

algoma anglican

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No. 2

St. James' in Lockerby

Parish's three rectors are present to celebrate the 25th anniversary

The parish of St. James, Lockerby, of Sudbury, celebrated its 25th Anniversary on November 30th, 1975, when the day began with the Holy Eucharist, attended by a large and enthusiastic congregation. The Rector, the Rev. Robert Lumley, was the celebrant, and Mr. David Williams, the organist, along with the choir, featured special music for the occasion.

Dr. Winslow Case, and Mr. David Tulett, read the Epistle and the Gospel respectively. The special preacher for the day was the Rev. Colin Clay, Rector of St. Alban's in Capreol. Fr. Clay was the Rector of St. James' from 1960-69. In his address, he recalled many events from the past history

of the parish, and gave a stirring challenge for the future.

The Parish ACW arranged, promoted, and served a Pot Luck Supper in the afternoon, at which the guests of honour were the Rev. Canon and Mrs. George Doolan (from the Church of the Resurrection in Sudbury). Canon Doolan had been the Incumbent of St. James' from its beginning in 1950, when he was in charge of Minnow Lake.

Canon Doolan, the Rural Dean of Sudbury, gave a very entertaining talk with his amusing and sincere message. He also had a surprise for the parish, when he handed over a \$1,000 gift from Mr. and Mrs. Sam

Freeland, long-time Sudburian Anglicans.

The Churchwardens read a congratulatory letter from the Rt. Rev. Frank F. Nock, Bishop of Algoma. Mr. David Wells thanked the ladies, and introduced two parishioners who represented former people, who had built up and maintained this church in Lockerby—Mrs. Marjorie Flowers, and Mr. Jack Gennings, both of whom are still going strong.

The evening ended with family prayers from Even-song.

The Diocese of Algoma, and the ALGOMA ANGLICAN, would like to add their congratulatory note to this young parish in the Diocese. May it continue to thrive.

FRONT PAGE CORRECTIONS

Apologies for sins of omission and commission

In the postal confusion and haste with which the November-December issue of the ALGOMA ANGLICAN was prepared, a number of errors crept in. We must apologize for this, and instead of putting these on the back page of the paper (a practice we observe in many publications), the ALGOMA ANGLICAN is putting these on the front page with due apologies to those concerned.

First of all, it was reported that Mr. William Rudiak had won an award from the CBC, and that he was the organist of St. Peter's in Elliot Lake. Such is not the case—he did win the award, but Mr. Karl Lehman has been the organist at St. Peter's since 1956, before the present Church was built, and is still the regular organist. Bill Rudiak, a talented high school student, fills in occasionally when Karl is absent.

The January issue of the ALGOMA ANGLICAN also mis-spelled some names. We know how much the misspelling of 'McCombe' annoys us, and so we offer our apologies for this. In the article about the establishment of Algoma's HERITAGE CENTRE, reference was made to Mrs. Betty Bridges, and Mrs. Mercedes Coggan; those last names should have read Bridge and Coggon.

One of the New Year's resolutions of the ALGOMA ANGLICAN is to do a little better work at the proof-reading table!!!

St. Thomas', Thunder Bay

Repayment of certificates

The Church of St. Thomas in Thunder Bay held a special service on Sunday, December 28, 1975 at 11 a.m. At that time, the two wardens, Mr. S. B. Turner, and Mr. L. J. Koza, signed the final cheque for repayment of investment certificates in that parish.

This signified that the parish's indebtedness of \$68,000 for the Christian Education Centre had been

wiped out. Of this sum, \$43,270 had been financed by investment certificates purchased by parishioners and friends of the parish. Ten years ago, this parish had paid off \$100,000 in ten years.

With all this indebtedness, St. Thomas' has always maintained its obligations to the Diocese, in addition to supporting various missionary efforts beyond the parish and Diocese.

LIVELY

Parish holds a work party to clean and repair church

Christ Church in Lively reports that it held a party recently, but it was not a "party in the usual sense of the word." However, the parish as a whole owes a great vote of thanks to those who attended this particular party.

It was a "work party." The ladies of the Altar Guild did another superb job in polishing the silver and the brass, in cleaning and waxing the chancel and sanctuary, and in decorating the whole Church for the Christmas services.

A dozen men and three women cleaned and waxed the nave and basement, the stairways, and the washrooms of the Church. One young man, Jamie Lloyd, helped his mother "to dig out" the Choir Room, and that was a real job!

There was also a contingent of volunteers who repaired pews and kneelers, replaced lights and wiring. Several times lately, they have had to check out the furnace which continues to plague that parish.

The parish is also greatly appreciative of the equipment and materials required for the cleaning jobs, which are provided by a 'good friend of the parish.'



Courtesy of the Sault Daily Star

New Year's Day Reception at Bishophurst

For the 92nd time, the Annual New Year's Day Reception was held at Bishophurst, the official residence of the bishop of Algoma since 1876. Bishop and Mrs. Frank F. Nock continued that tradition on January 1, 1976. Here Mr. Harold Tolley and Mrs. Muriel Hornby greet the Nocks, and their son, David. For further stories, and pictures turn to pages 4A and 5A of the ALGOMA ANGLICAN.

algoma anglican

The Rt. Rev. Frank F. Nock, Bishop
The Rev. R. W. McCombe, Editor
Mrs. D. Oosterbaan, Treasurer
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EDITORIAL**Where do we stand?**

As a result of the editorial in the November-December issue of the ALGOMA ANGLICAN, entitled, "A contentious issue", and the pictorial editorial in the January issue, several letters have been received by the Editor asking just where the Diocesan paper stands in the matter of the Ordination of Women to the Priesthood.

Our answer is contained in a quotation from Dorothy Sayers' "Are Women Human?"—

Perhaps it is no wonder that the women were first at the cradle and last at the cross. They had never known a man like this man—there has never been such another. A Prophet and teacher who never nagged at them, never flattered or coaxed, or patronized; who never made arch jokes about them . . . who took their questions and arguments seriously; who never mapped out their sphere for them, never urged them to be feminine or jeered at them for being female. . . . There is no act, no sermon, no parable in the whole Gospel that borrows its pungency from female perversity; nobody could possibly guess from the words and deeds of Jesus that there was anything 'funny' about woman's nature. But we might easily deduce it from his contemporaries, and from his prophets before him and from his church to this day.

The ALGOMA ANGLICAN supports the thoughts of Dorothy Sayers. Does that answer your inquiries?

RWM

(Ed. Note. This article was first seen by the ALGOMA ANGLICAN in the pages of the parish newsletter of the Church of St. Brice's in North Bay. This publication noted that they had plagiarized the article from the Rev. W. C. Kitto of Trinity United Church. The ALGOMA ANGLICAN would ask you to think about the Christmas season you have just celebrated, now that the confusion and haste is over.)

Ten suggestions on how to miss the meaning of Christmas

1. Spend more on gifts than you should. Your resulting anxiety will keep you from appreciating Jesus' words, "It is more blessed to give than to receive." You don't see anything blessed in the whole picture, except "those blessed bills".

2. Limit your gifts to those who will give to you. This way you have a fair chance of breaking even financially, even though you would rather have what you gave away.

3. Eat more than you should. The resulting discomfort will increase your appreciation of TV ads about the horrors of what goes on in the gastro-intestinal tract.

4. Drink too much. If you work at it, you can miss not only Christmas, but the whole week.

5. Go to church only on Christmas Eve. In this way, you will miss 99% of the Church's teaching on the work and person of Christ, and will continue to celebrate the day in ignorance as to what it is all about.

6. Travel a long distance to celebrate the day with relatives and friends. The kids will be so tired and cranky you won't appreciate any reference to "unto us a Child is given".

7. Get into the competitive spirit! Have more lights on your house than there are lights on Manhattan Island.

8. Exhaust yourself getting ready. Make it in a nervous as well as a physical way. You will then have everyone out of sorts by the time dinner is on the table.

9. Go to lots of parties. This makes it unnecessary to spend time with your family.

10. Recall other Christmas fiascoes. By living in the museum of bygone hurts, you can ruin the present and thus add to the collection.

DATES TO REMEMBER

Diocesan Synod '76	Monday, May 3, to noon, Wednesday, May 5, 1976
Ordination (priests and deacons)	Sunday, May 16, 1976, at 3 p.m., (Church of St. John the Divine, North Bay)

The bishop's letter**Freedom
with
discipline**

My dear fellow Anglicans:

There is a false impression in society today that freedom involves license to do whatever we want: it means 'doing our own thing', or 'every man for himself'. This interpretation of freedom would be possible if we could live as individuals in a vacuum. But it is manifestly impossible, for we are inextricably bound together as families and as communities.

If we are to blossom and thrive as families and communities, it is necessary to combine FREEDOM with DISCIPLINE. We must voluntarily limit ourselves for the common good of ourselves and others. To fail to do so leads to chaos.

The season of Lent begins on Ash Wednesday, March 3. It is a season whose keynote is DISCIPLINE, discipline not for its own sake, but discipline which will lead us to greater freedom in the spirit. Lent can be a time of great blessing for us, if we use it to establish greater discipline in our lives. There are three major areas where our lives can be enriched if we use the season of Lent seriously:

FIRST, there is the discipline of our spiritual life. This is a broad spectrum, but one feature of this should be the examination of our lives and the honest facing of our sins. We are quick to expose the sins of others, but so slow to admit our own.

In practice, as Dr. Menninger has stressed so clearly in his book, "Whatever Became of Sin?", the word SIN has become almost a lost word in our vocabulary. We rationalize and make all kinds of excuses for our actions: we will use almost any other word but the word 'sin'.

I suggest that this Lent

the discipline of our spiritual lives take the form of a close examination of the *Ten Commandments* together with the broad interpretation found in the *Catechism* (pages 547-549 of the *Prayer Book*). How long ago is it that we as clergy and people have considered the *Ten Commandments* in the light of our own conduct towards God and our fellowmen? And yet they are eternal moral principles which never change and which our Lord Jesus upheld—"Do not suppose that I have come to abolish the Law and the prophets: I did not come to abolish them, but to complete them" (St. Matthew 5: 17). We can only be truly free in the spirit as we seek the forgiveness of God, which is lovingly given, for our sins.

SECOND, there is the discipline of our material possessions. In our western society we have been sold, by the advertising media, on the necessity for possessions. Our "high standard of living", so called, has become a badge of respectability. We are not "with it" unless we have the latest products, whether we need them or not.

Surely we have enough evidence that greater technology and greater possessions do not bring greater happiness or freedom. Lent is a good time to trim our passion for possessions and set aside a tenth of our income for God and our fellowmen. Such a practice may well mean the curtailment of the purchase of luxuries, but as we continue this practice, we will find that luxuries become less and less important. As we become less tied to our possessions, we will become much freer in the spirit, for

we will see them as a stewardship from God, and not an unquestioned right.

THIRD, there is the discipline of our time. We must recognize that time is the gift of God. As one delightful phrase has it, "Tomorrow is the first day of my life." As His gift, God is greatly concerned with how we use our time. Do we waste it, do we use it only for our own interests or for the good of others?

As Lent is an opportunity to examine our sins and to reconsider the importance of our possessions, so it is also an opportunity for us to give serious thought to the priorities of God's gift of time. We must spend time for others, for we can be possessed by our own interests just as we can be possessed by our possessions. If we are to be like Our Master, then we must live to serve and not to be served. It is by giving our time to God and our fellowmen that we find freedom in the spirit.

St. Paul wrote to the Corinthians—"Where the Spirit of the Lord is, there is liberty." But we know from Our Lord's life that He disciplined Himself to do the will of God and that in that voluntary discipline, He found perfect freedom. It is my prayer that we, too, will find freedom in the service of God and our fellowmen as we discipline ourselves this Lent in our spiritual life, in our material possessions, and in our time.

Your friend
and bishop,

Frank: Algoma

ACW Diocesan project**"My Thank You"—Bishop's appeals**

Very shortly every branch of the ACW in the Diocese of Algoma will be receiving a tape-label, which can be placed on a used pop-can. The label will read, "My Thank You, to be used for Bishop's Appeals".

It is suggested that you place such cans with the attached labels on your coffee table, or some other convenient spot, and that you might decide to put one cent per meal into the can yourself, and that the rest of the family might like to participate in the same way.

Some of the women in certain parishes who are not active in ACW groups might like to have this small way of saying "Thank You" for the many blessings which they and all have received. It might even be viewed as a way of expressing the Spirit of Christmas throughout the year.

The money received in this way will be made available to the Rt. Rev. Frank F. Nock, Bishop of Algoma, for those special projects in the Diocese of his choosing. Reports of the use of this money will be published so that you may know that you have had a small part in this

area of work within the Diocese of Algoma.

The ALGOMA ANGLICAN would like to compliment the ACW for their inventiveness in this project, and at the same time would like to point out that it is a good method of dealing with those 'litter-prone pop-cans'.

A tale of two sons

Some 90 years ago a Scotsman of poor means was walking near his home when he saw a boy dangerously mired in a bog and rescued him. The lad turned out to be the son of a nobleman, who offered a reward to the Scotsman. When the Scotsman refused the money, the nobleman offered to rear and educate the Scotsman's son, and they shook hands on the deal.

In time, the Scotsman's son was graduated from St. Mary's Hospital Medical School. He was Sir Alexander Fleming, the discoverer of penicillin. During World War II, the son of the nobleman was stricken with pneumonia, but lived because of the penicillin. He was Sir Winston Churchill.

—author unknown

Meetings held in Sudbury

Executive committee hears many reports

The Diocesan Executive Committee of the Diocese of Algoma met on Friday, January 9, 1976, at the Church of the Resurrection, Sudbury. The Archdeacons and Rural Deans from the Diocese met the day before at Cassio's, from 4:30 p.m. to 10:30 p.m.

Friday began with a celebration of the Holy Eucharist, with the Rt. Rev. F. F. Nock officiating. The ACW of the Church of the Resurrection provided breakfast and lunch for the members and their guests.

At these meetings, the Diocesan Board of Education reported its findings on the proposed Canadian Burial Service, "In Contemporary Form and Language" (Canadian Anglican Liturgical Series, No. 5). A discussion ensued, and it was felt that the present service in the Book of Common Prayer filled adequately the needs of most people.

The Diocesan Planning

Committee presented the status of existing organizations located in Deaneries that have been eliminated through amalgamation with another deanery. A plan was suggested for the appointment of clergy, and the establishment of the principle of paying stipends through the Synod Office. These matters will be dealt with in greater detail on February 14, when the Planning Committee will meet at the Church of the Epiphany in Sudbury.

The Rev. Donald Landon, a member of the Task Force on Provincial Structures presented the proposals dealing with the new concept of Provincial Synod, such as the reduction of Provincial Synod membership, the establishment of Commissions in which all members of Provincial Synod will participate, and the more definite responsibilities of the Metropolitan. The Provincial Council will be dealing

with the reaction of the Dioceses at its meeting in April. General approval for these schemes was given at this meeting in Sudbury.

Dr. V. Bruce Matthews, Provost and Vice-Chancellor of Thorneloe College in Sudbury, presented a report dealing with three traditional aspects of the college's life and responsibility—academic, residential, and ecclesiastical. In his report, he commented upon the discharging of Mr. Henry Rivers as custodian, and the forthcoming retirement from Thorneloe College of the Rev. Prof. Ross Kreager, who is presently serving as Dean and an Assistant Professor of Religious Studies. He has also been Director of the A.Th. programme.

Budget figures for the Algoma Mission Fund were presented in summarized form, as approved by the Diocesan Executive Committee on October 24, 1975.

The Rev. Les Peterson

Parish honours its rector

Last fall, the Rev. L. E. Peterson, Rector of Christ Church in North Bay, celebrated the 20th anniversary of his ordination to the priesthood. Fr. Peterson graduated from the University of Western Ontario with his B.A. in 1952, and from Huron College in London with his L.Th. in 1954. He was made a Deacon in 1954, and ordained to the Priesthood in 1955.

Some 160 people turned out to a Pot-Luck Supper and a Surprise Party at Wright Hall in Christ Church, North Bay, to honour this popular Rector. Donald T. MacLennan summed up the evening, when he said, "There is no way to describe the aura of love that coursed through the people in Wright Hall that evening."

During dessert, a decorated cake was presented to Fr. Peterson, and a dozen red roses to his wife, Yvonne. A short time of prayer followed, led by the Ven. David A. P. Smith, Archdeacon of Muskoka and Rector of St. Brice's in North Bay. Various people around the Hall joined in spontaneous contribution to the prayers.

Congratulations were extended from Archdeacon Smith, the Rev. Canon B. G. Gosse, the Rev. Canon C. Large, the Rev. N. Goater, and the Rev. D. Woodward. This was followed by a short hymn-sing.

Mr. MacLennan read a telegram to the gathering from the Rt. Rev. F. F. Nock, Bishop of Algoma. Various humorous incidents in the Rector's life were presented in skit-form by the young people, and these were much appreciated by everyone.

Miss Kelly Edwards, the spokesperson for the young people of the parish, presented a large plaque inscribed with the first two



The Rev. Les Peterson

verses of the 61st chapter of Isaiah. During her presentation, Kelly moved everyone's heart with her testimony to the influence of Fr. Peterson in her life.

Mr. Bob Franklin, People's Warden, then presented the congregation's gift of a colour portable television to the Peterson family. After Fr. Peterson said a few words, everyone joined in singing his favorite hymn, "Alleluia, the strife is o'er." Finally, Archdeacon Smith gave the blessing.

Fr. Peterson has served these entire 20 years in the Diocese of Algoma, at the following parishes: Coniston (1954-59); Elliot Lake (1959 - 63); and Christ Church, North Bay (1963 to the present). In addition to being Rector of Christ Church, Fr. Peterson also teaches elementary school in North Bay.

The Diocese of Algoma, and the ALGOMA ANGLICAN would like to join with Christ Church, North Bay, in congratulating their Rector on his 20 years of service to His Lord and the Church, and wish him many more years of continued service.

Algoma Mission Fund Budget 1976

PROJECTED DISBURSEMENTS FOR 1976

49¢ towards	Mission work outside Diocese		
	General Synod Apport.	\$ 74,872.	(35%)
	Anglican Appeal	15,000.	
	PWRD Fund	15,000.	
	Other Appeals	900.	\$105,872.
1¢ towards	Diocesan Programs		
	DBCE	500.	
	DBM	100.	
	DCSS	500.	
	Rural Work	100.	
	Youth	485.	
	ACW	850.	\$ 2,535.
2¢ towards	Widows		\$ 3,696.
2¢ towards	Other Purposes		
	Unforeseen	500.	
	Clergy Moving	2,000.	
	Pledges not met	2,000.	\$ 4,500.
3¢ towards	Educational Purposes		
	Continuing Education	900.	
	Clergy School	1,733.	
	Thorneloe University	4,000.	\$ 6,633.
4¢ towards	other missionary work within Diocese		
	Mission to Seamen	3,600.	
	S.S.J.E. Missions	2,990.	
	Property maintenance	2,700.	\$ 9,290.
39¢ towards	maintaining clergy at mission parishes within the Diocese		
	Service Grants	4,320.	
	Stipend Grants	55,636.	
	Travel Grants	13,775.	
	Summer Students	4,305.	
	Church Pension cost	4,842.	
	C.P.P. cost	1,475.	\$ 84,353.
			\$216,879.

100¢

WHERE OUR FUNDS ARE EXPECTED TO COME FROM IN 1976 (cents per dollar)

59¢ from	Parish Apportionments	(\$125,178.)
	(including Summer Students)	(900.)
14¢	Special Appeals	(30,900.)
14¢	Earnings Sale Property Account	(30,000.)
	(previously Hall Rentals)	
6¢	Diocesan Anglican Church Women	(12,635.)
7¢	Endowment Income	(13,942.)
		\$213,555.

100¢

Sudbury Lakes parish

Choristers entertain area shut-ins

The singers and choristers from the Sudbury Lakes Parish had a very busy Christmas season. This parish includes the Churches of Lockerby, Coniston, and Minnow Lake.

St. James' in Lockerby sang carols at the Sudbury Sanatorium, and at the Laurentian Hospital.

Singers from Coniston

and Minnow Lake sang at the Christmas service at the Extencare Home in Sudbury, and later processed through the rooms and hallways singing carols.

Marie Boyd, Debbie Williams, and Kathie Hood led the singers from Coniston, while Walter, Helen and Sylvia McComber led the

Minnow Lake choir, which consisted of their cousins and sisters.

Mrs. A. Deeks is the Church Visitor at Extencare, and she is assisted by Fr. Michael Hankinson (Church of the Ascension, Sudbury), and Fr. Robert Lumley (Sudbury Lakes Parish).

May 17-19

Diocesan ACW to hold annual meeting in city of North Bay

The Diocesan Annual ACW Meeting will be held in North Bay on May 17-19, 1976. Already plans are being made in the hostess deanery of Temiskaming.

An organizational meeting has been held by the Hospitality Committee in North Bay, and an exciting new arrangement in "togetherness of meeting place, eating place, and worship centre" has been discussed. Further details will be pub-

lished at a later date.

Apart from offering encouragement and support to the Hospitality Committee, the Diocesan Executive of the ACW is hard at work planning the spiritual and informative side of the meeting.

Ladies throughout the Diocese of Algoma are invited to get involved, and the first step should be to mark the dates concerned on their new 1976 Church Calendars!

WHICH END?

God gave us two ends
with a connecting link:
One end to sit on,
the other to think.
Success depends
on which end you use:
"Heads you win and
tails you lose!"

—from a parish paper

Bishophurst's 100th anniversary

January 1, 1976, was the occasion for the *Annual New Year's Day Reception at Bishophurst* in Sault Ste. Marie. This was the second time Bishop and Mrs. Frank F. Nock have hosted this event.

This annual event this year also marked two special occasions. First, the Reception marked the 100th Anniversary of the stately home at 134 Simpson Street, which has been the official residence of the Bishop of Algoma since 1876.

Second, the Reception provided the first opportunity for the public to look through the new HERITAGE CENTRE at Bishophurst. (This is reported elsewhere in this edition of the ALGOMA ANGLICAN.)

Toasting the entry of this stone mansion into its second century were some 350 guests from throughout the Diocese of Algoma, including many Church and Municipal dignitaries. This year glasses of hot mulled cider were served.

Some of those attending included Sault Ste. Marie's Mayor Nick Trbovich, Archbishop W. L. Wright (former Diocesan of Algoma and Metropolitan of Ontario), and Msgr. Henry Murphy of Precious Blood Roman Catholic Cathedral in the Sault. The Rev. Peter Reid represented the Sault's Presbyterians, and the Rev. Bill Wiedrich, an Episcopalian priest from the Sault in Michigan, extended greetings from across the border.

David Nock, the 26-year-old son of Bishop and Mrs. Nock, was able to be present, coming from Edmonton where he is currently finishing his doctorate degree in Sociology at the University of Alberta.

Hostesses guiding the guests through the newly remodelled HERITAGE CENTRE were Mrs. Mercedes Coggon, Mrs. Betty Bridge, and Mrs. Lois Stanton.

Pouring tea were the following: Mrs. L. Robertson, Mrs. N. Trbovich, Mrs. D. Oosterbaan, Mrs. W. L. Wright, Mrs. D. Lawson, and Mrs. D. Watkins. Kitchen hostess was Mrs. Florence J. Clement.

Bishophurst was originally built by Baroness Burdett-Coutts, a determined Englishwoman who hobnobbed with Charles Dickens and married her 27-year-old male secretary at the age of 67. For the past 100 years, it has served as the home for seven Anglican Bishops of Algoma, including the present one, Bishop F. F. Nock.

In view of the 100th Anniversary, Mrs. Elizabeth Nock, the First Lady of the Diocese of Algoma, created an atmosphere of 100 years ago in the stately mansion. Centennial-type dresses were worn, and the refreshments of that era were served. Hot mulled cider was served as it had been during gatherings in Bishophurst's earlier days.

And so, off to a second century!



Courtesy of the Sault Daily Star

To help create the atmosphere of earlier receptions at Bishophurst, guests and hostesses at the *Annual New Year's Day Reception*, wore centennial dress to the official residence of the bishop of Algoma (since 1876). Here Esme Johnson serves Molly Roberts.

Muskoka Deanery ACW

"Quiet Day" at SSJE

The members of the Sub-executive, along with twenty other women attended a *Quiet Day* for the ACW ladies of the Deanery of Muskoka, at the Mission House in Bracebridge last November.

The *Quiet Day* was conducted by Miss Muriel Hooper, who is the Deanery Devotions Secretary. It began with a 10 a.m. coffee, announcements, and registration.

A half-hour meditation was followed by a period when the participants were encouraged to read some of the books on display or to take the time to just be quiet before joining the community in the Chapel for their regular Eucharist at midday.

During dinner, with the members of the Community of SSJE, a portion was read from Evelyn Underhill's book, *MEDITATIONS*. Then there was two beautiful hours set aside for reading, sleeping or resting in whatever way the participants chose.

Muriel Hooper led another meditation, and a very wel-

come cup of tea was served by Brother Ralph about four o'clock. As the weather was not altogether suitable for travel, some people left for home at this time, so that they might travel in daylight.

Those who remained watched Muriel Newton-White's slides of St. Francis of Assisi, with Muriel herself as the leader. Then they joined the Community for Evensong in the Chapel at 5 p.m. before departing for home.

The Community at SSJE is happy to have groups or individuals use the facilities at the Mission House in Bracebridge, for *Retreats* or *Quiet Days*. It is a tremendous experience for those who have a very busy daily life to take a day, completely free from the commitments and concerns of life, and to reflect upon the most important part of life—the spiritual side.

For information concerning the facilities at Bracebridge, write The Mission House, SSJE, Box 660, Bracebridge, Ont. P0B 1C0



Courtesy of the Sault Daily Star

David Nock, son of Bishop and Mrs. Nock, and a doctoral student at the University of Alberta, and Hugh McCullough raise a glass of mulled cider in salute to the 100th Anniversary of the episcopal residence in Algoma, Bishophurst.

You were complaining . . .

"Among the other decisions was one to raise the stipends of African clergy from \$44 to \$64 per month."

—quoted from a Synod report in the publication of the Diocese of Metabeleland, Africa, 1975

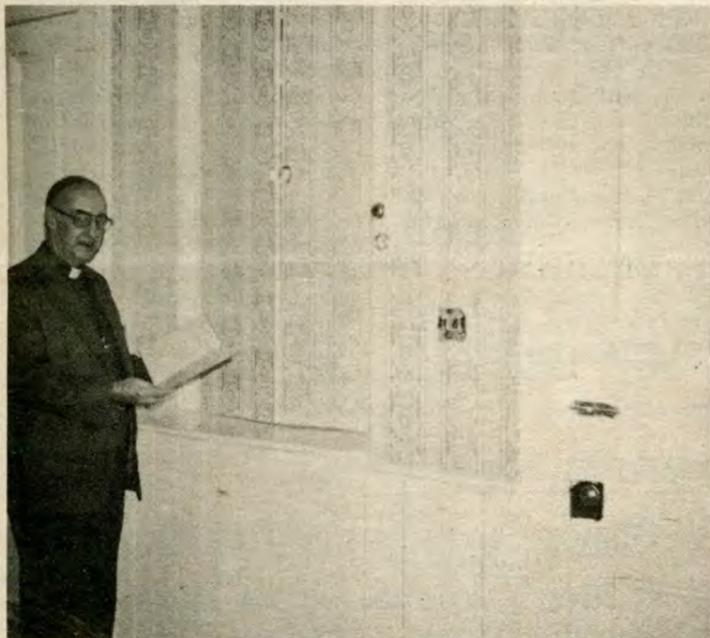
Old Synod Office transformed into Heritage Centre



Courtesy of the Sault Daily Star
Mrs. Betty Bridge takes a look at the diary of the Rt. Rev. F. D. Fauquier, first bishop of the Diocese of Algoma.



Courtesy of the Sault Daily Star
Gordon Saxby and Lois Stanton, two of the many volunteers who helped convert the Old Synod Office into a HERITAGE CENTRE, view portraits of the first six bishops of the Diocese of Algoma. These portraits were remounted and placed on the wall of the CENTRE.



The Rt. Rev. Frank F. Nock, seventh bishop of the Diocese of Algoma, stands in the newly renovated Old Synod Office at Bishophurst, now known as the HERITAGE CENTRE. Bishop Nock is holding the diary of the first bishop of Algoma, the Rt. Rev. F. D. Fauquier.

Heritage Centre viewed by public for first time at New Year's Day reception

Algoma's HERITAGE CENTRE, situated in the Old Synod Office at Bishophurst, the official residence of the Bishop of the Diocese, was dedicated on December 21, 1975, and was open to the public for the first time at the Annual New Year's Day Reception.

The CENTRE, a kind of Diocesan museum was completed by means of a great deal of work, and a preliminary budget of \$100 (which was quickly overspent!). It is an ideal arrangement whereby the many historical records and documents concerning the history of the Diocese of Algoma are available to the public and researchers.

One of the most noteworthy documents found in the old vault is the diary of the Rt. Rev. F. D. Fauquier, first Bishop of the Diocese of Algoma. It dates from 1881 until his death in 1887. At the New Year's Day Reception on January 1 a display in the HERITAGE CENTRE focussed upon the episcopate of Bishop Fauquier. Documents from that era (including this episcopal diary) were available for perusal.

The HERITAGE CENTRE is actually located in a room at Bishophurst that originally served as a kitchen. In later years, it was used as the Synod Office, but has been vacant since the departure of

the Synod Office for other quarters.

As was reported in last month's ALGOMA ANGLICAN, the room has been completely renovated. Portraits of the six bishops, prior to Bishop Nock, have been remounted and are on display on the walls of the CENTRE.

An official schedule for the use of the CENTRE has not been worked out, but Bishop F. F. Nock has suggested that perhaps the room will be open to the public one day a week. People researching the history of a parish, or the Church itself, could find some of the documents there most helpful.

The modern technological world

Automatic bank checkoffs revolutionize church giving

When reading about a recent innovation in churches the ALGOMA ANGLICAN was pondering whether any parish within the boundaries of the Diocese of Algoma had either employed or pondered employing this particular method.

In ancient times, believers brought the first tenth of farm fruits and grain, and laid it on the altar to support the Church. Later, they substituted coins and currency, and then cheques. Now, according to an article in the *Associated Press*, some are turning to automatic bank checkoffs.

In a time of economic crunch, the electronic-transfer system is among new wrinkles turning up to keep religious enterprises going. In some cases, members are providing interest-free loans to stave off high-interest

mortgages. At the same time, many churches are stepping up services to financially hard-hit people, including helping the unemployed find jobs. Sometimes, they give out cash.

But this year, with many churches in the United States conducting their annual canvasses for pledges of financial support, the new bank checkoff system is among the major innovations with churches of 10 denominations in five U.S. cities trying it out for the first time.

"We're just getting it started," says the program director, the Rev. J. Allan Ranck, of the U.S. National Council of Churches' office in New York. "But in the long run, it could revolutionize methods of church giving."

With many people making payments for insurance,

utilities, and mortgages by automatic checkoff, the system can aid the churches and fit the habits of members. Under the plan, called "First Fruits" in Biblical terminology, the contributor makes an annual commitment to the church, authorizing it to draw that amount through a data processing service, from the contributor's bank, either in monthly or quarterly payments.

Besides making for a steadier cash flow to the church, helping it to plan programs, the system is seen as an encouragement to the giver to include church support in his primary budget, a "first fruit," and not just "a left-over." For, according to many church officials, people pay their regular bills each month through these electronic transfer-systems, and then "give to the church from what is left

over." The new system helps donors give a higher priority to the church.

Other new ways of dealing with church finances are turning up. In view of higher interest on mortgages, members of churches are being convinced to substitute interest-free loans. No-interest bonds are sold to members to pay off debts in the churches.

One church in the United States set up a service to aid people laid off jobs. Another church, after collecting \$1,000 at a prayer service, re-circulated the baskets of money, and the pastor invited anyone to "take what he or she needed." A few did.

The ALGOMA ANGLICAN would be interested to hear of any parish within the boundaries of the Diocese of Algoma which has employed any of these methods.

SUDBURY

Mrs. Hoover at former parish for dedication of a plaque

The people of the Church of the Ascension in Sudbury were happy to welcome Mrs. Lloyd Hoover, and her son, Brian, when they attended a service at the Church on Sunday, October 26, 1975.

The occasion was the dedication of a plaque in memory of the Ven. Lloyd S. Hoover, whose ministry at the Church of the Ascension, St. Mark's (Garson), and the Church of the Good Shepherd (Skead Road), though only too short, had endeared him to all.

A social time followed the service when parishioners from all three churches within the parish were able to visit with Mrs. Hoover and Brian, and offer their good wishes. Mrs. Hoover now resides in the Huntsville area.

Mr. Ernest P. Lee, Q.C.**Artist sketches prominent Algoma Anglican**

Mr. Ernest P. Lee, a resident of Bracebridge, and Registrar for the Diocese of Algoma, has recently been the subject for Mrs. Dora Todd, an artist from Cleveland, Ohio, who spends her summers at Minett.

She has extended her enjoyment of Muskoka, and gives it to others, through her artistic ability. Before returning home last fall, she did some sketches of various personalities (a change from her landscape art). She gave the HERALD-GAZETTE permission to use a copy of the sketch she had presented to Mr. Lee.

Mrs. Todd reports that sketching this Bracebridge lawyer was a thoroughly delightful and entertaining experience. Mr. Lee has been a resident of Bracebridge for nearly 30 years; he is widely known in the town, its business life, and its organizations.

But because of late he has begun to enjoy the privileges of a less active life, there are many residents who know only the name of Ernest P. Lee, Q.C., in association with the law firm, and the building that houses it, at Dominion and Ontario streets, in Bracebridge.

Since being called to the bar in 1929, Mr. Lee has pursued his legal career with increasing prestige. This was not interrupted during his war service in the Canadian Military Headquarters in London, in the Department of the Judge Advocate General. After D-Day, he was active on the continent in work covering the review of courts martial, an area which he continued after the war. His military career also left with him the name, "Kern," by which he is almost exclusively addressed by his friends.

After his return to civilian life, Mr. Lee continued his service to the military, in charge of the common law branch of the legal department of War Assets corporation at Montreal.

He came to Bracebridge, first joining the practice with Russell M. Best, and then starting his own law firm. During these years, he has introduced a number of young lawyers to the town, who have become valued members of their profession



Courtesy of the Bracebridge Herald-Gazette
This is a sketch of Mr. Ernest P. Lee, Q.C., Registrar of the Diocese of Algoma, by Mrs. Dora Todd. Mrs. Todd is a summer resident of the Muskoka area, whose home is in Cleveland, Ohio.

and of the community. His legal career was recognized in 1955 by the granting of the *Queen's Counsel* honour.

There are a number of volunteer organizations and associations in Bracebridge that owe a considerable gratitude for their successful operation to Mr. Lee. His meticulous organizational leadership has been of great value, along with a complete commitment to the cause which he chooses to serve.

He has given great service to the Progressive Conservative Party, the Masonic Order, the Anglican Church (both locally in Bracebridge at St. Thomas, and in the wider work of the Diocese of Algoma, and the General Synod), the Rotary Club, the Cancer Society (as he was the original cam-

paign manager of the Bracebridge Unit).

Bracebridge people and people throughout the Diocese of Algoma who value the role played by Ernest P. Lee, Q.C., will be grateful to Mrs. Todd, who has captured the strength and intelligence of this leading citizen and churchman in her sketch. It prompted the HERALD-GAZETTE to recall a few of the highlights of a valuable and notable career and set them down, in admiration, with her picture.

The ALGOMA ANGLICAN is especially delighted to join in that admiration, and to reprint both the sketch, and the essence of the article. The ALGOMA ANGLICAN would like to extend its gratitude both to the HERALD-GAZETTE, and to Mrs. Dora Todd.

Letter to the Editor:**Please make correction**

To the Editor:

The November-December issue of the ALGOMA ANGLICAN has reached me. I found the account of the work done at St. Mary's Church at Aspdin particularly interesting because of St. Mary's past history as well as its possibilities for the future.

St. Mary's, Aspdin, is linked with our Church of the Redeemer here in Rosseau, through its first incumbent, the Rev. Mr. Crompton, who had a great hand in the building of St. Mary's.

The Church of the Redeemer here in Rosseau was built in 1873, through the efforts of our first clergyman, Dr. Newton, and a group of determined lay men and women. Before the church building was completed in September of 1873, Dr. Newton went out west where he became a noted missionary.

The church here had no resident incumbent for some years. The lay reader, Mr. William Ditchburn, provided regular services each Sunday, and at regular intervals, Mr. Crompton came to conduct the communion services. Later, he went to Aspdin and built St. Mary's.

The entire parish is pleased with the work done by our present Rector, the Rev. Robert Charles, by Mrs. Charles, and by some of our young people in helping to clean up the Aspdin Church, and we hope to hear of similar work done to preserve other old churches.

It is unfortunate that your informant for the account of the work done at St. Mary's Church should

have sent you one piece of inaccurate information. He gives the names of the six young people who worked so hard on June 11, 1975, but he evidently stated that they all came from Bala and Parry Sound. On the contrary, three of them came from the Church of the Redeemer, Rosseau. Robert and Jeffrey Swainson are the grandsons of our late Rector, Canon William Swainson. Christine Larkin is the daughter of our Choir Director, Mrs. Barry Larkin.

The mistake is not important. The work was good and was well done. That is the important fact. Yet, I think it would please the young people to see their church given correctly as well as their names. Would it be possible to mention their names with the correct parish attached, as a correction?

If you could make that brief correction, I, for one, would appreciate your courtesy.

D. E. Coate,
Rosseau, Ontario.

(Ed. Note. The ALGOMA ANGLICAN had intended, as requested, to publish a short note of correction, but upon re-reading the letter of Mr. Coate decided that it would be valuable to reprint the entire letter, since his letter contains some very worthwhile historical material concerning the early churches of that area. The ALGOMA ANGLICAN wishes to apologize to the people concerned, and would like to thank Mr. Coate for drawing the error to our attention.)

Epiphany, Sudbury**Bishop Nock is guest speaker at Men's Annual Game Dinner**

The second annual Men's Game Dinner of the Church of the Epiphany in Sudbury took place on November 24, 1975. The attendance had been somewhat smaller than anticipated, but some eighty people enjoyed a real feast. The bill of fare included moose, beaver, muskrat, raccoon, duck, partridge, pheasant, and fish.

The Rt. Rev. F. F. Nock

was the guest speaker, and his subject was "Humour." The gales of laughter he evoked from the audience indicated that he knew his subject, and had presented it well.

The parish congratulated the men who had served the food and cleaned up afterward; some of the men had worked from early afternoon until late at night.

TEN DAYS FOR WORLD DEVELOPMENT

February 13-23, 1976

If you are a Canadian, you are part of a minority of 22 million in a world of close to four billion.

White North Americans are also a tiny minority. Most of the world's peoples have coloured skin. Of the total population, more than half lives in Asia alone.

As a Christian, you are part of a minority too. Less than 30% of mankind has declared allegiance to the Christian Faith.

You create problems for yourself, your neighbour and your world not by being a minority, but by acting and thinking like a majority. Working and playing with uncoloured and unpoor North Americans can make you blind to the needs of the world's millions who are both coloured and poor. Living in a country where everybody has a nodding acquaintance with Christian ideas makes it easy to think that your views are universal.

—from MISSION REFLECTIONS

What is
your
parish
doing
?

Resolve to be . . .

FAITHFUL

If we had a car that only started one out of three times, would we consider it faithful?

If our paper boy skipped Monday and Thursday editions, would we consider him faithful?

If we failed to go to work or school or whatever two or three days a month, would we be faithful?

If the water heater greets you with cold water one or two mornings a week, would it be faithful?

If you miss a couple of mortgage payments in a year's time, would the mortgage holder say, "Oh well, ten out of twelve isn't bad!"?

If you miss worship services once or twice a month (without sickness or a good reason), are you faithful?

May I suggest that this year, you resolve to be faithful to your Church services and meetings wherever and whenever you are expected. Your life will be richer for your faithfulness.

—from the Sunday bulletin of
the Church of the Resurrection
in Sudbury

Issue is real Christian commitment



PART THREE in a three-part series

(Ed. Note. In the last two issues of the ALGOMA ANGLICAN, there have appeared the first two of three articles about Christian Initiation Rites. This issue will certainly be discussed at the upcoming Synod '76 of the Diocese of Algoma. Part I dealt with some of the problems with the present practices of Baptism, Confirmation, and Holy Communion. Part II considered some of the proposals for change which have been made, especially the Proposed Rite which will unite those three actions. Finally, Part III in this edition of the diocesan paper gives some personal observations about the various problems and proposals.)

For the most part, I can accept and see the reason for most of the changes proposed. However, my conservatism tends to make me one of those persons for whom "change never comes easily". Indeed, "I have become comfortable with our present initiation practice".

One of my first reservations is the claim that we keep Holy Communion for adults because of their superiority. Surely that is not the reason, but children are not adults and there is a reason why certain duties, responsibilities, and privileges belong to children, and others to adults. I think that children find it frustrating to be asked to grow up all the time. Why must they? They have to spend the greater span of their life as adults. What's the hurry?

Second, simply because the Western Church separated the three actions, or the Eastern Church maintained them as a united service, is not sufficient reason to take any action one way or the other. The situation in the third century may or may not have little bearing on our own. Certainly, the reasons for the union, separation, or reunion, must be carefully examined, and compared with our situation, requirements, and needs.

Father-in-God

Third, I find the present role of the Bishop to be a theologically rich and pastoral one, and he need not be a 'confirming machine', but can function in the modern dilemma-ridden world as a "Father-in-God". I therefore ask if the turning of the bishop into a 'baptizing machine' will really change those things which may be wrong with the 'episcopal' system.

It is the building-up of the "Father-in-God" idea which will help the situation. In a depersonalized, and impersonal world, it is the emphasis upon the personal and intimate that is needed. Does the absence of the bishop and the use of Chrism assist in developing a personal and relationship?

Fourth, as far as the 'graduation ceremony' concept is concerned, I see nothing much wrong with this idea of Confirmation as long as it is viewed as a graduation TO something and not FROM something. That is, there may be little wrong with the current system of Confirmation if we can promote the idea that having 'confirmed' our vows, we must now go on to witness to the world. Certainly, graduation from high school or university does not mean the end of education or, hopefully, the end of learning, but surely it means the beginning or application of what we have learned.

Honest doubt

Fifth, the concern for the disappearance of teenagers subsequent to their Confirmation does not bother me as much as some. Nor do I think that the New Proposed Rite will necessarily change that. It is a part of growing up and maturing to enter the world of "doubt". A wise man of the Middle Ages said, "By doubting, we are led to inquiry; by inquiry, we are led to the truth."

The young will always, I believe, go through that inquisitive period during which they may be turned off certain traditional and institutional concepts, but that does not mean that is bad. In fact, it may be very healthy. For, when they return, they are probably better prepared and committed for the task at hand.

Joy of learning

I have found the same in education; I have advised many, who are bored and sick-and-tired of school, to get away from it. It is amazing how many return with a renewed vigour to learn and to participate in the 'joy of learning'. It is my hope that neither Education nor the Church will ever try to program or computerize its people. Did not Christ Himself, even though he retreated to communicate with His Father, go through a period of temptation?

If the combined rite is adopted, I think children should be admitted to Holy Communion under the condition that they have received instruction and should be aware according to their understanding of the significance of the consecrated bread and wine. For, there is a danger that they may simply receive the full status of membership without the necessary obligations of Confirmation — a real commitment! I think that is the really important issue. HOW DO YOU MAKE REAL CHRISTIAN COMMITMENT? That is ultimately the concern of the Church—the Christological community—and for that, I don't think there is any simple or pat answer.

Finally

Two final things concerned me when I read and thought about this issue. The first was expressed by His Grace, the Most Rev. William L. Wright, former Archbishop of Algoma, in his *Centennial Charge of 1973*: "What concerns me most is the temptation on the part of certain individual bishops to go their own way on important basic subjects of faith and order which have not been thoroughly examined and discussed at the local level."

I also agree with his further admonition: "Let no abortive action be taken by a vocal minority, but let us all go forward together as a corporate body loyal to the traditions of Christ's Holy Catholic and Apostolic Church, but sufficiently flexible to meet the social problems of the day".

Finally, the Doctrine and Worship Committee of General Synod has made some worthwhile suggestions based on their research. However, much more study must be given to many areas before the new initiation rites are adopted for use throughout the Canadian Church. Moreover, the statement from the House of Bishops also contains very useful and instructive material:

"All of our statements and proposals must be set within the context of the Living Community of Faith. We have tried to pay attention to practicality, to reason, and to tradition, because they are all part of life lived in the community.

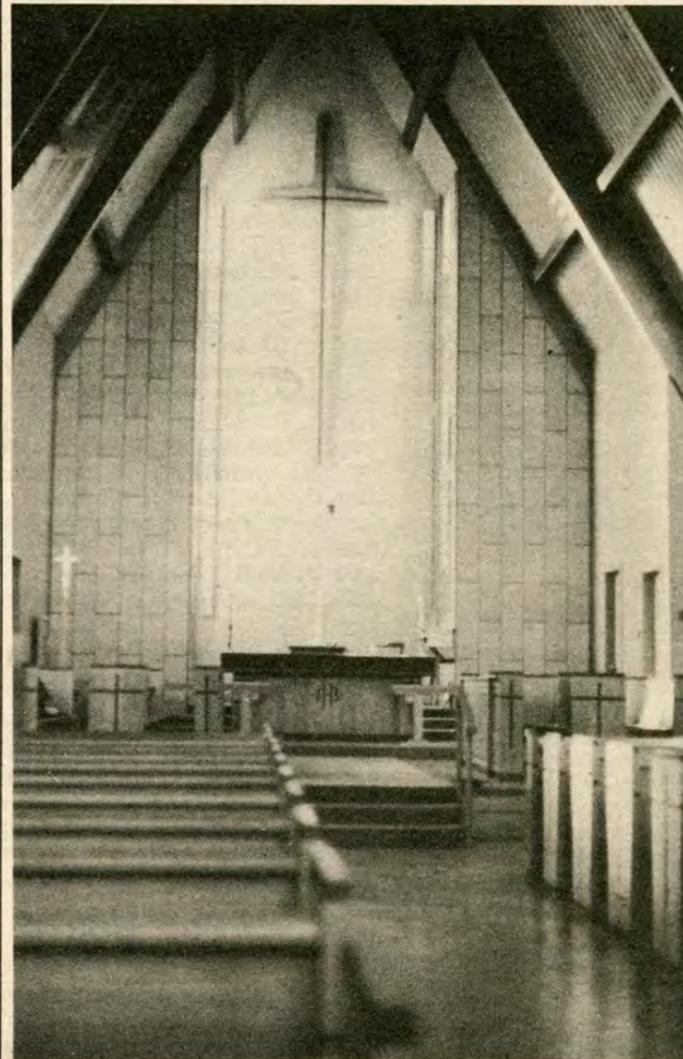
"We have based our assumptions and our visions in our being as the Body of Christ, the Fellowship of the Holy Spirit, the people of God. It is to do nothing less than this, that we are called as Christians and the way of entry to it can point in no other direction."

When the study and findings of the various committees and bishops and subsequent discussion by the various dioceses is undertaken, I am prepared to accept whatever decision is reached. For whether the present system is maintained, or a change is sought, we must look to the will of God. For then, and only then, will the present practice or a new practice be for the better!

RWM

PREPARE
FOR
SYNOD
'76

CHURCHES AROUND ALGOMA



Church of the Resurrection
Sudbury



St. James', Massey

Foresight

There will be a procession next Sunday afternoon in the grounds of the monastery; but if it rains, in the afternoon, the procession will take place in the morning.

—from HURON CHURCH NEWS

PREPARE

FOR
SYNOD

'76

READ
and
DISCUSS

in

your

PARISH

FAMILY

or

GROUP

1. BEEF OR SLUDGE

"Perhaps we should not leave it to the Australians to research effects of cadmium."

Beefsteak from sewage sludge? What a disgusting thought! But in Australia, an enterprising cattle-farm manager matter of factly recycles into food nine-tenths of the sludge produced by the city of Melbourne (pop. 2,200,000). This is the sludge that feeds the land that grows the grass that fattens the Herefords that puts steak on Australian dinner tables.

At a study day held recently in Burlington, Ontario, James McPherson described to 50 environmental scientists how on the 27,000-acre Werribee Farm just outside Melbourne the local Board of Works raises cattle and sheep on sludge fertilized grass—a two-and-a-half-million dollar a year operation.

The sludge goes directly onto the land without requiring costly treatment. But . . . is the meat produced really fit for human consumption? "Certainly," says Mr. McPherson, showing color slides of beautiful fat-marbled T-bone steaks to reinforce his opinion. True there was that brief unpleasantness back in the '30s when Werribee cattle developed human-type tapeworms, but nobody's perfect. Today the cattle meet all health safety rules.

But, what about cadmium in the sludge? Environmental scientists know there is cadmium in human waste and strongly suspect it's a threat to health. Might not cadmium be taken in by the grass and concentrated in the beef?

"We're beginning to look at that," says Mr. McPherson, adding wistfully, "In the early times, everything went so well and nobody was worried."

Still, if sludge-fed sirloin should catch on in Canada in a big way, one can only hope the Australian studies will give a green light on the effects of cadmium on humans.

As it stands, some Canadian farmers empty their septic tanks and spread the human waste on their fields as a huge saving on fertilizer. Perhaps we should not leave it to the Australians to find out about the cadmium.

3. ISSUE OF OIL

"People again will learn to walk more, talk more, and spend more time with their families."

Right across Asia, thousands of men are working day and night seeking oil. The Chase Manhattan Bank of New York estimates that in the 15 years between 1970 and 1985, the oil industry will spend about \$55 billion in Asia.

Specialists from the United States, Britain, France, Japan, China, West Germany, Australia, Indonesia and other countries are looking for more oil. And nobody can deny that today oil is industry's most precious commodity.

But in time we will have to become less dependent on oil, for our own good. There are many ways to generate energy. Some may be very costly by today's standards. But they will have to be explored.

So far very little is known, for instance, about how one can heat and cool buildings with solar energy. Experts still must learn a great deal about harnessing the tides. Some believe limitless energy can be supplied in time by the rest- less tides.

Eventually, humanity will have to generate more nuclear energy; coal (made clean by scientific methods) will have to give us more power.

And there is an equally important factor: Men must learn to be less wasteful. Europe has had gasless Sundays. The United States did not suffer unduly when thousands of gas stations closed on the weekends. Millions felt less gasoline was a boon.

The automobile, while extremely useful, also happens to be wasteful in some regards. Perhaps with gasoline less plentiful and more expensive, people again will learn to walk more, talk more, spend more time with their families, in their homes and in their gardens. There could come, in time, a less rushed, more relaxed world.

2. TECHNOLOGY

"This age of achievement and expectation is also the age of great anxiety and despair."

We now live in the middle of the most far-reaching revolution in the whole history of civilization. The rate of change accelerates before our eyes. We are frustrated in our attempts to assimilate what Arnold Toynbee has called "the marvellous and monstrous apparatus of Western technology". Events come faster than we can cope with them.

Our technological ingenuity seems to be outpacing our moral and social creativity. We now hold in our hands the power to abolish all poverty and famine throughout the world—but we seem not to have the will to do so. We now hold in our hands the power to annihilate ourselves—and we sometimes fear that we haven't the will to stop ourselves from doing that.

Fifty years ago a father could quite properly assume that his son would grow up into a world recognizable like his own. But children born this year will reach adulthood in a world quite different from ours. And imagination fails us when we try to picture the kind of world in which our children will live.

In all parts of the world there are ominous signs of failure of nerve. We are in danger of letting ourselves be overwhelmed by circumstance, circumstance of our own making.

This age of great achievement and expectation is also the age of great anxiety and despair. Terrible insecurities tear at our hearts and befuddle our minds, and we easily slip into moods of hopelessness.

Tremendous technological resources are available to us as we face our very intimidating problems. But they alone will not be enough. We need to develop a new awareness of the moral and religious resources which are available to us, the special insights and perspectives which can help us cope with our current confusions and guide us in decisions as to how our technological riches can be used for the benefit of all mankind.

4. VIOLENCE ON TV

"Best solution . . . will happen when viewers exclude products from shopping lists."

Certainly the widespread violence on TV programs has already drawn an avalanche of public protests. Countless speeches and published articles have been directed against it. Government agencies are studying the problem. And even the networks and their advertisers are at last beginning to recognize the extent of the public's discontent.

Yet a recent survey shows that of the ten most popular American TV programs (also seen in Canada), six are crime dramas.

So are most viewers really all that upset by scenes of gory mayhem and shoot-outs? Maybe not. Maybe it's because many people actually *enjoy* such scenes that they flock to theatres showing movies that dwell on them in sickening detail.

Despite this undeniable fact, most decent-thinking citizens prefer more wholesome entertainment. Parents, particularly, worry about what their children see on the tube. But how many good alternative program choices are there with prime-time viewing hours dominated by one crime drama after another?

The situation won't change as long as the networks find this type of programming attracts large audiences. For crime dramas can easily be mass-produced at relatively low cost, bringing handsome profits to the networks and their advertisers.

The best solution lies in cutting off the cash flow that makes such programs possible. This will happen when millions of viewers exclude from their shopping lists those products which are advertised on crime show commercials.

AROUND THE DIOCESE OF ALGOMA . . .

The "Talent Offering" at St. Brice's in North Bay (after dollar bills were handed out to parishioners, encouraging people to use them and their talents to make the dollar grow into something more) produced \$624.63 from 41 talented contributors. The average return on the dollar was \$15.20. That parish's building fund was the major recipient of the returns (\$435.93) to help in the building of the Canon Gosse Narthex. The remainder (\$189.70) was selected

for miscellaneous charitable church organizations. . . . The ACW of St. Thomas' in Thunder Bay took cookies and plants to the elderly parishioners who were confined to homes, or to Westmount, Grandview Lodge, Beacon Hill, and Hogarth Hospital. These were very much appreciated by the recipients. . . . The Rev. and Mrs. Eric Paterson (of the Church of the Epiphany in Sudbury) held their annual Open House on Sunday, January 4, 1976, at their

home (1064 Moss Street, New Sudbury). . . . The Rev. Canon and Mrs. David N. Mitchell (St. Thomas', Bracebridge) entitled their annual Christmas newsletter this year "Christmas Homecoming 1975" in which they recall the visitors to their home and parish during the past year, and think of the year as a "homecoming of memories, associations, and friendships". . . . People throughout the Diocese of Algoma will be saddened to hear that the Rev. David

Hemming, Superior of the SSJE at Bracebridge, Ontario, has been out of action through illness. Prayers are offered for a speedy recovery so that he may get back to his busy schedule of engagements throughout the Diocese, Canada, and the U.S.A. . . . The Churchill High School Band played carols at St. Paul's Church in Thunder Bay from 11 p.m. until 11:30 p.m. Christmas Eve, prior to the Midnight Eucharist. . . . At 3 p.m., December 21, 1975 there was

a *Nativity Scene and Mounted Carol Service* at the indoor riding arena at the Elliot Lake Riding Centre, Milliken Mine Road. Gifts of cash, food, or non-perishable goods were donated for those in need, by the riders. . . . St. Thomas' in Thunder Bay has formed a "Renewal Prayer Group" within that parish. . . . Congratulations to Fr. Clare and Suzanne Scratch of SSJE in Bracebridge whose sixth child arrived recently. Her name is Mary Teresa.