

algoma anglican

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Courtesy of the Rev. R. Inshaw
Pictured here are the principal persons involved in the Installation of the Very Rev. Frank F. Nock, Bishop-elect of the Diocese of Algoma, as Chancellor of Thorneloe University in Sudbury. The Convocation took place in the Church of the Epiphany. From the left are the Rev. Ross Kreager, Dean of Thorneloe, (with his back to the camera); and the Rev. Dr. Bruce Matthews, Provost and Vice-Chancellor of Thorneloe; Chancellor Frank Nock; the Most Rev. William L. Wright, Chancellor-emeritus; Mr. William L. W. Taylor, Chairman of Thorneloe's Board of Governors; and the Rev. Eric Paterson, Rector of the Church of the Epiphany. Dr. Matthews and Mr. Taylor are preparing to place the Chancellor's robes on the new Chancellor. For further stories and pictures about these historic events for Thorneloe University, please turn to pages 6A and 7A of the ALGOMA ANGLICAN.

A first for Thorneloe University

On Friday evening, November 29, 1974, Thorneloe College of Laurentian University held its First Convocation in the Church of the Epiphany in Sudbury. The purpose of the convocation was to confer four honorary degrees and two honorary fellowships.

After the long procession, the Prayers were read in Latin by the Rev. Roger W. McCombe, Editor of the ALGOMA ANGLICAN, who had been appointed Public Orator for this occasion.

The Rev. Dr. Bruce Matthews, Provost and Vice-Chancellor of the College, then presented the Chancellor-elect, the Very Rev. Frank F. Nock (Bishop-elect of Algoma), and after the Rev. H. Ross Kreager had administered the oath of office, the Chancellor-emeritus, the Most Rev. William L. Wright, installed his successor. The Chairman of the Board of Governors of Thorneloe, Mr. W. L. W. Taylor, assisted Dr. Matthews in robing the new Chancellor.

Prior to the presentation of scholarships to various

Thorneloe students, the Provost expressed some words of welcome. He expressed the importance of this first Convocation for Thorneloe, and suggested that it was an important occasion in the lives of Anglicans in the Diocese of Algoma. He also mentioned the honour of having both the Primate present, to receive an honorary degree and to address Convocation, and the Bishop-elect of Algoma, to be installed as Chancellor and to confer the degrees.

The two *Honorary Fellowships* were presented to Mr. Norman Joseph Segger, and Mr. Edwin Higgins.

The Primate of the Anglican Church of Canada, the Most Rev. E. W. Scott, received the degree of *Doctor of Sacred Theology*, while the Rev. Frank A. Peake, received the degree of *Doctor of Sacred Letters*. Both Mr. Lenox Lane, and Mr. Francis W. Hutcheson, received the degree of *Doctor of Canon Law*.

In his address to Convocation, the Primate related academic responsibility to the

real world of the food crisis, the increasing gap between the 'haves' and 'have-nots', and the ecological crises of our times. He invited those present to respond to such problems and reminded them that no response was indeed a response, but the wrong one!

Prior to the Recessional of Choir and Academic Personnel, the Rector of the Church of the Epiphany, the Rev. Eric Paterson, conducted the general prayers, and the Primate gave the Blessing.

Following the Convocation, a reception was held in the Church hall, to which all members and friends of the University were invited.

The entire Convocation was a very colourful and dignified occasion for those present, and included a fitting opportunity to honour those who had been so much a part of the College's past, and to witness to the community of Sudbury and the Diocese of Algoma that Thorneloe College is an institution working to serve the academic and spiritual needs of the people in the North.

St. Paul's, Thunder Bay

Steps taken to provide security

St. Paul's Church in Thunder Bay has taken steps to provide greater security, by locking the Vestry (the room off the chancel where the ministers store and put on their vestments).

This measure has been under consideration for a long time, but was finally forced upon the parish by the audacious theft from the Vestry on April 10, 1974 of Capt. Roy Dickson's Church Army tippet, while a Bible Study was in progress in Babe Hall.

The thieves (half-intoxicated transients) apparently

then had the gall to come downstairs and ask Capt. Dickson and the Rev. Don Landon (Rector) for free meals even while one of them (as they later learned) had the tippet concealed under his coat!

With a fire in one Port Arthur Church in early November (by suspected arson), and the attempted bombing of another, the whole community has become alarmed. For further protection St. Paul's is being kept locked when no one is expected for services, meetings, or interviews.

An ecumenical gathering held at Silverwater on Manitoulin

Anglicans, Roman Catholics, and United Church people gathered at the Community Hall in Silverwater on Manitoulin Island on the evening of December 1, the First Sunday in Advent, for an event sponsored by the newly formed Western Manitoulin Inter-Church Council.

The event began with a *Pot-Luck Supper* at 6 p.m., followed by a program coordinated by the Rev. Dave Bould of the United Church in Gore Bay, the Rev. S. Hershey of the United Church in Silverwater, and by Capt. Dave Page, Incumbent of the Anglican Parish of Gore Bay.

The Senior and Junior Sunday School students from the Silverwater United

Church, and the school children from Sheshagwaning performed, and Mrs. Frances Colville gave a recitation. A slide and film presentation on the meaning of Advent was presented by the clergy.

Approximately 120 people from Gore Bay to Meldrum Bay, and points between, attended. Also in attendance were the Rev. and Mrs. Walter Beecham, United Church missionaries on furlough from Korea, who were touring Manitoulin Island at that time, and who briefly explained what Christmas was like in Korea.

The Inter-Church Council also held a *Festival of Lessons and Carols* for the area on the evening of December 22 at Lyons Memorial United Church in Gore Bay.

Good news from Camp Gitchigomee marred by repeated vandalism

Camp Gitchigomee, the camp of the Thunder Bay and Superior deaneries, has been experiencing both some good news and some bad news of late.

The good news involves the renovations which have been carried out in the Main Building. Work continued in November on the re-wiring of the kitchen and dining hall, the building of cupboards under the new counters, and the installation of chipboard sheeting on the kitchen walls.

Four volunteers are to be

commended—Bob Johnson, Brian Lahti, Jack Ryder, and Bob Stewardson.

The bad news is a fourth incident of vandalism, which was discovered on Nov. 9. A 12-gauge shot-gun (using pellets) has created a multitude of holes in the top of the new insulated aluminum Selkirk chimney at the Recreation Hall. It was only a week before that thieves had stolen the valve-like regulator (worth \$30) which connects the propane tank to the line from the kitchen stove.

Archbishop W. Wright

Consecrated preacher



Archbishop W. Wright

Just before the ALGOMA ANGLICAN went to press, Bishop-elect Frank Nock

announced that the guest preacher at his *Consecration and Enthronement* at St. Luke's Cathedral on January 10, 1975, would be his predecessor, the Most Rev. William L. Wright.

This is a rather fitting announcement in view of the fact that it will form a bridge between the two episcopates. It is also noteworthy that the new bishop has worked under Archbishop Wright for thirty years, since he came to the Diocese two years before Archbishop Wright's elevation to the episcopate. The Bishop-elect came to the Diocese in 1942, and Archbishop Wright was elected in 1944.

Full details of the *Consecration and Enthronement* will appear in the upcoming edition of the ALGOMA ANGLICAN.

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The Rt. Rev. Frank F. Nock, Bishop
The Rev. R. W. McCombe, Editor
Mr. W. Wadley, Treasurer
Mrs. L. Dew, Circulation Manager

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A thinking edition

The ALGOMA ANGLICAN is especially pleased with this edition of the diocesan paper. There are the usual reports of parochial happenings throughout Algoma. There are the usual features such as "Around Algoma".

There is the special report about Thorneloe College's *First Convocation*, held in Sudbury's Church of the Epiphany.

Yet, there is something more. Throughout this first edition of 1975, and the first edition of the new episcopate in Algoma, there is an undercurrent of **information and educational material.**

The Bishop sets the tone with his letter on this page, which expresses the "joy of being an Anglican".

"Ten Days for World Development 1975" gives some background for this annual appeal to think about the plight of others in comparison to our own good fortune.

Isabel Baumgartner's feature about "Communications through parish newsletters" provides some valuable hints and ideas for those parishes either already publishing a newsletter, or those which are contemplating such a parish medium.

Another article by Isabel describes the "Humanity of Priests". Perhaps, as we begin a new year, and a new chapter in Algoma's history, it would be wise to contemplate the priestly function in the way she suggests.

Jean Koning's suggestions about the "Etiquette for Planning Parish Meetings" should stimulate those concerned with such activities to go about it in an organized and systematic fashion.

Even the short blurbs interspersed among the news and features provide some serious thoughts. In short, the ALGOMA ANGLICAN hopes that this issue will provide some thought-provoking reading amid the snow-fun activities of life during Algoma's winter.

Yet, lest it should appear that the ALGOMA ANGLICAN has become too weighty in tone, and has lost its sense of humour, let us conclude by applauding the view of Paul Brock in *Reader's Digest* (a copy of which was forwarded to us by the Rev. Canon Frank Coyle of Sault Ste. Marie):

Today's doctors tell us that a hearty laugh is great exercise. When you emit an explosive guffaw, they say, your diaphragm descends deep into your body and your lungs expand, greatly increasing the amount of oxygen being taken into them. At the same time, as it expands sideways, the diaphragm gives your heart a gentle, rhythmic massage. That noble organ responds by beating faster and harder. Circulation speeds up. Liver, stomach, pancreas, spleen, and gall bladder are all stimulated — your entire system gets an invigorating lift.

All of which confirms what the sage old Greek, Aristotle, said about laughter more than 2,000 years ago: "It is a bodily exercise precious to health."

It is the ALGOMA ANGLICAN's wish that your New Year's resolutions will be of two types — first, that you will undertake to think about your faith, and the world in which you live; and, second, that you will see the validity of laughter in the midst of an often troubled and disturbed world.

RWM

A rose by any other name

OR

A matter of titles

Since my election as Bishop, there has been some confusion about titles. A word or two might help clear up some of this confusion.

Although Archbishop Wright has retired as Bishop of Algoma, he still retains the title, "Archbishop", and will retain it during his lifetime. It is proper, then, to continue to address him in person as "Your Grace", and in correspondence to write to him as "The Most Rev. W. L. Wright". Both are indicative of respect and honour.

In my own case, I am content to be addressed in person as "Bishop". The title, "My Lord", used in the past in addressing bishops, is now somewhat outdated; however, some may wish to use it, and that is their prerogative. Letters may be addressed to "Bishop F. F. Nock", or "The Rt. Rev. F. F. Nock".

In any event, titles are not vitally important. We all have an important part to play in the life of the Diocese, and our roles as laity, clergy, or bishop are not distinguished by differences in importance, but by differences in function. We are all co-workers for Christ and with Christ, and that is the vital factor for all of us to keep in mind.

My official signature will be "Frank: Algoma". This is a very ancient practice which indicates the bishop's complete commitment to his diocese.

Frank: Algoma.

The bishop's letter**I enjoy being an Anglican**

My dear fellow Anglicans:

In one of the many letters I received after my election as Bishop, these words appeared: "Thank you for teaching me the joy of being an Anglican"! What a delightful and beautiful thought—the joy of being an Anglican.

Is this the way you and I feel about being an Anglican? I hope so. I can find numerous reasons for joy and thanksgiving, and I want to share them with you. Perhaps the person who wrote the words I have quoted could add other reasons.

There is joy in belonging to an integral part of the ANCIENT CATHOLIC CHURCH. We have a rich heritage as we have definite historical evidence of our Church's existence in England many centuries ago. For it is recorded that a Church was founded at Cornhill in London in 180 A.D.

Through all the centuries of history our Church has withstood innumerable storms, stresses, crises and changes, and in spite of them has grown and is still growing. It is truly a world-wide Communion, multi-cultural and multi-racial, for there are now more non-Anglo-Saxon Anglicans than there are Anglo-Saxon Anglicans. We acknowledge and worship Christ in a multitude of tongues — just as at Pentecost.

There is joy in belonging to a Church which lays great stress on UNITY IN DIVERSITY. We are neither fundamentally totalitarian like Roman Catholicism with the Papacy, nor basically congregational like Pentecostalism. We are a happy blend of authority, as we embrace the episcopacy, and freedom, in our parish and diocesan life. Ours is a partnership in ministry where we all share our talents, abilities and resources in God's work, and where reason is a vital and important adjunct to faith.

There is joy in belonging to a SACRAMENTAL CHURCH where the power of God's strength and presence is stressed. God is not limited in any way in providing us with His power and strength in our daily living; but He has provided us with specific channels of His power in the Sacraments.

These Sacraments we have preserved in all their fulness in the Anglican Church — Holy Baptism, the Eucharist, Confirmation, Holy Matrimony, Ordination, Absolution, the Laying-on-of-Hands, and the Anointing of the Sick. At every step of our life, God is present, strengthening and sustaining us, in the Sacraments. He is 'Emmanuel'—God with us.

There is joy in belonging to a BIBLICAL CHURCH whose foundations rest on the Scriptures. So we read in the Articles of Religion, "Holy Scripture contains all things necessary to salvation". Our faith is not a fleeting or temporary state of mind, rocked by every social, economic or political change. It is based on the eternal truths of God which are true

for all men, everywhere in every age. These truths are to be found in the Scriptures, the basis of our teaching.

There is joy in belonging to a LITURGICAL CHURCH. The strength of our worship is that it is corporate worship and not only individualistic worship. If we use the beauty of our services seriously, intelligently, and lovingly, they can be the most deeply devotional and congregational of any Christian Church. Our Anglican worship is designed to be a partnership in worship where priest and people join together in the praise of God.

In the musical, FLOWER DRUM SONG, there is a number with the title, "I enjoy being a girl". I enjoy being an Anglican; I hope you do too. There is much for us to be joyful about.

LOVE, JOY, and PEACE be with you all in this New Year. Please pray for me as I begin my Episcopate in Algoma.

Your friend
and bishop,

Frank: Algoma

The bishop's itinerary**January**

- 3- 5 Retreat for Bishop-elect at the Sisters of St. John the Divine (conducted by the Rev. Canon R. F. Palmer, SSJE)
- 6 Consecration of the Rev. Henry Hill as Bishop of the Diocese of Ontario (St. George's Cathedral, Kingston)
- 10 Consecration and Enthronement at St. Luke's Cathedral, Sault Ste. Marie (7:30 p.m.)
- 31 House of Bishops in Toronto (Discussion of "Church Unity and Possible Revisions")

February

- 2 Ordination at St. Luke's Cathedral in Sault Ste. Marie (7:30 p.m.)
- 3 Meeting of Archdeacons and Rural Deans (morning and afternoon)
- 3 Diocesan Executive Meeting (evening)
- 4 Diocesan Executive Meeting (morning and afternoon)
- 4- 7 National Executive Council (Toronto)

What does ordination do?**Let's unhook our priests**

Let's stop behaving as if ordination made a man either less human than the rest of us, or superhuman.

Some of us sometimes expect "OUR" priest:

—to be good with young people, including those we're not good with ourselves;

—to welcome a phone call on some trivial matter, in the evening or on his day off;

—to endorse an opinion most people in our congregation hold;

—to add a certain tone to a dinner party, as does a flower arrangement or a gourmet sauce;

—to remember messages, even those we give him ten minutes before a Sunday worship service;

—to do what we want him to, because he's on "our payroll";

—to be a cut above other men in the ways he relates to women;

—to stay immune to blue moods, impatience, or irritability;

—to manage without

strain on an income lower than that of the average parish family;

—to take initiative in "good works" we approve of, but to steer clear of community problems we consider controversial;

—to solve our personal dilemmas or to tell us how to solve them;

—to act as the hub of a wheel with spokes of uneven lengths and strength and roll us along smoothly.

No wonder dozens of Anglican clergy leave the parish ministry, or wish they could.

One priest says, "I feel as if I were barbed from head to

toe with great big upside-down fishhooks, each one tearing into my flesh because somebody's hanging from it."

Let's unhook our priests and free them to be what they really are: fellow children of God—ordained, yes—but first of all, persons.

(Ed. Note. This article was written by Isabel Baumgartner and was gleaned from the QUEBEC DIOCESAN GAZETTE. It seemed rather appropriate as a reminder as the Diocese of Algoma prepares to enter a new era under its new bishop.)

From others**NO COMMENT**

A parish paper recently listed the following books as available for loan:

Love and the Facts of Life
Sense and Nonsense about Sex
Why Wait Till Marriage?
Living and Loving
Plan of Union

Bishop Nock's first ordination - February 2

Four deacons to be raised to priesthood at Sault

The Rt. Rev. F. F. Nock, Bishop of Algoma, has announced that he will conduct his first Ordination at St. Luke's Cathedral in Sault Ste. Marie on Sunday, February 2, at 7:30 p.m.

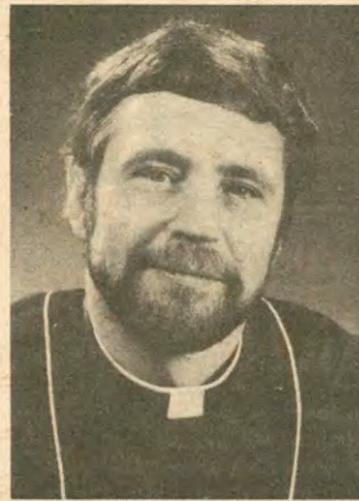
Providing they have completed all the requirements, four deacons will be raised to the Priesthood. They are the following: The Rev. William Ivey (Rector of Chapleau and the CPR Line); the Rev. Gregory Lynn (Rector of Sundridge); the Rev. George Quibell (Rector of Nipigon-Red Rock); and the Rev. Robert McCord (completing his studies at Trinity College in Toronto).



The Rev. G. Lynn



The Rev. R. McCord



The Rev. J. Quibell



The Rev. W. Ivey

made deacons by the Most Rev. W. L. Wright, former

Diocesan of Algoma, on May 5, 1974, in St. James, Grav-

ehurst. This was the last official ordination of His

Grace prior to his retirement.

These four clerics were

Week of Prayer for Christian Unity - January 19-26**Move for union has speeded process of co-operation**

(Ed. Note. The ALGOMA ANGLICAN has not included many items about Church Union during the past two years. One reason for this is that other publications seemed to over-emphasize the issue, and the order of the day appeared to be arguments pro and con. There has been little editorial comment in the pages of the ALGOMA ANGLICAN as well, since the Editor's views on the subject remained in the area of uncertainty.

That uncertainty has not diminished. However the ALGOMA ANGLICAN wishes to publish the following article by the Very Rev. E. Howse, a former moderator of the United Church of Canada, and to praise it for its common sense position.)

by E. M. Howse

Something has happened on the way to church union; and it is sad, not funny.

In 1965, after 20 years of discussion, a joint committee of the Anglican and United churches issued their first joint report and many people believed that the two churches were at last on the

way to complete an early union.

Now, near 10 years later, even the most ardent advocate of unity must be hard put to retain hope that the whole movement has not been, at least temporarily shunted to a siding.

Bored apathy

All good movements are made by dedicated minorities. And both Anglican and United Churches still have strong and committed minorities who are for union now—that is as soon as the processes of church administration permit.

But in the Anglican Church these crusaders are running into sizable pockets of concerted opposition; and in both churches they face massive fronts of bored apathy. Administrative union no longer seems to be important.

In my opinion, the silent majorities in both churches would not be opposed to union as such. If it came easily and peaceably, they would be prepared to live with it, and many even to re-

joice in it.

But the evidence seems to be that they have lost faith in its possibility; and think that it's no great matter anyway.

An inkling of the United Church response to union appears in a recent meeting of Zone 5 of Toronto Presbytery.

Zone 5 is the central area, consisting of about 10 churches, some small and some large, with a total of more than 10,000 members.

Congregations of these churches are invited to a "special open meeting" to give individuals a chance to express their opinion on The Plan of Union, and also "a chance to help mould that plan."

That joint endeavor brought out a crowd of about 50 people. These included the clergy — some of them retired. The average age was perhaps 60, with nobody under 30.

Most were the same people who had loyally listened through previous discussions of union.

Now, there may be soothing explanations of this

manifest lack of congregational interest in an opportunity to discuss church union.

It would indeed be wrong to deduce that the members of these congregations are hostile to union.

Rather, I anticipate that to the end the votes in United Church courts and congregations may continue to run substantially in favor of union.

Wasted effort

The United Church mentality is such that union—so long as it is kept at a distance — ranks somewhere with motherhood.

But it is now becoming clear that the distance will remain. All the multitudinous committees, the elaborate programs, the ambitious plans, are for the moment Much Ado About Nothing.

The whole thing is a bore, because church union, however theretically admirable, is no longer a hope or a threat. It is no longer a practical opinion.

In England the Anglican and Methodist churches

worked for seven years on a plan of union. Then, at the last critical vote, the Anglicans rejected the plan.

Many United Church people believe that the pattern will be repeated in Canada; and that, therefore, the enormous amount of the church's time and money spent on the promotion of union is just a waste.

The prediction may be right; but "the inference ain't necessarily so."

The move for union has speeded the process of practical co-operation.

Not only the churches engaged in talks of union, but all the churches, have learned to work together to a degree that but a few years ago would have seemed impossible.

Even if we do not have union now, our labor together in — to use the new phrase—"joint mission" may make future union inevitable.

Then, when union does come, it will not be a strange new step, but only a formal acknowledgement of something already achieved.

"Compassion fatigue and convenient ignorance"

From the newspapers and from radio and television we learn a great deal about suffering and distress at home and in all parts of the world. In recent years we've had so much of this that many of us are now suffering what has been called "compassion fatigue". Our hearts have been prodded so frequently and so insistently that they become fatigued, developing reluctance to make compassionate responses.

Our compassion fatigue drives some of us to cultivate a convenient ignorance. If we don't know too much about the suffering of others, we will not be made feel uncomfortable about it. Life can be much pleasanter for us if we don't know too much about suffering and deprivation in the world's underdeveloped regions, in other parts of our nation, in our own communities and neighborhoods.

Compassion fatigue and the cultivation of convenient ignorance nourish us in a mood of indifference, the kind of indifference that easily says, "Charity begins at home", and then adds, "and that is where I intend to keep it".

In one of his plays Bernard Shaw said this: "The worst sin toward our fellow creatures is not to hate them but to be indifferent to them." Shaw then described indifference as "the essence of inhumanity".

The complexity and confusion of our life today, with the compassion fatigues it engenders and the convenient ignorance it encourages, causes indifference to settle rather easily on our hearts. Perhaps indifference, the couldn't-care-less attitude, is the great sin of our day.

← OPINIONS →

**READ
AND
DISCUSS
THESE
EDITORIALS
IN
YOUR
HOME,
SCHOOL
OR
CHURCH
GROUP**

"Violence begins and ends with the individual"

Most of us, unless we've been in a brawl, raped or knocked over the head for our money, don't relate personally to violence.

Violence is something editorials deplore, television showcases, and theatres exploit. We're insulated by distance from far-off wars, revolutions, racial demonstrations and labor unrest. Or are we?

What about the violence around us in which we wittingly or unwittingly take part? The salesperson who puts one over on the customer, lawyers who cut ethical corners, stockbrokers who "pump up" stocks, executives who squeeze competitors, advertisers who misrepresent, politicians who convert half-truth to truth, teachers who ridicule?

What about the thousands of thoughtless social violences — an alcoholic's effect on the family, the review which demolishes the artist, the person who never quite makes it into the club or social group she yearns for, parents too busy and tired to hear a child's plea — the violence men do women through heedless paternalistic practices and attitudes — the hurt caused by not sensing, seeing others' needs?

Violence is intensely personal. It begins with individuals and it can end through individual action. Can any one of us look into our soul and plead immunity?

A feature for editors throughout Algoma**Communications through parish newsletters**

So you write a parish bulletin or newsletter. Who reads you?

The well-informed, the alert, the dutiful.

But who needs you?

Not primarily these people, who keep up with most of the action anyway by word of mouth and by reading other publications.

The people who need you—Mr. and Mrs. Average Communicant and their offspring—deserve the most inviting looking, most lively sounding paper you can produce. They feel they somehow "ought" to pay more

(Ed. Note. Many superb bulletins and newsletters exist in parishes throughout the Diocese of Algoma. Some of the editors of these publications have asked for a Diocesan Conference to discuss the problems common to all of them. The ALGOMA ANGLICAN hopes that such a conference will be possible at some date within the Diocese of Algoma. However, expenses of such a conference prevent its immediate

attention to your publication: "it's from the church,

possibility.

In the meantime, the ALGOMA ANGLICAN would like to publish the following article written by Isabel Baumgartner, Editor of the TENNESSEE CHURCHMAN. Perhaps the suggestions she makes will spur some parishes to introduce a newsletter as a means of communication among its parishioners. If you do so, don't forget to send a copy to the ALGOMA ANGLICAN!)

after all . . ." Are they really saying ". . . but does it have

to be so dull?"

These tips to preparers of mimeographed parish publications just might perk up the sight and sound of that on-paper effort you lug regularly to the post office.

First, consider the look of your publication.

Too much paper discourages; its very weight in the hand murmurs, "Don't read me now; put me aside until you have more time." Use legal size paper only when letter size won't do; use two sheets of paper only when one won't do.

Too many words per line make the reader's job tough-

er. The smaller the type, the shorter the line, say readability experts. Usual type-writer type reads more easily in a line not longer than five or six inches. How to plan this? Try two columns, each a tad wider than three inches. Or, use a five-inch line and fill some of the resulting blankness, discreetly, with drawings. Or, fold your sheet in half and use it sideways with (for letter size paper) lines not longer than four and a half inches . . . not shorter, either, or you'll wear out your hyphen key and your welcome simultaneously.

DESIGN plays an important part in appeal for your readers

Too many words per page look uncomfortable. You've stolen their elbow room. Some threaten to tumble off the side of the paper; others fairly shriek, you've shoved them so near the brink at the bottom. Optimum margins on letter size paper: at least an inch, all around. Double space between items; with necessarily long seg-

ments, double space between paragraphs and triple space between items. Re-design a paper that resembles six minutes of conversation crammed into a three-minute phone call.

Gimmicks get in the reader's way. A shallow masthead on the front page needs space around it; one too deep looks like a mere space wast-

er. Avoid column rules and horizontal lines wherever you can; blank space breaks up type effectively. Be sparing with boxes, underlines, all-capital-letter spelling, rows of asterisks, and exclamation points. Tricked-up printing confuses the eye. Besides, emphasis devices put off the reader when each item tries to shout out the

others.

Well-spaced headlines, lettered with a stylus and plastic guide improve page design. Choose not more than two harmonious styles of lettering; you can make them look like four, if you want to, by using all caps in some places and caps-and-lower in others.

Now then—how does your publication sound?

ASK YOURSELF!

Do you use a stained glass voice? Do your words drone on, in a teacher-pupil tone? Do you finish what you have to say before you stop talking? Or—forgive me, gals—does your writing flutter its eyelashes and ooh and aah?

STYLE enables you to see that every single word tells

One kind of printed church talk I consider extremely unhelpful, doomed to discourage all but the most determined reader. "Let's make a good showing for the guest speaker"—"Every single one of our communicants ought

. . ."—"*You people who missed our midweek service/meeting/special speaker will never know . . .*" Such pleadings come understandably into the mind of a frustrated clergyman or program planner, but when they

come out of his or her typewriter, I think they kill rather than foster the desired effect.

My favorite hand book (*Strunk - White: The Elements of Style*) treats ver-

bosity sharply. "Omit needless words. Vigorous writing is concise. A sentence should contain no unnecessary words, a paragraph no unnecessary sentences, for the same reason that a drawing should have no unneces-

sary lines and machine no unnecessary parts. This requires not that the writer make all his sentences short, or that he avoid all detail and treat his subjects only in outline, but that every word tell."

SPICE up your publication with action and brevity

Choose the active voice instead of the passive. Compare, for brevity and movement, the following:

"Parishes and missions were asked by Diocesan Convention that their Lenten missionary offerings be designated for the Missionary Diocese of Puerto Rico, where a \$26,000 conference center will be built by the Diocese of Tennessee."

"Diocesan Convention asked parishes and missions to designate Lenten missionary

offerings for the Missionary Diocese of Puerto Rico, where our Diocese will build a \$26,000 conference center."

Saving: eight words (nearly one-fourth) and lots of toing and froing.

Words with Latin roots rather than Anglo-Saxon build roadblocks, too:

"It was voted by the vestry that a committee be appointed by the rector, to whom opinions can be expressed by communicants about the construction pro-

posal now being considered."

"The vestry asked the rector to name a committee to gather communicants' views of the building plan now under study."

The second sentence, shorter by nearly one-third, comes through more clearly because verbs turn active and plain-sounding words replace fancy ones.

Spice up headlines with action verbs. Compare "Shrove Tuesday pancake supper" with any of these:

"Pancakes top Tuesday menu" — "Flapjacks flap Tuesday night" — "Teens turn chefs Tuesday" — or even "Tuesday night batter's up as bacon sizzles."

Hunt for and correct bad habits like the use of pairs of words. One says more than two: "Our father and creator who are and always will be in heaven and eternity; hallowed and revered be thy name and nature. Thy kingdom and domain come

and endure, thy will and wishes be done and fulfilled . . ."

Feel free to disregard everything in the preceding paragraphs. You didn't ask me for this. But may I ask you for one favor? Unless the post office insists otherwise, please skip that extra staple. It's hard for me to concentrate on even a real humdinger of a parish bulletin when my thumbnail is throbbing.

SUBSCRIPTION TIME**ACW publication is now available for \$2 a year**

The Diocesan LIVING MESSAGE Secretary, Mrs. Margo Smith of North Bay, has requested that a subscription form for the ACW publication be included in the ALGOMA ANGLICAN.

The ALGOMA ANGLICAN is happy to comply with this request, and would invite those people interested in subscribing to the LIVING MESSAGE to fill out the form below and send it to address included:

The LIVING MESSAGE,
Box 820,
Petrolia, Ontario.

NON 1R0

Please send me the LIVING MESSAGE. I include payment of _____ (@ \$2 per year, for 10 issues each year).

Name _____

Address _____

LETTER TO THE EDITOR:**Reduce number of pages every issue**

To the Editor:

Instead of reducing the paper to 4 pages from time to time (*November Editorial* in ALGOMA ANGLICAN), why not do it for every regular issue, having an 8-page one only for very special occasions?

The money saved, if given to the "Anglican Appeal", would do more for the spread of Christ's Kingdom here on earth than is done by sending the extra pages of printed matter to people many of whom have little time to read the flood of printed matter poured at us from all sides.

If the CANADIAN CHURCHMAN would also cut itself down to a regular 20 pages, and send the savings to the "Appeal", its readers and the underpaid Northern clergy would both benefit.

Editing and careful condensing, to get the most important material into such

small spaces, would be an arduous task, as well as time consuming, for the poor editor. But the results would be worth it, even from the readers' viewpoint.

When every phrase, every word, is weighed for its value, the resulting article conveys its message more strongly.

D. E. Coate,
Rosseau.

(Ed. Comment. The ALGOMA ANGLICAN has already basically agreed with your viewpoint in the November editorial, and has pledged to limit its production where possible. However, it should

be pointed out that it does pay to advertize, and advertizing often takes space.

For example, do you realize that \$33,000 of the \$500,000 to be collected for the "Anglican Appeal" will be spent in the printing of special envelopes, posters, brochures, and pew bulletins. Also, it was through the article in the CANADIAN CHURCHMAN written by a Northern clergyman's wife that an amazing response of financial support ensued.

Thank you for the suggestions, and we shall try to follow them as conscience and copy dictate!

Sentence sermon**A thought for 1975**

"Where benevolent planning armed with political or economic power becomes wicked is when it tramples on people's rights for the sake of their own good."

—C. S. Lewis

10 Days for World Development '75 – Latin America

"Ten Days for World Development" is a joint development education programme of Anglican, Catholic, Lutheran, Presbyterian and United Churches of Canada. Its goals are to increase understanding among church members and Canadians generally concerning world needs and world development and to encourage appropriate action in response.

It seeks to achieve these goals by mobilizing the resources and the communications networks of the churches in the cause of world development, initiating and encouraging mass media events during a particular "Ten Days" each year, and organizing and servicing local inter-church committees and coalitions. 1975 makes the programme's third annual effort.

The 1973 and 1974 programmes nicely complemented one another. While the '73 programme had other features—two documentary films on CBC's "Man Alive", the observance of Austerity Vigils, the wide use of a coffee simulation game, etc.—the feature which most captured the attention and imagination of Canadians was the national tour in the cause of international justice by the leaders of the participating churches.

The church leaders' tour had several salutary effects. Their appearance before the Parliamentary Committee on External Affairs and National Defence and their presentation of the brief, "Development Demands Justice", to members of the Cabinet opened up future dialogue between the churches and governments in important areas such as monetary reform, population



Special ten days are February 1-10, 1975

policy, the International Sugar Agreement, and immigration.

Their visits to selected cities across the country stimulated the formation of development education committees which became the core for later programme expansion. The leaders' meeting during the tour with the Alberta Cabinet resulted in the policy of Alberta's matching the funds raised by international non-governmental organizations in the province with a percentage being available for development education — a policy in the process of being imitated elsewhere.

Canadians everywhere were made more aware of the churches' commitment

to on-going development in addition to emergency relief.

In all the tour was an appropriate and fruitful launching of the "Ten Days for World Development" programme.

Building upon the momentum of the 1973 experience, "Ten Days for World Development 1974" with a FOCUS ON AFRICA aimed at stimulating as many and as varied educational events as possible at the local level across the country.

Intensive evaluation conducted by both written reports and a national consultation indicates that a measurable success was realized in this aim. Interchurch committees for development education now operate

in the major cities across the country including the ten provincial capitals.

They are anxious to intensify their own programmes and to support programmes in moderate-sized cities by a "twinning" or "satellite" process. It is important, however, to note that excellent programmes occur in many smaller communities without stimulation other than the educational kit itself.

There are many obstacles to be overcome before it can be honestly said that there is a ground-swell movement of international concern in Canada. But two years' experience with the "Ten Days" model gives some basis for hope.

"Ten Days for World Development 1975" invites Canadians to reflect upon the question, WHAT IS DEVELOPMENT? After the period of reflection, they are invited to make up their minds and to act. And after action, they should come back to consider the question again.

The precise definition of a word is not what matters. What does matter is how we view what is happening about us—in our world, our country, our region, and our neighbourhood. What is at stake when we grapple at a gut level with the question, "What is development?", is what kind of human beings we are in relation to other human beings.

Anglicans in the Diocese of Algoma are asked to participate in this "Ten Days for World Development 1975" programme by looking for the posters, bulletins, and other information available through their rectors and parishes. Adapt the contents of what you learn through these channels to your own congregation or community.

Dare to compare the daily protein intake of your child compared to the protein intake of a child in Northeast Brazil. Select the eye-peeling facts most apt to provoke reflection, attitude change and action.

The focus for this year is upon Latin America and Canadian analogies helpful to understanding the international development scene.

As Dom Helder Camara, the Archbishop of Recife and Olinda in Brazil, has expressed it, "When shall we have the courage to outgrow the charity mentality and see that at the bottom of all relations between rich and poor, there is a problem of justice?"

OPINION:

Suggestions for planning parish meetings effectively



by J. Koning

not willingly causing them any pain or anxiety).

However, when at the end of an ACW deanery annual meeting I hear the rector of the host parish sigh: "I'm glad that's over—I was on edge all day because I didn't know what she (the deanery chairman) was going to ask me to do next!", I think it's time we thought about a handbook on how to plan events in the parish.

Perhaps such a book is not so necessary within a small parish where the pastoral relationship is hardly more than the expression of life within a family, and how fortunate is the pastor of such a parish! Here the relationship between the pastor and parishioners develops through close day-by-day contact. It is easier for one to know the mind of the other because the lines of communication are well-established.

But if you are planning a meeting to be held in a parish in another town—or even in another parish in the same city—communication becomes more difficult. Moreover, one's own parish priest may be thought of as a pattern for all parish priests and this simply is not so.

Parish priests are first of

all individuals with as many different ways of providing pastoral oversight as there are fathers in natural families! While diocesan canons stipulate what priests may or must do, there is still room for wide interpretation depending on the personality of the priest and his relationship with the parish to which he is presently ministering.

Here are some guidelines presented for the consideration of both men and women as well as clergy:

1. From the beginning of your planning, the host priest should receive a copy of minutes of the planning committee—better still, he should be invited to sit in on at least one planning committee meeting. You should also instruct the person in the host parish who sits on your committee to keep in close touch with the host rector.

2. The priest's first duty is to lead in the worship of Almighty God. Therefore planning the worship service is his responsibility if there is to be a Eucharist, and he has the right to keep this entirely to himself. Most priests are willing, however, to consider the purpose of your meeting, and a theme if you have one, and to listen

to your ideas.

Do you expect a sermon? If so, do you have a special speaker in mind? Do you want music? What kind? Hymns? If so, traditional or modern? Will you appoint persons to receive the offering? How will the offering be disbursed? If the priest refuses to listen to any suggestions regarding the planning of the worship service, ask him why. He is then provided with an excellent opportunity to teach (and you and I to learn), some of the rudiments of the faith, and in particular of the liturgy, and the role of the priest in the Church.

3. What part do you expect the rector to play in the rest of the program? Do you want him as a resource person? If so, on what subject? How much time does he have and where does he come in the program? If he is not to be a resource person, do you want him there anyway? He may have weddings, funerals, a sermon to prepare, a confirmation class—if you don't need him, he won't mind!

4. What does your meeting need in the way of a "physical plant"? In large parishes with many facilities and a paid sexton or caretaker, this doesn't present

the same difficulties as for the small parish with too few chairs and no one to move them from the meeting room to the lunch table and back again.

5. How many people do you expect? Do you send out a pre-registration form which will indicate whether you want them there for the whole meeting or not at all? Or do you provide for an indication of whether they will attend only for lunch or for part of the meeting? Then you can give the host parish an estimated number (within 10) about one week before the date of the meeting.

6. Christian people planning meetings pray for the guidance of the Holy Spirit, and priests in host parishes pray that the Holy Spirit will bless all who meet together under his care in Christian community, for worship, for fellowship, for study and edification. But the Holy Spirit calls us to exercise our minds and use our abilities in carrying out His work, as well as praying for inspiration and blessing on the work.

It is possible for good meetings to "just happen" but good meetings can also be well-planned by laity and clergy sharing their talents and energies.

YOUTH NEWS

with

Miss Carrie Black
385 Ski Club Road
NORTH BAY, Ontario



Just what is AYM?

The New Year is upon us, and it is a time to renew ourselves. Also, this is the peak period for Youth Groups in the Diocese of Algoma.

As I have been talking to many people, one question occurs more than any other. It is, "Just what is AYM?"

Let me try to explain. AYM, or ANGLICAN YOUTH MOVEMENT, is a loosely structured organization to co-ordinate what is happening among Anglican young people around the country. There are no charters or special programmes, and every Youth Group is an AYM.

AYM has regional clusters which have just started to help people in an area get acquainted with others. People from the Diocese involved with it are Bob Elliot, North Bay; Joe Gandier, Alison Moore, and Capt. Roy Dickson, all of Thunder Bay. These people meet with others around the Diocese about every three months.

AYM is simply Anglican youth moving together in certain directions.

Carrie Black

What's that moaning?

Our forefathers did without sugar until the 13th century, without coal fires until the 14th century, without buttered bread until the 15th century, without coffee, tea and soap until the 17th century, and without pudding until the 18th century.

They had no gas, matches, or electricity until the 19th century. In fact, it was only during the past relatively few years that we have had aeroplanes, telephones, radios, cars, good roads, modern appliances and TV.

The moral of this story is . . . "Now what was it you were complaining about?"

from a parish bulletin

Primate officiates

Students, senate and board attend blessing of residence

The first event in a two-day special programme involving Thorneloe College of Laurentian University in Sudbury was the official opening of the new social centre. This took place at 8 p.m., on Thursday evening, November 28.

Although the major addition to the residence was the social centre, the entire residence has been refurbished, and so the ceremony was labelled the "Blessing of the Thorneloe Residence with New Additions".

The ceremony appropriately took place in the new social centre. Prior to the actual service of blessing, Dr. Bruce Matthews, Provost and Vice-Chancellor of Thorneloe, introduced the Primate, the Most Rev. E.

W. Scott (who was to officiate at the blessing), and the Very Rev. F. F. Nock (Bishop-elect of Algoma, and Chancellor-elect of Thorneloe).

After the service, a reception was held for Thorneloe students, members of the Senate and Board of Governors. The entire evening was a real "Thorneloe family affair", and those present took advantage of the opportunity of touring the entire building, especially the new social centre, the Dean's new apartment, the new classroom, as well as the other refurbished areas, such as the kitchens, saunas, offices, and library.

Everyone present agreed that the architects and interior designers had done a superb job.

Special reception

Quiet time with Primate

On Friday afternoon prior to Thorneloe's First Convocation, the College sponsored a Tea and Reception in the new social centre from 3 until 4:30 p.m.

This reception was planned for the clergy and their wives of the Anglican churches in the area of Sudbury, and those of other denominations, who wished to meet and talk with the Primate of the Anglican

Church of Canada, the Most Rev. Ted Scott. It provided an excellent opportunity for these people to spend a quiet hour or two with the spiritual leader of Canadian Anglicans.

During his visit to Sudbury, the Primate also toured Falconbridge Nickel Mines; he was accompanied by Dr. Matthews, and members of Thorneloe Board of Governors.

Across Algoma

A few items from youth

Little news has arrived of late. In November, St. Brice's Youth Group in North Bay held a Spaghetti Dinner, which was very successful, but the direction of proceeds has not yet been determined.

Ron Stratford (AYM Co-ordinator '74), and Bill Trott (AYM Co-ordinator '75) were guests for dinner at the home of the Elliots in North Bay, and then attended the meeting of the St. Brice's Youth Group. On Wednes-

day, December 11, they were in Thunder Bay.

St. Paul's in Thunder Bay held a Deanery Youth Coffee House, and their theme was "Free to Love". They also had a very successful bowling match.

Sault Ste. Marie

Anglican Youth Encounter

On the week-end of December 6-8, a group of young people gathered in Sault Ste. Marie, for the first Anglican Youth Encounter in North America.

Such "encounters" started in the Roman Catholic Church in Spain hundreds of years ago, and this movement is only now spreading to the Anglican Church. This happened through the assistance of Fr. J. Macaroni of the RC Church, and Fr. Bill

Stadnyk of the Anglican Church.

The ENCOUNTER is a short course in Christianity, and each person meets Christ in his own way. Time is given to share your thoughts with others.

It began Friday evening, and ended Sunday evening. During this time, there are talks given by a team of Youths and Adults. Participants are led through the week-end by a Spiritual Di-

rector and a Rector. At this particular encounter, the Rector was Beth Speller of Holy Trinity in the Sault.

During the week-end the participants "meet themselves", and get "to know Christ better". It is great experience, which everyone should have.

Those interested in attending such an encounter should contact the Rev. W. Stadnyk, Rector, Holy Trinity Church, Sault Ste. Marie.

St. Brice's, North Bay

Youth group joins in patronal festival

On November 17, 1974, the Parish of St. Brice's in North Bay celebrated its "Patronal Festival" (transferred from November 13).

The guest speaker at the two morning services was the Rev. Dr. Frank Peake,

Associate Professor of History at Laurentian University, and Honorary Assistant at the Church of the Epiphany in Sudbury.

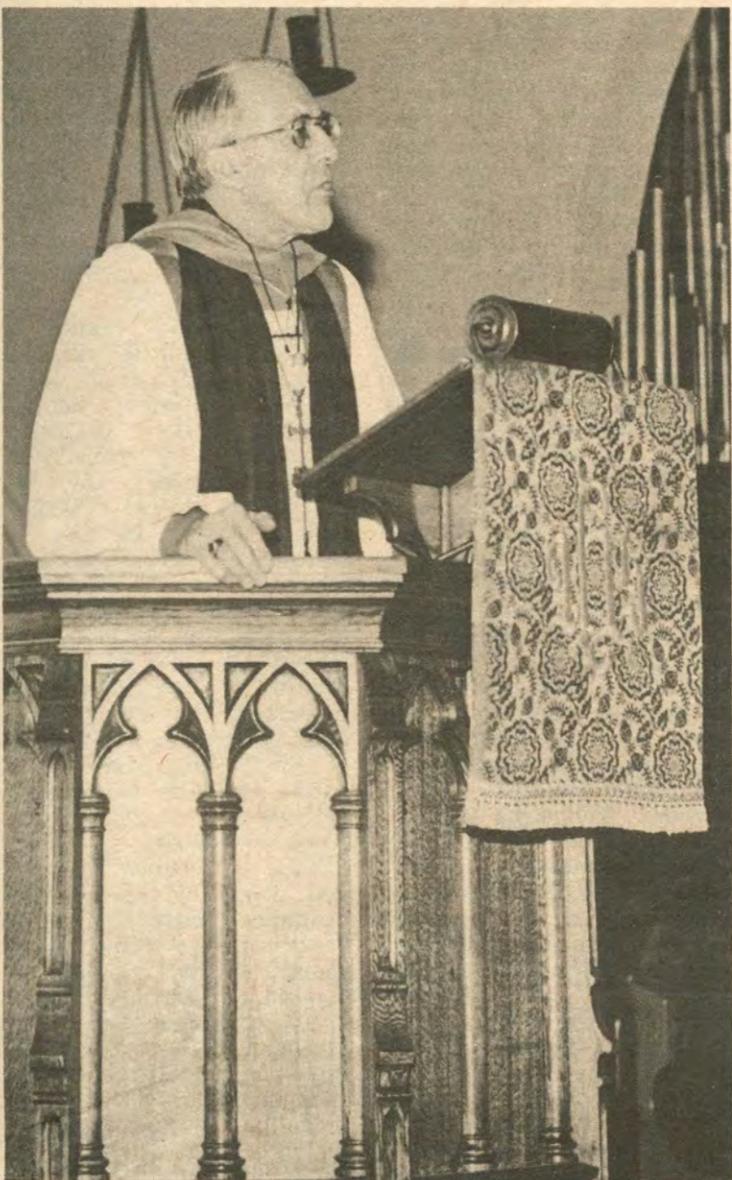
A St. Brice's Banner, made by Mrs. Margaret

Ramsey, was displayed that day for the first time. Later in the day, the youth group of the parish (along with much experienced help!) put on a Turkey Dinner with all the trimmings for over two hundred parishioners.



Courtesy of the Rev. R. Inshaw
The Rev. Dr. Bruce Matthews, Provost and Vice-Chancellor of Thorneloe University, is seen making some introductory remarks prior to the Blessing of Thorneloe Residence by the Most Rev. Ted Scott, Primate of the Anglican Church of Canada (on Dr. Matthews' right). On his left is the Rt. Rev. F. F. Nock, Bishop of the Diocese of Algoma, and Chancellor of Thorneloe University. Watching are members of Thorneloe's student body, the Senate, and the Board of Governors.

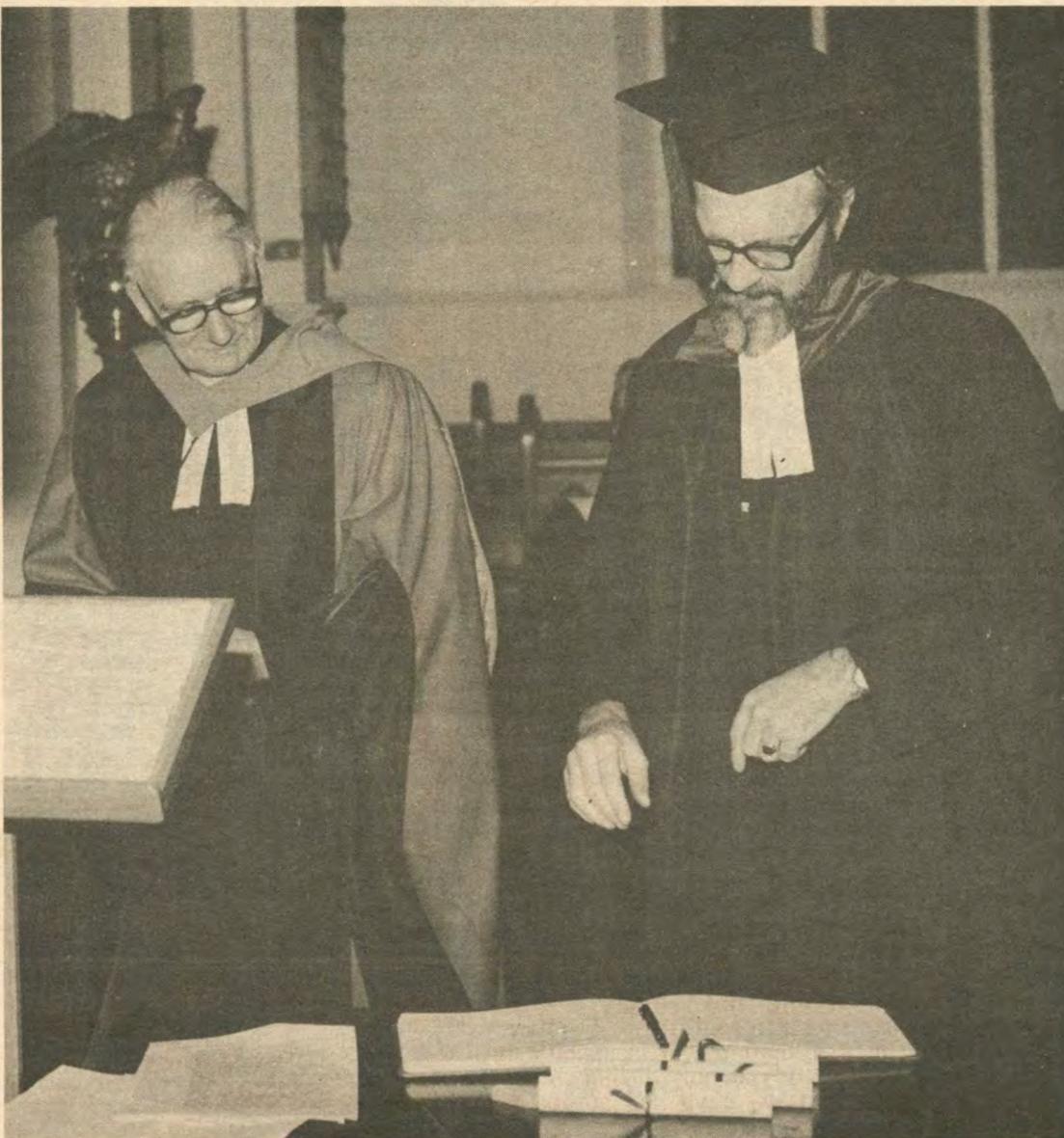
Six men honored at Thorneloe Convocation



Courtesy of the Rev. R. Inshaw

The Primate . . .

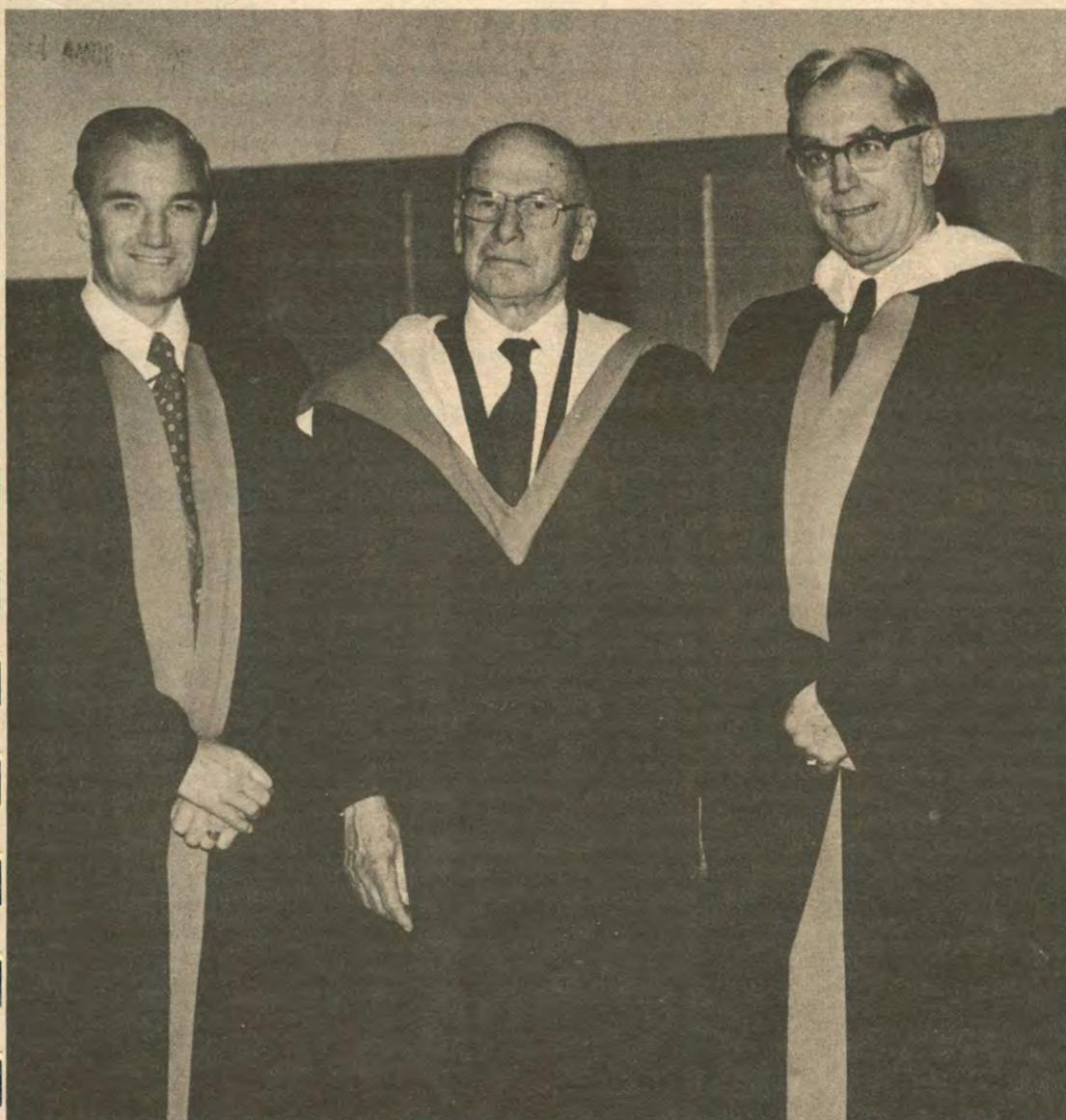
The Most Rev. E. W. Scott, Primate of the Anglican Church of Canada, has received an honorary *Doctorate of Sacred Theology* from Thorneloe University in Sudbury, and is seen here addressing the Convocation, which was held in the Church of the Epiphany.



Courtesy of the Rev. R. Inshaw

. . . Dr. Frank Peake . . .

Dr. Frank A. Peake (left) is preparing to sign the Convocation Book, after receiving his honorary *Doctorate in Sacred Letters* from Thorneloe University, an institution which he has served in several capacities over the years. Dr. Peake is an Associate Professor of History at Laurentian University, and Honorary Assistant at the Church of the Epiphany. Assisting him, the Rev. Ross Kreager, Dean of Thorneloe, looks on.



Courtesy of the Rev. R. Inshaw

. . . Messrs. Segger, Hutcheson and Higgins . . .

Pictured here are three of the persons honoured at Thorneloe College's First Convocation. From the left, they are Mr. Norman Seggar (*Honorary Fellow*); Mr. Frances Hutcheson, *D.C.L.*, and Mr. Edwin Higgins (*Honorary Fellow*).



Courtesy of the Rev. R. Inshaw

. . . Mr. Lenox Lane

Mr. Lenox Lane is seen here adjusting the hood which he has just received (a *Doctorate of Canon Law*). The Rev. H. Ross Kreager (right), Dean of Thorneloe College and Registrar, is preparing the Convocation Book for Mr. Lane to sign.



Courtesy of the Sault Daily Star

At a reception following his *Induction* as Rector of St. Matthew's, Sault Ste. Marie, the Rev. Fred Roberts (right) speaks with his wife, and Mr. Robert Walmsley (one of the Wardens). Mrs. Roberts is the former Jean Smedley.

Fr. Roberts inducted into Sault church

The *Induction* of the Rev. Frederick G. Roberts as Rector of St. Matthew's in Sault Ste. Marie took place on Thursday, November 14, 1974 at 7:30 p.m. The *Induction* was conducted by the Ven. C. B. Noble, Archdeacon of Algoma.

During the service, the keys were presented to the new Rector by the Wardens, Horace Walker and Robert Walmsley. The guest preacher was the Rev. R. Lumley, M.A., Rector of St. James' in Sudbury. The new

Rector celebrated the *Eucharist* after the formal *Induction*.

Other clergy in attendance and taking part were the Very Rev. F. F. Nock, Bishop-elect; the Rev. M. Bradford (Assistant Priest at St. Luke's Cathedral); the Rev. Canon F. Coyle (St. John's); the Rev. K. Gibbs (Elliot Lake, and Rural Dean of Algoma); the Rev. C. Hornett (Thessalon); the Rev. M. Hankinson (Blind River); the Rev. W. Stadnyk (Holy Trinity); and the Rev. D. Stanley (Goulais River).

Laity reading the Scripture included R. Brideaux, F. Hankinson, and W. Kidd.

On Sunday, November 17, the new Rectory of St. Matthew's, 138 Mark Street, was blessed. The brief ceremony of blessing was conducted by the Very Rev. F. F. Nock, Bishop-elect.

Following the ceremony, an open house was held from 2 until 5 p.m., and attended by over 70 people. The GA girls served the light refreshments which the ACW had provided.

Around Algoma . . .

The Church of the Resurrection in Sudbury reports a very successful *Turkey Supper* on November 6, when over \$1059 was brought in. Expenses of \$320.52 would have been higher if it had not been for the generous donations of such things as vegetables. This church in Sudbury continues to live up to its reputation as "*Your Friendly Church*". . . . Belated birthday greetings to Mr. W. S. White, of West Thunder Bay parish, who has been a patient in Westmount Hospital. He celebrated his birthday (90th) on October 23, 1974. The fonts in the Church of the Good Shepherd (Slate River), and the Messiah (Kakabeka Falls) were made by him. . . . St. Saviour's in Blind River reports that a very meaningful visit by the Bishop-elect, the Very Rev. F. F. Nock, was experienced in October. The Dean had been the celebrant and preacher at the morning service; his topic was "*Church Union*". Following the service, a discussion was arranged whereby parishioners asked questions about the *Plan of Union*, and the Dean explained any difficulties. . . . 125 people attended the *ACW-JA-GA Potluck Supper* at the Parish of St. Thomas' in Thunder Bay in late November. . . . The Rev. Ken Gibbs, Rector of St. Peter the Apostle in Elliot Lake attended the Alumni Meetings of Wycliffe College in Toronto in early November. . . . CJIC-TV in Sault Ste Marie broadcast the Larry Solway show on Nov. 18, which featured an interview with the Most Rev. W. L. Wright, former Diocesan of Algoma. . . . Mr. T. Robert Carlow, Provincial Field Executive of the Boy Scouts, was the guest speaker at the Cub and Scout Service at the Church of St. John the Evangelist in Thunder Bay, on Sunday, November 10, 1974. Mr. Carlow recently moved to Thunder Bay. . . . Brother Neville Cheeseman, SSJE, began his work with the *John Howard Society* in Windsor, Ontario, as of November 18, 1974. . . . Nora

Ramsey of the parish of Holy Trinity in Sault Ste. Marie has been given the rank of *Officer-Sister* in the St. John's Ambulance Brigade. This is the first time this honour has been conferred on any woman in Sault Ste. Marie. . . . Nine men and two ladies painted the storm windows at the parish of St. Thomas' in Thunder Bay, saving the parish some \$300. . . . Recently at Holy Trinity in Sault Ste. Marie received gifts of *Memorial Bible Markers*—in loving memory of Eileen Coyne by the Altar Guild; in loving memory of Bruce Graham by his mother, Mrs. Vera Graham; and in loving memory of Winnie Penhorwood, by Richard Gray. . . . The Dicksons of the parish of St. Paul's in Thunder Bay have moved into 420 S. Vickers Street. . . . Congratulations to Norma Ramsey and also to Tony Van den Bosch, both of Sault Ste. Marie, who have received awards as "*Volunteer of the Year*". Nora was chosen by the St. John's Ambulance Brigade, and Tony by the Family Guidance Centre. They were honoured at a dinner sponsored by the *United Appeal*. . . . Trinity Church in Parry Sound reports an excellent turn-out to hear the Rt. Rev. Musa Kahurananga, Bishop of Western Tanganyika, who outlined the problems that his diocese faces. He also spoke to the Sunday School children and it seems that he captivated both young and old. . . . The *Monthly Coffee Discussion* at All Saints' in Huntsville during November (Advent Sunday) covered the topics of "*Our Diocesan Obligations*", and "*How much does it cost to be an Anglican?*". . . . On Sunday, December 8, members of All Saints' Choir in Huntsville took part in a Community Carol Service held in St. Andrew's Presbyterian Church. This was under the direction of Mr. Wayne Howson, a member of All Saints'. It has become an annual event, and the attendance is a full "*house*".

From an archdeacon

The real Christian experience

New experiences, growing in the faith and re-dedication of our lives to Christ, are consistently a part of the lifetime drama of being a Christian. Recently, I was involved in a discussion about "*Christian Experience*", and I would like to consider the content of this conversation. The conversation was too involved for me to credit properly the ideas of the other men involved, so I will simply relate the essential ingredients.

In the Church, we often meet individuals who have had a new experience with Christ, and they are "turned-on", excited about the new life which they are experiencing. Sometimes they seem as a little child riding a new bicycle up and down the block, wanting everyone to see the shiny new object. Usually it is seen and appreciated; however, if it is seen too often, the sight of it is eventually distasteful.

Often the reaction of people in the Church to Christian experiences is like this, and the effect is divisive. In such cases the responsibility is two-fold. We orthodox Christians are mystified by the constant display of an experience, or of an event, while the one who has had the experience feels compelled or obligated to Jesus Christ for his experience and wants others to have a similar experience.

It is at this point that Satan or the forces of evil are able to accomplish their task within the Church. These forces work in two ways in the Church. First, they work to fill people with self-righteousness (a disease which only a serious-minded Christian can contract).

The excessively pious Christian can fall into many traps, and the most common is the desire to have others experience what they have experienced. This obviously

means that each Christian must be 'judged' as to the depth of his commitment — at best, such a judgment is a dangerous path for followers of Christ.

To be condemned as not really Christians will naturally upset people, and Satan will have accomplished purpose number two — he will have divided the Body of Christ.

In the Church, Christ works in only one way; He fills us with His spirit, and guides our lives. The challenge to us is evident and threatening.

How do we turn people on and keep them turned-on for Christ? Like much of life, we must exist in a tension between where we are and what others believe and where they are—but most importantly, where all of us are under Christ.

Ven. E. R. Haddon
(St. Thomas'
Thunder Bay)

Christ Church rectory in Lively suffers damage in recent fire

On Friday, December 6, a fire occurred at the Rectory of Christ Church in Lively. At the time the ALGOMA ANGLICAN went to press, damages were reported in the area of \$15,000.

There was a fire in the Rectory some two years ago,

when damages of \$2,000 were suffered.

The cause of the fire is being investigated. In the meantime, the Rev. Canon J. Hinchliffe (Rector), and Mrs. Hinchliffe are staying in a motel.

You are important

X marks the spot

Dxar Frixnds:

This typxwritxr is an xxexllxnt machinx but it has onx sxrious dxfect. Onx of thx lxttxrs is missing, and handicaps us in our work. Wx arx anxious to usx thx machinx, you sxx, but thx absxncx of onx lxttxr provxs vxry xxaspixrating at timxs bxcausx whxn you nxxd it, it isn't thxrx.

Wx havx had too many mxmbxrs absxnt from thx church sxrvicxs. So wx arx writing this notx to txll you that whxn you arx not thxrx our church is likx this typewritxr. Wx arx sxriously handicappxd by thx absxncx of any onx mxmbxr!