

algoma anglican

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No. 2

Sixth annual Advent celebration at St. Thomas' in Bracebridge

For six years it has been the happy experience of the Bracebridge church community to share in a service, early in December, to celebrate the Advent season, the pre-Christmas time of hope and growing light. St. Thomas' Anglican Church has offered this service to the community. The Rector, the Rev. Canon D. N. Mitchell, was assisted by other local clergy, the director of music, Mr. Robert Boyer, and choir, along with other musical groups.

On Sunday, Dec. 4, 1977, at twilight on a perfect December afternoon, the church was again the happy and reverent setting for such a celebration, following an order of reading and music based on the theme "Saviour of the Nations," as arranged by Canon Mitchell.

The lessons, which included the Genesis story of man's beginning, the Covenant, the hope fulfilled in Mary, the coming of the Saviour and the Second Coming as envisioned in Revelation, were read by Canon Mitchell's colleagues in the ministry in Bracebridge — Graham Barnes, of First Baptist Church; Captain Robert

Speakman, Salvation Army; the Rev. James Thomson, Knox Presbyterian; the Rev. John McTavish, Bracebridge United Church; Monsignor Gerard Sullivan, St. Joseph's Roman Catholic; and Father Dalby, S.S.J.E.

The final blessing was pronounced by Archdeacon John Watson, Trinity Anglican Church, Bala.

The musical selections by the choir, under the direction of R. J. Boyer, included modern chorale arrangements following the pattern used by J. S. Bach, with the vocal and organ parts coming antiphonally. There was also one of Bach's chorales.

There were old traditional carols, some familiar, others less frequently heard, like the lovely Basque lullaby carol, *The Infant King*.

Congregational hymn singing was also included in the service, using the hymns that denote the anticipation of the coming of Christ, and closing with the well-loved evangelistic hymn, *Jesus Saves*, carrying the message of the theme.

Musical assistance was given by the Bracebridge Salvation Army band, under Captain Robert Speakman's direction, which has played a

number of times for these services at St. Thomas'. In the band on Sunday were Ron Oates, June Cairns, Mrs. Frank Steele, Gordon Carr (Port Carling), Mrs. Louise Oates, Andrew Oates, Norma Turley, Mrs. Ted Carr and Captain Speakman.

Another visiting group was the Muskoka Clarinet Ensemble, who played four selections, a Bach chorale, a Mozart lullaby and two carols, *The Friendly Beasts* and the *Coventry Carol*, as well as accompaniment for three hymns. The ladies in this group Sunday were Marion Black, Anne Miller, Joyce Wright, Inga Fritz, Anne McIntosh and Judy Flemming.

Assisting also, at the organ, for choir chorale numbers, was Myra Freemantle, organist of St. Mark's Anglican Church, Milford Bay.

Appreciation to all who took part in the service of lessons and praise was expressed by Canon Mitchell at the conclusion of the service.

Paul Dawson acted as crucifer for the choir and clergy procession.

Following the service, members of the A.C.W. provided refreshments at Browning Memorial Hall.



Courtesy of NUCLEUS

From Elliot Lake

This photo appeared in a magazine entitled, "Nucleus", which is put out by Denison Mines Limited, Elliot Lake. It is a bi-monthly publication for the employees of Denison Mines. This edition was the Nov.-Dec., 1977 issue, and the cover indicated above features the Rev. Kenneth Gibbs, Rector of St. Peter the Apostle in Elliot Lake, kneeling before the altar of that church. The caption inside in explanation said, "Our cover photo is a scene typical of the churches throughout the world preparing for the Christmas Festival. The Reverend Kenneth G. Gibbs, L.Th., of the St. Peter the Apostle Anglican Church in Elliot Lake prepares the Holy Table and prays for Peace and Goodwill toward mankind."

St. Paul's, Thunder Bay

14th Coffee House

On Friday, December 2, 1977, St. Paul's in Thunder Bay held its 14th Coffee House, and the first of the 1977-78 school year. It drew a turnout of 135, mostly teenagers and young adults.

The music was provided by two Gospel groups. It happened that "BROTHER-LOVE", a Winnipeg-based Gospel group, was in Thunder Bay that week, for a number of high school assemblies. They offered to play at the St. Paul's Coffee House, along with the local popular group, "HIS BAND". The seven in "HIS BAND" performed in the hour before the film showing, while the eight members of "BROTHER-LOVE" presented their Gospel songs and Christian

testimony in the hour afterwards.

The film, "Devil at the Wheel", turned out to be a gripping, gutsy 40 minutes! Powerfully, it told a true story of a teenager's aimless life of crime and his totally unexpected conversion to Christ.

Those attending the Coffee House represented many city churches. Anglican young people were noted from St. George's, St. John's, and St. Michael's, as well as a considerable group from St. Paul's.

Again the Coffee House was upheld with prayer, both in the weeks preceding and immediately beforehand in St. Paul's Chancel.

Front page thought

The two most difficult careers are entrusted with amateurs — citizenship and par-

enthood.

—St. John's Herald,
Newfoundland

St. John's, Thunder Bay

Parishes begin special exchange

On August 14, the parish of St. John's in Thunder Bay had a visitor — Mr. Charles H. Moore from Abilene, Kansas, who is the Senior Warden and Lay Assistant to the priest in charge of St. John's Episcopal Church there.

Later, in a letter to the Rector, the Rev. H. Morrow, he wrote: "The members were friendly and cordial to the visitor from the foreign land and it started me think-

ing; since we are brother churches, wouldn't it be interesting to share challenges, ideas, and achievements . . . all in the name of international understanding and furtherance of the world-wide Anglican Mission. And so we adopt St. John the Evangelist in Thunder Bay as our Canadian Brother, and hope you will adopt St. John's, Abilene, as your American Brother."

The two parishes have begun to exchange parish histories, and newsletters. St. John's in Abilene are celebrating their Centenary in 1978, and so are only six years younger than St. John's in Thunder Bay.

Since some of St. John's parishioners go south in the winter, it is hoped that they will visit St. John's Episcopal Church, and make some contact.

INSIDE THIS MONTH

This month, the ALGOMA ANGLICAN brings to your attention the budget for 1978. Please see the editorial on page 2A, and the facts and figures on pages 6A-7A.

Val Johansen, in this month's MONDAY MORNING column, writes about "Ministry" in general, and her ministry in particular, on page 3A.

The Rev. Ken Blaber, Associate Rector of St. John's in North Bay, discusses the French-English Relations Project, in a report to the Temiskaming Deanery. See this on page 5A.

The Rev. Duncan Lyon, after a year in the parish of Sundridge, describes some changes which have taken place there dur-

ing that time, on page 6A.

The final part of Fr. Don Landon's report of "General Synod 1977" appears on page 4A.

And, finally, Marjie Smith, in her monthly WALK WITH ME column, presents a penetrating picture on page 3A, and includes some of her poetry over the years indicating her growth in love.

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EDITORIAL**Spiritual Snobbery**

Albert Camus once said, "It's a kind of spiritual snobbery that makes people think they can be happy without money."

The ALGOMA ANGLICAN does not like to publish long lists of financial figures, simply because we do not think it makes for interesting reading. However, we recognize the truth of Camus' comment. Therefore, on pages 6A and 7A of this issue, we have presented a summary of the 1978 budgeted expenses and receipts.

We are hopeful that you are concerned enough about the destination of YOUR money that you will study them, and be aware of the financial needs and obligations of the Diocese of Algoma.

At the same time, we hope that you will be challenged to think of the challenge presented by this budget. As we sit in our individual parochial situations throughout Algoma, we may ponder, "How can we do all this?"

It is true that there seem to be so many needs which must be met. There are innumerable missions to be accomplished. And opportunities abound, inviting us to explore them. Parish wardens may be faced with a dilemma as they look at their parish's share of the financial commitment required to look after those needs, missions and opportunities.

It can be done through PARTNERSHIP, which is defined as "mutual involvement and sharing". This has been an important concept in the Christian Church since the time of the New Testament. It is the purpose of the members of the Church to help each other offer our best, individually and corporately, in order to help all sorts and conditions of other human beings to offer their best.

The Diocese of Algoma has promises to keep. There are members of the Church in rural, less populated areas of the Diocese who need our assistance. There are fellow Anglicans and others, both in Canada and in many different parts of the world, who need our assistance.

The ALGOMA ANGLICAN likes what one bishop in Canada's west told his Synod, "There is sadness in the story of initiative not taken, of mission not begun, of programme and fellowship not achieved. The problems we have as a diocese and as a church are those of a pilgrim church. We have problems, not because we are stagnant and dying, but because we are moving and made alive in Christ."

Study pages 6A and 7A, and find out where your church dollar goes. Discover your parish's share in this partnership by asking your wardens. Discover your diocese's share in the partnership of helping the Canadian Church. Discover the Anglican Church's share in the partnership of helping others around the world.

Together, with effort, with generous giving, and with prayer, the Diocese of Algoma will keep its promises!

RWM

Ponder this in Lent

When you are down in the dumps and want to climb out again, do this: praise somebody. Find some excuse to say something nice to somebody who isn't expecting it. This simple formula really works! And the astonishing thing about it is that it will not only lift your spirits, it will perform a minor miracle in the disposition of the person you are praising!

—from bulletin of Holy Trinity in the Sault

The bishop's itinerary**February**

- 22 7 p.m.—Provincial Council of Ministry (Sudbury)
- 23 9 a.m. to 3 p.m.—Provincial Council of Ministry (Sudbury)
7 p.m.—Executive Committee of Diocese (Sudbury)
- 24 9 to 5 p.m.—Diocesan Executive Committee
7:30 p.m.—Capreol (25th Anniversary of the Rev. J. Turner's Ordination to the Priesthood)
- 26 8:30 a.m.—Eucharist, St. Alban's (Capreol)
10 a.m.—Eucharist and Sermon, Canadian Forces Base (Falconbridge)

March

- 2 General Synod Joint Task Force on Christian Initiation (Toronto)
- 19 10:30 a.m.—St. John's, Thunder Bay—Confirmation and Eucharist
7:30 p.m.—St. Michael's, Thunder Bay—Confirmation

The bishop's letter**Pray for Lambeth in Lent**

My dear fellow Anglicans:

In the January issue of the ALGOMA ANGLICAN a series of prayers for the Lambeth Conference of bishops was included. Within the past week, as I write this letter, the bishops have received a three hundred page book of forty preparatory articles written as study guides for the conference. I have also been asked to be chairman of a group of bishops to consider the subject, "Human dignity and freedom".

All of these facts have served to remind me that Lambeth is almost on our doorstep. It all seemed so far away and intangible when planning first began some two and a half years ago. The bringing together of over 400 bishops is in itself a mammoth undertaking. But for what purpose—just to engage in three weeks of pleasant fellowship? I would hope not! This will be an important by-product of the conference, but not its main purpose.

Our purpose is to think about and pray about and study and discuss "Today's Church and Today's World" with a special focus on The

Ministry of Bishops. It is significant that we will be meeting in a fellowship where, for the first time, the number of non-white bishops will outnumber the number of white bishops. While Lambeth is not a legislative body it is hoped that the bishops will be guided by the Holy Spirit to give direction to the Anglican Communion as it seeks to serve Our Lord in a rapidly changing world.

The scope of the preparatory articles gives some indication of the scope of the conference. They begin with a survey of the Church and Bishops as seen through the eyes of many cultures.

Section two deals with such subjects as dominant influences in the current world; influences of technology and changing ethical values.

In section three our thoughts are directed to Ecumenism, liberation and social change, directions in church growth and theology as seen from Indian, South American and Black eyes.

Section four centres on the Church as people and includes such subjects as Christian Ministry, Synodical government, women and

ministry.

In section five the Ministry of Bishops is emphasized and deals with such questions as The Bishop as Pastor; the Bishop and Theologians; the Bishop as guardian of the faith. The last section centres on Anglicanism with three important articles on Anglican Christianity, Anglican Christianity and ecumenism and Anglican Patterns.

It is not without good reason, then, that I ask you in this Diocese to "Pray for us". Bishops are not infallible! We are human with all the limitations of human beings. But we have been called to a specific function in God's Church and we ask for your prayers, as individuals and as parishes, that we may be guided to fulfil this function to the utmost. Would you make the Lambeth Conference a focal point of your prayers particularly during the Lenten Season?

With every good wish,
Your friend
and bishop,

Frank: Algoma

OBITUARY**Canon R. Haines**

Last month's ALGOMA ANGLICAN (January, page 5A) carried a report of the death of the Rev. Canon Richard Haines, along with a biographical sketch of this priest who served for forty years in the Diocese of Algoma, at quite a number of parishes, and as Rural Dean in several of the deaneries.

Since that time, the ALGOMA ANGLICAN has received a photo of the late Canon Haines, from his son, Mr. Richard W. Haines, which we are publishing in this edition.

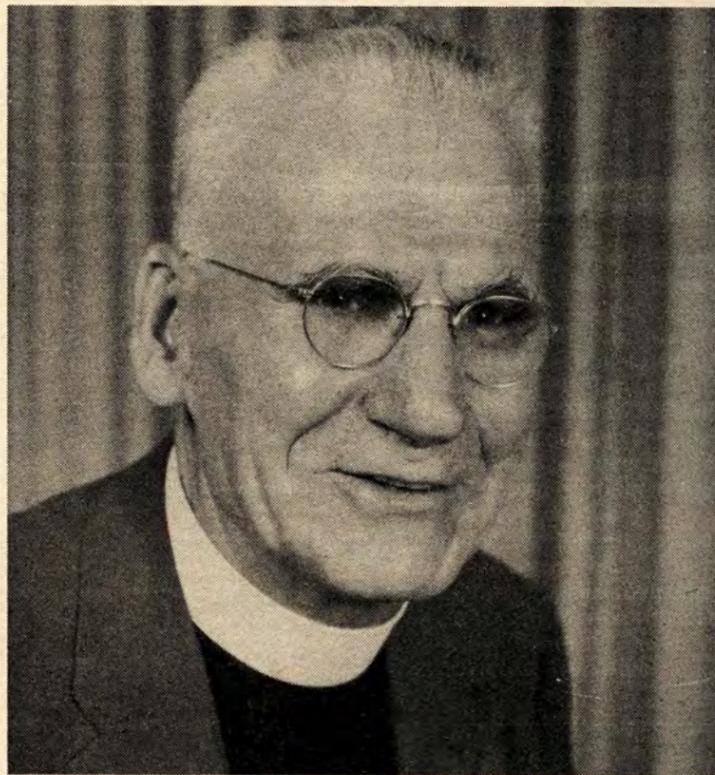
The funeral service was on November 30, 1977, at St. Luke's Church, Smithville (in the Diocese of Niagara), where Canon Haines served from 1951-63. Canon Haines had left the Diocese of Algoma in 1951 after the death of his wife, the former Jean H. Fechnay of Dundas.

Canon Haines also assisted at St. Andrew's in Grimsby for several years after his official retirement.

In 1968, he entered Thompson House in Don Mills, a retirement home that was put up as a Centennial Project by the Church of the Ascension (Anglican). In 1974, after a cataract operation on an eye, he suffered a severe stroke that left him paralyzed on one side, and unable to talk.

He was then moved to the chronic wing of the St. Catharines General Hospital where he remained until his death on November 26, 1977.

Taking part in the funeral service were the following clergy: the Rev. Derek Pringle (Rector of St. Luke's, Smithville); the Ven. H. Ferris (represent-



The Rev. Canon Richard Haines

ing Bishop Bothwell of the Diocese of Niagara); the Ven. Gilbert Thompson (a former priest of Algoma, and representing Bishop Frank Nock of the Diocese of Algoma); the Rev. Canon Goodier (a former priest of Algoma); the Rev. E. J. Sewell (Chaplain of the St. Catharines General Hospital); and the Ven. H. Bagnall (Rector of St. Alban's, Beamsville).

POSITION AVAILABLE**Thorneloe College, Sudbury**

Thorneloe College, Sudbury, Ontario, is seeking immediately an Anglican priest for a two to three-year appointment to serve as REGISTRAR, DEAN OF RESIDENCE, CHAPLAIN TO LAURENTIAN UNIVERSITY, LIBRARY SUPERVISOR (along with other related duties). A small apartment in the residence is provided.

For further information, write to:

The Provost,
Thorneloe College,
Ramsey Lake Road,
SUDBURY, Ontario.
P3E 2C6



by Val Johansen

(Ed. Note. Last month, the ALGOMA ANGLICAN published a report of the Pot Luck Supper held at Christ Church in North Bay specifically to discuss the issue of "MINISTRY". One of the speakers, Mrs. Valerie Johansen, shared her thoughts on ministry, and whether her day-care centres were a business or a ministry. The ALGOMA ANGLICAN this month turns its MONDAY MORNING column over to Mrs. Johansen, and reprints her remarks at that meeting.)

Ministry

Don MacLennan asked me to say a few words this evening on MINISTRY. I asked him if he wished me to speak about Agnes Sanford and her ministry as I just arrived back from California. He said, "No". I replied, "Oh, do you want me to share about the role of women in the church today?" "No", Don said, "I want you to share about what you feel is your ministry." I said, "Okay, I will pray about it." I went home thinking I would rather talk about someone else than myself and what is my ministry? I read carefully the Bishop's Charge on Ministry and agreed with all the statements.

I have four active teenage daughters who like to romp around the house and make a lot of noise. I encouraged three of them to have a nap and put one outside and started to bake pies for tonight's dinner. I thought of calling Don and saying, "Oh Don, I'm just too busy." The thing was—I was scared, how was I going to find enough time to prepare a talk and bake?

I thought of what Ministry was—and the thought came—TO SERVE OTHERS AS UNTO THE LORD. If I was to serve others as unto the Lord, then I'd better not be that busy. I thought of the word *vocation*—a trade or profession, or it could be a religious calling. A plumber was certainly not a ministry if he was doing it for money but if he went round doing it free *as unto the Lord* then perhaps it was a ministry. If someone made pies for a living then it was a trade but it was not a ministry, but, if *as unto the Lord* in kindness he/she baked pies for their neighbours or sick friends then it could be a ministry *as unto the Lord*.

If a person visited the hospital that could be a service but not necessarily a ministry but if they visited the sick *as unto the Lord* then that could be a ministry. Everybody has a ministry if YOU WILL IT SO, as unto the Lord.

Many people get married and that is not a ministry. However, if a woman gets married and gives up a profession or calling in order to let her husband work for the Lord, then that has become a ministry *as unto the Lord*. Some people have an art of listening but if they listen to others' problems *as unto the Lord* and they pray about it then they have a ministry of listening.

Some people have a ministry of sharing. Some people have a ministry of serving the Lord all in one, a

nun, a priest, a teacher—they are being paid in a sense to serve others *as unto the Lord*.

After I got that settled in my mind, I thought of whether I could call my Daycare Centres a ministry. Could I call Sunday School teaching or witnessing to Christ a ministry and again these are the thoughts that came.

I enjoy making money for myself, and, as unto the Lord, could you call that a ministry? Four years ago in prayer I was told to open a daycare centre. I had no money whatsoever. I prayed asking God if this was of Him to provide the money and then I waited. For awhile nothing happened and I began to think this was not of the Holy Spirit. While I was waiting, I wrote Ottawa and found all the red tape and government approval that was needed to open a daycare centre. What is any miracle, but an answer to prayer? We have all I hope, had answers to prayer. I felt strongly that this was of the Lord so I continued to wait and pray. Shortly after \$2,000.00 was given to me to start the first daycare centre.

Hebrews 11:6 reads, "It is impossible to please God without Faith for He is a rewarder of those that diligently seek after Him." I first heard this verse of Scripture 17 years ago and I never forgot it. God actually rewards those who have Faith in Him. Then the first daycare prospered and three years later, the second daycare centre was opened. It seemed that God wished me to leave my secretarial field and work with children.

I continued to pray for the children and parents and to have Bible Study at the daycare in the evenings. Throughout the years I learned to witness to the Love of God in my own life and started in boldness to speak to others about Christ. I witnessed to cab drivers, on streetcars, buses, in hotels, wherever I could find people hungry for God's truth. Was that a ministry or our duty as unto God?

I finally came to a prayerful conclusion that my particular ministry was a prayer-teacher. I encourage the gift of Faith in other people to believe—to believe God for prosperity, to believe God for health, to believe God for salvation. I am not as active in the daycare anymore, but I'm still witnessing to God's love and His power. I'm still witnessing whenever I can how God answers prayer. Through the years, three of many, that I have led to Christ, are in the ministry.

WALK WITH ME

For want of love



by Marjie Smith

For want of love, a non-religious family, felt compelled to seek out a church and right themselves with God. For want of love, they followed the usual crowd of dutiful churchgoers into the building, tolerated the stiff greetings at the door, and endured the confusing ritual of the foreign service. For

want of love, they went to the altar and again moved by penance, wept before God with honest hearts. For want of love, the sidesmen, with great indignation, drew them away, admonishing them for their unseemly display of emotions.

This incident actually took place . . . yet Christ wept, and he called us to have contrite hearts. Why does the church, the eternal valentine, insist on foil wrapping its love offering? When the pharisee and the publican prayed simultaneously in the temple, whose prayers were acknowledged? The publican, in all his humility, had a lack of love and knew how to replenish it. The pharisee, in all his pride had a lack of love, and substituted hypoc-

risy for it. Hypocrisy is one of the greatest hindrances to love. Love is something we grow into from childhood on, but hypocrisy in ourselves and others can minimize our growth, and make us immature and selfish.

As I look back on my own slow growth, I see it reflected in the poetry I wrote at the time. There was the bitter and angry cry of the student, trapped in a loveless world. There was the starry-eyed rapture of the same student who discovered love of another person. Then there was the young wife discovering familial love. And, presently, there is the same young wife discovering the growing boundaries of the body of Christ—corporate love.

LOVE'S OLD SWEET MOCKERY

February/73

Don't give her your chocolate covered promises . . . Don't tell her you almost forgot and cursed because you had to spend your coffee break looking for them.

The annual pantomime, the chivalrous knights in their shining armour of factory plaid assuaging their fair dames with coddled words, soaked in self-deception.

Don't woo her with your \$4.95 vows of love which automatically redeem your ensuing 365 days of anti-climactic behaviour.

Don't send her those wilted hot house flowers, fragrant with profanity

I saw you today you couldn't see past the young girl's skirts . . . made for young men not lecherous old fools.

Go ahead! Send her your love . . . delude her . . . sign it with love, your valentine.

THE PIPER

September/73

I danced for the piper the piper pied for me. I followed him

I danced for him, upon the frothy sea.

I drew a wave around me and followed through the surf. I cared not where, I cared not why, The piper's game was mirth.

I found you on the sea's shore Imprinted in the sands. The dance went on, The piper sang, and led to Canaan land.

My forty years in wilderness were pied away by hope. The memories pied, they never died, Your imprint gave me scope.

My pied Moses stayed behind The promised land was nigh. The tune I'd followed, yet I followed, For it was written in your eye.

I danced for the lovelight The lovelight shines on me I nourish it, I harvest it, and ever yours I'll be.

THE BIRTH

February/75

The echo of God's abundant love that rested dovelike on Christ's head, lies in the union heaven ordains, when man and woman bear a child, to sing anew the primordial song begun when God created man.

INNER SANCTUARY/76

The untamed donkey, mystified, Bore you forth in majesty. The Calvary nag, your golden coach, a spiked crown, and gambled cloak. Three days of death 'Your kingdom come,' In which you plagued the refiner's fire. There purest gilt, no alloy taint, withstood, and set the captives free.

And on the resurrection day no beacons proclamation rang. The temple torn, the law defiled, abolished through the cleansing flames. The betrothal of God and man brought monuments of Gothic height to consummate when empty graveclothes testified, the love proclaimed 'the power and the glory.'

We too have tasted fire's edge, Yet from the ashes phoenix rose. The church, the bride, at altar knelt, Purged by the touch of refiner's fire. Her body one, in time of pain, Drew close, rose up, And took His name, and 'His will was done.'

St. George's, Thunder Bay

Parishioner grateful for the best gift she ever received

On Christmas Day, 1976, Mrs. Ellen Dodd, when she received her communion, offered special thanksgiving for the return of her speech. As the result of a stroke, she was unable to speak for a period of ten years.

On December 22, 1976, her speech returned quite unexpectedly and it was the best Christmas gift she ever received.

Later, at St. George's Anglican Church, Capt. Earl Burke (Incumbent), reports that Mrs. Dodd said, "I prayed and prayed that I would be able to speak again before I died, and now I can".

On Christmas Day, 1977, Mrs. Dodd who is now in her 80's, was talking very well, and still offering her thanksgiving.



Mrs. E. Dodd

YOU BET!

Marriage: An investment that pays you dividends if you pay interest.—TAD.

"Hottest potato" — the suggested mercy killing report

by the Rev. D. Landon

Unprecedented media coverage marked this year's general Synod—mainly because of the reaction, stirred by the media, to one committee report. Four paragraphs on the subject of severely defective babies turned out to be dynamite waiting to be ignited!

The report in question was prepared by an 11-member, Winnipeg-based Anglican group called the "Task Force on Human Life". They had been asked by the 1975 General Synod "to prepare a report on death and dying, including the extension of life by mechanical and other means".

The resulting 29-page document was very responsibly summarized in a full-page article in the June "Canadian Churchman" (page 11). Fully reported in this article was the Task Force suggestion (later to prove so controversial) that for Christians it would be ethical to "terminate the life" of a newborn infant so grossly defective neurologically that by the Task Force's definition it was not "human".

In spite of this publicity in the "Churchman", the Task Force Report failed to excite even a ripple of comment. Then in late July it was "leaked"—delivered, it is said, in a plain, brown envelope—to someone at the Toronto "Globe and Mail". When the Report's suggestion concerning severely defective babies was emblazoned across page one of Canada's most prestigious daily, reaction was immediate—and heated. The Task Force Chairman (Dr. Lawrence Whytehead), caught off guard by reporters, made what he later admitted were "some very ill-judged comments" which added fuel to the flames. Letters pro and con reverberated for days in the columns of the secular press.

When the time came at Calgary for this subject to be aired, TV cameramen from both the CBC and CTV moved to the centre of the meeting-hall and videotaped the entire 2-hour presentation and debate.

The Task Force, in presenting their Report, aimed at clarifying their position:

- They stressed that the main thrust of their study was better care of the dying patient. The question of the newborn infant with severe neurological defects (given 1 page among 29) was but one facet of this basic concern.

- They noted that nowhere in their Report was the term "mentally retarded" ever used. The media, however, frequently substituted "retarded" for "defective", creating much misunderstanding among the public.

- They admitted that their Report should have been more specific in defining the fairly rare types of severely defective infants being considered. Chancellor Stuart Ryan, in a useful explanatory paper, stated that "newborn infants with severe neurological defects" means those often described as



The Rev. Donald Landon

(Ed. Note. This Part III of Fr. Landon's report of the General Synod's meetings in Calgary last summer completes the ALGOMA ANGLICAN's coverage of that Synod. It would have been included in January's edition, but the mails prevented this, as it arrived too late for inclusion in that issue. The ALGOMA ANGLICAN would like to take this opportunity to thank Fr. Landon for his comprehensive and interesting report of that Synod's discussions.)

"vegetables" or "monsters"—those born, as he writes, "perhaps without a head, or with only half a head, or without a brain or with only a partial brain, or having several heads and many limbs projecting at all angles. . . . There are many varieties of such gross defects".

- They explained that most babies born with such severe defects are not able to survive for long. The Report's controversial suggestion refers to the one third of this total that, helped by modern medical technology, could survive up to 20 or 30 years. Should their lives be terminated at birth? Termination could be active euthanasia (direct action) or by passive euthanasia (e.g. withholding treatment or food).

Among the matters the Task Force left unclarified were these:

- What would be a generally-acceptable Christian definition of life that is "human", as opposed to having mere "biological existence"?
- To what extent should extraordinary means be used to keep alive a baby that is grossly deficient neurologically?
- Where parents and doctors accept the Task Force's suggestion and decide to terminate the life of a non-human "monster", can this ethically be done through active as well as passive mercy killing?
- What is the Task Force's real attitude as regards "Christian concern for the sanctity of human life"? (Their very brief treatment of this subject is inadequate.)

A formal debate followed the Task Force's presentation. Everyone wanting to address Synod had a chance to submit his name in ad-

vance. Speakers were called to the podium in the order in which their names were received, and each was given a maximum of five minutes. The undersigned was one of about 20 who took part in the debate.

In my few minutes at the podium, I shared my concern that the Task Force Report fails to consider what light

the Scriptures throw on this subject. Does the Task Force accept the Bible as the Christian's authoritative guide? I asked that in the re-writing of the Report a whole section be included in which there would be not just Biblical footnotes but a significant wrestling with the relevant Biblical material and its implications, no matter where that may lead.

Eventually the Synod adopted — unanimously, I believe — a consensus motion that the Report be sent back for re-writing "in the light of the total discussion on the floor of the Synod, with a clear emphasis on the Christian concern for the sanctity of human life; such re-written report to be published for discussion and study".

St. Thomas', Thunder Bay

"Roasted" rector replies

(Ed. Note. Last month, the ALGOMA ANGLICAN printed a special tribute to the Ven. E. Roy Haddon, who has just entered his 25th year as Rector of St. Thomas' in Thunder Bay. We suggested that the tribute to this one priest should be viewed as a tribute to all the priests in the Diocese of Algoma, and that it was a good way to begin our first issue of 1978. The response to that theme has been overwhelming, and rather than print all the letters of commendation for the idea, we want to print Archdeacon Haddon's letter of "Thank You" which appeared in his parish's newsletter. We understand that the Parish Committee involved in celebrating this 25th anniversary is an ongoing committee, and plans to have a number of celebrations during this special year.)

by the Ven. E. Roy Haddon

Friday, November 4, and Sunday, November 6, 1977, will long be remembered by myself and my wife. I am writing this one evening when everything is quiet (for the moment) to try to put into words our real appreciation for those happy memories. Words simply cannot be found to thank the persons involved in the many hours of preparation.

We have put a "thank you" note in the local Thunder Bay paper, and we hope many of you have read it. We did say, "Thank you", on the actual Friday and Sunday, but we still feel that was not sufficient. Yet, the only words that keep

coming back are, "THANK YOU, EVERYONE!"

Friday night's "Dinner and Dance", together with the supreme "Roast Roy", brought much laughter not only to us, put to the 410.9 persons present (that was the official count by the Bishop). Since that night we have heard nothing but praise from those who were present.

I am expected to say, "If you were not there, you missed something!" And you did! There were parishioners, from young students to three gallant ladies over 90, former fellow officers of the Army, representatives from the Lakehead Board of Education, friends and clergy from other Anglican and Lutheran churches, and so on.

On Sunday, in his sermon at St. Thomas' as our guest preacher, Bishop Nock spoke in a somewhat different vein than on the Friday evening at the Roast. His sermon was based on the first part of the Epistle for the Day, Trinity 22. He spoke to the many hearts present (some 450 for the statisticians!). Thank you for the help of my good friends, Canon Alvin Thomson, and the Rev. H. Jerry-Cooper, and our Curate, the Rev. Larry Winslow (minus bandages and crutches) in dispensing the elements at the Holy Eucharist that day. We praise the Lord for his blessing that day.

Messages by card and telegram were received from the following outside the city—the Haddons of Revelstoke, B.C.; the Haddons of

Kenilworth, England; Lionel and Mary Hastings (Regina); Marg and Don Bates (Prince George); the Rev. and Mrs. Bob Charles (Rosseau); the Chorney Family (en route to Duluth); Corinne Dodd (Ottawa); the Rev. Mark Conliffe (in Halifax with the RCN); Kathy Gandier Sherwood (Edmonton); Col. Dean Butcher (CAF); Madeline and John Holt (Fort Frances); the Rev. and Mrs. Wayne Thomas (former Church Assistant here).

In addition, the Ven. Frank Coyle sent greetings for the Deanery of Algoma; Fr. John Davis and Fr. Ed. McNeil (former pastors of St. Agnes Roman Catholic Church, our next door neighbours) sent greetings as well.

And there were numerous cards from parishioners and Thunder Bay friends, including a scroll from the Mayor.

On the Sunday evening, the Annual Royal Canadian Legion Parade Service was held at St. Thomas', and it was the 24th that I had conducted and preached at. Prior to the service, Audrey Adams, President of the #6 Ladies' Auxiliary, presented me with a card containing 25 silver dollars.

We give thanks to Almighty God and His Son, Our Lord and Saviour, for the many blessings over the past years, for friendships and watching people grow in the love of the Lord.

We pray God for continued strength and guidance in the days that are ahead.



Courtesy of the Times-Journal

Last month's ALGOMA ANGLICAN featured a tribute to the Ven. E. Roy Haddon, Rector of St. Thomas' in Thunder Bay for the past 24 years. As we print Archdeacon Haddon's "Thank You", we are pleased to print this final picture. Here a member of his congregation presents him with a "bottle of the old bubbly". The Master of Ceremonies, Mr. Bob Morrison, is at the extreme left, while the Archdeacon and Mrs. Haddon can be seen enjoying the humour of the "Roast Roy" celebration.

FRENCH — ENGLISH STRUGGLE

Fr. Blaber reports on issue to Temiskaming Deanery

by the Rev. Ken Blaber

The preface to John Macquarrie's book "Christian Unity and Christian Diversity" reads . . .

"This is a book about Christian Unity, but equally about Christian Diversity, and the thesis is that diversity is just as essential as unity to the well being of the Christian Church. To combine unity with freedom is a very difficult task, and the temptations to uniformity are very great . . ."

If we care to change the words Christian (Church) with the word Canadian, one can see a parallel between the tension of Christendom and that of our country. Let's continue Macquarrie's opening remarks with the words changed to suit our purpose.

"But a truly Canadian unity can never be a tightly knit affair. It must leave room not just for the preservation but for the continuing development of the rich heritage of different Canadian traditions in which men and different types have come to know the inexhaustible resources of Canada. The Nation of the future will manifest more clearly the visible unity of the people of Canada and it will be a new creation, but it will also be continuous with the Land of the ages and will gather up undiminished the wealth of forms which Canada has brought forth."

If one should still question the "raison d'être" of the Support Group or indeed of any involvement of what one might think a political question, consider our history.

Surely Christians are experts, well qualified in all areas of prejudice, enmity, division, pettiness and sectarian warfare. The fact we still exist and have not self-destructed is very reason for us to join in the Canadian dilemma. Diversity and Unity may well be the answer to a healthy and strong Canada of the future. The words themselves are akin to the key to bridge building. Tension and compression, stress and elasticity, member and members, are all used to build a structure that will stand up to and bear the great loads that will be exerted on it. Christians, including the Anglicans, are members of the bridge-



The Rev. Ken Blaber

(Ed. Note. One of the issues that has been constantly before the public's eyes is the French-English struggle, personified by certain political actions taking place in Canada. On Saturday, November 26, 1977, the Rev. Kenneth Blaber, Associate Rector of St. John's in North Bay, presented a report to Temiskaming Deanery concerning this particular issue. Fr. Blaber feels that Algoma Anglophones are still in the stage of reacting to the extreme position of the radical Francophones. It is his hope that there will be a move to the point of moderate, reasonable, and more important, practical solutions. The ALGOMA ANGLICAN is pleased to reprint Fr. Blaber's report with the expectation that he will provide some basis for discussion concerning this issue throughout the Diocese of Algoma.)

building task. We have our part to play.

Reg Turpin, Canon and chairman of the Support Group, along with other priests, including myself, have no pretensions of being an Anglican answer to Canadian Unity. On the contrary we have declined any role that takes us beyond the realm of French-English relations. The political, economic, ethnic and regional questions are not ours to even look at, let alone answer. We feel that we can zero in on the peculiar situation of the Anglican Church in Quebec and in other areas, like this Deanery, that have substantial Francophone populations.

Canon Reg Turpin, as Project Officer, gave a fine presentation to General Synod this past summer. We should take the time to read this report. It is also available in French should you

wish to make its contents more widely known. Some specific recommendations were made at that time, they were as follows:

1. Name of the Church in French to be changed to a more understandable form.
2. French language training for clergy.
3. Translation services.
4. Assistance at all levels for dealing with the government of Quebec, and especially now the implications of Bill 101 are being felt.
5. Liturgies, Offices and Hymns to be prepared in bilingual form and as pamphlets to be used where circumstances warrant.
6. Press releases directed to the French media as well as the usual Toronto based agencies.
7. Input of material for Church publications.
8. People exchanges with Quebec and across Canada.
9. Pamphlets describing Anglican Church.
10. A Church history of Quebec.

These . . . recommendations were, I believe, endorsed by General Synod. Some of them we are already working on and we should have bi-lingual orders of service out early in the New Year. This is important but of no importance unless we as individuals and collectively live out the injunction to know and love thy neighbour.

It is a sad fact that in this connection we all too often just go ahead and break the ninth commandment. We also allow ourselves the fun of engaging in what the Interpreter's Bible calls "Men's Fatal Shibboleths."

Krister Stendahl, author of the book "Paul among Jews and Gentiles", tells the story of a young non-Jewish student who got to admire a Rabbi and one day told him he loved him and the Jewish people. "My friend," replied the Rabbi, "How can you love me when you do not know what hurts me?" The student had no answer, and in our agony over French-English relations, neither do we have a reply.

I hope that this Diocese will get in at the hurting level. We, as individuals, do not make up much of society but we are part of that total conscious-raising that society needs. We also have the responsibility of supporting and protecting those individuals who should and must raise the vital questions of the day.

It is a question of "Love, with enormous elasticity". Can we do this? I would be foolish to expect you to suddenly be with me but try to. We can glibly talk of equal opportunities and point across the border where bilingualism has been legislated out of existence. Why expect the Pequists to do anything else?

To them "reconquest" and "collectivity" are battle cries. We have to deal with people, not parties, and we must begin with ourselves.

For too long the Anglican Church has existed as an English speaking group, not seeing its mission as total mission in Canada. British tradition is not denied by

calling the church "l'Eglise Episcopale". Canterbury is not shamed when French people worship with or as Anglicans; the problem is that we haven't allowed or even encouraged this Diversity to enrich our Unity.

What a great thing it would be to have our Church open to and embracing both the French and the English.

I can see now the Archbishop of Canterbury examining the Church of the future and seeing its bi-lingual strengths and saying to the Dean, "Only available in Canada! What a pity!" The pity is that it has taken us so long to even talk about this most vital aspect of Anglicans and Canadian identity.

LETTER TO EDITOR:

Alberta's ombudsman praises Susan Bowers

To the Editor:

May I just in a word say, through you, a heartfelt "Thank You" to Miss Susan Bowers for her thought-provoking article, "Let's get serious—it's our future that is at stake" (November, ALGOMA ANGLICAN).

I read this article to my wife and three daughters this evening, and we found much to discuss in it.

If Miss Bowers is typical of so many of our young people (and I believe she is), I see great hope for the future of our Church.

I have certainly found in many young people an awareness of the abiding value to be found in the Church and Sacraments. While much change is necessary and good, we need not pretend that basics must change in order to accommodate the young.

The obsession for condemning our historical heritage and basic Christianity as part of the renewal of the Church has been misguided and is doomed to failure. In many cases, we have been only enthusiastic amateurs drowning in our own crisis. Truly, if the Church is to be a spiritual and political force, her clerical and lay leaders will have to learn to follow their congregations as well as lead them.

Our thanks for a sincerely and well-written article.

**The Rev. Dr.
Randall E. Ivany,
Edmonton, Alberta.
(Alberta's Ombudsman)**

(Ed. Note. Thank you, Dr. Ivany, for writing your expression of gratitude for Miss Bowers' article, and thank you, Susan, for writing it in the first place!)

ACW newsletter comments on Algoma Anglican article

In the December edition of the "Algoma Newsletter for Anglican Church Women", the Editor (Mrs. Isabelle Locke) commented on Miss Susan Bowers' article which appeared in the November issue (1977) of the ALGOMA ANGLICAN.

She said, in part, "Might I suggest that if you agree, or disagree, with the article by Miss Susan Bowers in the November issue of the ALGOMA ANGLICAN entitled, 'Let's get serious — it's our future that is at stake!', it would seem a very important opportunity for you to let your voice be heard as well. The Editor of the ALGOMA ANGLICAN would be pleased to receive a Letter to the Editor. I would also welcome such letters and I'm sure Bishop Nock would be interested in knowing how you

feel about the approach to the younger people of our Diocese and of any of the changes that have taken place in the Church during the past few years.

"I have been in several groups during the past few months where people have said they appreciate the article written by Susan Bowers, Youth Delegate to the Theological Synod and to General Synod, and that they were surprised at the depth of conviction which she portrays."

The ALGOMA ANGLICAN endorses Mrs. Locke's appreciation of the article and her suggestions to her readers. The ALGOMA ANGLICAN also hopes that Miss Bowers will feel free to contribute further articles to the Diocesan paper.

Would you believe?

There are statistics and then there are . . .

The ALGOMA ANGLICAN does not really know the Ven. E. Roy Haddon that well, but we gather from the information sent to us, that he has a love of statistics, and takes great pains to obtain the same.

We now believe that, as we read in his parish newsletter an amazing set of statistics.

For you lovers of statistics, try these on for size!

During Archdeacon Haddon's 24 years as Rector of St. Thomas' in Thunder Bay, November 4, 1953 to October 31, 1977, he has performed 322 marriages, baptized 687 persons, and officiated at 576 burials. Approximately 600,000 have attended the 8:30 a.m., 11 a.m., and 7 p.m. services. Approximately \$665,719 have been received in open and envelope offerings.

What about YOU?

A lot of Christians are like wheelbarrows—they need to be pushed.

Some are like kites — unless a string is kept on them they fly away.

Some are like balloons—full of air and ready to blow up.

Some are like footballs—you can't tell which way they will bounce next.

Some are like neon lights—they keep going on and off.

Some are like a valuable watch—open face, pure gold, quietly busy and full of good works.

WHAT SORT OF CHRISTIAN are YOU?

A parochial report

Come up country!



by the Rev. Duncan Lyon
(Ed. Note. After a year in the parish of Sundridge, which includes South River, Eagle Lake, Burks Falls, and Magnetawan, the Incumbent, the Rev. Duncan Lyon, has penned a report about his work during that year. The ALGOMA ANGLICAN is pleased to print this report because what is happening in that parish might be an encouragement to other parishes of a similar nature. Also, in the words of Fr. Lyon, "It at least proves that the up-country group of village parishes isn't necessarily the last bastion of total conservatism.")

The snow was lying anything but "deep and crisp and even" when the new Rector and his family arrived in their new home at the southern end of the diocese last December (1976). It was deep, it was crisp, being crisped by -40 temperatures, but instead of being romantically even, it was piled up all over the place, and more often than not, the biggest pile was where one needed to step.

The picture of the snow is a good "parable" of the state of the parish. The problems and the personalities of the people were good and deep. There was much to be done and the only real problem was where to start. The people, as all good northerners do, accorded us a wonderful welcome—the spotless Rectory, the full cupboards and that beautiful warmth, of people and of furnace.

Soon the intermingling of families and denominational allegiance became felt. This was another deep area to be trodden in carefully. But with that depth of personal relationships, likes and dislikes, came the bonus—the depth of commitment of the central core of church members, their preparedness to do what had to be done, even if it was something completely new.

On the block

This was the point, some three weeks after arrival, that the rectorial neck had to be placed on the chopping block! Here was the test of whether or not the people of the parishes in the group would back something which was to all but one of the churches alien and strange. The neck was on the block because the new Rector had decided after much prayer and thought that what was needed was some drastic change in things physical to produce a sparking point that would awaken interest and present something of a challenge to the spiritual life of the group.

Now the people came into their own. The feeling was "that if you think this is good for us and the church, then let's try it." So we did and the effect in general has been quietly remarkable. What is to follow may not seem too revolutionary, but to many people it took much thought and patience to accept the changes.

Step one involved the Vestry meetings. A Central one dealt with all the financial aspects of the group, the individual churches, and the Central Funds. Some didn't like the idea of their balance sheets being aired "in public" when the public meant the rest of the group.

But they came and we heard it all and learned that the same problems and feelings run through us all. And we shared a few ideas for solving some of the problems.

Then we had the separate Vestries which were able to concentrate on the issues directly facing each church, pastoral matters heading the agenda, instead of spending the evening buried in figures without getting down to the side of the Church's life which involves spreading the Gospel.

It was at these separate Vestries that the changes were discussed and voted on. It was not spectacular, but it meant steps forward which in small rural parishes need a lot of thought and dedication by people who have been accustomed to the big city bludgeoning them and saying, "This sort of thing isn't for you".

Vestments

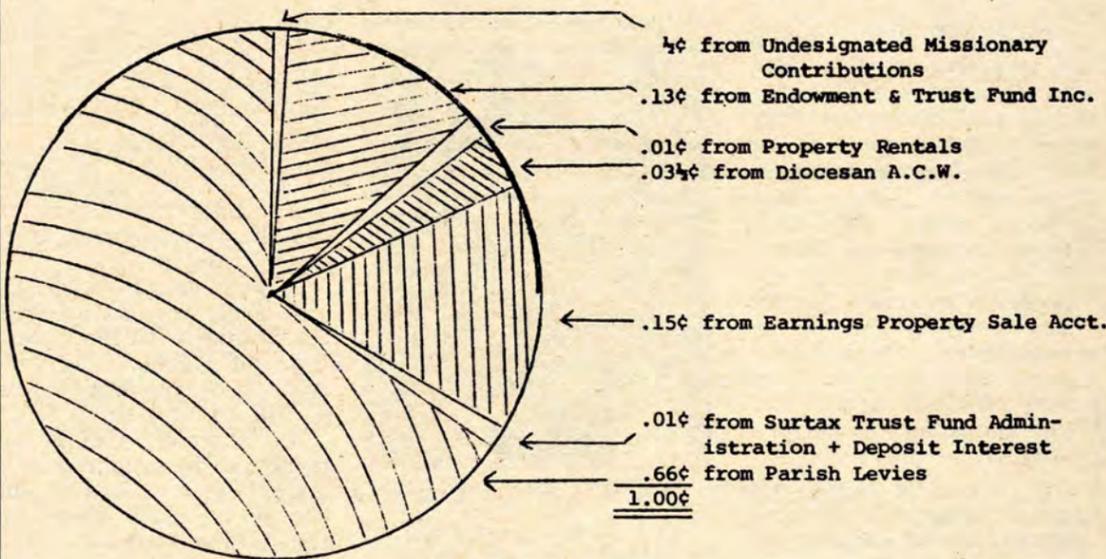
First, the churches which did not have vestments decided to purchase them. (One church has had them for years but they had never become the norm for the group). Not only would this simple purchase mean that all the services would now be alike to look at, it did make that other contribution, that from now on, there is a priest at the altar, not "the Rector" or Fr. Blank". The acquisition of the vestments was part of a move to make uniform the pattern of worship throughout the group. With the varied Sunday and weekday service times, someone from one church can now go anywhere else in the group and feel instantly at home.

It is here that the second great change came in. They moved from alternating Mattins and Communion to a Parish Communion every Sunday as the Prayer Book expects. All vestries voted in favour of trying this for one year and in all but one point the experiment has met with tremendous success. There has been increased attendance, increased giving and increased enthusiasm for the gospel. A regular weekday Communion in each point was also introduced alongside this revision of services, from 6:30 a.m. on a Friday in one church to 7 p.m. on Tuesdays in another.

Someone once said that what is said and done in a church by the priest can be ignored by the people if they

ALGOMA'S 1978 BUDGET

WHERE OUR 1978 DOLLAR WILL COME FROM:



Receipts (below) and disbursements (page 7A)

FROM ENDOWMENTS AND TRUSTS

Bishop Sullivan Endowment	\$ 9,871	\$	\$ 9,900	\$
P.H.B. Dawson Bequest	21,500		23,600	
Episcopal Endowment	14,800		14,800	
Other	7,240	53,411	3,015	51,315
Earnings Property Sale Account		55,217		56,000
Property Rentals		5,350		3,900
Surtax Trust Fund Adm. + Interest		3,700		3,100
Diocesan A.C.W. (net)		12,800		12,800
Undesignated Missionary Contributions		1,000		1,000
From parish Levies		\$131,478		\$128,115
		244,196		250,378
TOTAL RECEIPTS		\$375,674		\$378,493
Budgetted DEFICIT		—		6,770
		\$375,674		\$385,263

Designated Appeals

	Actual 1975	Actual 1976	Actual 1977 (Projected)	1978 Target
P.W.R.D.F. (1)	\$ 19,835	\$ 23,665 (2)	\$ 24,000	\$ 25,000
Anglican Appeal	14,049	11,690	10,093	15,000
Miscellaneous (3)	1,150	1,177	801	650
	\$ 35,034	\$ 36,532	\$ 34,894	\$ 40,650

(1) Includes funds paid direct to Church House by parish organizations
(2) Includes \$1,792 for Kachechewan Relief
(3) e.g. Theological Education Sunday/Mission to Jews/Canadian Bible Society/Canterbury Appeal etc.

wish, but try and move the furniture and you will have problems because they can't ignore that. Here again, there was enthusiasm and involvement instead of grouching and apathy. In only one church did the Rector and the summer assistant do the work alone. And that only because it was the easiest of the changes and there were no men available on weekdays.

Lady chapel

One church created a Lady Chapel so that the \$11 a day heating cost in the winter could be avoided and mid-week services could still take place. The ACW donated the curtain behind the altar and a parishioner the carpet in memory of her mother.

In another church the altar rail was moved forward some ten feet and the altar pulled away from the wall, the Bishop's chair being placed behind it in the ancient position. The old ugly pulpit was removed and a lighter reading desk put in its place. Some of the pews at the back were removed and a proper Baptistry created.

In a third church the altar was moved, a Baptistry created and a War Memorial Corner made by dusting off flags kept in the vestry for years.

In the fourth church

which was supposed to be open all the year round a special problem had to be faced. In the summer there are regularly 40 to 50 communicants per Sunday. In the winter, since the total population of the village is only 300 and mainly Lutheran, there is an average attendance at church of 8. If these people were to be ministered to in their own church as they have the right to be, what could we do? The collection wouldn't even cover the Hydro bill for heat.

The answer was to convert the vestry into a Lady Chapel and build a new vestry at the back of the church. The tourists were asked if they would help and in three weeks there had been donated \$400 of the \$500 needed and a crucifix and candlesticks for the altar. The work was done in time for the Bishop's last visit and there was a memorable evening during which the Bishop consecrated the new chapel which has been in use ever since.

Tithing

To crown this year's work a Tithe Target programme has been accepted by the parish. It is a low key affair aiming at full tithing by Whitsunday, 1979. This year the call is for one third of a tithe, next year for a two-thirds tithe and in 1979 for

a full tithe. God has truly blessed us in this already, as in the other things we have done in His name. All the points are now substantially better off financially than they were one year ago.

Like the snow, the going has been deep; sometimes the comments have been crisp and the progress has been far from even. But in Christ's name we have progressed. With a few radical changes we can now use our plant better, we have a uniform pattern of worship based on Christ's own service and our churches give glory to God in their fittings.

Proclaiming

The difficult part now begins. As we see what benefits we can reap from worshipping regularly at the altar and sharing our fellowship in a parish breakfast afterwards as we enjoy the colour and beauty of the vestments and the convenience of the improved facilities, it is now that we have no excuse for moving forward in our proclaiming of the Gospel—the only reason we are here.

Building

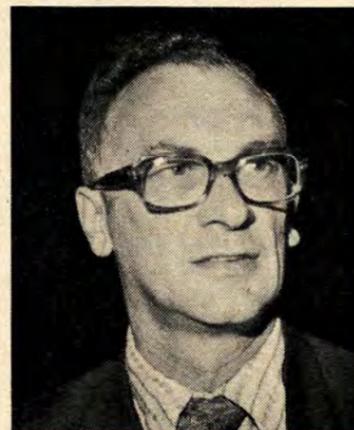
We pray God will help us build on what we have been able to accomplish in one short year, and stop us from sitting back thinking we have time to rest on our laurels.

Ordination at Marathon

The Rev. Russell Frederick Allister Nicolle, Deacon, was raised to the priesthood on Wednesday, January 25, 1978, the Feast of the Conversion of St. Paul, in Trinity Church, Marathon, at 7:30 p.m.

Fr. Nicolle will continue as the Incumbent of Manitowadge and Marathon.

The Diocese of Algoma and the ALGOMA ANGLICAN join in asking God's blessing upon this newly ordained priest. Further details will appear in March's ALGOMA ANGLICAN.



The Rev. R. Nicolle

Second Cursillo for women in Sault

by Peggy Coyle

On Thursday, Dec. 1, thirty-eight women gathered at the Catholic Information Centre in the Sault to begin the 2nd Anglican Women's Cursillo. Anglican, Roman Catholic, United, City Bible and Presbyterian churches were represented. Spiritual Directors for the week-end were Fathers Bill Stadyk, Frank Coyle and Jerry Smith. Judy Speller, veteran of Youth Encounters and Women's Cursillos, was Rector. She led the women through the week-end with quiet dignity, authority and good humour.

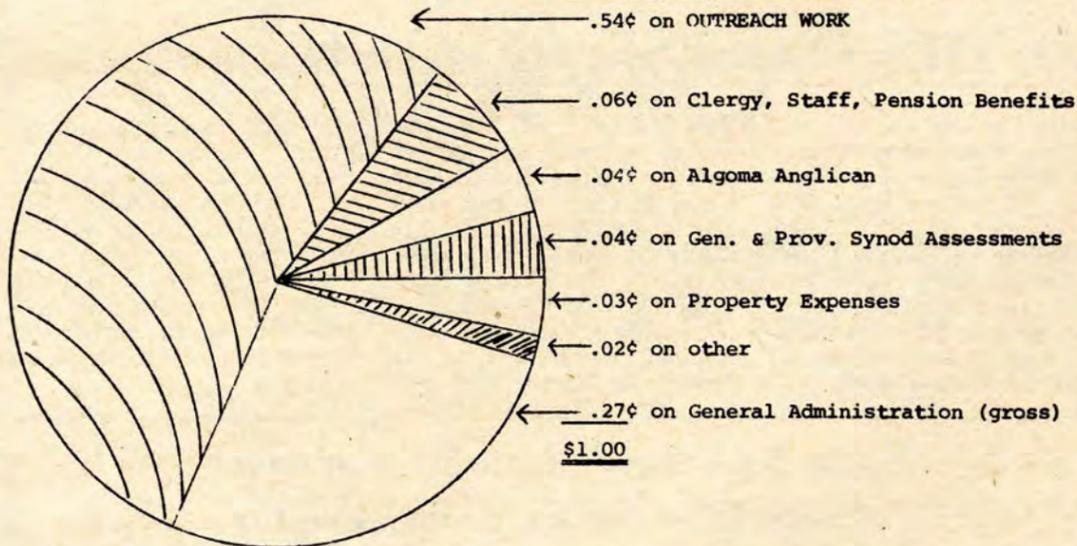
A Cursillo is a short course in Christianity. During the three days, both priests and lay people gave talks about living our lives in the race (love) of Jesus, and about spreading the good news to others. Their words and witness, the Eucharists and prayer times together, the good fun and fellowship, laughter and tears brought us all to a new

sense of conviction and vocation.

I was there and I can testify that many women went in on Tuesday evening with nervous smiles and fluttery stomachs, many with burdens and fears. But each one of them came out Sunday night with the love of Jesus shining on her face. We all experienced, many for the first time, the love of Christ filling our own hearts, and saw Him present in each of our sisters. Love was truly "flowing like a river". Now this river flows out into the community as we all go back to our families, friends and places of work.

One woman said that when she arrived, she felt like a jumble of puzzle pieces with one piece missing. But by Sunday night, the missing piece was found and all the other pieces fitted together. She made a beautiful picture! The new cursillistas would appreciate your prayers that they remain faithful to their new vision and to their commitment to Christ.

HOW EACH 1978 DOLLAR WILL BE SPENT:



MISSIONARY WORK:

	1977	1978
General Synod Apportionments	\$ 79,000	\$ 82,950
Missions to Seamen	4,125	4,945
TOTAL	\$ 83,125	\$ 87,895

ASSISTED PARISHES AND OTHER OUTREACH WORK WITHIN THE DIOCESE:

	1977	1978
Stipend/Service Grants	60,400	61,791
Clergy Travel Grants	18,426	16,261
Shared Ministry—Parish Expansion (net)	16,000	12,940
Summer Students—stipend/travel (net)	4,960	6,940
S.S.J.E.	3,228	3,480
Un. Ins./C.P.P./Church Pens. contributions	9,699	11,581
Clergy Moving Expense	2,000	2,500
Ins. Premium subsidies	2,000	1,000
Allowance Doubtful Accounts	5,000	3,000
TOTAL	\$204,838	\$207,388

TOTAL OUTREACH WORK

GENERAL ADMINISTRATION:

	1977	1978
Staff salaries/Episcopal Stipend (gr.)	59,288	64,116
Un. Ins./C.P.P./Church Pens. contributions	6,841	7,014
Synod Office (rent, tel. Stat., etc.)	11,900	14,200
Professional Services (audit/legal)	2,750	3,600
Travel and meetings costs	15,030	15,100
TOTAL	95,809	104,030

CLERGY/STAFF/PENSIONERS BENEFITS:

	1977	1978
Health Insurance	10,000	11,928
Group Life Insurance	3,549	3,763
Group Dental Plan	4,500	5,201
Widows Allowances	3,304	2,766
TOTAL	21,353	23,658

ALGOMA ANGLICAN (NET)	15,600	15,600
GENERAL & PROV. SYNOD ASSESSMENTS	13,854	13,835
PROPERTY EXPENSES	13,520	13,322

OTHER EXPENSES:

	1977	1978
Diocesan Synod & Program Expenses	5,500	2,030
Thorneloe University (A.Th. Course)	2,000	2,000
Youth Camp Manitou	2,200	2,400
Unforeseen	1,000	1,000
TOTAL	10,700	7,430

TOTALS	\$375,674	\$385,263
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Courtesy of Michael Brauer

From left to right, BACK ROW: Arlene Griswold, Bonnie Bishop, Susan Martin, Judy Speller, Carole Swain, Mary Bruce, Carol McLean, Shirley Deresti, Dianne Thomas, Gwen Weeks, Jo Howson, Ann Turner.

MIDDLE ROW: Marsha Cruickshank, Beverley Gaines, Enid Waugh, Eve Brescacin, Helle Hull, Doreen Stadyk, Sharon McNeil, Linda White, Elsie Moor, Dorothy Lane, Peggy Coyle, Marion Savela.

FRONT ROW: Dorothy Richards, Mary Stevenson, Lillian Roberts, Harriet Black, Margaret Hall, Yvonne Hull, Thelma Harris, Helen Simms, Kay Budge, Florence Cudlipp, Violet Goodfellow.

ON FLOOR: The Rev. Bill Stadyk, Allie Twohey, The Ven. Frank Coyle, Judi Gough, Karen Doiron.

NEWS FROM AROUND THE DIOCESE OF ALGOMA

Bible Study meetings are now being held every Tuesday evening in South Baymouth on Manitoulin Island at the home of **Mr. and Mrs. Bert Bennett**. The group is non-denominational, and is led by the **Rev. Kenneth Ostler**, Incumbent of St. John's, South Baymouth. It is open to all interested persons. . . . The Elliot Lake Youth Choir gave a concert of Christmas music at **St. Peter the Apostle Church in Elliot Lake** on December 12, 1977, during the regular 11 a.m. service. . . . **St. Paul's in Thunder Bay** hopes to employ a full-time Assistant early this year in order to allow their Rector, the **Rev. Don Landon**, to carry on at a less hectic pace. During the absence of such an assistant, the Rector has been receiving tremendous support from the **Rev. Bob Brown** (Honorary Assistant), **Mr. Ron Farr**, and other devoted lay people. . . . During a five weeks' leave of absence of St. Brice's organist and choir director, **Mr. Derry Tenger**, **Christopher Sharp** has been manning the console of this North Bay Church. . . . It is always a pleasure to receive the annual Christmas newsletter from the **Rev. Canon David N. Mitchell**, Rector of St. Thomas' in Bracebridge, and former Editor of the ALGOMA ANGLICAN. This year's letter, entitled "*Christmas Perspective*" summarizes a very busy 1977 for the Mitchell family. . . . The **Rev. James Turner** officiated at his first services at **St. Aban's** in Capreol on November 27, 1977. He reports that it is a beautifully appointed little church, and that the full Church and thriving Sunday School were a pleasant welcome to the friendly and closely knit railroad town of Capreol. Fr. Turner's Induction Service was held on Wednesday, December 14, when the **Rev. Eric Paterson** (Rector of the Church of the Epiphany in Sudbury) was the guest preacher. Both Fr. Turner and Fr. Paterson are former rectors of the West Thunder Bay parish. . . . **Holy Trinity Parish** in Sault Ste. Marie held its *Annual New Year's Party* on Saturday, December 31. Tickets were \$5 a couple and included a Pot Luck Supper. The New Year was prayed in, with a brief Eucharist in the Church at midnight. . . . **St. John's in Thunder Bay** held a "*Heritage Night*" on January 25, with a supper and entertainment. It was planned in conjunction with the Social Welfare Committee to provide St. John's with an opportunity to honour those who have helped carry out the work of that Church for many years. . . . The *Koffee Klatch* at Sault Ste. Marie's **Holy Trinity Church** was successful in its fall programme and is now well into its winter programme. It is a mid-week activity for ladies, with baby-sitting available for pre-schoolers. Programmes include speakers and craft workshops. The teaching of quilting was an especially popular programme last fall. . . . **Elliot Lake** held its *Annual Horseback Carol Service* at the Milliken Mine Arena on De-

ember 7. . . . The parishioners of **St. John's in Thunder Bay** plan to attend the *Fort William Male Choir Smorgasbord* and sit in a group for the evening on February 23. . . . **St. Paul's in Thunder Bay** is in the process of choosing a company to supply the Church with a public address system. . . . **St. Brice's in North Bay** is pondering the purchase of a pipe organ, at approximately \$16,000. The issue was discussed at January 29 Vestry Meeting. . . . The Tuesday evening Bible Study during Advent at **St. Michael and All Angels'** in Thunder Bay was conducted by **Mr. Dan Rudiak**, Lay Reader. . . . The members of **St. Mark's Guild** in the West Thunder Bay parish have purchased a new white frontal for that Church in Rosslyn. It was dedicated by **Fr. Turner** at the service on November 13, 1977. . . . Some 420 people witnessed the *Sunday School Christmas Pageant* of **St. Thomas' Church** in Thunder Bay on December 18, when 165 people participated in a performance directed by the **Rev. Larry Winslow**, Assistant Curate of that parish. . . . On Sunday, January 29, an *Ecumenical Service of Unity* was held in **North Bay Roman Catholic Pro-Cathedral**. . . . For the 25th consecutive year, the **Ven. E. Roy Haddon**, Archdeacon of Thunder Bay, and Rector of **St. Thomas'**, celebrated the Holy Eucharist at McKellar Hospital early Christmas morning. . . . The *Diocesan GA Festival* will be held in **St. John's Church in the Sault** from April 14-16. The competitions will include singing, drama, group projects (a modern jazz dance), and individual crafts (rock art). . . . During the absence of a Rector, the parish publication of the **West Thunder Bay parish**, "*The Mission Bell*", continues to be printed. It is kept "ringing" by a group of volunteers. The ALGOMA ANGLICAN applauds such industry and enjoys receiving it and many other excellent parish publications. . . . Some 31 teenagers and four leaders took part in the "*Annual Snowshoeing Event*". They were members of **St. Paul's Church in Thunder Bay**, who on Wednesday, December 28, snowshoed from Highway 588 to Camp Gitchigomee, where they crowded into the largest staff cabin (now fully insulated) to warm themselves near the woodstove. After a lunch, the group enjoyed soccer on the snow-crusted ice of the lake, cross-country skiing, and just plain ol' horsing in the snow! . . . Two new Deanery ACW Presidents have joined the Algoma Diocesan Executive of the ACW. They are **Muriel Hankinson** of Sudbury Deanery, and **Jean Roberts** of Muskoka Deanery. . . . **Dr. David Gould**, a representative of the Diocese of Algoma at last summer's General Synod in Calgary, and a member of the National Executive Council of the Anglican Church of Canada, was the guest speaker at **St. Matthew's in Sault Ste. Marie** at 9:30 and 11 a.m. services on December 11, 1977. The young people of St.

Matthew's took part in conducting those services. . . . The Altar Guilds of the various churches in Sault Ste. Marie met at **St. Luke's Cathedral** on Tuesday, November 29, when there was a Corporate Eucharist, a demonstration on flower arranging, and a presentation of slides by **Bishop Nock**. . . .

The Choirs of **St. John the Divine in North Bay** participated in the first Rotary Club Carol Festival at the West Ferris Secondary School in that city. Choirs from many churches took part and the proceeds went to the Rotary in support of their work with crippled children. . . . **St. John's in North Bay** held

two Christmas Eve services in 1977 — the first at 6:30 p.m. was an innovation and intended for parents with small children and any who found a later service a problem. Both it and the regular 11:30 p.m. service were well attended, and the earlier service will likely occur again next year.

North Bay parish features a number of activities during recent months

by T. F. Chambers

The parish of **St. John the Divine in North Bay** held its Annual Vestry meeting on November 13, 1977, as a pilot project within the Diocese. When the meeting was previously held in January (as according to canon law), it was often accompanied by a snowstorm and elderly parishioners found it difficult to attend.

The following Sunday, the Choir presented "*Follow Me*", a cantata for Christian commitment by Paul Lilje-

strand. Soloists were **Ted Hampton** and **Tom Lalonde**, while the Narrator was **Christine Whatmore**. The Director was **Mary Sirrs**, organist and choirmaster of **St. John's**. "*Follow Me*", with its basic Christian message, was a fitting presentation for Stir Up Sunday.

On Sunday, November 27, a *Dedication Service* was held when officers of the Church re-dedicated themselves to the work of the Church. The form of service

used was prepared by the Rector of **St. John's**, the **Rev. Noel Goater**, and the Associate Rector, the **Rev. Ken Blaber**.

The **Henrietta Sharvell Group**, a ladies' organization at **St. John's**, has adopted a foster child in Columbia, South America. **Arsacio Edinson Asprilla** is a ten-year-old, and goes to a public school in Buenaventura. He has recently written the group thanking the ladies for their help.



Courtesy of the Sault Star

What have we here?

And just what is going on here? Who are the two persons seemingly from the past to whom Archbishop Wright (left) is speaking? A clue—it all has to do with the Annual New Year's Day Reception held at Bishophurst. In next month's ALGOMA ANGLICAN, you will find the explanation along with other pictures and an account of this year's Reception hosted by Bishop and Mrs. Nock.