

algoma anglican

OFFICIAL PUBLICATION OF THE DIOCESE OF ALGOMA

Vol. 20

May, 1976

No. 5

Thunder Bay Deanery ACW

Speaker discusses home for prisoners

The Thunder Bay Deanery ACW Annual Meeting was held at St. Thomas' Church, on March 25, 1976. The meeting was quite well attended, and proved to be a most informative and friendly affair.

The day began with the Holy Eucharist, and the subject of the sermon by the Ven. E. Roy Haddon, Arch-

deacon of Thunder Bay and Rector of St. Thomas', was "WORSHIP". It was a most timely topic for the season of Lent, and provided much food for thought.

It was reported that the one department that particularly needs the prayers and concern of the Thunder Bay Deanery was "Family Life". At the pres-

ent, there is no Deanery chairman for this department, and only four of the eleven branches in the Deanery report any activity in this area. All other departments reported a good year in 1975.

All eleven branches met their apportionments, as well as having given generously to the various funds in the Diocese, the Deanery Travel Fund, their own parishes, as well as other causes. Monies raised increased by close to \$3,000 for a total of \$17,911.00.

The speaker at the afternoon session was Sister Gail MacDonald. Her address informed those present of the new home opened in February for the rehabilitation of prisoners. "KAIROS" (which means "now is the accepted time") is situated at 231 Cameron Street, in Thunder Bay South. The old home has been completely renovated, and much of the work has been done by the men themselves.

Sister MacDonald reported that the men are required to look for a job, or to pursue further education. If they are unable to obtain work, they must eventually return to the Correctional School.

She said that the purpose of the home is "to meet the needs of each person, to try to re-unite them with their families, and to help solve the problem that caused their downfall in the first place". She suggested that the community could help in three areas—prayer, concern through visiting, and purchase of articles for the home.

Hilda Northan was appointed the Thunder Bay representative to the ACW Diocesan Annual at North Bay from May 17-19, and Mrs. E. Manley is to be the Deanery Representative.

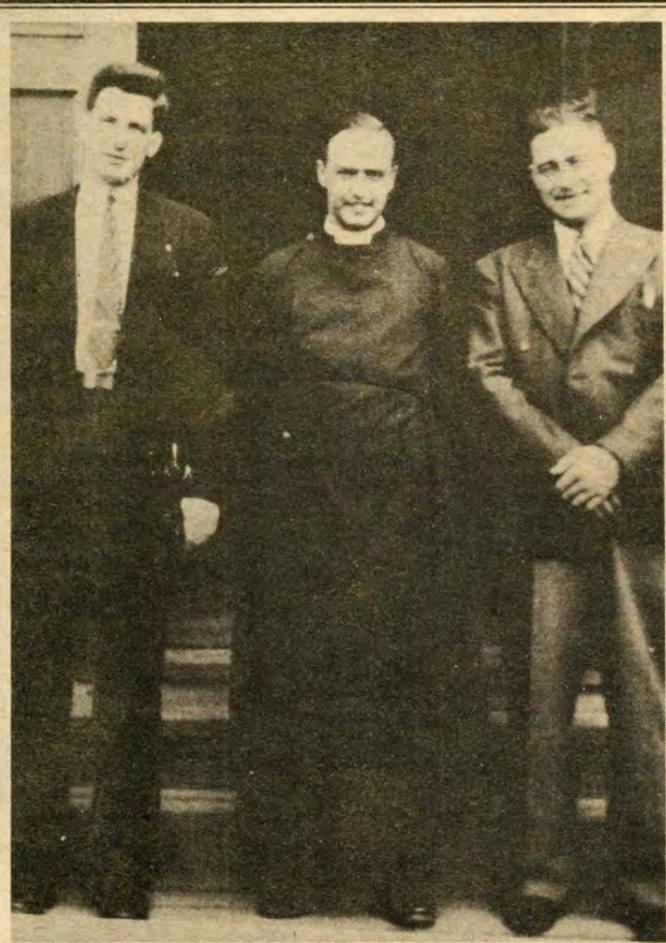
Two Colleges of Preachers for Algoma and Moosonee

Two sessions of the Canadian College of Preachers will be held this year, jointly by the Dioceses of Algoma and Moosonee. The first will be at Timmins, from June 7 to 11, and will be composed of 15 priests from Eastern Moosonee, and nine priests from Eastern Algoma.

Those from Algoma are as follows: the Ven. David A. P. Smith, and the Reverends M. Bradford, R. Brazill, R.

Flowers, N. Goater, W. Graham, M. Hankinson, R. Locke, and K. Gibbs.

The second College of Preachers will be held in the fall, likely in or near Thunder Bay. It will be composed of about nine priests from Western Moosonee, and 15 priests from Western Algoma. The details for the fall session have not yet been finalized.



Guess who ???

Do you recognize the three men in this picture? Each of them has a definite connection with the Diocese of Algoma. Each of them held a position in a parish in Sault Ste. Marie in 1942, and each is still active in Church work. This particular parish is celebrating its Centennial this year. Please turn to page 3A of the ALGOMA ANGLICAN, for the identification of these three men, a further picture, and an account of this parish's kick-off for its Centennial Celebrations.

INSIDE

A General Ordination for the Diocese of Algoma takes place on Sunday, May 16, 1976, at St. John's in North Bay. For pictures, and biographical sketches of the ordinands, please turn to page 6A of the ALGOMA ANGLICAN.

At the Diocesan Synod '76, Bishop Nock appointed four new canons to the Cathedral, and they were installed by Dean Robertson during Synod. For pictures please turn to page 4A of the ALGOMA ANGLICAN.

A FRONT PAGE

LETTER TO THE EDITOR

The law of love

To the Editor:

I take exception to the printing of rules of etiquette to follow while in the house of Our Lord ("Church Etiquette", page 8A, March, ALGOMA ANGLICAN). Any law, besides the One Law that Jesus Himself gave us is redundant. In telling us to love one another even as we love Him, He has embodied all the laws of the universe.

When the Church begins to make further laws to the One Law, it attacks the ego of each of its people, and this seems in contradiction to its main purpose—to show the love of Our Lord Jesus Christ.

I am a recent re-convert, so to speak, to the Church. I was born and raised an Anglican, but from the time I began to think for myself, I became appalled at the hypocrisy in the Church, and I left.

What drew me back, after six years of cynicism, was the true love of a group of beautiful people at Holy Trinity, Sault Ste. Marie. I feel no attack of man-made laws; I feel only the warmth

of God's love through His people. "Now I am able to praise God daily for the privilege of being a channel of His LOVE and PEACE.

Lack of respect (and RESPECT is an essential offshoot of LOVE) runs rampant in the world today. Surely we can change the world, even as we change ourselves. I know that, because I have changed, and those around me have changed. If each one of us carries LOVE to another without anticipation of return, if we can bombard the world with God's LOVE through us, we cannot fail.

I was just re-examining the quarter page taken up by "Church Etiquette", and wondered if you might be persuaded to take up another quarter page for a somewhat simpler, more-to-the-point message from God—LOVE.

The cynical side of me, which is still present, asks almost sadly: "Who would actually see and understand?"

God grant that we may all see the light of His LOVE.

Stephen A. Budge,
Sault Ste. Marie, Ont.

AND A RESPONSE

(Ed. Note: Mr. Budge's letter reminded me of the following. Does it answer his cynicism, and respond to his challenge?)

Love or perish

The old poet insisted that "it is better to have loved and lost than never to have loved at all". He could have been taking his cue from the apostle John, who intimates that not to love is to have lost already.

There are times when I am skeptical about this business of loving. Maybe it is because I have reached out in tenderness only to get my knuckles rapped in scorn.

I tend to turn in all my emotional nerve endings and wall myself up with my own introversions. It is like tucking oneself into a casket of self-idolization or self-pity. It is a sort of living death that eats like a cancer at a person's vitals.

In order to love, I do have to gamble, to take a chance. There are times when the one I love is not able to understand, receive, or assimilate such love. Thus I am hurt and frustrated and cautious about extending my love to anybody else. At the same time my very effort to love serves to stretch my soul and enlarge my capacity for enrichment. At least I am alive when I reach out in love, whether that love is responded to or not.

Before I can love authentically and in scorn of consequences, I must realize and experience the love of God.

"By this we know love," wrote John, "that He laid down His life for us." Then I must understand that love involves sacrificial living toward my fellowmen. "We ought to lay down our lives for the brethren," said John.

The same writer goes on to point out that my love must be a matter of demonstration. "Little children," he said, "let us not love in word or speech but in deed and truth."

I must keep myself open to my brother's needs and become a line or channel of communication to the fulfillment of those needs.

The consequence ought to be that not only is his life enriched but my own life as well.

LOVE—and possibly get hurt.
Cease loving—and cease living.

—from Leslie F. Brandt's
GREAT GOD, HERE I AM

algoma anglican

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

Subscriptions, \$2.50 per annum
Second class mail, Reg. No. 1423
Printed monthly by Charters Publishing Co. Ltd.
Brampton, Ontario. L6V 2L3

Send change-of-address forms and/or payments
to Box 1168, Sault Ste. Marie, Ontario. P6A 5N7

All correspondence should be directed to
6 Glenwood Road, Ingersoll, Ontario. N5C 3N6

An Easter reflection

Behind the lilies and the bunnies and the eggs there lies a thought about Easter that transcends even the unorthodox teachings of the Christian church, let alone the fluffy inanities that passes for the usual commercial Easter.

And that thought is a message of hope. The radiance of Easter has always been preceded by the crucifixion. In our world today there are all too many crucifixions and Jesus knew that when he said, "daughters of Jerusalem, weep not for me, but for yourselves and for your children."

And in our world today where selfishness, hatred, violence, cruelty and indifference become the crucifixion, too often there is missing the radiance of Easter, the hope of Easter.

Easter does not tell the world that the stark realities of human suffering are over. Indeed Easter reminds us that we cannot escape these facts. But what Easter does is remind us that we need not become cynical and hopeless.

Because Easter calls us to work, as did Jesus and His disciples after the crucifixion, to help rescue the world from all that plagues it. To work together in a community of love is the message of Easter.

There will be all the trials and pains of the Cross, there will be all the failure that is summed up in that grotesque death, there will be all the weakness and despair, all the frailty and penitence. But at the end will come Easter, the resurrection, the glory, all the things we sing about—welcome happy morning!

So Easter reminds us of the human condition. We cannot have the victory without the defeat but the assurance is that in God's community of love, there is hope.

So the message of Easter 1976, like the first Easter is: Have faith!

RWM

On being bored

On a beautiful day last year I went to Ottawa by bus. The bus was crowded but quiet. Directly behind me were two young girls who kept up a continuous conversation which I could easily hear without even trying.

The trend of the conversation was boredom—the just finished exams were a bore, in fact the whole college year had been a bore, last night's movie was a bore, the current boy friend was a bore, and so on, ad infinitum.

The word "bore" got me interested, so I looked around the bus. Any man over 30 was sound asleep, some younger men within my line of vision were reading comics that my ten-year-old grandson could have enjoyed. Some women were quietly chatting and some had their whole attention riveted on their cigarette and lighter.

I was the "odd man out" because I was enjoying what was outside the bus. And I thought, "How can people be bored and be so indifferent to the wonderful world God has given us?"

Is God hurt when we don't appreciate His handiworks, or is this cutting God down in size?

It was a beautiful day—no clouds in a soft blue sky. Dandelions made some meadows look carpeted in yellow; white blossoms like snow drifts, were everywhere; grass was greening and trees coming into leaf and I felt there weren't enough digits in our language to count the shades of green that were visible that day. And yet people were bored.

Disappointment I can understand, loneliness when separated from loved ones, I can understand, but boredom I can never understand. All we have to do is open our eyes and look. "The heavens declare the glory of God and the firmament showeth His handiwork."

Audrey Norman

A parable

Once there was a church that ran out of things to do, They had done all the hymns and said all the prayers over and over.

They knew the festivals by heart and could recite psalms without looking or thinking. So they decided to celebrate the only thing left: each other.

Every week they celebrate one person. So many people are joining. It seems they'll never get done with what they're doing.

—reprinted from NEWFOUNDLAND CHURCHMAN

The bishop's letter**JESUS CHRIST**

is

"All in all"

My dear fellow Anglicans:

I write to you in this "merrie, merrie month of May". Whatever else it is, it is certainly a busy month, marked by the Diocesan Synod 1976, an Ordination, the ACW Annual, and the Canadian-wide eight-day Conference "Theology '76—Equip".

May is also a busy month in the parishes, as activities of the fall and winter months draw to a close. It may be, however, that we become so involved in the busyness of the month that we forget much of its spiritual significance.

During May, we are still in the Easter season; the Rogation Days are observed; and the Feast of the Ascension is celebrated. It is surely a significant month in the Christian Calendar.

The Easter season keeps on reminding us of the victory of life over death, and of the power of love over evil. If we are going to be strong in our faith and in our Christian witness, how necessary it is for us to keep the truths of Easter before us, especially when violence and death are so much a part of our daily experience in today's society.

The Rogation Days are helpful in relating our Christian Faith to our everyday life. As we pray for God's blessings on all avenues of our daily life (industrial, commercial, professional, educational, medical, scientific, artistic, etc.), we are freed from the danger of thinking of our Christian Faith as completely other-worldly. Rogationtide teaches us that God is as much concerned with the quality of our human life as He is with eternal life.

The Feast of the Ascension guards us from a narrow, limited view of Christ by pointing to His Universality. He is the Universal

Saviour, the Saviour of all men for all time. Therefore, He is not white, or brown, or yellow, or red, or black; because of His Ascension, He cannot be confined within the limitations of our human prejudices. He is, for us, the King of Kings, and Lord of Lords, and we cannot rest in our Christian witness until "The kingdoms of this world become the Kingdom of Our

Lord and of His Christ". May the Risen and Ascended Christ bring much joy in your lives.

Your friend
and bishop,

The bishop's itinerary**May**

- 9 Church of the Epiphany, Sudbury (11 a.m., Confirmation)
- St. James', Lockerby (7 p.m., Confirmation)
- 10 Church of the Ascension, Sudbury (7:30 p.m., Confirmation)
- 11 St. John's, Copper Cliff (7:30 p.m., Confirmation)
- 12 St. Michael and All Angels, Azilda (7:30 p.m., Confirmation)
- 13 Christ Church, Lively (7:30 p.m., Confirmation)
- 14 Church of the Resurrection, Sudbury (7:30 p.m., Confirmation)
- 15 Quiet Day for the Ordinands, North Bay
- 16 Christ Church, North Bay (10 p.m., Confirmation)
- General Ordination, St. John's, North Bay (3 p.m.)
- 17-19 Ninth Annual Diocesan ACW Meeting, North Bay
- 22-29 "Theology '76—Equip" Conference, Huron College, London, Ontario
- 30 Consecration of the Suffragan Bishop of Niagara, Hamilton

June

- 6 All Saints', Nairn (tentatively 3 p.m., Holy Communion)
- St. John's, Webbwood (7:30 p.m., Holy Communion)
- 7 St. John's, Kagawong (8 p.m.)
- 8 St. Paul's, Manitowaning (8 p.m., Confirmation)
- 9 Holy Trinity, Little Current (8 p.m., Holy Communion)
- 10 Spanish River Indian Reserve
- 12 Deanery Servers and Lay Readers' Conference, North Bay
- 13 St. Paul's, Haileybury (8 a.m., Holy Communion)
- St. John's, New Liskeard (11 a.m., Confirmation)
- Christ Church, Englehart (7:30 p.m., Confirmation)
- 14 St. Faith's, Charlton (7:30 p.m., Confirmation)
- 15 Thorneloe College Board of Governors, Sudbury (12:30 p.m.)

LETTER TO THE EDITOR:**A thank you for your prayers****To the Editor:**

After an accident involving my car, four doctors were kept busy in a 7-hour operation, after which followed 13 days in the Intensive Care Unit.

My face was so badly damaged that I was hardly recognizable. Then a miracle happened, and indeed it was a miracle, because in the next three days before New Year's, I was healed to almost normal state, except for the bad scars on my face.

I then asked my four doctors if I could go home for New Year's Day . . . they gave me a complete check-up, and shook their heads in disbelief. "It must be a miracle," they shrugged. I couldn't understand it myself, but then it came to me! I recalled the many

prayers that were offered on my behalf by Fr. Jim Turner, and our Lay Readers, along with all the wonderful people of the West Thunder Bay parish; the prayers of Archdeacon Haddon and the people of his parish of St. Thomas'; those of Fr. Mark Conliffe and the people of his parish of St. Michael and All Angels'; and finally, those of Archdeacon David Smith and his people in North Bay.

How comforting and reassuring it was for me to receive a letter from our dear Bishop, who had heard of my accident, and supported my son and me in his personal prayers.

I thank all you from the bottom of my heart and I give thanks to God, for He answered your prayers.

THANK YOU, LORD.

Dan Tudorachi,
Rosslyn, Ontario.

(Ed. Note: This letter was originally written to the "Mission Bell", the parish publication of West Thunder Bay, and it appeared in that paper during April.)

Remember . . .

The value of time
The necessity of perseverance

The pleasure of working
The worth of character
The dignity of simplicity
The power of kindness
The wisdom of saving
The virtue of patience
The joy of originality
The beauty of cheerfulness
The influence of example
The obligation of duty.

—a parish bulletin

Holy Trinity, Sault Ste. Marie

Bishop Nock begins parish's Centennial Celebrations

"Follow me, and I will make you fishers of men." (St. Matthew 4:19) This was the text the Rt. Rev. Frank F. Nock, Bishop of Algoma, used at the kick-off of Holy Trinity's Centennial Year, on November 30, 1975. He then went on to compare the Centennial observances to a football game in which there were three distinct phases.

He referred to the "anticipation and build-up" to the game, "the opening kick-off", and the "game itself". He commented in his sermon to the congregation, "Numerous plans have been laid for this milestone in your history. Today, the first Sunday in Advent, is the opening kick-off with your Bishop doing the honours. I hope I don't fluff the kick-off! The third stage will involve all of you during the next twelve months."

The Centennial Committee of Holy Trinity Church chose Advent Sunday to begin their celebrations, as it was the beginning of the ecclesiastical year. Bishop Nock remarked that this choice was most significant as Advent marks the beginning of a New Year in the Christian life and witness, and points to the source of our faith—Our Lord and Saviour Jesus Christ, the Divine Son of God, the Word made flesh and dwelling among us.

1976 marks the 100th Anniversary of the beginning of Anglican witness in the area of Holy Trinity Church. It began with the Rev. Thomas Appleby in July, 1876, and according to research done by the Rev. Donald Landon, Anglican services were first held then in the former township of Tarentorous. This piece of information was discovered in Britain, in an annual report to the Colonial and Continental Church Society by Appleby. He stated that when he took charge of St. Luke's Church in July, 1876, he be-

gan holding regular services in the adjoining Tarentorous township.

The result of that beginning is visible today in this active parish of Holy Trinity, Sault Ste. Marie. Moreover, this has happened through the quiet, painstaking, persevering devotion, and day-in, day-out labour, which has survived wars, depression, economic and social upheavals, changes in moral values, and other threats to its faith.

This parish has survived, prospered and grown through the assurance of Christ's promise, "Lo, I am with you always!" It has brought others to Christ, because it has been seen as a worshipping community—regularly, consistently and constantly. It has been a loving and caring community, involved in the local community and in the problems which confront the world. It has been a witnessing community.

Bishop Nock stressed in his sermon that whatever blessing Holy Trinity receives in the coming years will depend upon "how faithful they are to that same call and that same challenge—'Follow me and I will make you fishers of men!'"

Bishop Nock paid tribute to four persons present, who have been in many ways the lifeblood of this parish—Mr. Les Figures, a Lay Reader, who served as People's Warden in 1942, and who acted as the Bishop's Chaplain that Sunday; Mr. Russ Penhorwood, now an Honorary Warden of Holy Trinity, and designer of the present church, who was Priest's Warden in 1942-3, and People's Warden in 1944-5; Mrs. Reba Dukes, the faithful organist for over 25 years; and Mrs. Ada Jeffery, the oldest living member of Holy Trinity, who gave many years of devoted service to the parish.

A Coffee Hour in the parish hall followed the 11 a.m.

How was your guess?

The three men pictured on the front page of the ALGOMA ANGLICAN are the same three men as in the picture below. The only difference is that the picture on the front page was taken on the steps of the first Holy Trinity Church in Sault Ste. Marie in 1942. At that time, Russell T. Penhorwood (left) was the Priest's Warden, the Rt. Rev. Frank F. Nock was the Incumbent of Christ Church, Korah, Holy Trinity, Tarentorous, and St. Peter's, and Mr. Leslie G. Figures was People's Warden.



The picture above was taken in late 1975, at the kick-off service for the Centennial Celebrations of Holy Trinity. It is taken in the new Holy Trinity Church. Mr. Penhorwood is now an Honorary Warden, and Mr. Figures is a Lay Reader.

Service, complete with an historical display of the years when Bishop Nock was the priest-in-charge of this area. The notes, budgets, photos, and parish records which

into the Archives Book.

(Ed Note: The ALGOMA ANGLICAN is indebted to Marie Eggesfield for this report of the beginning of Holy Trinity's Centennial Celebrations.)

ALGOMA DEANERY

Secretary reports names of new officials

Molly Kovaleski, of St. Peter's in Elliot Lake, and Secretary for the new Deanery of ALGOMA, reports that the elections which were held prior to the Synod, on March 30, took place at Thessalon.

The new Rural Dean of Algoma is the Rev. Fred Roberts, Rector of St. Matthew's in Sault Ste. Marie.

Dr. David Gould, and Mrs. Eileen Peacock were elected as Lay Stewards.

Susan Bowers, and Pam Speller, were elected as Youth Delegates to Synod, while David Roberts and John Gould were named as the Alternate Youth Delegates.

CAMP

MANITOU

Three girls finish tour of parishes

In February and March of this year, Nancy Strickland, Jennifer Peterson, and Anne Cole (who spent the winter at Camp Manitou near Whitefish Falls) spent some time visiting parishes with a slide-and-photograph presentation about Camp Manitou's summer programme.

They travelled in pairs, each taking a turn looking after the dog and cat back at Camp Manitou!

They visited eight parishes in the Sudbury area, six in Muskoka, two in North Bay, and four in the Sault Ste. Marie area, along with Elliot Lake and Thessalon.

They estimate that they presented the slides to some 600 people—ACW groups, GA groups, youth meetings, congregations, vestry boards, and just plain interested folk.

The three girls report that they enjoyed the visits and hope that they sparked some interest in all age groups to attend and to participate at Camp Manitou. They would like to thank all the parishes who hosted them.

Nancy, Jennifer and Anne also would like to offer their expression of gratitude through the pages of the ALGOMA ANGLICAN to their parents and friends, who assisted them in many ways as they operated this publicity programme for Camp Manitou.

Finally, they ask that anyone who has slides or photographs of Camp Manitou and its programme, that he or she would like to contribute to a permanent collection, is asked to mail them to the Camp Manitou Publicity Committee, Camp Manitou, Whitefish Falls, Ontario. P0P 2H0 (Ed. Note: The ALGOMA ANGLICAN hopes to publish in either the June or July-August issue the individual impressions and evaluations of this winter experience by these three girls at Camp Manitou. The report will also include some photos taken by the girls at Camp Manitou during January and February.)



PLEASE cut out and keep. These tuits have been hard to come by, especially the round ones. But now, by special arrangement, yours is printed above.

We rejoice with you, because now that each family has one Round Tuit we can anticipate changes in our churches. Many problems will be solved and Sunday attendance should at least double.

For so many have said, "Rector, I am coming to church just as soon as I get a Round Tuit." Others have said, "I know I should go to the Bible Study group, but I just never seem to get a Round Tuit." And others have said, "I intend to get involved in the life of the Church in Algoma but I don't seem to get a Round Tuit." Or "I will commit myself to regular giving to the church, as soon as I get a Round Tuit." It is the problem of getting a Round Tuit that is stopping people from singing in the choir, teaching in the Sunday School, helping with the grounds or the cleaning of the church.

Now all that is past. Every family is now the proud possessor of a Round Tuit. We expect to see big changes in Algoma in the days ahead.

NINTH ANNUAL DIOCESAN ACW MEETING

Tuesday and Wednesday
May 18-19
1976

"KNOW AND GROW"

"But grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." (2 Peter 3:18)

The College Education Centre
North Bay
Ontario

St. Thomas', Orrville

"The Hakamu" assists in parish

By request of the members of St. Thomas' Church in Orrville, a Christian singing group called "The Hakamu" came up from Aurora to give a "Coffeeshouse Concert" on March 6, 1976.

Although the weather made travelling hazardous and treacherous, there was a good turn-out to hear the eleven members of the group

(some of whom have recently returned from touring Western Canada as a group).

"The Hakamu" also participated in the Sunday morning service in Orrville, assisting the Rev. Robert Charles. In both their opportunities to witness, "The Hakamu" stressed the ever important message of salvation.

Bill and Wendy Smith, in reporting this to the ALGOMA ANGLICAN, wished to thank all those who helped to make this particular week-end in Orrville a success, and offered a special note of gratitude to the other churches in the parish, who relieved Fr. Charles of his duties that Sunday to enable him to be in Orrville for this special occasion.

St. Paul's, Thunder Bay

Two request baptism by immersion

In a Sunday bulletin recently, the Rev. Donald Landon, Rector of St. Paul's in Thunder Bay, referred to the question of the method to be used in administering baptism. He draws attention to the fact that "in both baptismal services (infants, p. 528, and adults, p. 537), the priest is directed to use one of two alternative methods. Dipping in water (immersion) is mentioned first in both services, and pouring

water is mentioned next." Fr. Landon also noted that "sprinkling" water on the candidate, which some wrongly imagine is the practice of the Anglican Church, is nowhere suggested.

Recently, two unbaptized young people asked Fr. Landon for baptism, and requested the first-mentioned method, "dipping in the water", be used.

On March 14, the two candidates received two

hours of instruction in the meaning of baptism, and then joined in appropriate spiritual preparation. Then, on Tuesday, March 15, clothed in white servers' albs, they were baptized in a dignified, joyous celebration at the Nor-Shor Motor Hotel pool. The two baptized were Larry Scott, and Dianne Scott.

Some 14 young people attended the baptism, and four of the leaders of the young people at St. Paul's.

Internationally known musician

Dr. Routley shows scintillating wit

Nobody escaped the good-natured wit of Erik Routley as this international authority on church music conducted a three day seminar for musicians and clergy of various denominations at the Montreal Presbyterian College in February.

Speaking at the outset on the role of the professional musician or clergyman, the Rev. Erik Routley spoke of Plato's conception of people sitting in a cave with their backs to the entrance, watching the shadows on the opposite wall. The professional's job is to go outside to perceive; and to return inside to interpret what he has seen.

Dr. Routley's listeners were in turn captivated by the depth of his knowledge and Christian faith, his command of the English lan-

guage and his scintillating wit. After the seminars many expressed the hope that a return visit to Canada, and especially to Montreal, be arranged in the near future.

Some quotable quotes from the wit of Erik Routley:

On clergy who write their notices in a bulletin, "then cannot bear not to read them all over again to the congregation."

On choristers who behave as if unison tunes were "put in the book just to spite the tenors."

On organists who, no matter what the words are saying, play every verse of a hymn with all the stops out except the eight foot trumpet,— "and that comes out for the last verse"; or insert their favorite chord into a musical context pro-

ducing an effect suggesting the pouring of chocolate sauce on onions.

On himself: — "Your tone texture can be, for example, something which is plump in the middle, and not too much on top—like me!"

On readers, both clerical and lay, who murder every piece of reading that comes their way.

On Protestant congregations who condemn the singing of anything in Latin as being "Popish," but will gladly sing "Faith of our fathers" which was written by a Roman Catholic who hoped that all of England would be converted to the faith of his fathers!

On Anthems: "If they do not say something, they are 'like speaking in tongues'—impressive but useless."

THE AGE OF ELOQUENCE

Then

"Whatever may happen to thee, it was prepared for thee from all eternity; and the implication of causes was, from eternity, spinning the thread of thy being, and of that which is incident to it." (Marcus Antonius)

"God's in His heaven—All's right with the world." (Robert Browning)

"Great is life . . . and real and mystical . . . wherever and whoever . . ." (Walt Whitman)

"I love thee to the depth and breadth and height my soul can reach . . ." (Elizabeth Barrett Browning)

"But at my back I always hear Time's winged chariot hurrying near; and yonder all before us lie deserts of vast eternity." (Andrew Marvell)

"Joy was swept over my eyes . . . a fiery broom sweeping out of the skies like a star." (Casimir Wierzynski)

"Enough of love! If once I loved you, now is my youthful madness done." (Concepcion Valdes)

Now

"That's the way the cookie crumbles."

"A-OK."

"Groovy."

"You turn me on."

"Make up your mind. Do ya or doncha?"

"Outa sight!"

"I couldn't care less."

—A parish bulletin (reprinted from QUEBEC DIOCESAN GAZETTE)

ALGOMA SYNOD 1976



Canon Frank Moore (St. Stephen's, Thunder Bay)



Canon George Sutherland (All Saints', Huntsville)



Canon Benjamin Cooper (St. Saviour's, Blind River)



Canon Lorne Sutherland (St. George's, Espanola)

Archdeacons and canons installed at cathedral

At the Eucharist on Tuesday morning, May 4, during Diocesan Synod '76, the Rt. Rev. Frank F. Nock, Bishop of Algoma, conducted the Installation of five priests as Archdeacons of the re-organized deaneries: the Ven. E. Roy Haddon (THUNDER BAY); the Ven. Frank Coyle (ALGOMA); the Ven. J. George M. Doolan (SUDBURY); the Ven. David A. P. Smith (TEMISKAMING); the Ven. John Watson (MUSKOKA). The term is for four years, subject to renewal by the Bishop. (Ed. Note. A detailed account of the new

Archdeacons appeared in last month's ALGOMA ANGLICAN, along with pictures of these priests.)

At the same Eucharist, four priests were appointed Canons of St. Luke's Cathedral by Bishop Nock, and installed by the Dean, the Very Rev. I. Lawrence Robertson: Canon Frank Moore (St. Stephen's, Thunder Bay); Canon Benjamin Cooper (St. Saviour's, Blind River); Canon Lorne R. A. Sutherland (St. George's, Espanola); and Canon George Sutherland (All Saints', Huntsville).

JUST FOR TODAY

JUST FOR TODAY, I will try to live through this day only, and not tackle my whole life problem at once. I can do something for twelve hours that would appall me if I felt that I had to keep it up for a lifetime.

JUST FOR TODAY, I will be happy. This assumes to be true what Abraham Lincoln said, that "most folks are as happy as they make their minds to be."

JUST FOR TODAY, I will adjust myself to what is, and not try to adjust everything to my own desires. I will take my lot as it comes and fit myself to it.

JUST FOR TODAY, I will try to strengthen my mind. I will study, I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought and concentration.

JUST FOR TODAY, I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit, not find fault or regulate anybody except myself.

JUST FOR TODAY, I will exercise my soul in three ways: I will do somebody a good turn, and not get found out; if anybody knows of it, it will not count. I will do at least two things I don't want to do—just for exercise. I will not show anyone that my feelings are hurt; they may hurt, but today I will not show it.

JUST FOR TODAY, I will have a program. I may not follow it exactly, but I will have it. I will save myself from two pests—hurry and indecision.

JUST FOR TODAY, I will have a quiet half hour with myself and God, and relax. During this half hour, sometime, I will try to get a better perspective of my life.

JUST FOR TODAY, I will be unafraid. Especially I will not be afraid to enjoy what is beautiful, and to believe that as I give, so it will be given to me.

—reprinted from NIAGARA ANGLICAN

HOLY TRINITY

"Koffee Klatch" is a success

The "Koffee Klatch", an organization at Holy Trinity Church in Sault Ste. Marie, has been meeting for over a year on Wednesday mornings. This gathering for ladies and mothers with small children is very relaxed and informal, and promotes good "Family Life" and "Adult Christian Education". A typical morning would have 8-14 ladies and 8-10 youngsters.

The sessions begin about 9:15 a.m. with easy warm-up exercises, followed by coffee, programs, discussions and crafts. The programs have presented a wide variety of topics—with many facets of life and the community represented.

The Algoma Health Unit showed a film and explained their services to patients. "Birth-right" also made a representation to the group. A representative of the "Women's Centre" reported on the progress being made to have a centre established in the Sault. Rosemary Dawson,



Miss Rosemary Dawson

son, a member in the Church Army explained its function, and related her experiences and training. The Ontario Provincial Police showed their film, "Watch Word Caution". A six-week course in Practical Parenting was offered. Finally, a local lawyer outlined the "making of wills".

In the craft corner, the participants shared the fellowship of instruction and the accomplishment offered by crocheting, macrame, embroidery, candy making, gift wrapping, quilting, and weaving.

Baby-sitting is provided during all sessions, with cookies and juice for these youngsters. A supervised nursery school program for children aged 2-5 was set up by the students from the Early Childhood Education Course at Sault College.

The ladies report that the mornings are interesting and informative, but most of all they enjoy "getting together", and having the companionship of the other ladies.

Peace at last

Some things could be put a little more tactfully. A wreath at Grandma's funeral was inscribed with just six words: "At rest from Jim and Mary." — Sunday Magazine (England)

St. Matthew's, Sault Ste. Marie

ACW makes quilt for "Prayer Partners"

The parish of St. Matthew's in Sault Ste. Marie have as their "Prayer Partners", Fr. Harold and Claire Munn of Elsa in the Yukon Territory. Geographically, Elsa is located 180 miles from Dawson City, and approximately 300 miles from Whitehorse. It is interesting to note that at Keno, 9 miles from Elsa, is situated the oldest silver mine in Canada.

As a gift at Christmas, the ladies from St. Matthew's ACW worked throughout the fall, and made a quilt for the Munns. It was designed by Jean Thomas, with the following people assisting with various phases of the work—Gwen Murray, Anne Shaw, Jean Roberts, Frances Lundhild, Jean McAlpine, Frances Kettles, Nora Jennings, Elsie Freeman, Betty Morley, Phyllis Wallace, Colleen Ray, Marg Sullivan, Gail Allen, Amelia McColl, and Marion Rahyer.

A letter has been received from Fr. and Mrs. Munn, in which they express their delight and appreciation for this gift. It will help to keep them warm during the 45-60 below zero weather which they experience.



A number of the ladies from St. Matthew's parish are holding a quilt which they made and sent to their Prayer Partners in the Yukon Territory. From the left, they are as follows: Mrs. Phyllis Wallace, Mrs. Frances Kettles, Mrs. Glenna McKinney, Mrs. Jean Roberts, and Mrs. Colleen Ray.

Susan Bowers reports

Cathedral Altar Guild carries out a very efficient and loving duty and responsibility

(Ed. Note: The following account was written by Miss Susan Bowers, Editor of "The Acts of Saint Luke", the publication of St. Luke's Cathedral in Sault Ste. Marie. The ALGOMA ANGLICAN is pleased to reprint it, in order to show the many responsibilities of the ladies who belong to the Altar Guild of Algoma's cathedral.)

by Susan Bowers

The Altar Guild of St. Luke's Cathedral is divided into approximately eight "teams", with three members on each team. The teams are "on duty" for one week at a time; every eight weeks; and not only does the team spend the greater part of their Saturday morning at the church but must prepare for and clean away from any midweek services—including funerals and weddings.

On a typical Saturday morning, the members begin their work by dusting all of the woodwork, furniture and panelling in the sanctuary. All of the brass memorial plates must be polished at the same time; the floor is mopped and the carpeting (including kneelers) is vacuumed.

When this is finished, the chapel must be cleaned also, and all of the brass fixtures (including altar rail) are polished with Brasso. The chapel isn't the end of the Brasso though; for the baptismal font and pitcher must be polished also; along with the processional cross and candles and cross from the main altar!

Then, out comes the silver polish, and the ladies polish and clean all the chalices,

patens, pitchers and other assorted silver.

If the following Sunday happens to be a communion service, then the bread and wine for the service must be carefully measured, and the communion vessels placed on the altar. Oh yes! the hangings or frontals on the altars must be changed with the seasons and events in the Church. This includes not only the altar "hangings", but also the Bible markers; burses and veils. The communion vestments must be laid out for the celebrating priest, (in the vestry) carefully following a pattern that shows where each article goes.

Think they're finished? Not yet. Now, all of the flowers must be arranged and placed on the altar. This is no small job, and it requires patience as well as artistic skill. Often, if flowers are not given as memorials, the Altar Guild must dip into its own funds to buy flowers. This past year, the Guild spent in excess of \$200 for this purpose. The flowers (after being used at services) are taken by the members to shut-ins and parishioners in hospital.

Before the teams leave the church, they must collect all soiled linens, check so that someone is responsible for laundering them. Also they should make sure that there is someone available to clear away at both Sunday and weekday services.

For special services . . . Harvest, Christmas, Easter, the entire guild is expected to help in decoration of the Cathedral . . . and for clean-

ing up afterwards!

Being a member of the Altar Guild is a responsible job, and the guild can never have too many members to share in the work.

From others

Prayer

Jesus, forgive me for being such a hypocrite, Sort out this maze of contradictions that is in me, Forgive me for reciting your Creed and Not loving my brother—scorning and despising him. Lord, have mercy on me for forgetting You—When the sun is shining and the sky is blue, And running to you in despair when The horizon is dark and I'm feeling kinda blue. Thank you Jesus—for always being there, When I'm up and when I'm down. Thank you Jesus, for reaching out to me, Even when I turn my back on you. Bless you with the fruits of Your Spirit, Lord, Give me faith, hope, joy, peace, and perseverance But most of all Jesus—give me You. Jesus, I praise You for bleeding for me, hurting for me, Dying for me and Rising for me. I Praise You Lord For removing my offenses as far away from me as East is from West and letting me be born again. Amen.

Anon.

"Sez I to myself"

"Sez I to myself," as I grumbled and growled, "I'm sick of my church" and then, how I scowled! "The members unfriendly, the sermons too long—In fact, it seems that everything's wrong. I don't like the singing; the church—a disgrace, For signs of neglect are all over the place. I'll quit going there; I won't give a dime; I can make better use of my money and time." Then sez my conscience to me, sez he, "The trouble with you is, you're too blind to see That your church reflects you, what ever it be. Now come, pray and pay and serve cheerfully; Stop all your fault-finding and boost it up strong, You'll find you'll be happy and proud to 'belong.' Be friendly and willing and sing as you work For churches aren't built by members who shirk!"

—reprinted from QUEBEC DIOCESAN GAZETTE

General Ordination — St. John's, North Bay

One deacon and four priests for Algoma

The Rt. Rev. Frank F. Nock, Bishop of Algoma, will administer the Sacrament of Ordination at 3 p.m. on Sunday, May 16, at St. John's Church in North Bay.

At that service, Mr. Jerry Smith (of Huron College, London, Ontario) will be made a Deacon, and the Reverends David Bowring, Herbert Coote, Michael El-

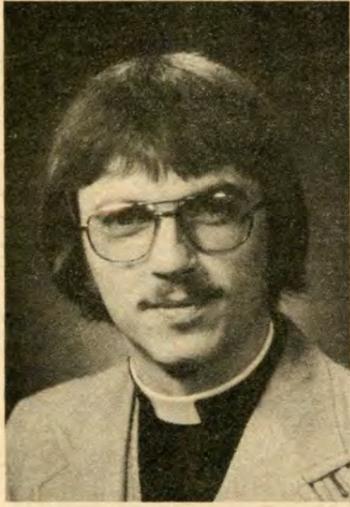
dred, and Kenneth Ostler will be raised to the priesthood.

The preacher at the Ordination will be the Rt. Rev. F. Crabb, Bishop of Athabasca, and the Choir of St.

Luke's Cathedral will be in attendance.

The Ordination will be preceded by a Quiet Day on Saturday, May 15, conducted by the Ven. E. R. Haddon.

Mr. Jerry Smith B.A., M.Div.



Mr. Jerry Smith

Mr. Jerry Smith was born in Bracebridge in 1951, the oldest of three children in the family. He spent the entire part of his early life and childhood (and Grades 1 through 13) in Gravenhurst. He then went on to study

Recreology (the study of Man at Leisure) at the University of Ottawa, with hopes of becoming a Recreation Specialist. After two years, he transferred to Huron College to finish a degree in Arts (at the recommendation of the Faculty of Theology at Huron).

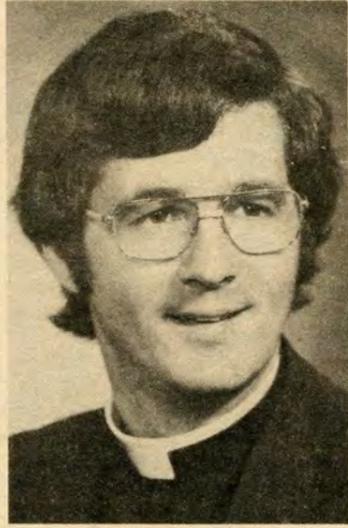
Mr. Smith married a Fine Art and English Major, Marjorie Aldom, in the summer of 1973. He met her during his year of Arts at Huron College.

In February of 1975, the Smiths became the parents of a daughter, Adrienne Aneita. During the summer of 1975, the three of them spent the summer at the CPR mission of Biscotasing and Ramsey (both points of the Chapleau charge).

On April 29, Mr. Smith graduated from Huron College with a M.Div. degree.

Sometime during July, the Smiths are expecting their second child.

The Rev. Kenneth Ostler B.A., M.Div.



The Rev. Kenneth Ostler

The Rev. Ken Ostler comes to the Diocese of Algoma from the Diocese of Fredericton, New Brunswick, where the Rt. Rev. Harold Nutter is the Bishop. Fr. Ostler spent the summer of 1975 as the Deacon-in-Charge of St. Christopher's Community Church in McGregor Bay.

Fr. Ostler was born in Moncton, New Brunswick, in 1948; he finished his schooling in Toronto, but returned to the Maritimes to obtain his B.A. from the University of Dalhousie and University

of King's College in Halifax, Nova Scotia. He studied at King's College Divinity School in Halifax, Nova Scotia.

He has just completed his Master of Divinity at Trinity College (the Toronto School of Theology) in Toronto. He has completed his last term of theological studies before full-time parish work.

Fr. Ostler has served for four summers with the Canadian Air Force as assistant chaplain, serving with the Maritime Command Operation base at C.F.B. Greenwood, Nova Scotia. There he served under the leadership of Colonel C. White, who was the Base Chaplain. During the summer of 1974, he served as a student chaplain at St. Michael's Hospital in Toronto (for four months).

During May and part of June of 1975, Fr. Ostler served at Holy Trinity Church in Sault Ste. Marie, as the parish assistant under the leadership of the Rev. Bill Stadnyk.

Fr. Ostler was ordained a deacon on May 29, 1975, the feast of Corpus Christi, in Christ Church Cathedral, Fredericton, New Brunswick.

Fr. Ostler is a bachelor.

The Rev. Michael Eldred B.A., M.Div.



The Rev. Michael Eldred

Fr. Eldred was born in Trenton, New Jersey, U.S.A., on February 21, 1947. He grew up in Mount Holly, New Jersey, and Echo Lake, Torrance, Ontario.

His father is an active lay reader in Torrance, and the Church at Bala. His grandfather, the Rev. Thomas R. Young, was a priest in this Diocese of Algoma, and served among other places at St. James', Cobalt.

Fr. Eldred received his primary and secondary education in Mount Holly, N.J., and took his Bachelor of Arts degree at the Anglican

University of South-Sewanee in 1969, and then studied for his Master of Divinity degree at Trinity College, Toronto.

His experience and interests are varied and wide-ranging. In 1969-70, he was executive trainee in Nashville, Tennessee; from 1970-71, he was the assistant manager of a brokerage office in Philadelphia. During 1971-72, he was an orderly at a rehabilitation hospital in Philadelphia. Finally, from 1972-75 he studied for Holy Orders in Toronto.

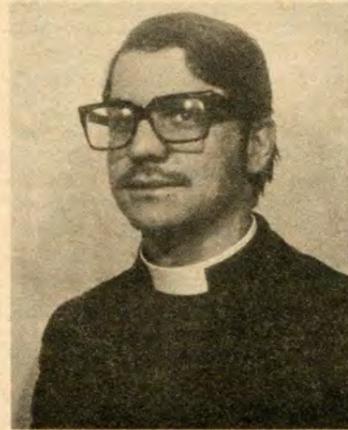
His interests include politics, gardening, sailing, and riding. He is a rigger player, and a self-confessed Gilbert and Sullivan fanatic.

Fr. Eldred was ordained a Deacon in the Church of God by the Rt. Rev. Frank F. Nock, Bishop of Algoma, in Trinity College Chapel on St. George's Day, April 23, 1975.

For the past year, he has been the Assistant Curate of the Church of the Epiphany in Sudbury, working under the Rector, the Rev. Eric Paterson.

Fr. Eldred is a bachelor.

The Rev. David Bowring B.A., B.D.



The Rev. David Bowring

The Rev. David Bowring was born in Toronto, on May 3, 1943, and attended public and secondary school, as well as university in that city. He graduated from the University of Toronto in 1964 with his B.A., and from Knox

College with his B.D. in 1967.

He was ordained in the Presbyterian Church in 1967, and held two pastorates in Ontario, as well as taking post-graduate studies in Strasbourg, France. At the end of 1973, he resigned his last Presbyterian pastoral charge. The decision that he belonged in the Anglican Church followed some months later, and he was confirmed at St. Thomas' Church in Toronto, in April of 1975.

Fr. Bowring has been engaged in continuing studies at Trinity and Knox Colleges, Toronto. Last summer he went to the Diocese of Qu'Appelle, and worked in the parish of Wadena, Saskatchewan. He will be assuming his duties in the Diocese of Algoma in the near future.

Fr. Bowring is a bachelor.

CONFESSING CHRIST

by Archbishop D. Coggan
(Canterbury)

"Confessing Christ today" indicates something essentially personal.

"Confessing" implies a confessor. One person declares his belief in another. He is in debt to another and wants to acknowledge that debt, that relationship.

The object of his confession is, in this phrase, not a creed or a formula, but a Person. It is Christ. So, in the first instance, it is his task not to give assent to a theology or a philosophy, but to declare his belief, his trust, in the Person of Christ.

It is well to make this clear at the beginning. This is the main thrust of the New Testament teaching. Its documents are written by men infinitely in debt, who are proud and eager to acknowledge that debt.

This note has been clearly audible in the Church at all the best periods of its history. When that note is muted, the Church's confession is feeble.

The implications of such a confession are immense. Inasmuch as the Christ of the confession spans the ages, the confession will have about it the dimensions of eternity. It will be securely rooted in the Incarnation, and therefore it will be earthy, concerned with the affairs of this world, its sins and agonies, its tragedies and needs. At the same time, it will be other-worldly; we are creatures of eternity; we are *in via*; we seek a country. The confession will lack authenticity unless it has both these notes.

The confession will be done by the witness of a Christlike compassion and by the word of the confessor. Here is a both-and, not an either-or. Action and word go together. Activity and verbal testimony go hand in hand.

Social action will be vigorous—ethical response to war, famine, injustice, suffering will constantly be called for. At the same time, the confessor's lips will not be silent—"with the mouth confession is made".

The sometimes shameful story of the Church will not silence him. Conscious though he is of the shame of the Church, he is conscious also of its glory. And he is always conscious of the glory of the Lord whose he is and whom he serves.

Though his confession is, as we have said, essentially personal, he confesses as a member of the Body of Christ. Thus his confession partakes of the nature of the corporate. His voice is not a solitary voice. It is more like one note in a great symphony. He will, therefore, be listening very carefully to what the other confessors are saying—to the notes of their witness. For he is only one member of the great Body of Christ, one instrument in a huge orchestra which makes music to the glory of God.

In short, his confession will partake of the personal and the corporate; of the temporal and of the eternal; of the deed and the word. That is how he will "confess Christ today".

Incumbent at Wawa

The Rev. Herbert Coote studied at SSJE

The Rev. Herbert Coote was born in 1941.

He was made a Deacon by Bishop Greenwood (who was acting for Archbishop Wright, ill at the time),

on March 25, 1972, at St. John's in North Bay. For a while, he was a missionary of the SSJE in Bracebridge.

From 1972 to 1975, he worked at Point Edward,

near Sarnia, in the Diocese of Huron. He was appointed Deacon-in-Charge of the parish of Wawa and Hawk Junction, on August 10, 1975, by Bishop Nock.

Fr. Coote is a bachelor.

(Ed. Note: At the time the ALGOMA ANGLICAN went to press, this was all the information that was available about Fr. Coote.)

The Rev. Michael Li

Former resident of Thunder Bay

The Rev. W. Michael Li, a former member of St. John's Church in Thunder Bay, has recently been appointed Priest-in-Charge of St. Saviour's Church, East Toronto. He has the honour and distinction of being the first Chinese pastor to be placed in charge of a Toronto parish. St. Saviour's is located on Kimberley Avenue, near Main Street, and has 165 families on its parish roll.

Fr. Li came to Thunder Bay from Hong Kong in 1966 to pursue his education at Lakehead University, from which he graduated with a B.A. in psychology in 1970. During his student years at the Lakehead, he founded the Chinese Christian Students' Society. While in Thunder Bay, he attended St. John's Church, and was presented for confirmation in 1968 by the Rev. Canon A. J. Thomson.

In 1970, after conferring with Archbishop Wright, he enrolled in Wycliffe College, Toronto, from which he graduated with his M.Div. degree in 1973. While at Wycliffe he was very much involved in the College's life, and was editor of the "Cap and Gown" during his graduating year. Beyond college, he was an active member of the Overseas Missionary Fellowship, and the Chinese Christian Fellowship.

While Fr. Li was attending Wycliffe College, he received assistance from the Canon Yeomans Bursary Fund of St. Luke's Church in Thunder Bay, and the Donald LeNeveu Memorial Fund of St. John's Church in Thunder Bay.

Fr. Li was made a deacon in 1973, and ordained a priest in 1974. Since his graduation, he has served as Assistant Curate of St. Luke's Church, East Toronto.



The Rev. Michael Li

In a letter to the ALGOMA ANGLICAN, the Rev. Canon Alvin J. Thomson commented: "Lakehead clergy and parishioners wish Fr. Li well in his new responsibilities, and are proud of his earlier association with Thunder Bay Deanery."

Post-Synod reading

New church of APATHY!

By Roy Larson—
Chicago Sun Times

Paula Stone, the *Chicago Sun-Times*' receptionist, called to say: "There's a young man, a Mr. Gene Townsend, who would like to see you. He said he is starting a new church."

I felt like saying, "So what else is new?" I meet the founding fathers or mothers of the new churches nearly every week of my work life. But I went out to see him anyway.

When I introduced myself, I was struck by his lack of enthusiasm. The reason for that soon became clear.

"I understand you're starting a new church," I said.

"That's right."

"What's it called?"

"The Church of the Living Apathists."

"What's an apathist?"

"Someone who's apathetic."

"Why did you ask for the religion writer?"

"Because we're religious apathists. If apathetic about sports, I would have asked

for the sports writer."

"You said 'we'. That means you've got some cohorts. Right?"

"Right."

"Have you gotten yourselves organized?"

"We've had a few meetings. We've got the application blank to organize as a not-for-profit corporation in Illinois."

"Do you plan to file them?"

"I don't know. So far we've been too apathetic. Besides, we don't have an address. Or any money. And we never will."

"Do you have any scriptures?"

"Yeah, It's a book filled with blank pages."

"What's your chief symbol?"

"It's a gray rectangle. It symbolizes nothing."

"Are you the high priest or are there any ministers in your church?"

"A true priest in our faith would be one who wouldn't show up for meetings."

"Doesn't that make you a

phony? Why did you bestir yourself to come in and tell me about your new church?"

"I guess you'd have to say I'm not a true believer. I'm a borderline apathist."

"Why did you come in?"

"I just happened to be walking by the building and decided to stop."

"Do you plan to call any meetings to get your church under way?"

"We're thinking about it."

"How do you rate your chances of success?"

"Great. If we call a meeting, chances are no one will come. And that will mean the meeting is successful."

"What's your potential membership?"

"Already, I think 10 per cent of the American people are members. Maybe it's 100 per cent."

"Just one more question. As you see it, what must I do to be saved?"

"I see. Well, keep the faith, friend."

"Thank you. And may the god of emptiness be with you."

Here is part of the Art Show sponsored by the parish of St. Matthew's in Sault Ste. Marie.

Parish sponsors an Art Show by talented people

The parish of St. Matthew's in Sault Ste. Marie held its second Parish Art Show on January 10-11, 1976. Some sixteen talented people exhibited samples of their work.

Entries included photography, painting, weaving, pottery, crochet work, string art, quilting, sketching, and needlepoint. This artistic display was arranged by Judy Robertson, and the art show committee, consisting of Jean Thomas, Shirley Hackett, Jean McAlpine, and Jim Moffatt.

Think about it

If God went on STRIKE . . .

It's just a good thing God above
Has never gone on strike
Because He wasn't treated fair
Or things He didn't like.
If He had ever once sat down
And said, "That's it—I'm through,
I've had enough of those on earth
So this is what I'll do.

"I'll give my orders to the sun—
Cut off your heat supply,
And to the moon—give no more light
And run those oceans dry.
Then, just to really make it tough
And, put the pressure on,
Turn off the air and oxygen
Till every breath is gone."

Do you know He'd be justified
If fairness was the game,
For no one has been more abused
Or treated with disdain
Than God—and yet He carries on
Supplying you and me
With all the favors of His grace
And everything—for free.

Men say they want a better deal
And so on strike they go,
But what a deal we've given God
To whom everything we owe.
We don't care whom we hurt or harm
To gain the things we like,
But what a mess we'd all be in
If God should go on strike.

Anonymous

In care of?

At a recent parish meeting, the choir master made a plea for contributions to the organ fund, stating, "If you have lost a friend or relative, you might send a contribution to this fund. A letter notifying the deceased will be sent."—A parish bulletin.

Grace and grit

A widow, who had been left with six sons to bring up, was asked how she had managed to raise such exceptional sons alone and unaided. "It took grit and grace," she said, "but I wasn't exactly unaided — the Good Lord helped me. Every night I knelt down and told Him that I'd furnish the grit if He'd furnish the grace."—A parish bulletin.

AGE

There is wisdom, remember, in age,
and long life brings understanding.

Job 12.12

Grey hair is a crown of glory

Prov. 16.31

Lord, hear our prayer for those who, growing old,
Feel all their time of usefulness is told,
Let them still find some little part to play,
Nor feel unwanted at the close of day.

Anon

I've wrestled on towards heaven,
'Gainst storm and wind and tide;
Now, like a weary traveller
That leaneth on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory of dawning
In Immanuel's land.

Anne Ross Cousin

If I cannot work or rise from my chair or my bed,
love remains to me; I can pray.

Father Congrave

—reprinted from QUEBEC DIOCESAN GAZETTE

(Ed. Note: Many of the current debates in the Church evolve around rather esoteric vocabulary. Such jargon is often semantic in nature. A Milwaukee journal recently published a "Dictionary of Theological Vocabulary," and this was reproduced in the TORONTO ANGLICAN. The ALGOMA ANGLICAN is pleased to print it in this edition, as six people from the Diocese of Algoma prepare to attend the theological conference in London, Ontario, at Huron College, entitled "Theology—Equip '76." In a future edition, we hope to have some reports from those who attended the conference.

The terms are given first, with their traditional meaning, followed by what often seems to be their current usage.)

A Dictionary of Theological Vocabulary

THEOLOGY: Trad. A rational system of discourse which attempts to describe the nature and relationships of God and the world.

Current. Any system of conjecture couched in intellectual terminology, not necessarily rational, but expressing ultimate concern with the Ground of Being.

REVELATION: Trad. The historical disclosure by God of Himself to mankind, the teaching and witness of Jesus Christ.

Current. The contemporary perception of divine activity in the world (e.g. Rev. Moon, liberation movements, or the eighth edition of Ritual Notes, depending on how "current" you want your revelation).

BLASPHEMY: Trad. The act of cursing or reviling God; the crime of assuming to oneself the rights or qualities of God.

Current. The denial that contemporary experience is the ultimate arena for knowing the will of God, e.g. "To deny the priesthood to women is blasphemous."

TRADITION: Trad. A body of teachings and practices held to have been delivered by Christ and the Apostles.

Current. Many beliefs and practices which do not conform to contemporary standards of value, and are therefore irrelevant.

VOCATION: Trad. A perception of life's work held by an individual and validated by the community within which it is to be practiced.

Current. A perception of life's work held by an individual: that which leads to the individual's self-realization.

Colloq. "Doing your own thing."

TRUTH: Trad. Fundamental reality transcending perceived experience.

Current. The subjective perception of reality. That which seems to work best in any one given time. That which denotes reality as it can be experienced and known in its relativity.

JUSTICE: Trad. The administering of deserved reward or punishment.

Current. The acquisition of what one desires in order to actualize one's self potential.

SANCTITY: Trad. The growth in holiness, judged by subjective and objective measures, by which the divinely given potential of a person is realized.

Current. The acquisition of one's personal goals, subjectively perceived, leading to the possession of agreeable personality traits; sensitivity to social awareness and structures for liberation from oppressive systems.

"YOU KNOW": Trad. A clause denoting the possession by a hearer of specific information shared with a speaker.

Current. A clause denoting any concept which may or may not be intended by the speaker, regardless of any mutual knowledge shared by any hearer.

Colloq. "uh."

TOMORROW

He was going to be all that a mortal could be — tomorrow

No one should be kinder or braver than he — tomorrow
A friend who was troubled and weary he knew
Who'd be glad of a lift—and who needed it too;
On him he would call and see what he could do tomorrow.

Each morning he stacked up the letters he'd write — tomorrow

And thought of the folks he would fill with delight — tomorrow

It was too bad, indeed, he was busy today
And hadn't a minute to stop on his way;
"More time I will give to others," he'd say — tomorrow.

The greatest of workers this man could have been — tomorrow

The world would have known him had he never seen — tomorrow

But the fact is, he died and faded from view
And all that he left here, when living was through,
Was a mountain of things he intended to do — tomorrow.

—gleaned from a newsletter sent out by the Rev. Robert Flowers, Christ Church, in Lively.

Around Algoma . . .

St. Luke's Cathedral in Sault Ste. Marie held its Annual "Mardi Gras" on February 27 at the Legion Hall. There was a Cash Bar at 6:30 p.m., a Dinner at 7 p.m., and dancing to the music of the True-Tones from 9 p.m. until 1 a.m. Many of the parishioners of the Cathedral stepped out in a crazy costume for a night of fun. . . . The parish of All Saints' in Huntsville enjoyed an evening of friendship and fellowship on March 1, with a "Pot Luck Supper" as a prelude to the observance of Lent. During Lent, there were two observances of Holy Eucharist on Wednesdays—at 9:30 a.m. and 7:30 p.m. so that as many members of the parish as possible had an opportunity to worship during mid-week. . . . The Missions to Seamen in the Lakehead held its Annual Meeting on Tuesday, April 27, 7:45 p.m. at St. Michael and All Angels'. . . . Capt. Roy and Mrs. Yvette Dickson were blessed with a third child (their second son) at 1:04 p.m. on March 15. Not-so-tiny Stephen Olin weighed in at 9 lbs. 12 oz. Capt. Dickson is the Assistant at St. Paul's in Thunder Bay. . . . St. Matthew's in Sault Ste. Marie held a very successful dessert card-party with a Valentine theme, in the parish hall, on Monday, February 9. . . . During the absence of the Ven. George Doolan, Rector of the Church of the Resurrection in Sudbury, on March 21, the services were conducted by the Rev. Ross Kreager, Dean of Thorneloe College. The Ven. S. M. Craymer, Honorary Assistant at that parish, conducted the mid-week service. . . . The parish of West Thunder Bay held a "Parish Social and Dance" on Friday, April 23 at the West Arthur Community Centre from 8:30 p.m. until 1 a.m. The music was by a group called "Aquarius". . . . Holy Trinity in Sault Ste. Marie held a "Three Hour Service" on Good Friday, followed by a "Vigil of Prayer". From 3 p.m. on Good Friday until the first Eucharist of Easter Day, there was someone praying in the Church at all times. . . . During Holy Week in Lively, Christ Church participated in three "Ecumenical Mid-week Services". On Tuesday and Thursday, the services were held in Christ Church, while on Wednesday, the service was held in Trinity United Church. The special speaker for the three services was Fr. Simon Davis, a Roman Catholic priest from the University of Sudbury, at Laurentian University. . . . The special preacher at St. John's in Thunder Bay on March 14 was Mr. George Balch, the Overseas Representative of the Gideon Society. His work is the setting up of Gideon Camps so that native people can work on their own to distribute Bibles in their own countries. His area of concern is part of Asia, Viet Nam, Indonesia and India. His home is Guelph, but travels with his wife, Pearl. . . . On Wednesday, March 17, the All Saints' Players of Huntsville presented "Christ in the Concrete City", by P. W. Turner. The presentation was well attended and en-

joyed by all. . . . An excellent audio-visual presentation about young people and adults working together in the Church, entitled, "Rise to Meet the Morning", has been enjoyed by many parishes throughout the Diocese of Algoma. . . . The Annual Marine Service commemorating the 1976 season of navigation on the Great Lakes was held at Zion Lutheran Church, on Sunday, March 28, at 7:30 p.m. Fr. James Hickey acted as the chief participant for the clergy. Special music was rendered by the Faith Lutheran Church Choir of Sault Ste. Marie, Michigan. . . . Many from St. Paul's in Thunder Bay helped 57 handicapped persons enjoy a memorable evening on March 17. . . . Miss Betty Rome spoke to the ladies of the ACW at the Church of the Resurrection in Sudbury on March 24, about the "Meals on Wheels" program. . . .



Mr. Edmund G. Charnock

Mr. Edmund George Charnock, devoted member of St. Paul's in Thunder Bay since 1908, died on March 23 at the age of 95, and was buried from St. Paul's, on March 26. . . . The Ven. E. Roy Haddon, Archdeacon of Thunder Bay, and Rector of St. Thomas', was the guest preacher at a special Ecumenical Service at St. Paul's United Church, Thunder Bay, on Good Friday. . . . Mr. Les Browne, of Elliot Lake, has died, and the funeral took place on March 17, at St. Peter's in that community. He was a longtime member of the parish, and was active during the founding years in establishing that congregation. . . . The Rev. Robert Flowers, Rector of Christ Church in Lively, has been appointed Chaplain of the Algonquin Masonic Lodge. . . . During Holy Week, St. Thomas' in Thunder Bay sponsored a "Christian Adventure Week" for the children. The speaker each day was Miss Mae Boland, a well-known children's speaker in Thunder Bay. . . . The Rev. Kenneth Gibbs, Rector of St. Peter's in Elliot Lake, attended the opening ceremonies of the New Chapleau General Hospital on March 18. When Fr. Gibbs was Rector of St. John's in Chapleau, he was a member of

the Board of Directors of the Chapleau Hospital. . . . Holy Trinity in Sault Ste. Marie honoured the ladies of the parish on Wednesday, May 12. A "Ladies' Night" was hosted by the men to show their appreciation of the women's contribution to the Church. The evening began with supper at 6 p.m., Holy Eucharist at 7:30 p.m., and Entertainment at 8:15 p.m. . . . On Sunday, April 25, the parish of St. John the Evangelist in Thunder Bay sponsored a "Spring Get-together for the Senior Citizens and Shut-in Parishioners". Special music was provided, and Mr. Nelson Merrifield showed some of his excellent slides. . . . Mrs. Sylvia Beach has resigned as Choir Director at St. Thomas' in Thunder Bay. She has contributed much to the music of the Church, and the people of St. Thomas' are most appreciative of her great capabilities in teaching good Church music. She will carry on as a member of the choir. . . . St. John's in Thunder Bay held a "Children's Lenten Mission" from April 5-9 at 4 p.m. each day. There were songs, stories, picture cards and surprises galore.

How long?

A stranger entered the church in the middle of the sermon and seated himself on the back pew. After a while, he began to fidget. Leaning over to the white-haired man at his side, evidently an old member of the congregation, he whispered, "How long has he been preaching?"

"Thirty or forty years, I think," the old man answered.

"I'll stay, then," decided the stranger. "He must be nearly through!"

—from the Bulletin of the Church of the Resurrection (Sudbury)

Pass it on!

We can close parish churches, have feasibility studies, workshops, religious computerized programmes, plainly dressed anti-triumphal bishops *et al*—all of which may be very important and necessary but at the end of the day what matters is a man's personal knowledge of God and his ability to pass it on.

—Dr. Mervyn Stockwood

A truth

The higher kind of religion was injured by the war; but every kind of silly superstition flourishes like a green bay tree. The young people do not seem to care about money; what they do care about is not easy to say, but they want to look all facts in the face and form their own conclusions. Ostentation has gone quite out of fashion. . . . Some of these changes are for the better, others possibly for the worse. They are not changes in human nature but reactions to an altered environment.

"A Rustic Moralist"
(Written over half a century ago by Dean Inge)