance*, and *equality* are bandied about as we all nod our heads in agreement with the basic principle which links them all.

"Do unto others as you would have them do unto you." "Love your neighbour as yourself." "Love your enemies."—to all these we readily subscribe as if they were thrown at us as pious platitudes.

But what do we do about bringing them into practice?

Once I asked an English class during a period of free composition to use any literary genre to express some ideas about DISCRIMINATION. One student wrote:

## A BEDTIME PRAYER

Thank you, Lord, for the night-time. The night is black. The nigger is too.

Isn't red a lovely colour! I like red things. I don't like red people, though.

I'm white. Gosh, I'm glad I'm white! It's such a pretty colour! White is pure. Some communists are white, but they're not pure.

I wonder if there are any green people? One of my books is green. It's a pretty colour too.

I've heard that there are orange people, but I've never seen any. Orange reminds me of an egg yolk.

Brown—what a disgusting colour! It makes me think of a nose. I'd hate to be brown.

I saw a blue person once. He was very cold. He was such a lovely shade of blue too. Thank you, Lord, for not making me the same colour as that man.

I like flowers. It doesn't even matter what colour they are. People are different though. You've just got to be white to be right. My Dad said so.

Well, Lord, I'm tired and my knees are sore. I guess I'll go now. Be good, Lord, and don't make any more of those horrible coloured people.

And, Lord, please bless white Mom, and white Dad, and white me, and don't forget my dog, BLACKIE!

And Lord, now that I'm tucked in tight—please, sir, keep me white.

I almost forgot—Amen.

As I marked his composition, the words from the General Thanksgiving on page 14 of the Book of Common Prayer kept echoing and re-echoing in my ears.

"Not only with our lips, but in our lives . . ."

RWM

## Different but sacred

At the wedding of Charles D. Sharun and Susan J. Charnock in St. Paul's Church, Thunder Bay, Joe Fiorito, the best man, and a talented young poet, read a special poem he had written just for the occasion. It was read just after the blessing of the bride and groom.

The poem reads as follows:

*charles and susan 15-7-72*  
*in this forge*  
*at the centre of the universe*  
*precious metals are released*  
*like secrets from the mouths of stone.*  
*they pour like molten honey*  
*through a fire of shells and bone.*

*luminous novitiate*  
*in an alchemy of pines,*  
*our joyous gold is burnished*  
*by an emerald ring of night.*  
*the diocese of forests*  
*is unfolded in the light.*

*and to this aura we have come*  
*as facets of a jewel*  
*whose fibre through a prism draws away.*  
*the spectrum of rejoicing breaks*  
*like sunlight through the veins of day.*

It is obvious that the poet has drawn together descriptive words from widely varied spheres, and put them together with powerful impact. The first verse refers to the couple's first falling in love; the second, to their period of courtship; and, the third, to their union in marriage.

Donald M. Landon

## The archbishop's itinerary

## November

- 1 Uffington, 7:30 p.m. (All Saints' Day)
- 2 Novar, 7:30 p.m.
- 3 Sundridge, 7:30 p.m.
- 4 Society of St. John the Evangelist
- 5 Parry Sound, 11:00 a.m.  
MacTier, 3:00 p.m.
- 8 Hamilton, Speaking engagement.
- 9-10 Mississauga, National Executive Council
- 19 Westminster Presbyterian Church, Sault Ste. Marie, 47th Anniversary
- 27-30 Canadian Council of Churches, Winnipeg

## A comment

## Would you believe seeing is believing!

The Rev. Terry Burke of the parish of St. George, Fort Langley, in the diocese of New Westminster, gave a sermon on Easter Day, which provided a graphic illustration of the resurrection event.

Mr. Burke was making the point that if something strange and inexplicable occurred and there was only one witness, people would have difficulty in believing the story of this witness. However, if forty witnesses were to have seen the event, their account would achieve credibility.

As an illustration, he took a daffodil and told the congregation that if he were to

eat it and only one person were to see him, that person would have some difficulty in convincing anyone else that he had seen the Rev. Terry Burke eating a daffodil.

However, if he were to eat a daffodil in front of his congregation, it was likely that the story of this strange act would have spread around the community in twenty-four hours.

With that he ate the daffodil, and shortly thereafter was violently ill and required assistance. Daffodils are apparently mildly poisonous. The Rev. Mr. Burke was fortunately able

to continue the service after some delay.

Not only had the story circulated amongst the community at Fort Langley within 24 hours; within 48 hours it had reached Vancouver. Moreover, this amazing story has now reached Algoma!

(Ed. Note. This was gleaned from the church newspaper of TOPIC, the official publication of the Diocese of New Westminster. The Chairman of the editorial board of that newspaper, and one of its chief writers, is Reverend Ron Barnes, formerly a priest of this diocese of Algoma.)

## Diocesan Gazette

Rev. David A. P. Smith, (formerly rector of West Thunder Bay parish), has been appointed rector of St. Brice's, North Bay, effective October 29, 1972.

Rev. A. J. Whyham has been appointed part-time assistant of St. Mark's, Milford Bay.



## Temiskaming ACW deanery meeting

The annual meeting of the Temiskaming Deanery ACW was held on Saturday, September 30, at St. John's Church, New Liskeard. Mrs. Joyce Edwards of North Bay was elected chairman of the Deanery. Her executive includes the following: Vice-chairman, Mrs. Edith Morrow, New Liskeard; Secretary-treasurer, Mrs. Joan Comrie, North Bay; Communications, Mrs. Marguerite Hooley, New Liskeard; Devotions, Mrs. Valerie Johansen, North Bay.

The business meeting was opened by a litany led by Miss M. E. Newton-White, assisted by Mrs. Jean Roberts, both of Haileybury. Present were about 40 persons representing the parishes of Cobalt, Haileybury, Englehart, Charlton, New Liskeard, Powassan, Callander, and St. Brice's and Christ Church of North Bay.

Mrs. Dorene Stark brought greetings from the ACW Algoma Diocesan Board of which she is president. Mrs. Stark, who attended the National ACW Board meeting in Vancouver last June, said that the last annual meeting of the National ACW Board will be held next June in Ottawa, and that all women will be invited.

By January, 1974, all national ACW concerns will be integrated into the General Synod of the Anglican Church of Canada. However, the National Board has emphasized that parishes must be free to integrate at their own speed, and an ACW consultant will be available at Church House for as long as needed to give guidance to Diocesan ACW Boards and parish groups.

The Diocese of Algoma will celebrate its centenary in 1973, and both Mrs. Stark and Mrs. Edwards, as well as Rural Dean Woodward, encouraged delegates to consider suitable ways for this Deanery to commemorate the 100th anniversary of the Diocese.

The afternoon program began with a modern hymning led by a talented and enthusiastic teenage folk-choir from St. John's Church, North Bay, under the direction of Mrs. Mary Sirrs, organist.

The theme of the program was "Are we joyful children of the kingdom of God?", taken from the Primate's noonday prayer. Mrs. Joan Comrie spoke about "Thy Kingdom Come — in my life", and this was followed by a skit, "Thy Kingdom Come — in my home". A panel then led a discussion about "Thy Kingdom Come — in our parish". Chaired by Rural Dean D. L. Woodward of Powassan, the panel (whose members were Fr. L. E. Peterson of North Bay, Fr. F. G. Roberts of Haileybury, and Fr. T. Koning of Englehart) provided much scope for thoughtful and provocative dialogue among the clergy and the laywomen.

The meeting culminated in a folk mass, celebrated by the rector of St. John's, the Rev. H. Morrow, assisted by the choir and organist who presented the "Re-joice" liturgy. In his sermon, the Rural Dean insisted that "The Church must be permanently in a state of mission!"

All the women's groups of St. John's co-operated to provide the delicious lunch, and the attractive displays of crafts and posters.

## Education through travel

### A long way from Manitowadge to Nigeria

(This is the second in a series of the adventures of various Algoma students during the past year. This month, Adrian King-Edwards, son of the Rev. Bagot King-Edwards, of Manitowadge, reports his cycling trip. Adrian graduated from McGill University in 1971 in English; he then took his trip. Upon his return, he worked as a security guard at the Noranda Mills in Manitowadge. He has now gone to Montreal with the expectation of writing a book about his experiences.)

by Adrian King-Edwards

My cycling trip from London, England, to Lagos, Nigeria, was probably a reaction to being forced as a child to repress my natural desire to travel along the soft shoulder of the trans-Canada by tricycle. For, before I had even reached Echo Bay, some five miles away, I was returned home by truck.

It wasn't until last fall, when touring around England on a second-hand, three-speed bike, sleeping under hedges, eating bread and cheese, and occasionally turning up at relatives' homes for a bath, that I was struck once again with the desire to cycle off to distant parts. I began to spend a lot of time, mostly during hail-storms, studying maps in the public libraries of Northern Scotland. Back in London in the middle of December, I had my teeth filled, my picture taken for various visas, and I was on my way.

From Dieppe to Paris, I froze in the thick fog, but it was even colder after Christmas when I did 700 miles in 7½ days in a mad dash for southern Spain. Then there were sunshines, oranges growing beside the road, and open house at villas rented at winter rates by fellow-Canadians. I had swordfish steaks in Malaga with someone from Parry Sound.

I cycled by the rock of Gibraltar, crossed into Morocco by ferry, and then went up into the Atlas mountains between Fes and Marrakech before discovering the warm beaches of Agadir with its colony of winter refugees in VW-buses.

#### Surrounded by sand

By then, the pavement, now only a single-lane road with the desert sand on either side threatening to drift across it, ended; the huge lorries with their mountainous loads began their long trek through the Sahara, somehow knowing their way instinctively. Those on top of the loads wrapped themselves as the scorchingly hot days turned to bitter nights.

In the middle of nowhere, I had to wait four days for a ride, and then haggle over the price when it arrived. "Je ne paye pas pour le velo", I insisted, as the goats always went free.

The pavement began again at Houakchott, the capital of Mauretania, but there was still desert on either side and the first night out I slept in the sand as I

hadn't reached any encampment as I'd expected.

I crossed the border into Senegal, and the small scraggly shrubs gradually became trees. One night I was taken home by Abidou Dieng, and as his mother cooked rice for us, he showed me his steers, and asked me if Canada was anywhere near Marseilles. His father had been to Marseilles during the war when he was in the French army. I watched as he did his evening ritual facing Mecca. After the rice, I showed him pictures of my family and he asked if he could marry my younger sister and even offered to pay her school fees!

In Dakar, I was fortunate to find a ship to Sierra Leone as I'd been told it was unsafe to travel through Guinea. Once in Freetown, no matter how rough and hilly, it was open road for two thousand miles to Lagos.

I marvelled at the incredible contrasts between the bustling capitals of Freetown and Dakar, and the quiet villages where people like Abidou were living as subsistence farmers. I was often mistaken as a member of the Peace Corps, and soon gave up trying to explain what a tourist is. I was able to stay with Peace Corps and CUSO volunteers often, as they were most welcoming and anxious to talk about their experiences.

#### Superstition abounds

I soon learned that black magic (*juju*) still exerts a powerful influence over people's lives particularly in the more primitive areas. One CUSO volunteer told me how a student of his had inexplicably stopped in the final lap of a race he was winning, when he felt someone's hands pressing against his chest.

Another student had seen the fetish priest chop his father up into small pieces with a machete, and then miraculously heal him by wrapping him in banana leaves.

Following the death of a recent president, 27 human skulls were discovered on the wall of his private study; it turned out that it was a sacrifice for each year he was in office.

On Good Friday, I attended services at an Anglican Church in Kenema, a town of 10,000 in central Sierra Leone. I felt almost at home except for the children turning around in their seats to stare at the white man in the back. That evening I stopped in a village to spend the night; after paying my respects to the chief, whom I found sitting in a large chair (rather like a throne with ER carved on the head board), I was introduced to everyone else.

Some of the children broke into tears when they saw me, and a couple of people wanted to feel my funny, straight hair. My sunburned nose was also an object of some fascination. One woman tried to persuade her friends that I was a devil!

I spent Easter Day in Koindu near the Liberian border and there an Assemblies-of-God missionary told



Adrian King-Edwards

me how, when he had first arrived, he experienced mass conversions each time he had visited a village. He was baffled until his interpreter explained that, if the white man is so wise he is able to fly in the sky like the birds, surely he must be right when he says we need Christ. This same missionary was later to find one of his lay-readers slain in the jungle, with his heart cut out.

Although everywhere I went I encountered the utmost kindness (and sometimes even embarrassing generosity), the Ghanaians were the friendliest of all. Near Accra, I visited Gladys Nyako, a graduate of Toronto Bible College, and a close friend of the family. It was fantastic to see her again, and to talk about your similar experience in being made aware so suddenly of the colour of our skin by visiting each other's country.

#### Rain and more rain

The rainy season was just starting so that I had to rush on to Lagos. The Nigerian soldiers were reluctant to allow me in at first because I didn't have a bicycle licence, but after some argument, they gave in.

The rain poured down just outside Lagos, so that I stopped at a poultry farm beside the road. When I told the young man in charge that I had just cycled 5,000 miles from London, he was astonished. "You Canadians travel far," he said as he led me to a pen where he showed me hundreds of 5-day old chicks just flown in from Canada.

In Lagos, I spent 2 weeks scouting the harbour for ships going to Canada. In each case it was against their regulations to allow anyone to work for their passage. One day I watched a ship leaving for Thunder Bay.

Finally, a British captain came to my aid, and once back in England, I immediately found a cheap charter home.

## Canoe-a-thon held

### Lumley finishes THIRD (almost!)

The Rocksborough-Smith Memorial Canoe Race was held on Sunday, September 24, over a 20-mile distance between Baysville and Dorset on the Lake of Bays; it included a ½-mile portage. The race with its \$200 in prizes attracted entries from many parts of Ontario.

The Dorset pair of Garth Vanclieaf and Len Lock finished the race first with a time of 2 hours and 49 minutes. Close behind were the second-place pair of high-schoolers from Baysville, Dale and Jamie Vanclieaf. Mike Lupton and Don Payne just edged out Jim Crewson and Rev. Robert Lumley for third place. A special cheer went up for Ross Mackinnon and Gerald Wathean who without much practice finished strongly.

Every Algoma parish received an invitation to sponsor Fr. Lumley at 10¢ a mile (with proceeds to go to the James Bay and Keewatin projects of Algoma Action) provided he finished within one hour of the first-place finishers. He finished in 3 hours, 15 minutes—therefore, all sponsors should be writing out cheques.

The day began on the Baysville dock at 10:30 a.m. with an outdoor service, which despite the heavy rain was attended by a large crowd. St. Ambrose's Junior Choir, directed by Shirley Ellis, participated.

The race was supervised



Bishop Rocksborough Smith

by Stan Booker, along with a staff of twenty marshals, signal-boat drivers, and Mrs. Grace Van Seters, who presented the prizes.

The response to the canoe-a-thon came mainly from the missions of Algoma (particularly in Muskoka and Manitoulin). This is most fitting since the race is a memorial to Bishop Rocksborough Smith (fourth bishop of Algoma, 1927-39), whose memory is still cherished and valued as one who gave an importance to missions and smaller places, and who encouraged the Anglican ideal of worshipping the Lord "in the beauty of holiness".





This is one-half of the float built and manned by the parish of St. John's, New Liskeard, for participation in the Fall Fair. Note that the globe of the world under the arch was rotated constantly by the children dressed up as native Indians. Surmounting the arch is a cross (base only is visible), and a pair of praying hands.

## Church's witness in fall fair parade

For the second year in a row, St. John's Church in New Liskeard has won a prize in the Fall Fair parade. It received an "Honourable Mention (3rd prize)" in the Clubs and Organizations section, along with a cash award of \$10.

In connection with this event, the Rector of St. John's, Rev. H. Morrow commented, "Quite apart from the award, we feel that the Church's presence should be represented in the commu-

ity's annual extravaganza."

There were two separate wagons stressing the theme, "Anglican Work throughout the World". One depicted mission work among the Indian, and medical missions overseas (a concept of what is being done in the East and West). The other depicted mission work in the North and South by the use of a large styrofoam igloo (6 feet in diameter) complete with a live eskimo dog and a boy

in a parka, snowshoes, etc.; in contrast was a palm tree with a missionary teaching children all dressed in Indian sariis.

A tape recorder played the well-known hymn, "In Christ there is no East nor West", throughout the parade.

Some 30 people had a hand in either the construction or manning of the float, a representation of some 19 families in the parish.

## They made it to Moosonee

(Continued from 1A)

wana, the low water made it virtually impassable. This forced the brigade to carry back their gear the 3 miles to the Otter Rapids Station. Canoes, packs, and voyageurs were loaded on the O.N.R. for a 50-mile journey to Moose River Crossing.

From there it was a fairly easy paddle down to Moosonee. Low water in the Moose necessitated wading for long distances. Moreover, an all-night storm, with very high winds, didn't help matters.

A highlight of the trip was a Dedication Service in the Church of the Apostles, in Moosonee. The Mason family of Sudbury had donated a chalice and ciborium to the Senior Voyageurs; Mr. J. Whittaker, of Sud-

bury, had made a beautiful case in which to carry the vessels, and bread and wine. These gifts were dedicated by Fr. Paterson at a Eucharist on August 25.

Mrs. Mason and a friend, Miss Henny VanDerdyt, had journeyed to Moosonee, and were able to attend the dedication.

Three days were spent exploring Moosonee and Moose Factory, including a visit to St. Thomas' Church in the latter.

## Tolerance does not equal acceptance

by J. Koning

At an ACW meeting last spring, Mrs. S. W. Shuttleworth, Chairman of the Department of Family Life Education of the ACW Algoma Diocesan Board, told of a television interview with two young women and a young man who share living quarters. Each girl has a child by the man, and the children call the adults in the "family" by their first names—there is no "mother" or "father". The household responsibilities are shared; there is no church-going, and no feeling of need for the Church to sanction their way of life.

Such is the kind of family life which many of our young people are entering, and within which a new generation of children is being nurtured to adulthood.

During the interview, one of the girls was asked if she ever felt shame or embarrassment at her situation. After a long pause, she said thoughtfully, "Yes, when I think of my mother; I know she doesn't understand and can't accept my way of life."

How are we, as Christian people, called to minister to these young people who are adopting life-styles so radically different from what has been considered in the past an "acceptable" standard of behaviour?

Suppose this "family" became your neighbour. Perhaps the children would be brought to your church's day-care centre, or day-nursery. These young adults have declared their indifference to the Church, but we are called to spread the Gospel. Therefore, we cannot "turn them off" and remain true to our Christian vocation.

Conscientious parents know that it is possible to tell a child that they do not approve of what he does. They do not accept his behaviour, and yet they still love and accept him. Is this not the Christian's message to his fellow human being? Just as God loves and accepts us, and yet is saddened by our failure to behave as He would have us, so we can try to love and accept our neighbour without necessar-

ily condoning his behaviour.

This is still one of the greatest challenges facing the Church today—to be able to accept (not simply tolerate) people who are different. We are beginning to get the idea when people look and sound different—colour of skin, strange accents, the physically and mentally or emotionally handicapped, for example. We are going to have to stretch our acceptance of those who are different to include *life-styles* as well.

Only when we learn to meet and accept people where they are, can we begin to lead them towards the way which Christ would have them go.

Jesus told Thomas, "I am the way, and the truth, and the life; no one comes to the Father, but by Me."

Let us take Christ with us as we go out to meet our neighbours—those people who seem so strange and whose behaviour is so unacceptable, but who nevertheless merit our concern as members of the family of God.

## Around Algoma...

St. John's Altar Guild, New Liskeard, reports that a silver chalice, paten, bread box (along with a brass alms plate) are available for any parish that can make use of them. Interested parties should contact Mrs. Marla Lehtimaki, Box 712, New Liskeard. . . . St. Luke's Cathedral held a St. Luke's Eve Dinner-Dance on Tuesday, October 17 at the Royal Canadian Legion in Sault Ste. Marie. The guest speaker was the Rev. Noel Goater, rector of St. John's Church, in Copper Cliff. . . . Rev. Bagot King-Edwards reports that in All Saints, White River, on September 17, Archbishop Wright dedicated a plaque in memory of Francis J. Sumerton; the latter was a longtime, faithful member of the Church and a Superintendent of the Sunday School for many years. Moreover, he had worked on the CPR, fought in the First World War, and had been decorated with the *Croix de Guerre*. . . . Holy Trinity Church in Sault Ste. Marie has a *Weekender Church Service* on Thursdays from 7:30 to 8:00 p.m. for those people who are away on week-ends and are unable to get to church on Sundays. . . . On Sunday, October 22, in conjunction with the Barry Moore Crusades, the Ven. E. R. Haddon, exchanged pulpits with Rev. V. Taylor of Elim Pentecostal Church. As of November 5, Archdeacon Haddon will be commencing his 20th year in the parish of St. Thomas', Thunder Bay. . . . The parishes of St. Matthew's Anglican, Emmanuel United, St. Giles Presbyterian, and St. Jerome's Roman Catholic conducted an *ecumenical religious survey* of some 4,000 homes in the area east of Pine Street to the City Limits. . . . On Sunday, October 15, Rt. Rev. M. Goodman, bishop of Calgary, visited Thunder Bay. In the morning, he was the guest of St. John's, Port Arthur, celebrating its 100th anniversary; that morning was also a service of thanksgiving for the ministry of Archdeacon J. E. Smedley, rector of St. John's (1940-52). In the evening, Bishop Goodman preached at St. Thomas', Fort William, where he was rector from 1947 to 1953. . . . Rev. Lorne A. R. Sutherland, of the parish of Espanola, has returned from a three-week holiday in England and Scotland. . . . St. John's, Copper Cliff, sponsored a turkey shoot on September 30 in the Copper Cliff Community Club. . . . The rector's warden of the Church of the Resurrection in Sudbury, Mr. C. K. Sewell, has been transferred to North Bay. . . . The birth of Capt. and Mrs. Roy Dickson's first child, expected from the beginning of the Come Alive '72 Retreat in Thunder Bay, and arriving half way through it, added a very joyful note. . . . Rev. Frank Coyle, of the Church of St. John the Evangelist, in Sault Ste. Marie, participated in the "Red Mass" in September at Precious Blood Cathedral. The service marked the opening of another season of the Law Court. . . . The Anglican Action Association of the Diocesan Board of Missions reports that November is the month

for emphasis upon the Leprosy Mission; there will be more about this in next month's ALGOMA ANGLICAN. . . . A special fund has been set up to place a stained glass window in St. Thomas' Church in Thunder Bay in memory of Canon Hankinson, who was rector there for 17 years. . . . Lakehead University is offering a non-credit course in Christian studies entitled "Christianity and Crisis", which is a continuation of last year's "Debate about God and Man". . . . The Thunder Bay ACW Deanery had a Quiet Day in St. Luke's Church, on October 23, which featured devotional slides by Miss Muriel Newton-White, and a meditation by Rev. Rae Fletcher, Deacon at St. Paul's. . . . On October 21, the Editor of the ALGOMA ANGLICAN met with his Standing Committee. While in the "Soo", the Rev. R. W. McCombe preached at St. Luke's Cathedral, and addressed the Algoma Deanery ACW meeting. . . . Lynne Lundberg (aged 21) has been selected as Miss Thunder Bay for 1973. Lynne, talented and attractive, is a regular worshipper at St. Paul's, where she is the G. A. Leader, and a frequent lesson-reader at the main Sunday service. . . . Congratulations to Rev. Bain Peever (formerly of the Diocese of Algoma) who has left his position of the past three years as Director of Leadership Training and Youth in the Diocese of Newfoundland, and as of October 1 is the Director of Programming for the Diocese of Ontario. Now that he is closer to home, perhaps he and Dale, and their boys, Bruce and Allan, will be seen in Algoma more often.



Miss Patricia Spence

Miss Patricia Spence, daughter of Mr. and Mrs. Anderson Spence of Oliver Road, Murillo (in the parish of West Thunder Bay), has been accepted into the first year of the Lakehead Regional School of Nursing and has been named the first recipient of the Leslie Woodward Memorial Bursary.

This Bursary is a substantial sum of money to assist a girl in the Diocese of Algoma in her nursing career, and is named for Leslie Woodward, a daughter of our diocese, and a nursing student who departed this life before she could realize her ambition of service in nursing.