

algoma anglican

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INSIDE

Consecration reports and pictures and developments in Union talks

The ALGOMA ANGLICAN is pleased to present this issue of the Diocesan paper, as it contains many pictures and the report of the *Consecration and Enthronement* of the Rt. Rev. Frank F. Nock as the seventh bishop of the Diocese of Algoma. For an up-to-the-

minute account of the recent developments in Church Union, with reports of the decision of the House of Bishops and the National Executive Council of the Anglican Church of Canada, consult the CANADIAN CHURCHMAN inside your Diocesan paper.

An historic occasion in the life of the Diocese of Algoma



Courtesy of the Rev. R. Inshaw

The newly consecrated seventh Bishop of Algoma, the Rt. Rev. Frank Foley Nock, B.A., D.D., receives a greeting of affectionate applause, and a fanfare of trumpets, from the nave and balcony filled with parishioners and clergy from the Diocese of Algoma.

January 10, 1975 was an historic occasion for the Diocese of Algoma, as a new era was ushered in at St. Luke's Cathedral when the Very Rev. Frank Foley Nock, B.A., D.D., former rector of St. Luke's Cathedral and Dean of Algoma, was consecrated a bishop in the Church of God, and enthroned as the seventh bishop of the Diocese of Algoma.

The impressive service began at 7:30 p.m., and continued for two and one-half hours; those present have continued to comment upon

the dignity, pageantry and joy which seemed to dominate the cathedral. At the same time, there seemed to be a definite solemnity of purpose.

As the Rev. James Turner of West Thunder Bay expressed it in his newsletter to his parishioners: "A veritable kaleidoscope of the spiritual and temporal sharing in a very personal and corporal spiritual experience was evident as St. Luke's was crowded to standing room with diocesan parishioners, dignitaries from the

Roman Catholic, Greek Orthodox, Ukrainian Catholic churches, and the various Protestant denominations, members of government, together with the Bishops of the Province of Ontario."

The first part of the *Procession* included the Crucifer, the Choir, the Marshals, the Archdeacons, the Canons, the Rural Deans, the Clergy of the Diocese, the Church Army Officers, the Visiting Clergy, the Lay Readers, and the Servers.

Then followed the Bishop-elect with his chaplains, the Ven. George Sutherland, Archdeacon of Muskoka, and the Rev. Canon George Hinchliffe, Rector of Christ Church, Lively. Both clerics have been friends of the new bishop for a very long time.

The third part of the *Procession* included the Most Rev. Alexander Carter, the Roman Catholic bishop of Sault Ste. Marie; the Very Rev. N. Owcharenko, of the Ukrainian Greek Orthodox Church; the Rev. W. Konduski, of the Ukrainian Catholic Church; the Rev. F. H. Austen, the President of the Sault Ste. Marie Ministerial Association.

Three heads of various colleges were included in the *Procession* — Dr. Francis Guth, the Acting-Principal of Algoma College in Sault Ste. Marie; Dr. Temple Kingston, Principal of Canterbury College, Windsor, Ontario (who is the son of the late Bishop F. G. Kingston, the fifth bishop of Algoma); and Dr. V. Bruce Matthews, Provost and Vice-Chancellor of Thorneloe College in Sudbury.

Then came the Honorary Secretaries of Synod, Mr. J. Littlefield (Lay Secretary), and the Rev. James Turner (Clerical Secretary). Mr. William Wadley (Treasurer of the Diocese), Mr. E. P. Lee (Registrar of the Diocese), and Mr. Donald M. Lawson (Chancellor of the Diocese) came next.

The following bishops of the Ecclesiastical Province of Ontario participated in the *Procession*: J. C. Bothwell (Niagara), L. S. Garnsworthy (Toronto), A. A. Read (Suffragan, Toronto), N. R. Clarke (James Bay), T. D. Ragg (Huron), W. J. Robinson (Ottawa), H. G. Hill (Ontario), and M. C. Robinson (Suffragan, Huron).

At the end of the *Procession* was the preacher for this historic occasion, the Most Rev. William L. Wright, former Diocesan of Algoma, and the Most Rev. James A. Watton, Metropolitan of Ontario, who was in charge of this service of Consecration. His two chaplains were the

Ven. E. Roy Haddon (Archdeacon of Thunder Bay), and the Rev. Canon David N. Mitchell (Rector, St. Thomas' Church in Bracebridge).

The musical setting for the Eucharist had been composed by Mr. John Wood, organist and choirmaster at St. Luke's Cathedral, and was dedicated to the Bishop-elect.

During the Service, many different people participated. The *Epistle* was read by the Rt. Rev. L. S. Garnsworthy, Bishop of Toronto, and the *Holy Gospel* was read by the Rt. Rev. W. J. Robinson, Bishop of Ottawa. The Bishop-elect was presented to the Metropolitan by the Rt. Rev. J. C. Bothwell, Bishop of Niagara, and the Rt. Rev. N. R. Clarke, Bishop of James Bay.

The Chancellor of the Diocese, Mr. Donald M. Lawson, read the *Certificate of Election* and administered the *Oath of Due Obedience* to the Metropolitan. The Honorary Clerical Secretary, the Rev. J. Turner, read the *Certificate of Confirmation of Election*, while the Honorary Lay Secretary, Mr. J. Littlefield, read the *Canonical Declaration*.

The *Litany* was sung by the Rt. Rev. M. C. Robinson, Suffragan Bishop of the Diocese of Huron.

The bishop's vestments, which the Bishop-elect first wore during the *Service of Consecration and Enthronement*, were the gifts of friends, the Congregation of St. Luke's Cathedral, Christ Church (Korah), St. Peter's (Sault Ste. Marie), the Ladies' Guild of St. James' (Goulais Bay), and St. Thomas', Bracebridge. Bishop Nock had served in all these parishes during his ministry in the Diocese of Algoma.

The *Bible* presented to Bishop Nock during the Service was the gift of Bishop and Mrs. Nock's children (Nora Wilson, and David), and their son-in-law (Bob Wilson).

Other gifts were received from St. Brice's Youth Group, the Clergy and Laity of Sudbury Deanery, and the Altar Guild, Advisory Board, and ACW of St. John's, New Liskeard.

Following the *Consecration*, the *Enthronement* took place. The Bishop proceeded to the centre of the Nave along with the Crucifer and Chaplains. He was met there by the Senior Archdeacon, the Ven. C. B. Noble (of Sault Ste. Marie), and the Chancellor of the Diocese, Mr. D. M. Lawson. They welcomed him as the "Right Reverend Father in God,"

and after Bishop Nock offered a blessing, the Congregation replied, "Welcome among us. We greet you in the Name of the Lord."

During the singing of the Psalm, Bishop Nock was led to the chancel steps by Archdeacon Noble and Chancellor Lawson. There he was acknowledged as "Bishop and Chief Pastor," and made an *Oath and Pledge*.

Then, the new bishop was escorted to the Episcopal chair, and received his *Cope and Mitre*, which were the gifts of Dr. and Mrs. David Gould of Sault Ste. Marie.

Various investitures were made at the Chancel steps. The *Pastoral Staff* was presented to Bishop Nock by his predecessor, the Most Rev. W. L. Wright. The *Pectoral Cross* was presented by the Rev. David Hemming (Superior, SSJE, Bracebridge) as a representative of the Clergy, and Miss Pamela Bird, representing herself and Mr. and Mrs. Sam Freeland.

The *Pectoral Cross* was a combined gift. The amethyst was a gift of Miss Pamela Bird (who had been the new bishop's secretary when he was Rector of the Church of the Epiphany in Sudbury). The *Cross*, made of Sterling Silver, was purchased with gifts of money from the Clergy of the Diocese of Algoma, and Mr. and Mrs. Sam Freeland of Sudbury.

The *Episcopal Ring* was presented by Mr. Frank Hoyle of Chatham, a long-time friend of the new bishop. It was a gift of the Bishop's aunt and uncle, Mr. and Mrs. H. Nock of Toronto.

When the seventh Bishop of the Diocese of Algoma was presented to the "Members of the Family of God in the Diocese of Algoma", he was greeted by, "Frank, we receive you in the Name of the Lord. Thanks be to God."

This was followed by a *Fanfare of Trumpets* and prolonged applause. This was a rather climactic moment during the service, and emotion-packed.

Following this ovation and the singing of the *Doxology*, the Rt. Rev. Frank F. Nock, Bishop of Algoma, bestowed his first episcopal blessing upon his people, and to the singing of the hymn, "Be thou my vision", he was led down the nave of the cathedral by Archbishop J. A. Watton.

Thus ended a magnificent service, and thus began the episcopate of one who has served so faithfully as a parish priest in the Diocese of Algoma for 32 years.

It was a fitting beginning!

algoma anglican

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

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We like a sense of humour

In the January edition of the ALGOMA ANGLICAN, there was a feature written by Isabel Baumgartner entitled, "Communications through parish newsletters". It was an attempt to help editors of parish newsletters, bulletins, and magazines with some advice about how to spice up their publications.

The final paragraph of that article read as follows:

But may I ask 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.

Some time after the January edition was received by its subscribers, the Editor of the ALGOMA ANGLICAN received a neatly wrapped package. Inside there was a gift for the Editor, but no indication of the donor. Some detective work and observation of the postmark revealed that it had been mailed in Thunder Bay.

The gift was a staple remover! On the back was the note: "Now you can concentrate on a humdinger of a parish bulletin without a throbbing thumbnail!"

We laughed! We like people with a sense of humour!
RWM

The editor's frustration

The article by Isabel Baumgartner also encouraged many parish editors to write in and to discuss their particular frustrations.

The Editor of the ALGOMA ANGLICAN is not without his frustrations. Whenever he is overcome by the little things that "bug" him, he takes a look at the following quotation:

A good editor is one who has never made a mistake; who has never offended anyone; who is always right; who can ride two horses at the same time he is straddling a fence with both ears to the ground; who always says the right thing at the right time; who always picks the right horse as well as the right politician to win; who never has to apologize; who has no enemies; and who has worlds of prestige with all classes, creeds, and races.

There never has been a good editor!

Cheer up, fellow editors throughout the Diocese of Algoma. Although the Post Office may be forever in getting your publication through, although it costs more and more for stamps and newsprint, although your contributors never have material in on time, although typographical errors may get by—be assured that you are concerned with something vital in parish and diocesan life. That something is communication.

Was not communication a vital concern of Jesus Christ himself?

Keep up the good work!
RWM

Instant theological gobbledygook

All the sciences in our day and age tend to produce long-winded technical phrases which no one else understands.

Even the Church tries to get in on the act. Just ask any Synod delegates, who have had the task of reading through the Pre-Synod materials. For example, "future-focusing" synods have been the order of the day in many dioceses in recent years.

However, modern man no longer need be confused. An article in the "Subterranean Sociology Newsletter", entitled "The Systematic Group Phrase Projector", has suggested that the best form of defence is attack.

Make up your own technical terms and bewilder everyone else instead. Simply think of a three digit number between 000 and 999, and select from the columns below:

COLUMN ONE	COLUMN TWO	COLUMN THREE
0 Catholic	0 Authoritarian	0 Apocalyptic
1 Charismatic	1 Extra-liturgical	1 Dialogue
2 Creative	2 Grass-roots	2 Dynamic
3 Ecumenical	3 Intrapersonal	3 Encounter
4 Empathetic	4 Non-institutional	4 Ethic
5 Evangelical	5 Reality	5 Paradox
6 Interdenominational	6 Radical	6 Parameters
7 Lay	7 Sensitivity	7 Participation
8 Protestant	8 Stewardship	8 Synthesis
9 Sacrificial	9 Unstructured	9 Tension

Therefore, the number of the Beast gives *Interdenominational Radical Parameters*. The twelve gates with a zero in front give *Catholic Extra-liturgical Dynamic*.

But be careful; some of the one thousand possible combinations may make sense, and some one may take the combination as a title for a Ph.D. thesis!

The ALGOMA ANGLICAN is indebted for this idea to Ted Evinson, and the RUPERT'S LAND NEWS.
RWM

The bishop's letter**The joy of working together begins**

My dear fellow Anglicans:

The memories of the beautiful and moving service of *Consecration and Enthronement* are still vivid in my mind. It was a great joy, and a further proof of our close Diocesan family life, to have so many clergy and laity present from all parts of the Diocese.

Moreover, I am touched by the generous spirit with which you have received me as your Bishop. If we allow the Holy Spirit full direction in our lives, individually and as congregations, together we can strengthen our Christian witness in the Diocese.

The joy of the Consecration and Enthronement is over: now the joy of working together begins. At a day-long meeting with the four Archdeacons and eight Rural Deans, a great many areas of our Diocesan life were frankly and openly discussed and shared.

The Confirmation schedules were arranged, and I am looking forward to these new experiences. In my visits throughout the Diocese, I want to stress the personal relationship of my pastoral office with the clergy and laity alike. Therefore, I look forward to meeting parishioners, parish officials, and clergy in informal situations, in celebrating the Eucharist with you, and in visiting some of the sick and elderly. This was one of the many matters discussed with the Archdeacons and Rural Deans.

I hope that you will act on a previous suggestion of mine that congregations, or representative groups from congregations, join in worship with sister parishes. This mutual worship with one another will strengthen our family fellowship and will be a great strength to many of our smaller parishes.

We welcome our new Diocesan Treasurer, Mr. Din Oosterbaan, as he took over his duties officially on February 15. We are confident that, with his background in the banking profession and in private business, he will bring many talents to this position. I know that he will receive strong support and co-operation from all parishes.

This letter also gives me an opportunity to express the appreciation of all of us in the Diocese to Mr. William Wadley, our former Diocesan Treasurer. He was a faithful servant of our Church, working diligently for its well-being and advance, far beyond the call of duty. We wish him God's blessing as he and his family

begin their new life in the Diocese of Niagara.

When you receive this copy of the ALGOMA ANGLICAN, the glorious feast of Easter will almost be a reality. It speaks to us of God's victory, through Christ's Resurrection, over sin, His victory over death, His victory over suffering. As we celebrate these victories, may the joy of our Christian Faith so communicate itself to others around us that they too will want to share this deep joy of life with us.

God bless you all.

Your friend
and bishop,

Frank: Algoma

The bishop's itinerary**March**

4 Sudbury (a panel discussion on Church Union for the United Church women of their Presbytery, and the ACW of Sudbury Deanery)

5 Meeting with the clergymen, wardens, and advisory boards of Sudbury parishes; a visit to the Cecil Facer School

9-13 Confirmations in Algoma Deanery

27 Confirmation at St. Luke's Cathedral, Sault Ste. Marie

April

9-10 Meeting of the Provincial House of Bishops in Toronto

10 Pension Board Meeting in Toronto

13 Guest Preacher at Central United Church in Sault Ste. Marie, at their 123rd Anniversary

14-21 Confirmation in Thunder Bay Deanery

An address correction

A slight typographical error in February's ALGOMA ANGLICAN occurred in the postal code attached to Bishop Nock's home address in Sault Ste. Marie. In case this should cause some computer to blow its fuse, please make note of the change; the address should have read as follows:

The Rt. Rev. F. F. Nock,
Bishophurst,
134 Simpson Street,
SAULT STE. MARIE, Ontario.
P6A 3V4

"Food seminar" in Ottawa**Jean Koning attends conference**

Mrs. Jean Koning, ACW Diocesan Communications Officer, free-lance writer for the ALGOMA ANGLICAN, and wife of the Rev. Tony Koning (Rector of Christ Church, Englehart) was one of fifteen Anglican delegates to a Seminar of the Canadian Council of Churches in Ottawa from February 11-13.

The Seminar this year was entitled, "Canadian Response to the Current Food Crisis".

It was an opportunity for personal learning and growth about this topical issue. It also provided insights as to how the delegates could go back to their places of responsibility within the Church and to help make it come alive as a concern for others.

The Church team that attended the November *Rome Food Conference* was involved in the planning of the Seminar, and the Govern-

ment's Ministers of External Affairs, Trade and Commerce, and Agriculture, were present.

The Seminar was held at Dominion - Chalmers United Church in Ottawa.

The ALGOMA ANGLICAN anticipates an article from Mrs. Koning about her participation in this seminar, so that this particular concern may be passed on to the members of the Diocese of Algoma.

LETTER TO THE EDITOR:**How about a "Letter to the Bishop"?**

To the Editor:

May I say how much I enjoyed the January "thinking edition" of the ALGOMA ANGLICAN. It set me to thinking, too!

Somewhere I have seen either a column, or a book, entitled, "Letter to a Bishop". Would it be possible for such a column to appear in the ALGOMA ANGLICAN?

I feel people are more conscious of the need for a

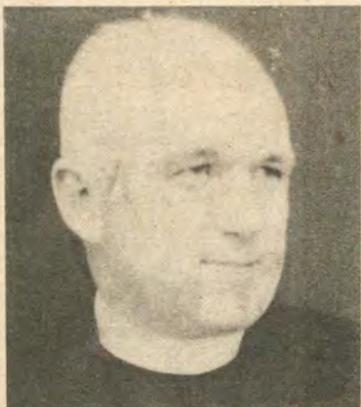
religion, Christian or otherwise, and I am wondering if such a column would serve two purposes.

First, to enable thinking people to express their thoughts and queries; second, to enable the readers of the ALGOMA ANGLICAN to know their new bishop and his views, apart from what he sets forth in his own monthly "Bishop's Letter".

Betty McDowall,
Parry Sound.

(Ed. Comment: The ALGOMA ANGLICAN applauds this idea, and will be happy to print the thoughts of any of our readers in such a column. We are certain that Bishop Nock would welcome such a channel of communication. In order that they may be printed, please sign your name to such articles, and point out whether you wish a pseudonym to be used or not.)

THE DIOCESAN GAZETTE:

Archdeacons, rural deans and rectors appointed

The Ven. L. S. Hoover
(The new Archdeacon of
Nipissing)



The Ven. D. A. P. Smith
(The new Archdeacon of
Muskoka)



The Rev. R. A. Locke
(The new Rector of St.
Paul's, Haileybury)



The Rev. B. J. Cooper
(To remain at St. Paul's,
Wawa)



The Rev. R. Inshaw
(Resigned as Diocesan
Warden of Lay Readers)



The Ven. S. M. Craymer
(Appointed Honorary Asst.
at Resurrection, Sudbury)



The Rev. N. L. Goater
(The new Rural Dean of
Temiskaming)



The Rev. W. R. Stadnyk
(The new Rural Dean of
Algoma)



The Rev. E. Paterson
(Bishop's Appointee to
Diocesan Executive)



Canon G. Sutherland
(The newly appointed Canon
of St. Luke's Cathedral)

The Rt. Rev. Frank F. Nock, Bishop of Algoma, has announced a number of appointments concerning certain positions within the Diocese.

Just as the ALGOMA ANGLICAN went to press, we were saddened to hear of the death of The Ven. Lloyd S. Hoover, who had been appointed archdeacon of Nipissing on February 1, 1975. He died on February 28th of a heart attack.

The Rev. David A. P. Smith, Rector of St. Brice's in North Bay, has been appointed Archdeacon of Muskoka, and this appointment took effect on January 20, 1975, and fills the vacancy created by the resignation of the Ven. George Sutherland as Archdeacon of Muskoka. Fr. Smith will now be known

as the Venerable David A. P. Smith.

The Rev. R. A. Locke, Rector of St. James' in Gravenhurst has been appointed Rural Dean of Muskoka, to fill the vacancy created by the appointment of the Rev. I. Lawrence Robertson (former Rector of Trinity Church, Parry Sound and Rural Dean of Muskoka) as Rector of St. Luke's Cathedral and Dean of Algoma. However, shortly after that appointment Fr. Locke was appointed Rector of St. Paul's, Haileybury; St. James', Cobalt, and St. Simon's, Temagami. That appointment took effect March 9, 1975.

The Rev. N. L. Goater, Rector of St. John the Divine in North Bay, has been appointed Rural Dean of Temiskaming, to fill the vacancy created by the appointment of the Rev. F.

Roberts (former Rector of Haileybury, and Rural Dean of Temiskaming) as Rector of St. Matthew's in Sault Ste. Marie.

The Rev. W. R. Stadnyk, Rector of Holy Trinity in Sault Ste. Marie, has been appointed Rural Dean of Algoma, to fill the vacancy created by the appointment of the Rev. E. Paterson (former Rector of St. Matthew's, Sault Ste. Marie, and Rural Dean of Algoma) as Rector of the Church of the Epiphany in Sudbury.

The Ven. George Sutherland, Rector of All Saints' in Huntsville, has resigned his position as Archdeacon of Muskoka. This took effect January 15, 1975. He has been appointed a Canon of St. Luke's Cathedral as of February 1, 1975. He will now be known as the Rev. Canon George Sutherland, and has retained his position

as Rector of All Saints' in Huntsville.

The Rev. Reginald Inshaw, Rector of All Saints' in Onaping, has resigned his position as Diocesan Warden of Lay Readers, effective as of February 1, 1975.

The Rev. Eric Paterson, Rector of the Church of the Epiphany in Sudbury, has been appointed one of the Bishop's Appointees to the Executive Committee of the Diocese. This appointment was made to replace the Rev. Noel Goater, who will now be a member of the Executive in view of his recent appointment as Rural Dean of Temiskaming. Fr. Paterson has also been appointed Diocesan Warden of Lay Readers, to fill the vacancy created by the resignation of the Rev. R. Inshaw.

The Rev. B. J. Cooper, as a result of a recent stroke and his doctor's orders, will

not be moving to Haileybury (as previously announced in February's ALGOMA ANGLICAN). He is progressing favourably, but will remain as Rector of St. Paul's in Wawa.

The Ven. S. M. Craymer, who retired as Rector of the Church of the Epiphany last summer, has been appointed Honorary Assistant to the Rev. Canon J. George M. Doolan, Rector of the Church of the Resurrection in Sudbury. Archdeacon Craymer retains the title, the Venerable, as he retired from the position of Archdeacon, and did not resign from it.

Dr. David Gould of Sault Ste. Marie has been appointed the Medical Examiner for the Diocese of Algoma; his business address is as follows: Sault Ste. Marie and District Group Health Association, 240 McNabb Street, Sault Ste. Marie, Ontario.

Former rector honoured in Parry Sound**Parish and community express appreciation to the Robertsons**

The Very Rev. I. L. Robertson, Rector, St. Luke's Cathedral, Dean of Algoma

The parish of Trinity Church in Parry Sound reports that numerous presen-

tations from around the area are testimony of the fact that the community as well as the congregation is losing a man of many talents, since their former Rector has become the Rector of St. Luke's Cathedral, and Dean of the Diocese of Algoma.

Fr. Robertson was President of Rotary, Chaplain to the Legion, member of the Hospital Board, member of the Ministerial Association, member and Past President of the Tuberculosis and Respiratory Diseases Association. In Parry Sound, he had become well known as an outdoorsman, family man, advisor and counsellor to many. All of these activities and positions point to the diversity of the man's talents.

The parish in Parry Sound

also speaks well of the Robertson family; "their grace, charm, and quiet independence shine out as an example of joyful living," commented one parishioner. "Their good humour and sense of fun have enlivened many a gathering! To say they will be missed is an understatement!" this parishioner continued.

Among the many presentations to the Robertsons was an engraved silver tray from the ACW of the parish of Trinity Church.

On Saturday, February 8, as many of the congregation as could be present, attended a farewell dinner in honour of the Robertsons.

The Annual Vestry Meeting of Trinity Church has taken place, and a Concur-

rence Committee is looking into the appointment of a new Rector. As 1976 will be a Centennial Year for Trinity Church, a program of

slides depicting the history of the Church was presented at the Annual Meeting, and a Centennial Committee was arranged.

FROM THUNDER BAY**Choir gowns available**

St. Thomas' Church in Thunder Bay reports that it has 17 ladies' choir gowns (black) with white collars available. Mortarboards are included in this offer.

Any parish interested may have them simply for the price of the postage required to ship them.

Those interested should contact the following:

The Ven. E. Ray Haddon,
Rector, St. Thomas' Church,
THUNDER BAY, Ontario.

FAREWELL

Mr. Wadley honoured by the Diocese of Algoma



Mr. William Wadley

Diocese), and the Most Rev. W. L. Wright (former Diocesan, with whom Mr. Wadley had worked in the Synod Office for his twelve years of service to the Diocese).

The Rt. Rev. Frank F. Nock, Bishop of Algoma, presented Mr. Wadley with eight ceramic mugs, made by Mr. Gordon Burke, a local artist and craftsman from Sault Ste. Marie.

Chancellor Lawson presented Mr. Wadley with two tickets for Mr. and Mrs. Wadley for a one-week trip to the Leeward Islands in the West Indies. This included the air fare and the accommodation. Further, a cheque was presented to Mr. Wadley to cover the unexpected expenses on this trip.

All these gifts were presented on behalf of the Diocese of Algoma.

Mr. Wadley has left the Diocese of Algoma to become Treasurer of the Diocese of Niagara. Mrs. Wadley and the family will remain in the Sault until June, when the children will be out of school.

Both the Diocese of Algoma and the ALGOMA ANGLICAN wish the Wadleys the best of success in their new home in Southern Ontario.

During the recent meeting of the Archdeacons and the Rural Deans of the Diocese of Algoma, the officials of the Diocese of Algoma took time out to honour Mr. William Wadley, who officially left the Diocese as Secretary-Treasurer on February 15, 1975.

This event took place on Monday, February 3, 1975. At the luncheon that day, the Archdeacons and Rural Deans were joined by Mr. William Wadley, Mr. Din Oosterbaan (the new Secretary-Treasurer), Mr. Donald Lawson (Chancellor of the

GREETINGS

Mr. Oosterbaan becomes new treasurer as of February 15

The new Treasurer of the Diocese of Algoma officially assumed his duties on February 15, 1975. He is Mr. Din Oosterbaan, who was born in The Hague, Holland, in January of 1935, where he was raised and educated.

Shortly after graduating from High School in his native Holland in 1953, he moved to Canada, and took up employment with the Bank of Nova Scotia in Ottawa. In 1957, he was transferred to Montreal, where he met his wife, Ann (Jacobsen) who hailed from the well-known resort town of Ste. Agathe, north of Montreal. They were married in Trinity Anglican Church in Ste. Agathe in 1959.

By the summer of 1962, Mr. Oosterbaan was transferred to Kitchener; there they attended All Saints' Anglican Church in Waterloo, where he served as the Treasurer for that parish.

In December, 1964, the Oosterbaans transferred to Sudbury, where they spent the next thirteen months,

and had their first taste of the "northern climate".

In February, 1966, Mr. Oosterbaan received his first Managerial appointment in Beardmore, and remained there until August, 1968, when he was appointed Manager of the Bank of Nova Scotia in Blind River.

He resigned from the bank in 1971, and purchased the Old Mill Motel in Blind River, which he operated for the next three and one-half years. During 1974, he sold his interest in the motel, took a summer course in Sudbury and upon returning from an overseas trip applied for the position of Diocesan Treasurer.

The Oosterbaans have three children: James, 15; Edward, 13, and Patricia, 10. They expect to be making their home in Sault Ste. Marie at the "Administrator's Residence" near Shingwauk Hall.

(Ed. Note: The ALGOMA ANGLICAN hopes to publish a picture of Mr. Oosterbaan in the April issue.)

Help your rector

Clergy don't know it all — they need information

Crystal balls seldom work. Even if they did, it is unlikely that your Rector has one.

This means that unless someone tells him, he has no way of knowing when you or someone else may need his attention.

Often, it seems, the priest is the last person in town who hears the latest news. You can help your Rector do his job better. Let him know if you, or someone else in the parish is sick or in hospital; let him know if someone is dying—before he or she dies; let him know if someone has moved into town.

He will be glad to visit them, if he knows. He can't visit if he doesn't know.

A personal Easter meditation

God works His Will in each of us

By J. Koning

This year the Church celebrates Easter on March 30, and this year marks the fifth anniversary of the head-on car crash at Manitowaning on Manitoulin Island which killed nine people and injured five others, including my daughter, Valerie, who was then seventeen years old.

In 1970 Easter was on March 20th, and while the Church was observing Holy Week in preparation for its chief Festival, the high school was closed for its mid-winter break.

I was anxious about the high school students that week. Our church-going parishioners were attending Holy Week services, but for the young people generally it was between seasons for sports and there was really nothing much for them to do. Groups of them were in and out of the house during the week with our two teenagers, but they seemed restless. Perhaps this was a reflection of the stress I knew Valerie was undergoing because she and the boy across the street had recently terminated their friendship after "going steady" for over a year.

On Good Friday, the children and I attended the church service, and on Saturday Valerie announced that she was going to the dance that night at Tekhumah with Terry, and with her girl-friend, Anne, and Anne's boyfriend, Boyne, in Boyne's car. Tekhumah was a crossroads village some twelve miles away where Saturday night dances were held in the community centre. Lurid stories of drinking and fighting were often heard about these dances, and we were not in agreement with Val's plan.

"But why can't I go,

Dad?" she pleaded. "All the other kids have been there, but I haven't, so I don't know if it's as bad as you think it is."

"Perhaps we should let her make her own decision," I suggested. "After all, next year she will be at university and then she will have to make her own decisions about where she goes and with whom."

So we discussed what might happen: don't get into a car with a drinking driver—phone us and we'll come and get you. And off she went with Terry who called for her at eight o'clock.

Apparently they met Anne and Boyne, and four of their teenage friends—all boys—asked if they could have a ride out to the dance too. These young people were all friends—most of them had grown up together in Manitowaning—and Val's former boyfriend Paul was one of them. So they started out: Boyne driving, with Anne and Marty in the front seat; Paul and his brother Hugh, and Wayne and Terry and Val in the back seat. A mile outside of Manitowaning they crashed with an oncoming car on top of a hill. Everyone in the car was killed except Marty and Val. In the other car, the driver and two teenage girls from Birch Island Indian Reserve were killed and the other five people were injured.

Valerie had suffered severe brain injury and two broken femurs. At the end of two months, she had slowly regained full consciousness and the ability to speak, but she was partly paralyzed on the right side. Thanks to the surgical, medical, and nursing care and skills of the staff of Sudbury Memorial Hospital and of St. Joseph's Hospital in Little Current; and to the

rehabilitation services of the Ontario Centre for Crippled Children in Toronto; and to the prayers and support and good wishes of literally hundreds of people across the Diocese of Algoma and beyond; Val has regained her faculties to the point where she has been able to enter university. Presently she is enrolled in the course of Human Relations and Counseling Studies at Waterloo University, hoping to graduate with a degree in about two years.

A few weeks after that fateful night, a priest's wife said to me: "I wondered why Valerie Koning was going to a dance on Holy Saturday evening!" Would that parenting of teenagers today—especially in a rectory family—could be so simple that one could say "you're not going" and that would be the end of it! But never would I wish for anyone such a traumatic reason for saying "I told you so".

As parents, we let Val make her own decision, standing by to support her as we believe parents should do. Val is now accepting the consequences of that decision, which includes the question: "Why am I still alive when six of my friends died in that car on that night?" For her answer, she looks to God in her life, which is essentially what each one of us can ask ourselves each morning: "Why am I alive?"

In the midst of all the uncertainty and unhappiness which faces people in the world this Easter, let us not forget that God works His will in each of us in His own way and in His own time. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

A new prospect for SSJE in Bracebridge

Possibility of establishing a halfway house

The SSJE in Bracebridge, Ontario, has applied to the Ontario Government for a charter to set up a "halfway house for ex-prisoners and parolees".

The Rev. David Hemming, Superior of SSJE, said in an interview for the "Toronto Globe & Mail," that if the application for such an incorporation is successful, it will mark the first time that a Canadian monastery has become affiliated with the St. Leonard's Halfway House Movement since its establishment in Windsor fifteen years ago.

Fr. Hemming, a friend of the Rev. Neil Libby (founder and executive director of the St. Leonard's Society), said that Fr. Libby had visited

the Bracebridge monastery last summer and asked members to consider renovating a house on the SSJE property for use as a residential centre for ex-prisoners.

The residents at the monastery conceded that they would be unable to be available for the program at all times, and for this reason, a director for the Bracebridge Halfway House would be supplied by the St. Leonard's Society.

Asked about any advantages a monastic environment might have for the purpose of helping ex-jail prisoners adjust to society, the SSJE Superior said that "as a final opportunity to re-adjust, coming into a community of warm people might be good."

All applications from persons awaiting release from prison will be considered by the committee organizing the halfway house with the exception of those from sex offenders. Fr. Hemming said that in his opinion the sex offenders needed assistance, as did those jailed for other reasons, but that unfortunately, "we have five children on the property".

According to statistics compiled by the St. Leonard's Society, 754 persons stayed an average of two months each in their community-based residences in 1973.

Such a possibility would be a new venture for the 45-year-old monastery in Bracebridge.

Why not try it?

Guestbook signature spurs response

In a recent trip to London, Ontario, the Editor of the ALGOMA ANGLICAN, the Rev. Roger W. McCombe, dropped into St. Paul's Cathedral.

Some time later, after returning to Espanola, he received a postcard from the

Visitors' Secretary, Beth Pennington, which read as follows: "The Dean has asked me to send you his greetings, and to tell you how happy we are that you visited our Cathedral. We hope that you will come again. May God guide you and

guard you always."

All that happened as a result of a signature on the guest book in the Cathedral. That's a nice touch, which the ALGOMA ANGLICAN recommends to parishes within the Diocese of Algoma.

1974 FINANCIAL REPORT FOR THE DIOCESE OF ALGOMA

	Primate's World Relief and Development	Anglican Appeal '74	Other Appeals
ALGOMA			
Goulais River	\$ 15.00		
Sault Ste. Marie—			
Christ Church	103.00		90.00
St. Peter	65.00		95.66
Holy Trinity	472.55	850.00	122.85
St. John	55.00	43.00	46.00
St. Luke	1,787.91	745.55	98.75
St. Matthew		5.00	
St. Joseph Island	186.00		
Echo Bay	81.90		
MANITOULIN			
Manitowaning	158.50	93.00	
South Bay Mouth	154.00	70.00	
Mindemoya	42.00	47.00	
MISSISSAUGA			
Blind River	21.00		
Chapleau	30.00		15.00
Elliot Lake	60.00	50.00	131.50
MUSKOKA			
Bala-Torrance	79.90	50.00	
Port Carling	25.00		
Bracebridge	348.00	200.00	
Emsdale		29.20	
Novar		50.00	
Sand Lake		30.00	
Gravenhurst	310.00	435.00	
Huntsville	267.82		15.00
Milford Bay	190.00	43.00	23.00
Parry Sound	65.00		
Port Sydney	82.68	41.00	
Rosseau	65.21		
Orrville	90.00	30.00	
Sundridge	160.00	11.00	
Burks Falls	29.00	38.00	
Magnetawan	5.00		
South River	27.00	4.00	
SUDBURY			
Capreol	30.00	18.00	
Lively	236.00	141.95	
Onaping	20.00		
Garson—St. Mark	27.00		
Good Shepherd	23.65		
Sudbury—			
Epiphany	100.00	390.00	
Resurrection	28.00		
St. James		70.00	
Coniston		62.00	
French River		20.00	
SUPERIOR			
Manitouwadge	101.51		
White River	9.00	1.00	
Marathon	30.00	105.00	
Nipigon	10.00		
Wawa	105.25		
Hawk Junction	56.58		
TEMISKAMING			
Englehart	442.16	84.00	
Haileybury	39.00		
Cobalt	21.00		
Temagami	33.00		
New Liskeard	512.75		
North Bay—			
Christ Church	353.00	165.00	
St. Brice	229.50		
St. John	1,127.00	200.00	
Restoule	95.00		
THUNDER BAY			
St. George	287.50		
St. John	1,200.00	350.00	
St. Michael	172.00		
St. Paul	900.50		
St. Thomas	450.00	635.00	
West Thunder Bay	257.00	45.00	
Diocesan A.C.W.	391.21	310.80	
Special Donations	579.00	24.95	
Totals	\$12,843.08	\$5,487.45	*\$ 637.76
*OTHER APPEALS			
Bible Society		334.50	
Theological Education		251.75	
Good Friday—Mission to the Jews		45.51	
Ash Wednesday—Society for the Propagation of Christian Knowledge		6.00	
		\$ 637.76	

All monies received after December 31, 1974 are not here shown but will be entered in our 1975 records.

+Parish payments over and above their minimum current commitments are included in the totals marked +.

	MISSION OUTREACH	DIOCESAN EXPENSE	PAROCHIAL PENSION
ALGOMA			
Garden River	60.00	144.00	
Goulais River	150.00	60.00	
Sault Ste. Marie			
Christ Church	841.15+	497.00	471.00
St. Peter	455.00+	246.00	269.00
Holy Trinity	1,480.05	1,995.00	807.00
St. John	250.00	1,260.00	762.00
St. Luke	8,500.00	4,803.00	1,917.00
St. Matthew	1,520.00	1,473.00	741.00
St. Joseph Island	650.00	477.00	627.00
Echo Bay	165.00	120.00	
	14,071.20	11,075.00	5,594.00
MANITOULIN			
Espanola	221.22+	161.00	450.00
Nairn		75.00	81.00
Webbwood		54.00	63.00
Whitefish Falls		96.00	147.00
Little Current & Outstations	33.00	1,035.00	756.00
Sheguiandah, St. Peter		21.00	
Manitowaning & Outstations	369.00	603.00	369.00
Mindemoya	216.00	140.00	303.00
Spanish River	60.00		
McGregor Bay	100.00+		
	999.22	2,185.00	2,169.00
MISSISSAUGA			
Blind River	260.00	552.00	447.00
Massey	6.00	99.00	63.00
Chapleau		618.00	463.00
Biscotasing		27.00	
Ramsey		12.00	
Elliot Lake	1,110.00	756.00	459.00
Thessalon	600.00	444.00	528.00
Bruce Mines		51.00	
	1,976.00	2,559.00	1,960.00
MUSKOKA			
Bala-Torrance	453.00	318.00	291.00
MacTier	198.00	189.00	210.00
Port Carling	432.00	204.00	195.00
Mortimer's Point	12.00	16.00+	
Bracebridge	2,400.00+	1,275.00	795.00
Emsdale	189.00+	117.00	
Kearney	57.00	33.00	
Novar	69.00	48.00	
Sand Lake	66.00	21.00	
Sprucedale	123.00	51.00	
Gravenhurst	1,980.00	1,683.00	816.00
Huntsville	3,300.00	2,145.00	975.00
Grassmere	111.00	42.00	
Ilfracombe	6.00	15.00	
Newholm	39.00	27.00	
Ravenscliffe	18.00	33.00	
Baysville	21.00	126.00	165.00
Port Cunnington/Fox Point	21.00	138.00	165.00
Milford Bay	501.00	201.00	
Parry Sound	3,800.00	2,319.00	1,200.00
Port Sydney	669.75+	186.00	
Rosseau	1,136.20	876.00	741.00
S.S.J.E.	306.00	96.00	
Sundridge Council			679.25
Sundridge	500.00	339.00	
Burks Falls	500.00	363.00	
Magnetawan	111.00	33.00	
South River	450.00	255.00	
Eagle Lake	6.00	18.00	
	17,474.95	11,167.00	6,232.25
SUDBURY			
Capreol	150.00	1,023.00	741.00
Copper Cliff	1,980.00	1,257.00	712.00
Lively	1,200.00	1,047.00	756.00
Onaping	150.00	312.00	180.00
Azilda	174.00	126.00	105.50
Sudbury			
Ascension	762.00	798.00	332.00
Garson—St. Mark	750.00	417.00	333.00
—Good Shepherd	168.80+	69.00	
Epiphany	8,400.00	5,240.00	1,147.00
Resurrection	192.00	1,725.00	698.50
St. James	111.00		215.00
St. George		30.00	42.00
Coniston	6.00	249.00	168.00
French River	60.00		
Thorneloe University			741.00
	14,103.80	12,293.00	6,171.00
SUPERIOR			
Manitouwadge			246.00
White River	50.00	141.00	210.00
Franz	6.00	6.00	6.00
Schreiber	100.00+	186.00	
Wawa	612.65+	462.00	435.00
Hawk Junction	132.00	81.00	
Missanabie	54.00	27.00	30.00
Terrace Bay	287.25+		
	1,241.90	903.00	927.00
TEMISKAMING			
Englehart		167.00	123.50
Haileybury	600.00	1,032.00	555.75
Cobalt	174.00	168.00	39.00
Temagami	96.00	33.00	30.00
New Liskeard	2,355.00	1,459.00	840.00
North Bay			
Christ Church	2,514.00	537.00	597.00
St. Brice	1,962.50	1,325.00	723.83
St. John	4,988.00	3,444.00	913.99
Powassan		219.00	174.00
Restoule	36.00	27.00	24.00
Sturgeon Falls	40.00	200.00	
Cache Bay	50.00+	25.00+	
Temiscaming	111.00	318.00	
	12,926.50	8,954.00	4,021.07
THUNDER BAY			
St. George	684.00	855.00	
St. John	7,326.00	3,954.00	1,062.00
St. Luke	1,359.00	1,468.00	393.00
St. Michael	4,000.00	3,033.00	1,260.00
St. Paul	7,800.00	3,933.00	1,125.00
St. Stephen	225.00	297.00	
St. Thomas	5,061.00	2,760.00	954.00
West Thunder Bay	555.00	753.00	741.00
	27,010.00	17,053.00	5,535.00
Special			1,318.20
TOTALS	\$89,803.57	\$66,189.00	\$33,927.52

Week of Prayer for Christian Unity

North Bay church active in ecumenical endeavours

The Church of St. John the Divine in North Bay began the *Week of Prayer for Christian Unity* with an exchange of pulpits between the Rector, the Rev. Noel Goater, and the Rev. W. Steeper, Minister of First Baptist Church, North Bay.

On Tuesday, January 21, St. John's parishioners and those of Emmanuel United Church joined with Holy Name Roman Catholic Church for a service in that church. The clergy and representative laymen of the three churches led the service, and a good choir from St. John's and Emmanuel together with three trum-

pets, led in the musical parts. The priest of Holy Name expressed the hope that his parishioners would be moved to form a choir for their own services after being exposed to this delightful combination.

It proved to be a very warm experience, and was the first time these three churches had ever worshipped or talked together.

The week concluded with another ecumenical service at the Pro-Cathedral of the Assumption on Sunday evening, January 26. Fr. Goater took part in the service, representing the Anglican churches in the community.

YOUTH NEWS

with

Miss Carrie Black
385 Ski Club Road
NORTH BAY, Ontario



It finally happened

It finally happened; the *Youth Conference* for the Diocese of Algoma took place on January 31, and February 1-2.

Thirty teenagers gathered at St. John the Divine in North Bay, for the first *Diocesan Youth Conference* in ten years, and the first *AYM Conference* in Algoma.

Friday was a "get-to-know-you" session, which was valuable since there was a widely-spread group present. Young people came from as far away as Thunder Bay in one direction, and Englehart in the other.

Saturday was a fresh day, with the morning spent in workshops such as "The Bible", "Prayer" and "Human Sexuality in Christian Living". The team that led in the discussion of these diverse areas was an excellent one, and included a Baptist minister and a Roman Catholic priest.

During the afternoon, Jack Crouch allowed everyone's imagination to run wild as he invited the young people to put down on paper all the things they would like to see happen with and for the youth of the Church today. Many interesting ideas arose, but late in the afternoon it was necessary to get down to business and to decide what would be possible with the resources that are available.

A few positive features came out of this venture. First, it was resolved that another conference should be held, and that a Committee be set up to give recommendations to the Executive of the Diocese of Algoma, and to seek their support in youth endeavours.

Saturday evening, for the most part, was a fun time, with a few serious intervals including a prayer meeting.

The evaluation of what took place during the weekend occurred Sunday morning; the general feeling was that the people present had been hindered by the time limitations.

The Conference ended with a celebration of the Eucharist and a sing-along.

Watch for the coming of the next conference, and decide to be there!

Carrie Black

Conferences for youth

In June of this year, General Synod of the Anglican Church of Canada will conduct its meetings in Quebec city from the 12th to the 19th of the month. The Canadian young Anglicans are sponsoring a tent city at that time, in order to provide spiritual support for the fifteen youth delegates to that Synod. If you are interested, start saving your money, as each person participating will be required to pay his or

her own costs.

The *Second Youth Encounter* (of the type that was held at Holy Trinity in Sault Ste. Marie in December) will be held some time during April. If interested, please contact the Editor of *YOUTH NEWS*, Carrie Black.

Finally keep in mind the next *Diocesan Youth Conference* which is tentatively scheduled for late spring or early fall.

Thunder Bay youth activities

On Friday, January 24, St. Paul's in Thunder Bay organized their young people for the *Annual AYM Sleigh-ride*. Some thirty-one attended from St. Paul's, and thirty from St. Thomas'.

This took place on Friday, January 24, and they were aided by the freshly fallen snow. After the ride, the young people returned to St. Paul's for chin-wags, cocoa and games.

The Thunder Bay Dean-

ery AYM have elected their officers for 1975. This took place at a Deanery Youth Council meeting held also on Friday, January 24, at St. Stephen's Church, and attended by representatives of five Deanery parishes. The new executive consists of the following: Joe Gandier (St. Thomas') as Chairman; Libby McKay (St. Paul's) as Secretary-Treasurer, and Alison Moore (St. Paul's) as Corresponding Secretary.

Ontario AYM cluster meets

The Ontario Regional Cluster of the Anglican Youth Movement met at SSJE in Bracebridge on January 18-19. As reported in a previous edition of the *ALGOMA ANGLICAN*, this group was established to decide where they might advance the work of youth ministry and groups in the province of Ontario.

At the January meeting,

discussions took place concerning the Regional Newsletter. The policy, the recipients, and the frequency of such a means of communication were outlined. Those interested in receiving this publication should write to Miss Carrie Black.

This regional meeting also elected Miss Carrie Black as their representative to the National Cluster.

A favourite hymn of young people

Lord of the Dance—an invitation

The last 20 years has seen a real boom in the field of religious music, with new hymns, especially, being offered to the Church in every idiom from syrup sentimental to hard rock.

Probably no hymn from this period has generated the kind of response produced by this one:

I danced in the morning
when the world was begun,
I danced in the moon and the stars
and the sun;
I came down from heaven
and I danced on the earth:
At Bethlehem I had my birth.

People have called *Lord of the Dance* everything from "exciting" and "deeply moving" to "paganistic." Mention it in any group of church people and it's guaranteed to produce an argument.

Lord of the Dance was written by the English composer Sidney Carter. He found an old American Shaker melody to sing it to, and tried it in his own parish. It caught on. It's one of the few new hymns to be included in new collections—presumably because the editors thought it had lasting value. It's number 106 in the new Anglican-United Church hymnbook, and 370 in the Catholic Book of Worship

for Canada.

So why the controversy? Well, in the first place, it's new — and newness is suspect by some people. But mainly it's the idea of the Lord Jesus being involved in any such "questionable" practice as the dance. It brings out all our puritan hangups. And yet a careful reading of the hymn shows an evangelical appeal as strong as any Moody and Sanky.

The idea of *Lord of the Dance* isn't original. I found what I think is the inspiration for the poem in a book by the eminently sound Christian writer, C. S. Lewis. In his book "Beyond Personality", writing about the believing Christian being caught up in the life of God, Lewis says "The most important difference between Christianity and all other religions is this . . . In Christianity, God is not a static thing, but a dynamic, pulsating activity, a life, almost a kind of drama. Almost, if you will not think me irreverent, a kind of dance . . ."

"The whole dance, or drama, or pattern of this life is to be played out in each one of us. Or, putting it the other way around, each one of us has got to enter that pattern and take his place in the dance. There

is no other way to happiness for which we were made."

The thought of that first verse of *Lord of the Dance* quoted near the start of this article, points to the event celebrated at Christmas: that God sent his son into the world, not to condemn the world but so the world through him might be saved.

Saved from its own stupidity, selfishness, inability to cope. The God of creation entered human life himself, to show us how to live, to lead us back into a relationship of love given and received, to teach us to care as he cared. To give us the liberation that we work so hard to achieve but can't make on our own. To give us life . . . to invite us to take our place in the dance.

Dance, then wherever you may be:

I am the Lord of the Dance, said he;
I'll live in you if you'll live in me,
I am the Lord of the dance said he.

(Ed. Note: This article was gleaned from the *SASKATCHEWAN ANGLICAN*, and reprinted in the *ALGOMA ANGLICAN* to help those parishes in the Diocese of Algoma who are working on understanding the new hymn book.)

An Easter thought

The privilege of the Eucharist

Following is an excerpt from an actual court journal which records the trial of four Christians who were captured at the Holy Eucharist in A.D. 304.

The Roman Imperial Police had raided an assembly of forty Christians meeting in the home of their priest in the town of Abitana, North Africa, on Sunday, February 12. All forty were tried and sentenced.

The verbatim proceedings are preserved in "Patrologia Latina":

Officer: These persons, being Christians, have held an assembly for the Eucharist, contrary to the edict of Emperors Diocletian and Maximian.

Magistrate (to prisoner): What is your rank?

Dativus: I am a senator.

Magistrate: Were you present at the Eucharist?

Dativus: I am a Christian and I was present at the Eucharist.

Magistrate: You are to be suspended on the rack and your body torn by hooks. [To Saturninus, the priest] Did you, contrary to the orders of the Emperor arrange for these persons to hold a Eucharist?

Saturninus: Yes, we celebrated the Eucharist.

Magistrate: Why?

Saturninus: Because the Eucharist cannot be abandoned.

Magistrate: You are to be put on the rack with Dativus. [To Felix, a lay reader] Were you at the Eucharist and do you possess any copies of the Scriptures?

Felix: As if a Christian could exist without the Eucharist! Don't you understand that a Christian is constituted by his weekly pres-

ence at the Eucharist? One does not exist without the other. We always convene at the Eucharist, and the Lord's Scriptures are read.

Magistrate: You will be beaten with clubs. [To Hilarion, the 17-year-old son of Saturninus] Will you follow your father and your brothers?

Magistrate: We shall sever your hair, your nose, and your ears, and then you will

be returned to prison.

Hilarion: Do what you please! I am a Christian. Thanks be to God.

from the *ANGLICAN DIGEST*

(Ed. Note: As we in the Diocese of Algoma participate in the Eucharist this Easter, we might be thankful for the privilege that we have. As we contemplate the joy of the Resurrection, we can have a truly "Happy Easter"!)

Casting the first stone

We read in the papers and hear on the air of killing and stealing and crime everywhere.

We sigh and say, as we notice the trend, "This young generation—where will it all end?"

But can we be sure that it's their fault alone, that maybe a part of it isn't our own?

Are we less guilty, who place in their way too many things that lead them astray?

Too much money, too much idle time, too many movies of passion and crime;

Too many books not fit to be read, too much evil in what they hear said;

Too many children encouraged to roam, too many parents who won't stay home.

Kids don't make the movies, they don't write the books; they don't paint gay pictures of gangsters and crooks;

They don't make the liquor, they don't run the bars; they don't make the laws and they don't sell the cars;

They don't peddle the drugs that addle the brain—that's all done by older folks, greedy for gain. Delinquent teen-agers! Oh, how we condemn the sins of the nation and blame it on them:

By the laws of the blameless the Saviour made known—who is there among us to cast the first stone?

For in so many cases, it's sad, but it's true; the title, *DELINQUENT*, fits older folks, too!

reprinted from the *HURON CHURCH NEWS*

ST. PAUL'S THUNDER BAY

Break-ins again - - - again - - - and again

St. Paul's in Thunder Bay has experienced yet another exasperating break-in. It occurred on January 30, 1975.

The last Scout (the Scouter) had departed about 9:15 p.m., and the last Choir member about 9:25 p.m., and the building had been left with one door unlocked for only one hour when their caretaker came to lock up at 10:25.

He discovered that the locked men's Choir Room, and Capt. Dickson's locked office had both been broken into. After prying off the moulding around the Choir Room door, with a hammer from the boiler room, the thieves forced that door, jimmied Capt. Dickson's door lock, and stole from an envelope hidden in his office, containing the remaining sleighride proceeds (\$17.50). Otherwise, they left his office undisturbed.

St. Paul's is beginning to wonder, "Is it possible any longer to leave the Church open when unsupervised?"

The officials, in their concern, carried out on January 31 an experiment which yielded alarming results. Using only a credit card, they were able to release the bolt in the office door-lock in a mere seven seconds.

Such a revelation, needless to say, led the very next morning, February 1, to a much more secure dead-bolt lock being installed in the office door, through the courtesy of Roy Larson of Servo-Lock Ltd.



Courtesy of Mr. Ken Dorse

Pictured here are the Mary Marthas of the ACW at St. Luke's Cathedral. From left, back row: Miss Hazel Brokenshire, Mrs. Ethel Smith, Mrs. Dora Stableforth, Mrs. Dorothy Johnston, Mrs. Margaret Wright, Mrs. Mary Burfoot, Mrs. Mary Jackson, Mrs. Edith Bowers, Mrs. Beth Nock and Mrs. Joan Ferguson. From left, front row: Mrs. Laura Peplow, Mrs. Lily Rose, Mrs. Bea Hughes, Mrs. Bertha Burke, Mrs. Merla Bridge, Mrs. Stella Caufield, Mrs. Mabel Cullen, Mrs. Cavelle Glover and Mrs. Marie Glover.

"Everything from praying to snowmobiling!"

(Ed. Note. This account is written by Mrs. Beth Nock, First Lady of the Diocese of Algoma, who is a member of the Mary Martha Group of the ACW at St. Luke's Cathedral. When Mrs. Nock sent it to the ALGOMA ANGLICAN, she commented that she was not a journalist. The ALGOMA ANGLICAN takes exception to her self-analysis, and thinks that she has presented a very interesting and intimate account of this group.)

by Mrs. Beth Nock
The Mary Martha Group

of the ACW at St. Luke's Cathedral is a small, but very active group—made up mostly of all former WA members, and mostly all "Senior Citizens". We do everything from "praying to snowmobiling"! We help out at any church affair, enjoy outings of any kind, and have a marvellous time, whatever we do!

I am the Director, and Mrs. Margaret Wright was our Study Leader (until her recent move to their new home, and they now attend Christ Church, Korah). Last year, she presented "Women

of the Bible" at our monthly meetings.

Mrs. Ethel Smith was our Secretary - Treasurer until her death on Saturday, January 25, 1975. She was a grand person—a WA Life Member, keenly interested in her Church, family, and community.

Mrs. Smith attended the Consecration of Bishop Nock on January 10, although her husband (Mr. Howard Smith) had died only recently (December 19, 1974). She told me how pleased she was to receive a

ticket, and although she had hesitated, finally went and was thrilled to be a part of it.

Mrs. Smith had been our contact with Fr. John Rye of Ghana, who is our Prayer Partner; she delighted in writing to him on our behalf. Fr. Rye asked to have Sault Ste. Marie included in the itinerary of his visit to Algoma last fall, in order that he might meet "his Mary Marthas". For Mrs. Smith, it was the highlight of our year's activities. It was for him, that we had the accompanying picture taken.

Primate's World Relief and Development Fund

Mrs. Chris Whatmore appointed to committee

(Ed. Note: March 9, Lent IV, or Mothering Sunday, is the traditional day for the "ingathering" of support for the Primate's World Relief and Development Fund, although funds are received during the whole of the year. Rather than print some of the very general material available to the ALGOMA ANGLICAN for publication, we wish to present this story, written by Ivy Glenday, parish correspondent to the ALGOMA ANGLICAN for the parish of St. John's in North Bay.)

by Ivy Glenday

The Rector, the Rev. N. Goater, and the congregation of the Church of St. John the Divine are very pleased that Mrs. Chris Whatmore was invited by the Primate, the Most Rev. E. W. Scott, to serve on the Plenary Committee of the PWRDF.

This committee is made up of members from across Canada and meets twice a year in Toronto. It is responsible for developing policy recommendations to the National Executive Council, and for presentation to General Synod. It also supervises the ongoing work of the Fund within the policies that have been adopted.

Grants are made by the Fund for support of any pro-

gram falling into at least one of the following categories: (1) Emergency Relief, (2) Refugee Grants, (3) Development Grants, and (4) Administrative Grants.

This committee is also concerned with general topics such as future changes in Immigration laws. A committee has been formed to study the present situation and to help to influence the Government as it is felt that certain changes in Immigration policy should be made.

Mrs. Whatmore has visited several areas of Africa, Asia, and Australia, and New Zealand. She has been raising funds for Anglican Mission by showing slides to various groups in the North Bay area, and by talking about the work of the Anglican Church in the countries she has visited.

Two Canadian Church projects that she had already visited prior to her appointment to the Plenary Committee were a nursery school organized by the Church Army in Nairobi, Kenya, and the Maasai Rural Training Centre at Isinya, south of Nairobi. At this centre, Anglican church workers train the Maasai to adapt to the 20th Century World.

School courses in basic subjects are given; crafts

are taught to the women and the men are taught to breed fewer cattle to ensure higher quality livestock. Trades such as metal work, brick laying and tanning are taught as these were not part of the Maasai tribe's traditional culture.

Mrs. Whatmore is able to give the committee first-hand knowledge of local situations where missionaries are at work. She plans to continue her travelling and hopes to visit some projects in Asia in 1975, and then report back to the committee.

When disaster strikes an area such as hurricane FIFI in Honduras did in September, 1974, help must come immediately. Within 24 hours, an allocation of \$5,000 was made from the PWRDF and forwarded to sufferers.

Administrative costs for this Fund have been only five cents on the dollar over the past years, although this is expected to increase slightly because of inflation. Yet this is remarkably low as compared with other agencies.

Donations to the PWRDF are encouraged in the Diocese of Algoma. (Please see this edition of the ALGOMA ANGLICAN for Algoma's contribution during 1974.)

St. Simon's ACW, Temagami

Fr. Roberts expresses gratitude for former parish's kindnesses

At a meeting of the ACW of St. Simons', Temagami, at the home of Mrs. Harvey Swick, just before Christmas, there were several interesting activities.

Cookbooks which had been a project in conjunction with the United Church Women were given out at the meeting, along with lists of additional favourite recipes of members from both churches. The books are attractive and well-bound, selling for \$2. Anyone interested in purchasing one should contact Mrs. E. Zimmerman in Temagami.

A letter of special interest

was read at the meeting. It was from the Rev. Fred Roberts, former rector of St. Simon's, who is now the Rector of St. Matthew's in Sault Ste. Marie. Fr. Roberts expressed thanks for the farewell supper party held by the parishioners in his and Mrs. Roberts' honour before their departure for the Sault.

In his letter he recalled the many pleasant occasions and incidents he had enjoyed in the parish of St. Simon's during his rectorship. The farewell party had been held at the home of Mr. and Mrs. Zimmerman.

International Women's Year

Thunder Bay parish observes theme during Sunday services

In keeping with the theme of International Women's Year, the Church of St. John the Evangelist in Thunder Bay held special services on January 26.

At these services the sermons were replaced by meditations by the ladies of the congregation—Mrs. Anne Griffith, Mrs. Prudence Mor-

ris and Mrs. Elizabeth Whalley. The readers at the 9:30 a.m. service were Sharon Ristanen, and Louisa Stark, while the sidespersons were Anne Symington and Debbie Richmond.

At the 11 a.m. service, the ACW officers were installed for the coming year.

THE CONSECRATION SERMON

The WORK and OFFICE of a bishop in the Church

I was deeply touched by Bishop-elect Nock's invitation to preach the Consecration sermon tonight.

Bishop Nock's many years of faithful service and warm fellowship will give him a justifiable competence for his future undertakings.

Second, I acknowledge the gracious references made by Archbishop Watton to myself on the occasion of his Installation as Metropolitan. We wish him well now and in the future.

To all my brother bishops, guest clergy, clergy and laity of the Diocese, it is a joy to be in your presence tonight to share in the glories of this Service of Consecration.

The bond of warm fellowship between His Excellency, Bishop Carter, and myself, has meant much to me in my episcopate through the years.

Text

"If a man desire the office of a bishop, he desireth a good work." [I Timothy 3: 1]

"Receive the Holy Ghost for the office and work of a bishop in the Church of God." [The opening words of the Prayer in the Laying on of Hands]

The similarity of those two statements is striking. There are two words which stand out—(1) OFFICE, and (2) WORK. "If a man desire the OFFICE of a bishop, he desireth a good WORK."

In view of much muddled thinking in the Church today, it is timely that we should think about (1) the OFFICE of a bishop, and (2) the WORK of a bishop. For if the Anglican Church of Canada does not adhere to the Catholic and time-honoured concept of EPISCOPACY, we shall be in for a turbulent future. There is a lack of direction and authority on the whole subject of episcopacy.

There is a little story which may have a bearing on this. A man was about to board a train at a certain station. He noticed the porter loading a little cocker spaniel on the express car.

"That's a fine little dog," commented the passenger. "Where is he going?"

The porter shook his head, and said, "You don't know where he's going; I don't know where he's going; and he don't know where he's going cause he chewed up his own shipping tags!"

Somewhere in many places today the shipping tags pertaining to the OFFICE and WORK of a bishop disappeared because they have been chewed up by *diluted* and *erroneous* theological thinking.

OFFICE

I. Take a look at the OFFICE itself. When the Church thinks of the office of a bishop, she is not thinking of an administrative device, devised by men for their own uses; she is thinking of a *divine commission*.

This brother being consecrated is sent by God, unworthy though he may know himself to be, and he is being commissioned by God through the laying on of apostolic hands.

In this, we look back at the earthly life of our Lord



Courtesy of Mr. Ken Dorse

The Most Rev. W. L. Wright, D.D., D.C.L., LL.D., sixth bishop of the Diocese of Algoma, preaches at the Consecration of the seventh bishop of the Diocese. His sermon was applauded by many, who labelled it one of the best of his long ministry, and thought it spelled out the true purpose and function of the "episcopacy".

and see His Mind in the matter. In the Gospel record, we see Him choosing His Apostles after a night of prayer. We see how He keeps them close to Himself and trains them carefully and patiently and commissions them to feed His flock and to act in His Name.

This fact must never be forgotten, and I am bold enough to suggest that we are called as a Church to repossess the identity of this episcopal office and to understand exactly what it is.

Chosen and sent

One who is being consecrated bishop is being chosen and sent by our Lord.

Indeed, Our Lord was sent. As the Bible itself says, He is the One sent. He was a man driven, driven by a strange sense of uniqueness and destiny; driven, He said, to bring the Kingdom of God and Man that He and only He could bring. He was sent, He said, by the Father—sent to go into the world and fulfill a certain type of work.

Jesus said to His Apostles, "He who receives you, receives me." This was the purpose of the Apostolate. And it was upon them that the Holy Spirit came. They were empowered people who proclaimed Christ to the world.

They were made Apostles, as Paul was made an Apostle, not by man but by God the Father through the Risen Christ. Their ministry was not a ministry of themselves; it was a ministry of Christ. That's what they gave; they gave HIM.

This office of a bishop, which we consider to-night, is the continuation of the Apostolic Office and Apostolic Power.

Because people are not aware of this fact, in many quarters of the Church's life, there is "confusion con-

founded". Hang on to the shipping tags so that you know the destination of the episcopal office.

WORK

II. In the Prayer of Laying on of Hands the Archbishop will say, "Receive the Holy Ghost for the office and WORK of a bishop in the Church of God."

What is a bishop's WORK? Apostolic bishops must carry out apostolic functions. The integrity of the episcopal office will not tolerate "trendy" bishops—those who will dilute and betray their Divine Commission by taking the Christ-given authority into their own hands and doing their own thing.

Shepherd

Primarily a bishop is a **Father-in-God—a Shepherd**. Immediately I hear someone say, "That is an obsolete symbol of his work. What do you mean, 'Father-in-God'? Why compare a bishop to a shepherd?" Another may say, "There are people in our Diocese who have never seen sheep!"

My reply: Don't beg the question. If the whole family of God were to reside on a copper mine, they would not be so dumb as not to know the implications of the shepherd's work.

Jesus said, "I am the Good Shepherd. I know my sheep and am known of mine. The Good Shepherd giveth His life for the sheep."

After being bishop for 30 years, I am firmly convinced that the shepherd idea of a bishop's office—being **Father-in-God** is pre-eminent.

A bishop visits the parishes in his diocese regularly. He meets his flock individually. He knows them by name. As he carries his pastoral staff into the

Churches, it is a reminder both to him and to his people of the pastoral nature of his work.

Nothing is more satisfying to the heart of a bishop than to have a share in Christ's mission as a shepherd—a Father-in-God.

To conduct a retreat, a time of spiritual renewal with groups of clergy, to come face-to-face with them in prayer and counsel, is to be bound together in a true "koinonia". To fulfill a similar function with groups of laity is to capture something of the Glory of God as revealed in the face of Jesus Christ.

This concept of a bishop's work is in keeping with the life and example of Our Lord Himself.

Administrator

Second, a bishop is an administrator. It is because he is a shepherd that he is an administrator, not the other way around. Because he is a Pastor, he is an Administrator.

One of the reasons why we fail to know what a bishop is, is that we visualize him too much as though he were the chairman of the Board, or an administrative official, or the person who in some way or other is the political representative of the Church.

This idea has been brought about in recent years by increased connection between the Church and secular society. Of course, this is a powerful and important work which we must do. Christian activism is mission in a real and tangible way. There must be a relevance between the Body of Christ and suffering humanity—the hungry; the poor; the oppressed; and the lonely. May God grant to us an increase of love, generosity, and understanding as we seek to heal a battered world.

But sometimes in the process of doing this work, we have permitted the Church itself to become secularized. One of the ways in which it showed itself was in choosing false models for the ministry—from politics, from business management.

There has been a temptation to take our cues from the business world of professions and use all their techniques! So we have had the suggestion of a "job description" of the work of a bishop in the Church of God. This kind of thinking is a perversion of the Apostolic Ministry.

As an administrator, the bishop is not an arbitrary prelate acting on his own and dictating policies which command universal diocesan obedience. He acts in and through the Councils of the Church permeating the developments of such actions with the mind of Christ.

In this special context of administration, he must mobilize the whole Church to share with him these great responsibilities. The laity have a definite part. "Farm out" some of these duties. Give the laity a share in the administration.

When Our Lord was confronted with the feeding of

the 5,000, He used the services of a small boy. The boy became involved. After the blessing of the loaves and fishes, Jesus distributed to the disciples. They became involved. They carried the baskets of food to the multitude. Jesus didn't try to do it all, chasing all over the hillside carrying baskets of food.

Chief Liturgical Minister

A bishop is a shepherd. He is an administrator. Third, he is the **Chief Liturgical Minister** of his diocese. This is often forgotten.

Give the bishop his rightful responsibility of celebrating at the altar. His work and privilege is the celebration of the Eucharist.

Brethren of the clergy, remember it is a greater honour to have your bishop celebrate at the altar than to date him up for a Harvest Sermon or for an Anniversary oration.

The bishop ordains the priests to whom the direct charge of the flock is delegated, while it remains his as well as others; and he confirms each one who by Baptism has been admitted into the Church.

This sacramental function of a bishop is further expressed by seeing that the Church feels the burdens and sufferings of humanity and brings them into the presence of God.

This general sacramental ministry of the Church towards the world is sadly marred by her unfaithfulness and divisions. But in spite of it, God has no substitute for the Church. This is the Church's glory and also the Church's tragedy.

Safeguards Faith

Fourth, the bishop is the **Safeguard of the Faith of the Church**. Jesus said, "I am the Way, the Truth, and the Life."

At a time when the Ecumenical Movement is on our door-steps, and we are challenged to give "a reason for the Faith that is in us", it is imperative that strong and aggressive leadership be given in commending "the Faith once delivered to the Saints". We cannot have organic union unless it is a union of holiness and truth.

We live in a changing world. Values once held in reverence are being called into question today. There are eternal verities which *never* change. These are the essence of the Body of Christ. To every bishop is the call, "Stand fast in the Faith!"

Member of the House of Bishops

Fifth, the bishop must respect the **Collegiality of the House of Bishops**. Episcopacy is the symbol of ecclesiastical unity.

The view of the early Church was that unity and authority alike were to be found, not in any particular bishop, but in the bishops in their corporate totality. It is upon this ground that our Communion has always taken her stand.

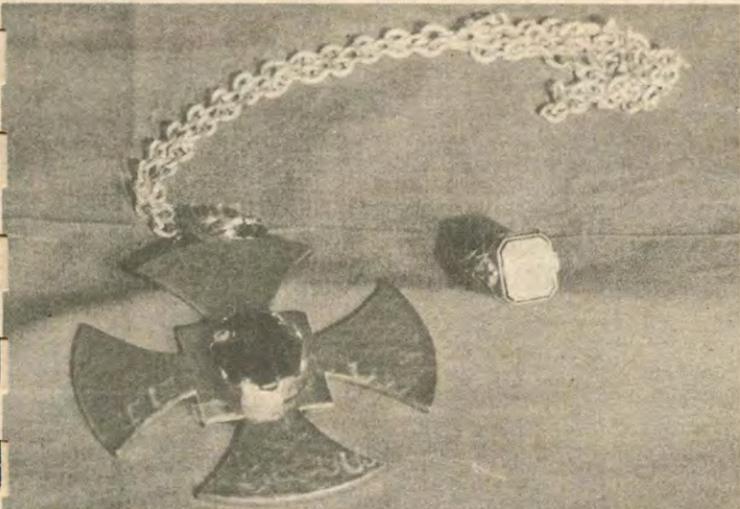
The bishop is a member of a College, of a House of (Cont'd. on page 9A)



Courtesy of Mr. Ken Dorse

Former secretary presents gift

Miss Pamela Bird presents the Pectoral Cross to Bishop Nock. The amethyst was given by her, and the sterling silver cross on which the amethyst was placed, is the gift of the clergy of the Diocese and Mr. and Mrs. Sam Freeland of Sudbury. Representing the clergy is the Rev. David Hemming, Superior of SSJE in Bracebridge.



Courtesy of Mr. Ken Dorse

Episcopal cross and ring

Pictured here are the Pectoral Cross and the Episcopal Ring that the Rt. Rev. F. F. Nock, seventh bishop of the Diocese of Algoma, will wear.



Courtesy of the Rev. R. Inshaw

Metropolitan escorts new bishop of Algoma

The Most Rev. J. A. Watton, Archbishop of Moosonee, and Metropolitan of Ontario, escorts the newly consecrated and enthroned Bishop of Algoma, the Rt. Rev. F. F. Nock.

Consecration sermon

"Sent to be a servant"

(Cont'd. from page 8A)
Bishops. As Baptism joins the person who is baptized to the one Church, episcopal Consecration joins the one who is consecrated to the House of Bishops.

This corporateness is expressed in the act of Consecration by the fact that normally it is performed by at least three bishops who all lay their hands on the one who is being made bishop. This corporate aspect of the Episcopacy, although far from apparent in the actual divided state of the Church is, however, a sacramental reality.

A bishop is not only the bishop of his diocese, he is a bishop of the holy Catholic Church because he is a member of the corporate episcopate coming down through history.

My brother, "he who desires the office of a bishop, desireth a good work." Your work is clear-cut—(1) a shepherd, (2) an administrator, (3) the chief liturgical minister in the diocese, (4) the safeguard of the Faith of the Church, and (5) a member of the College of bishops.

SERVANT

Amidst all your manifold duties, let me remind you that you are called and sent to be a SERVANT.

Jesus said, "I am amongst you as He that serveth." He

who serves in humility will never be accused of being a "medieval prelate", and I will give you the secret of your optimism and spiritual fulfillment. It is this—to stir up the Gift of God which will be given by the imposition and laying on of hands. Strength commensurate for the tasks at hand will be granted as you place yourself in the channel of the out-pouring of the Holy Spirit. This comes from waiting on God, and this must always take priority over everything else!

My brother clergy and laity of the Diocese of Algoma, no man can go it alone. No bishop has all the answers.

Throughout my episcopate, I have always derived untold encouragement as I constantly recalled Our Lord's parting message to His disciples: "All authority is given unto ME; go YE therefore." In the strength of that Commission, the Divine Presence is always with you.

My brother Frank, you are not alone. Steady intercession will be offered constantly on your behalf by your clergy and laity.

One last admonition to all who hear my voice—follow the Epiphany gleam to the end; that when the Chief Shepherd shall appear, you may be worthy of that Crown that fadeth not away.



Courtesy of the Rev. R. Inshaw

From the sixth to the seventh Bishop of Algoma

The Most Rev. W. L. Wright (Sixth Bishop of the Diocese of Algoma) presents the Pastoral Staff to the Rt. Rev. F. F. Nock (Seventh Bishop of the Diocese of Algoma). These two men represent an historic moment in the Diocese's history, as it passes from the 30-year episcopate of His Grace, Archbishop Wright, to a new era under Bishop Nock. Bishop Nock spent thirty-two years of his ministry as a priest in Algoma, and for thirty of those, Archbishop Wright was his Father-in-God.

SOME SCENES FROM THE CONSECRATION AND ENTHRONEMENT



Courtesy of Mr. Ken Dorse

The historic moment of Consecration

Archbishop J. A. Watton lays his hands on the head of Frank F. Nock, the new bishop of the Diocese of Algoma. This historic moment happened in St. Luke's Cathedral on January 10, 1975, with close to 900 clergy and laity present. Behind is the Rev. Canon D. Mitchell, Rector of St. Thomas', Bracebridge.



Courtesy of the Rev. R. Inshaw

A friend presents the episcopal ring

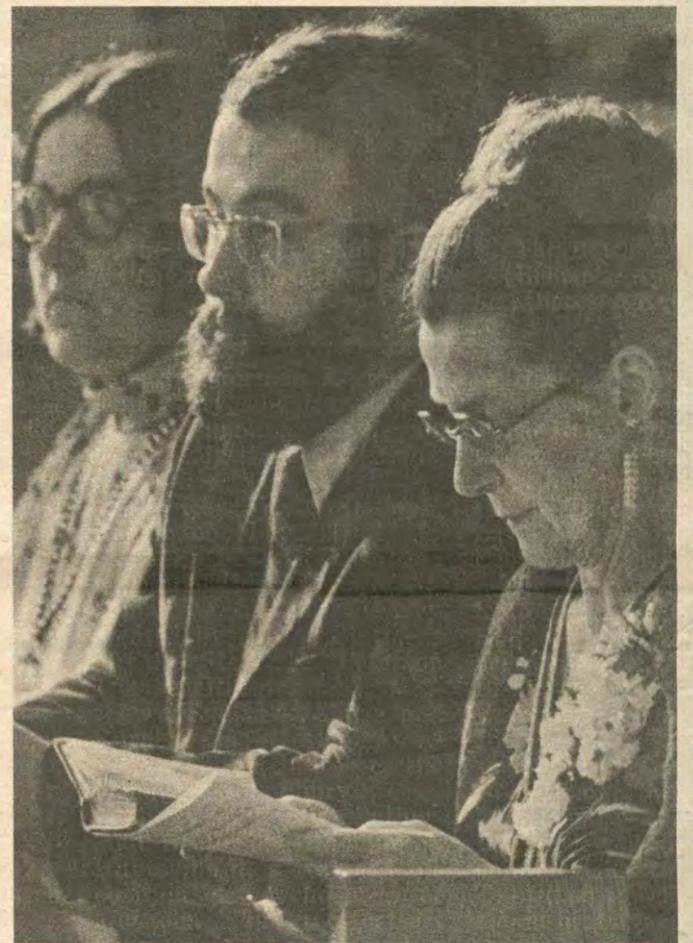
The Bishop of Algoma receives his episcopal ring from Mr. Frank Hoyle, a longtime friend of the new bishop; the ring is the gift of the bishop's uncle and aunt, Mr. and Mrs. H. Nock, Toronto.



Courtesy of Mr. Ken Dorse

The bishop's chaplains

Early in the Consecration Service, the new bishop is flanked by his two chaplains and friends of long standing, the Ven. George Sutherland, Archdeacon of Muskoka (left), and the Rev. Canon James Hinchliffe, Rector of Christ Church, Lively.



Courtesy of Mr. Ken Dorse

The episcopal family

The Bishop's immediate family watch the Consecration Service. From the left, Mrs. Nora Wilson (née Nock), David Nock, and Mrs. Beth Nock (the First Lady of the Diocese of Algoma).



Courtesy of Mr. Ken Dorse

Goulds present cope and mitre

The Bishop is receiving his Cope and Mitre, which are the gifts of Dr. and Mrs. David Gould of Sault Ste. Marie.

A HAPPY RECEPTION AT THE WINDSOR HOTEL



Courtesy of Mr. Ken Dorse

Guests included visiting clergy, clergy wives . . .

In the receiving line, the Rev. W. R. Thistle of St. Catharines (a former priest of Algoma), and Mrs. B. J. Cooper of Wawa extend their good wishes to the episcopal couple.



Courtesy of Mr. Ken Dorse

. . . visiting Ontario bishops, diocesan clergy . . .

At the Reception at the Windsor Hotel after the impressive service in the Cathedral, bishops, clergy and laity gathered to greet the Nock family. Here, the Rt. Rev. J. C. Bothwell (Bishop of Niagara) at left, speaks to the Rt. Rev. M. Robinson (Suffragan of Huron), the Rev. W. R. Stadnyk (Rector of Holy Trinity, Sault Ste. Marie).



Courtesy of Mr. Ken Dorse

. . . and lay people from throughout Algoma

Bishop Nock signs a Bible for Mr. John Jarratt of Blind River.

A PREFACE

(Ed. Note: On the inside page of the program for the Consecration and Enthronement of Bishop Nock, there was a "Preface" written by the Late Bishop Stephen Bayne. Because of its merit, the ALGOMA ANGLICAN would like to re-publish it, for the sake of its readers, and especially those who were not at the Service at St. Luke's Cathedral in Sault Ste. Marie on January 10, 1975.)

The Consecration of a Bishop is essentially a very simple rite. A priest has been chosen to be the chief pastor of the Church in a certain area, and the Church as a whole has consented to his election. At the appointed time, he is presented to the Bishops who are to consecrate him . . . he swears allegiance to the Church . . . he is questioned . . . vested . . . then, after prayer, the Bishops present lay their hands on his head as the outward means and sign of the grace given him for his new ministry, saying, "Receive the Holy Ghost for the office and work of a Bishop."

Simple as it is, it is the central and supreme act of the Church. The Act does

not change the ability or goodness or wisdom of the man any more than baptism or marriage or any other sacrament changes a man. But by the consecration, the Church commits to the Bishop, as Christ committed to His disciples, the government and the well-being of the whole flock; and the Bishop becomes, as for twenty centuries Bishops have ideally been, the successors of the Apostles and, in a real sense, the voice, the hands, the mind, and the will of the Church.

Watch attentively, then, and enter wholeheartedly in the prayers and hymns. You will see neither the honoring nor the transformation of a mortal man; you will, rather, see him entrusted with the authority and the holiness of Christ and his Church, and you will hear the prayer that he may be worthy of what is committed to his charge. He will be your shepherd, God willing; and needs and asks your prayers now and as long as he lives, that he may rule mercifully and guide wisely and bear the witness of the Church with courage and understanding.

Joining in the Consecration

At the time of the Consecration and Enthronement of Bishop Nock in St. Luke's Cathedral in Sault Ste. Marie on January 10, 1975, the parishioners of St. Luke's in Thunder Bay gathered in their church for celebration of the Eucharist.

The Psalm and the hymns used at this service were the same as those used in the Cathedral for the Consecration.

In place of the sermon, the Rev. Bill Ellam, Rector of St. Luke's, took his congregation through the Form of Consecration found in the Prayer Book. Members of

the congregation asked questions regarding the service, and joined in the prayers for their new Bishop, and the Diocese of Algoma.

Following the service, many said they had never been able to have the opportunity of sharing in a service of Consecration, and that this "reasonable facsimile" had been a very meaningful experience for them.

"It was just as though we were right there in the Cathedral," remarked one of the parishioners. As Fr. Ellam replied, "Of course, they were there — in the Spirit and Love of Christ."

CORRECTIONS

1. The Shingwauk property

The ALGOMA ANGLICAN jumped the gun in stating in its February issue that the Shingwauk Property had been sold to the Government for Algoma College.

This is not a fact; the Executive Committee of the Diocese of Algoma has agreed to accept the offer of Al-

gom College, but the Ministry of Colleges and Universities has not yet given the go-ahead sign to Algoma College to accept. They have until May 1, 1975, according to the motion passed at the January 11 meeting of the Diocesan Executive, to accept or reject the plans of Algoma College.

2. The ordination preacher

The news did not reach the ALGOMA ANGLICAN in time for the February issue. The Rev. B. J. Cooper, Rector of St. Paul's in Wawa, who had been scheduled to be the guest preacher at the Ordination Service in St. Luke's Cathedral on February 2, was unable to do so in view of his recent ill health.

At this service, the guest preacher was the newly appointed Archdeacon of Muskoka, the Ven. David A. P. Smith (Rector of St. Brice's in North Bay).

The Rev. N. L. Goater, Rector of St. John the Divine in North Bay, sang the Litany. The Rev. Gregory Lynn (Rector of Sundridge) read the Epistle, and the Rev. William Ivey (Rector of Chapleau) read the Gospel.

Fr. Lynn and Fr. Ivey, along with the Rev. George Quibell (Rector of Nipigon), and the Rev. Robert McCord (Trinity College) were the four deacons raised to the priesthood at this ordination service, the first for Bishop Nock.

Fr. McCord, although he has been finishing his studies at Trinity College in Toronto, has on weekends been looking after Milford Bay.

OBITUARY

Fr. Thornton loved and respected by the people in rural communities of Muskoka



Fr. N. Thornton, SSJE

The Rev. Norman H. Thornton, SSJE, died in South Muskoka Memorial Hospital on Wednesday, January 19. He had suffered a severe stroke the previous Saturday, and had been taken by ambulance from the Mission House to the hospital.

Fr. Thornton was born in Yorkshire, England, in 1898. He was in the 39th year of his profession as a member of the Society of St. John the Evangelist. He leaves a sister, Mrs. J. A. Graham, of Yorkshire, England.

Over the years since coming to Bracebridge, Fr. Thornton gained the affection and high regard of townpeople and many in the rural communities where he had conducted services in the Anglican mission churches.

As many as could come were present at the requiem service on Saturday, January 22, at the Collegiate Church. Clergy of Muskoka were present, and a group of sisters of St. John the Divine, Willowdale attended, together with representatives of other Anglican orders.

The following tribute to Fr. Thornton has been written for publication (and appeared in the *Herald-Gazette of Bracebridge*) by the Rev. Canon Roland Palmer, SSJE, (the first Father Superior of the SSJE in Bracebridge). It is a worthy tribute to a well-loved Father of the SSJE, who was held

in great regard by the people of Muskoka, especially in rural communities:

Father Thornton died after a massive stroke from which he did not regain consciousness. His death took place in Bracebridge on January 29th. He was born a dalesman in Yorkshire, England, in 1898. He served in the first Great War. He studied law, and then theology. The Brotherhood of St. Paul prepared men for missionary work. It provided Algoma with several priests, among them Norman Thornton. He was accepted as a candidate for the ministry in Algoma Diocese. He served as a catechist and lay reader at Elk Lake and Haileybury. He first visited the Mission House in Bracebridge when he came to write his ordination examination papers. I marked the sermon which he presented. I was much struck by it. This young Englishman recently come to Canada illustrated the sermon with telling illustrations from the countryside around Elk Lake. He had evidently already identified himself with the country and the local people to whom he ministered. After ordination by Bishop Rocksborough Smith he continued to minister in Elk Lake but in 1934 he came to Bracebridge and entered the novitiate.

This was during the depression. The Fathers and Brothers were looking after 20 or 30 little congregations in Muskoka and Parry Sound. People had to walk to Church, so there was need of many services each Sunday. We had a horse and one motor conveyance. The roads were poor and often impassable in winter. On Saturday three or four fathers and Brothers would be taken by car, and a couple of others by buggy and deposited here and there.

They stayed with the local people, and on Sunday took two or three services going to foot to a little church, schoolhouse or to a home. On Monday they were picked up and brought back. In winter the whole journey was made on foot or by train part way and then on foot.

Father Thornton entered wholeheartedly into this. He loved the people and they loved him. He would be loaded down with the things needed for service but also with books, medicine, or groceries which he was taking to oblige the parishioners.

He kept this pastoral work up for nearly 40 years, so that he was known to everyone in the area, respected and loved. In the summers there were many visitors to the Mission House and Father Thornton was their friend. Some who came were not yet even baptized.

One young man who came from the agricultural college to help our local farmers to find out what help they could get from government had never been taught any religion, but had been kept from it by his parents. It was not long before he opened up to Father Thornton and was led to our Lord, baptized, and confirmed, and became a lifelong Christian.

The choir schools and the confirmation camps held on our camp ground gave happiness to Father Thornton. He helped to look after the boys and gave them their religious instruction. He was always glad to do more than his share of the tasks about the house, especially did he become a very good cook.

He went away from time to time to preach a mission or give a retreat, or to minister to the Sisters of St. John the Divine, but his great work was done in and around the Mission House. He rejoiced in the Chapel services.

In 1954 he was elected Father Superior of the Canadian Congregation and held that office until 1963. His last years were hampered by several strokes which left him paralyzed on one side. Fortunately his right hand was not affected. He wrote delightful letters in his tiny and beautiful script, letters full of news of the family and of the people in the missions for whom his love and interest never failed. His was a long and useful life. He enjoyed Christian happiness. His disabilities never made him sad.

Provost announces new program

Thorneloe College plans Lay School of Theology for 1975-1976 term

Dr. V. Bruce Matthews, Provost and Vice-Chancellor of Thorneloe College of Laurentian University, has announced that the College is embarking upon a Lay School of Theology.

The program has been endorsed in principle by the Rt. Rev. Frank F. Nock, Bishop of Algoma, and Chancellor of Thorneloe College, and by the Executive Committee of the Board of Governors.

The Rev. Ross Kreager, Dean and Registrar of Thorneloe College, has been appointed Director of the Lay School of Theology.

The original proposal was drawn up by the Rev. Dr.

Frank Peake. This proposal will be examined by the Senate in order to offer suggestions and make changes. The final plans will be presented to the Executive of the Diocese of Algoma for support and implementation by September of 1975.

The courses offered by such a Lay School of Theology are for lay men and women interested in pursuing the study of theology at the university level. It is not intended to provide professional training, and, although some of the courses will follow conventional lines, others will take a somewhat different topical or thematic approach.

For the most part, the courses are intended for church school teachers, lay readers, or others with a general interest in theology. There are no formal admission requirements.

It is hoped that those who might wish to undertake a definite program of study would receive a Diploma of Associate in Theology (A.Th.), which would require the completion of a stipulated number of courses.

Details about the length of courses, examinations, and registration are yet to be worked out. There is also some contemplation of establishing correspondence courses.

Around Algoma . . .

The Ven. C. Peto has returned to Parry Sound from Winnipeg and is settled in his apartment at 23 Prospect Street. He is doing very well, and would welcome any friends who might be travelling through the area. . . . At its annual Vestry meeting, the Church of St. John the Divine in North Bay extended its appreciation to Mrs. Mary Sirrs (St. John's organist), and to Mrs. Marion Flynn (First Baptist Church organist) for their efforts in the combined choir presentations in that city during the past year. There is a great spirit of unity between the two churches, which is unique to this community. . . . The Rev. Canon D. H. Dixon and Mrs. Dixon travelled with twelve others to Pittsburgh, Pennsylvania, U.S.A., to attend Miss Kathryn Kuhlman's miracle service in the First Presbyterian Church there. Ten of them were members of charismatic groups from West Bay and Little Current. Also included was Fr. John Mckey, S.J., the Roman Catholic priest from Birch Island. . . . St. Thomas' in Thunder Bay reports that in the recent Canada Winter Games three members of that parish who are seen in Church each Sunday won awards in the wrestling competitions. Greg Koza was awarded the Gold Medal; Lindsay Koza, the Silver Medal, and Dirk Gascoigne, the Bronze Medal. . . . Everyone was impressed with the marvellous *Consecration Service* of Bishop Nock; unfortunately, the return trip for some of the Thunder Bay people was not as pleasant. Canon Chabot (Marathon), Fr. Conliffe (St. Michael and All Angels, Thunder Bay), and Fr. Morrow (St. John's, Thunder Bay)—each travelling in his own car with passengers—were involved in car accidents in a blizzard near Wawa. Only Canon Chabot was hospitalized. Other clergy and people from Thunder Bay who had expected a return flight to Thunder Bay from the Sault were forced to rent cars to return, when the plane was unable to land in the Sault on its way to Thunder Bay. . . . Sister Jacqueline O'Brien was the co-leader (along with Fr. Stadnyk) at the *Quiet Day* for all Anglican Church Women in the Algoma Deanery on Saturday, January 25. It was erroneously reported in the February edition of the ALGOMA ANGLICAN that Fr. Albers was assisting Fr. Stadnyk in this *Quiet Day*. It is also worth noting that there was such a response to that *Quiet Day* that another one was scheduled for the Tuesday after, and it was filled to capacity. . . . On Thursday, January 23, during the *Week of Prayer for Christian Unity*, 70 students from St. Edward's Roman Catholic Separate School, under the leadership of the Rev. Fr. Ken Pottie, visited St. Thomas' Anglican Church in Thunder Bay, to learn about

the Anglican way of worship, life and witness. This is the fifth year that this school has visited St. Thomas'. . . . By the time you read this edition, the Hinchliffes will have returned to their Rectory in Lively. Since the fire in early December, they have been living in an apartment in a 9-storey high-rise in Lively. . . . The *Rectory Garage Fund* in the Parish of West Thunder Bay has now reached a total (as of Dec. 31, 1975) of \$703.92. . . . The Girls' Auxiliaries of St. Paul's, St. Michael's and St. Thomas' held their *Annual Candlelight Service* in St. Thomas' Church, on Sunday, January 19, 1975. The Rector, the Ven. E. Ray Haddon, reports that this is the largest attendance of girls at any Candlelight Service in Thunder Bay in recent years. Holy Trinity Church in Sault Ste. Marie held its *"Sweet-heart Dinner and Dance"* on Saturday, February 8, 1975 at the Purple Lantern. . . . The ALGOMA ANGLICAN is happy to receive the newsletter from the Magadalen Islands Mission in the Diocese of Quebec, where the Rev. Bert Vallis is Rector. Fr. Vallis was the Rector of St. Luke's in Thunder Bay for fourteen years prior to his departure for the Diocese of Quebec. . . . At the Annual Meeting held in St. Thomas' Church, Thunder Bay, in January, it was passed unanimously that a letter be sent to Premier W. Davis and Mr. James Jessiman, local M.P.P., objecting to the introduction of Bill 186 concerned with holding of municipal elections on a Sunday. . . . St. John's in Sault Ste. Marie once again observed *Ash Wednesday* as a *Day of Prayer* from 9 a.m. to 9 p.m., with someone in church at prayer at all times. . . . The sympathy of the Diocese and the ALGOMA ANGLICAN is extended to the Rev. Canon George Doolan (Rector of the Church of the Resurrection in Sudbury) whose father passed away in Winnipeg in early February. . . . Archbishop W. L. Wright, retired Diocesan of Algoma, seems to be 'retreaded' rather than 'retired'. He reports that he is doing considerable reading, and has received invitations for the Church Army Commissioning, and Lenten noon-days in London, Ontario. His Grace and Mrs. Wright spent a couple of weeks away from the Sault at the end of February. . . . The *Annual Brotherhood of Anglican Churchmen Pancake and Sausage Supper* took place on Shrove Tuesday, February 11, in St. Thomas', Thunder Bay. . . . The Rev. Canon Frank R. Coyle, Rector of St. John's in Sault Ste. Marie, was acting director of the Sault *"Telecare,"* since Fr. Hutton left to go to North Bay. This is in addition to Fr. Coyle's duties as Training Director. The new Director of the *"Telecare"* program is Mr. Edison Danby.

What is religion for YOU?

For some people, religion is like an artificial limb. It has neither warmth nor life, and although it helps them to

stumble along, it never becomes part of them. It must be strapped on each day.

Anonymous