

algoma anglican

OFFICIAL PUBLICATION OF THE DIOCESE OF ALGOMA

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April, 1979

No. 4

Sudbury will be the site of the triennial assembly for the Canadian Council of Churches

The Rev. Robert Lumley, Rector of the Sudbury Lakes Parish, is the chairman of the Sudbury Planning Committee for the Canadian Council of Churches' Triennial Assembly, to be held in Sudbury, April 29 to May 3.

The delegates will have the choice of six different tours to get to know Sudbury — from a tour of Falconbridge Mine, to a walk around the Laurentian Nature Trail. Mrs. Peter MacKay is arranging a tour of centres of children's work and rehabilitation. There will be a Multicultural Night when Sudbury's diverse peoples will be shown in song and dance, with eleven ethnic groups participating at the Civic Square.

Visiting priests, bishops, and ministers will officiate at Sudbury churches on the Sunday morning, and an Opening Service on the Sunday evening at St. Andrew's United Church will feature the Most Rev. A. Carter, Roman Catholic Bishop of Sault Ste. Marie, as preacher.

The ACW's of the Ascension, St. James' (Lockerby), All Saints' (Coniston), St. George's (Minnow Lake), the Good Shepherd (Garson), and the Epiphany (Sudbury) will assist in catering to the 200 plus delegates coming from coast to coast and representing eleven denominations.

There are seven people (all representatives of Sudbury Churches) on the Planning Committee.

EDITOR APPOINTED



The Rev. J. Jordan

Ingersoll. It is hoped that the May issue will be out a little earlier in time for the Synod meetings in the Sault from May 7-9, and the deadline for the June issue will be May 15, allowing a little extra time for Synod reports to reach the Editor.

It seems that the history of the ALGOMA ANGLICAN has returned full cycle. The diocesan paper as it is now known began in May of 1957, under an Interim Board of the Rev. John Jordan (then in Cobalt), and the Rev. B. J. Gosse (North Bay), J. R. Meakes (Sudbury), and C. M. Fellman (North Bay). It ran from 8-12 pages and was printed by the *Sudbury Daily Star*.

In September of 1957, Mr. Arthur LePan was appointed Editor-Manager, and he remained for a short time, and the responsibilities returned to the Editorial Board, until in April of 1961, the Rev. David Mitchell of Bracebridge was appointed Editor. Fr. Mitchell had been Editor of the *NORTHLAND* for several years, when he had been in the Diocese of Moosonee.

Fr. Mitchell remained the Editor for eleven years, until his successor, the Rev. Roger W. McCombe, was appointed Editor in September of 1972, who will shortly complete seven years.

And, so the cycle returns to the new Editor, the Rev. John Jordan, who was a member of the Interim Editorial Board when the ALGOMA ANGLICAN was first formed in 1957.

At the February meeting of the Diocesan Executive of the Diocese of Algoma, the recommendation of the ALGOMA ANGLICAN Standing Committee that the Rev. John Jordan of Thunder Bay be appointed the Editor of the ALGOMA ANGLICAN, effective July 1, 1979, was confirmed.

Since there is no longer a July-August issue published (it was dropped by most diocesan publications and the *CANADIAN CHURCHMAN*, as an economy measure), this means that Fr. Jordan's first issue will be the September, 1979, edition. Material for that issue should be received by Fr. Jordan at 180 Woodside St., Thunder Bay, Ontario, P7A 7G6, by August 10.

The present Editor, the Rev. Roger W. McCombe, will be responsible for the May and June issues, and material for those issues should be sent to him in



Courtesy of the Rev. R. Inshaw

Institution and Induction in Thunder Bay

The Institution and Induction of the Rev. Edward (Ted) Moyle as Rector of St. Luke's in Thunder Bay took place on March 9. Here, Fr. Moyle is reading out loud the oaths of allegiance to from left, the Ven. E. Roy Haddon (Archdeacon of Thunder Bay, and Rector of St. Thomas'), the Rev. H. Jerry-Cooper (chaplain of Lakehead Psychiatric Hospital), the Rev. Harry Morrow (Rural Dean of Thunder Bay, and Rector of St. John's), and the Rt. Rev. Frank F. Nock (Bishop of Algoma). For other pictures of this event, please turn to page 4A of the ALGOMA ANGLICAN.

Sault nursing student receives bursary

As announced in last month's ALGOMA ANGLICAN, Mrs. Nancy Perri, of 607 Wellington St. W., in Sault Ste. Marie, was the 1978 winner of the *Leslie Woodward Memorial Bursary*, awarded annually to nursing students.

Mrs. Perri is 21 years of age, and was married last April in St. Luke's Cathedral to Adolph Perri, a millwright at Algoma Steel. Nancy is the daughter of George and Ida Hale, who are both active members of St. Luke's Cathedral.

Nancy attended St. Luke's Sunday School from her kindergarten years to Grade



Mrs. Nancy Perri

7, and attended regularly. She was confirmed at St.

Luke's, and participated in the AYM there for 2 to 3 years. She also taught Sunday School at the Cathedral for 3 years.

After her schooling in the Sault, Nancy attended the University of Windsor for one year. She is presently enrolled in Sault College taking the Diploma Nursing Course, and is in her first year.

Nancy's hobbies include cooking, knitting, gardening, and fishing.

The Diocese of Algoma and the ALGOMA ANGLICAN join in congratulating Mrs. Nancy Perri, as the recipient of this award, and wish her the very best in her nursing career.

Gravenhurst to host Diocesan ACW

The Diocesan Annual ACW for 1979 will be held at St. James' Church in Gravenhurst on Tuesday and Wednesday, April 24-25, when the theme will be "Call to Joy", with a sub-title of "Walk Worthy of Your Calling".

Terms of office for the ACW in the Diocese of Al-

gomma run for two years. The Muskoka Sub-Executive has now been in office for four years, and there will be an election at this Annual Meeting in April. Any officer can hold office only for six consecutive years.

Mrs. Ellen May certainly

receives the thanks of all the ACW members for her sincere Christian direction during her term as President of the Diocesan ACW.

Reports of the Annual Meeting will appear in the June issue of the ALGOMA ANGLICAN.

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

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EDITORIAL**You'd better believe it!**

A few years ago a company wanted to increase its share of the market for its product. But when they assessed the situation they found they had a real problem on their hands. The product was ugly, relatively expensive, people bought it only when they had to, and then they had no pride of possession and didn't show it to anyone. Therefore the company reasoned, "We have to set ourselves apart by demonstrating that there is an extra benefit to be gained by doing business with us. Something people really care about." So they zeroed in on a concern which a large part of the population could relate to and came up with the slogan,

AT SPEEDY YOU'RE A SOMEBODY.

No mention of price, no dwelling on quality or the product, just . . . at Speedy you're a somebody.

Every day, especially if we live in a big city, we are constantly bombarded by experiences and messages which tend to diminish our sense of worth. If you rode the subway today, you probably saw at least 200 people who didn't know who you were and didn't care. You were even an annoyance to some of them because you got in their way. We are told — "you're too old, too young, too fat, you don't smell right, you have dandruff, you were late coming to work yesterday — no parking — no left turn — have exact fare — keep off the grass — no smoking — it goes on and on."

Christ observed that the same concern about self worth was held by people 2000 years ago. Long before the advent of big cities or mass marketing He said — "Listen, everybody, God, my father thinks you are so important that He knows and cares about each one of you, individually — by name — the hairs of your heads are numbered." What He was saying was: IN GOD'S EYES YOU'RE A SOMEBODY.

Now that we are somebody, we have a few things to think about. First, as leaders and spokespersons for a large group of Protestants in Canada, we see people full of self doubt flocking to psychiatrists, consuming millions of anti-depressant drugs, studying transcendental meditation, transactional analysis; and their concern making the books like "I'm OK, You're OK" a best seller. Evidently we are not getting our message across as well as SPEEDY is. Perhaps we have so much good news for modern man that what we select to tell them is not what they most need to know.

Secondly, as individuals — if God thinks you are important and I am important we have to assume that He thinks everybody is important. That is not so good because it forces us to change some of our attitudes towards others. What do we do about the neighbor in the next apartment with the loud stereo — the dolt who cuts you off in traffic — the loud ones — the quiet ones — the ones who look funny — or anyone who isn't as normal and competent as we believe we are. Whatever we do, we do not have the right to diminish something honored by God. Namely their sense of worth and their dignity.

Fortunately any necessary changes will be made in us automatically if we approach everyone with a greeting in our minds "Hi there, in God's eyes and mine, you are a somebody."

RWM

To think about . . .**A WORDLESS SERMON**

A churchman, who previously had been attending services regularly, stopped going. After a few weeks, the priest decided to visit his absent parishioner.

It was a chilly evening, and the priest found the man at home alone, sitting before a blazing fire. Guessing the reason for his pastor's visit, the man welcomed him, led him to a big chair near the fireplace and waited. The priest made himself comfortable, but said nothing. In grave silence he contemplated the play of the flames around the burning logs. After some minutes, he took the fire tongs, carefully picked up a brightly burning ember, and placed it to one side of the hearth, all alone. Then he sat back in his chair,

still silent.

The host watched in quiet fascination. As the one lone ember's flame diminished, there was a momentary glow and then its fire was no more. Soon it was cold and gray.

Not a word had been spoken since the initial greeting. Just before the priest was ready to leave, he picked up the cold, dead ember and placed it back in the middle of the fire. Immediately it began to glow once more with the light and warmth of the burning goals around it.

As the priest reached the door to leave, his host said, "Thank you so much for your visit and especially for your fiery sermon. I shall be back in church next Sunday."

—from *The Anglican Digest*

The bishop's letter**APRIL — the Good News month**

My dear fellow Anglicans:

In a book by the Rev. Dr. Rufus Wamble, *Wilt Thou Be Made Whole*, there is a statement which has caused me to think many times. "The congregation," he writes, "is often inflicted with the bad news of man rather than the Good News of the Gospel."

At 11 p.m., when it's time for *The National*, my wife often remarks facetiously, "Let's go and watch the bad news!" And it often seems to be just that. It is much the same with the newspapers. The snippets of good news seem few and far between.

If we relied only on newspaper and TV coverage of life, we might well become discouraged. But as Christians, we do not rely on the news media. Our faith and the basis of our life is Jesus Christ, and this faith can keep us from despair. This is particularly true this month as we celebrate the festival of Easter, and the Resurrection of Jesus Christ. Because of the Resurrection, our belief is in Christ Who is alive for evermore.

This is Good News for many reasons, but for two in particular. **Because of the Resurrection, and because Christ lives, sin in our lives can be wiped out, eliminated, defeated.** If death could not destroy the love and power of Jesus, then there is no sin which His power and His love cannot help us to overcome.

Our lives can be changed by Christ as numberless thousands can attest.

The inhumanities which are so much a part of our daily life today in every part of the world do not change this fact. They make it more imperative for Christians to make Jesus known and the power of His love. Left to ourselves, sin will destroy us. When people and nations commit themselves to Jesus Christ, the sins of injustice and inhumanity can be wiped out. This is the Good News of Easter.

Because of the Resurrection and because Christ lives, our fellowship with God and with one another cannot be destroyed. Our fellowship with God becomes closer after death. And because there is life after death, loving prayer and concern

can continue for one another. The Good News we profess in the Creed, as we say, "I believe in the Communion of Saints". It is for this reason, we can sing, "Let Saints on earth in concert sing with those whose work is done. For all the servants of our King in heaven and earth are one".

This April is Good News Month, for it is the month of Easter. Because of it, we can rejoice that sins can be overcome and that death has been defeated by the power and love of Christ. Alleluia!

Your friend
and bishop,

Frank: Algoma

The bishop's itinerary

May	
6	Evening, Synod '79 Reception (Bishophurst)
7-9	Synod '79, Sault Ste. Marie
13	10:30 a.m., Christ Church, Lively (Confirmation) 7:30 p.m., Church of the Resurrection, Sudbury (Confirmation)
14	8 p.m., St. James', Lockerby (Confirmation)
15	8 p.m., St. Michael's, Azilda (Confirmation)
16	8 p.m., Church of the Epiphany, Sudbury (Confirmation)
17	8 p.m., Church of the Ascension, Sudbury (Confirmation)
18	Social Evening, clergy and wives of Sudbury Deanery
20	11 a.m., St. Alban's, Capreol (Confirmation)
24	8 p.m., Ordination of Deacons, Church of the Epiphany, Sudbury.

A letter from Ghana**Archdeacon John Rye sends greetings to the Cathedral's Mary Martha group**

(Ed. Note. The following letter from Archdeacon John Rye, of Bolgatanga, Ghana, was sent to the Mary Martha Group, of St. Luke's Cathedral in the Sault. It has been passed on to the ALGOMA ANGLICAN so that this Missionary's efforts might be shared with the entire diocese.)

Greetings to you and to all the members of the Mary Martha Group:

Thank you for your letter and for your gift of \$25 and for the thoughtfulness and prayers behind it. You have remembered your 'extended family' in Ghana for many years, and I — and they — am grateful to you. May the Lord bless and reward you for your goodness to His people.

I shall use your gift for the village children and their education — school uniforms, and such, which their parents haven't the means to buy.

The news bulletins speak of a cold winter. I hope you are all well and surviving it. I wish we weren't so far apart. I could guarantee you warmth. We still have two months to go before the rains come in the north. This is the time we do our building and repairing, and the people make the mud blocks for the churches. We hope to build a priest's house in one village, and a church in another before the end of April.

The work goes well, and I am blessed by a most capable staff. Our CUSO nurse and agriculturalist have gone back to Canada, and their

work is turned over to their Ghanaian counterparts. I am pleased about that. We shall do the same with the Vocational School (a Primate's World Relief project) in another 2½ years.

This year, with support from Germany, we plan to begin a rehabilitation centre for blind farmers. There are so many of them with this wretched river blindness. They are taught to farm, and in the dry season, to earn their living with crafts, and growing fibre for rope.

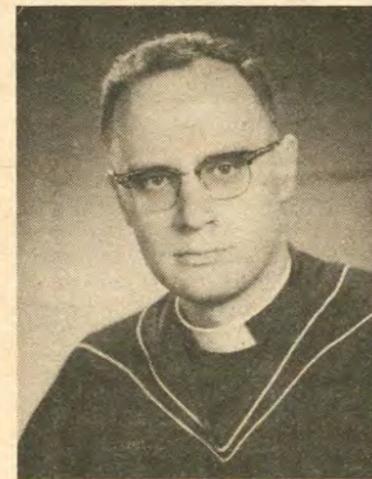
The Mission House was full again this Christmas with all the students and hangers-on. Some of them are now in University and Technical Schools, and have been part of the Mission for ten years. It is always the family reunion time, and we had a pig-and-rice feast under the flame here on New Year's Day. They produce their own after-dinner entertainment. This year it was two plays — one for edification, and moral uplift, and the other for laughs. It all ended with a dance. They are all so energetic, and combined the joys of the season with making blocks.

I am in Lagos for a few days to represent the Canadian Church at the Inauguration of the Province of Nigeria. It is an important occasion both ecclesiastically and politically. The Archbishop of Canterbury is here, and Bishop Howe, the Executive Officer, as well as scores of lesser

lights all over the place. On Sunday, there is an open-air Thanksgiving in the Stadium. The Africans will make it a colourful affair.

This comes with affection and prayer and blessing. May God bless you and your homes, and your Church which you serve so faithfully. Pray for us — we for you.

John Rye

**DIOCESAN
GAZETTE**

The Rev. Rod Brazill

The Rev. Rod Brazill has resigned as Rector of St. John's in New Liskeard, to take effect May 15, 1979. He is considering some other forms of ministry.

WALK WITH ME:**All of these things are play toys in God's nursery!**

by Marjie Smith

1 Corinthians 3 — paraphrased:

"Well, siblings in Christ, it seems that we cannot as yet be referred to as anything but toddlers as we still think according to the demands of our physical being and as yet have little interest in our deeper self."

We are a little slow to wean, and prefer our bottle and our soother, to the more challenging food that our Father offers us. We are still physical in our responses. If we are still throwing pabulum at each other, and showing jealousy towards the other children in God's nursery, are we not still living on the physical plane? When one of us says, "I belong to Rome, or the Church of England," or "I'm a Cursillista, or a Charismatic, or a . . ." then we are still clinging to the nursery from which we

entered God's kingdom, and are thus still behaving like newborns in our self-absorption.

What then is Rome, or cursillo, or the evangelical church? They are birth canals through which you came to your Father, in the manner that is their special function. One waters, one plants, one repots . . . but God alone, through his spirit can stimulate growth. So neither the planter or the waterer are anything beside the one who causes the miracle of rebirth. The planter, the waterer, the weeder, the cultivator . . . all are equal and will be paid according to their labour contract with the great Gardener. They are all in God's union, and we are the industrial plant where God sets his machines into motion.

According to the labour laws written out for these

particular institutions, these places have laid foundations for the others to build upon. Let's hope that they are conscientious in their contract agreements, and build carefully upon those foundations. The only foundation that can be laid is the gospel of Christ; from this all denominations must work. The work of these groups will be exposed by the Master planner in much the same manner as the wolf in the story of the three little pigs. He will huff, and puff, with his mighty spirit, and blow away the work which is shoddy, and full of heresy. If the work survives that mighty wind, then the labourer will be rewarded with his pay. If a certain building job is found to be shaky, then the labourer will lose his contract. He himself will be kept on, but he will be given a severe demotion.

This building that we are . . . or this garden that we are is the habitation, year-round of God's Holy Spirit . . . it is the real church, built with a soul for a steeple, and a heart for a litany desk! If any person, or group destroys this temple, then God will destroy them. For because we are dwelt in by God's spirit we are holy, and he who destroys us is destroying God's kingdom.

Let's not kid ourselves with our humanistic delusions of grandeur. If some of us think we have superior reasoning powers and point to our professional assets, our degrees . . . or as a last resort, our children's report cards, as an example, let us throw away this pompous and temporary wisdom so that we may become truly wise. For this world's knowledge which is based so much on temporal experience and assumption,

acts as a blind on our soul's window.

It has been written, "He catches the wise in their craftiness," and "The Lord knows that the thoughts of the wise are futile." So let us refrain from using our worldly knowledge as a measuring stick, because it is like a butterfly that keeps us so entertained with its frolicksome beauty as we follow it that it can lead us into quagmire, because we have forgotten to watch where we are going.

All things belong to us, every church of Christ, every institution available to the betterment of God's kids, as well as the less concrete possessions of life — death, the present, and the future. Why? Because we belong to Christ, Christ belongs to God, and all these things are play toys in God's nursery.

MONDAY MORNING:**We must have the facts before we are critical of others**

(Ed. Note. In the first issue under the present Editorship in September, 1972, the Ven. D. A. P. Smith, presently Archdeacon of Temiskaming, and Rector of St. Brice's in North Bay, was a contributor with a column, OPINION, in which he wrote about "Death". Since that time, he has been a frequent contributor to the MONDAY MORNING column, and it is fitting as this Editorship draws to a close over the next few months that a contribution of his should appear. The ALGOMA ANGLICAN at this time would like to thank him and other contributors to this column for their support and enthusiasm.)

by the Ven. D. A. P. Smith

Perhaps you have heard of late, some disturbing criticism of the way some of the money in the Primate's World Relief and Development Fund has been handled. In 1978, \$85,000 was distributed to SWAPO, the African "Patriotic Front" which is involved in a guerilla war against the established regimes in the south of that continent. The television program "W5" in particular, and other reports, have implied that money from the Sunday offering plates in

Anglican churches has contributed to the murder of many women and children in the villages and towns of Africa.

As a result there has been, naturally enough, a protest. One clericus (the clergy) in a deanery of our diocese recently passed a resolution that would have withheld funds from the national Church.

It is important that we know the facts.

First of all, we Anglicans all know that the Primate's Fund is not raised from Sunday offerings but from the voluntary contributions of individuals given specifically for this purpose. The Fund is administered by an "Allocations Committee", chaired by the Primate, Archbishop Scott. This Committee decides how the money is to be shared out. The secretary of the Fund travels widely in order to be informed about what the real needs are.

In 1978, \$85,000 was contributed from the Primate's Fund to the Programme to Combat Racism administered by the World Council of Churches. This money was for food, medicine, clothing and other humanitarian needs of over 100,000 Rhodesian refu-

gees in camps operated by the Patriotic Front in Mozambique and Zambia.

Critics have claimed that this help intended for refugees has instead been used to buy arms to carry on the terrorist activities against established governments. In actual fact there is no evidence to substantiate this claim. If there were, we can be sure that such countries as South Africa would have been quick to point it out to the rest of the world!

Still the Canadian Church has been very sensitive to these criticisms. The N.E.C. (National Executive Council of the Anglican Church) spent a full half-day in the midst of other pressing business last November discussing the whole question and heard the testimony of four African priests who had visited the refugee camps. It was pointed out that while the military action of the Patriotic Front receives most of the headlines, the major amount of monies they spend is in refugee work.

Over twenty million dollars is required to sustain the refugees. It was stated that money from the Churches carries a high symbolic value in the eyes of Africans for it identifies us with their sufferings

and their feelings of oppression. That the money is given in trust to be used responsibly for the purpose of relief further increases its value as a symbol of brotherhood.

Dr. David Gould, our diocesan representative to the N.E.C., has further pointed out that the average black African sees this movement in precisely the same way as the Free Frenchmen viewed the French Resistance in World War II. Every Anglican priest in these areas, we are told, is a SWAPO member, for they cannot see how a Christian's humanitarian concerns for oppressed people can be divorced from the struggle for freedom. As for purchasing arms, it was made clear that there are certain nations who are only too eager to provide all the arms required on unlimited credit to any guerilla group anywhere, in order to gain political and economic control over them later on. We can be sure, therefore, that our donations have not brought weapons but have brought relief instead.

Our diocese contributed \$22,150 to the Primate's Fund last year. St. Brice's Parish contributed \$447 of this. It is heartening to know that we

have had a part in this outreach of the Church to those in hunger and distress.

There are at least two principles behind all this. First, in our giving we should give from the heart with no strings attached, looking for no return, no, not even thanks. True generosity, in whatever direction it is offered, puts no obligations upon the recipient. We give because we love.

Still we should not give without a sense of stewardship. This is the second principle, and it lies behind the objections of those who have criticized this support of the Patriotic Front. When we give we should be reasonably sure that our gifts are going to be used morally and well. When a person comes to me looking for money it is only right that I ask for some assurance that it is not about to be frittered away on a bottle of wine. That is, after all, only proper stewardship of the money entrusted to me to help others.

So, in this case, criticisms of gifts to the Patriotic Front would be quite justified except that they appear to have no foundation. It is important that we have the facts before we are critical of others.

OPINION:**Evensong is one of the most evocative services we have**

I was raised in England, on Marks and Spencer and Evensong. The former is self explanatory; let me tell you a little of what Evensong, or Evening Prayer as it is also known, means in my life.

My earliest memories of worship are of sitting beside my mother and brother in our village church which was built in the 11th century, and the pews were high-backed and uncomfortable. My brother and I could not see over them when we were sitting and we became very restless during the sermons, so much so that I remember that on one occasion at least, the

sidesman passed Bible-story books to us to keep us quiet! I remember my heart sinking when the hymns were long — six verses of eight lines each looked formidable. I had not yet learned to relish making a joyful noise unto the Lord! It was always Evensong we attended, mornings were for Sunday School.

At fourteen I moved with my family to another town, another church, but still Evensong. The services were held in a cozy wooden "hut" built to accommodate one part of a very large parish, and looked after by the curate, 'Reverend' Jackson. It

was heated by a wood stove (and by energetic sermons) and there were rush mats covering the floorboards. Most of the boards squeaked as the people filed into the rows of tightly-packed chairs, and we were accompanied in our singing by a very old pedal organ. (We used to prop that organ up on a handcart and take it carolling at Christmas time!)

You can likely grasp some of the meaning Evensong has for me, and you can imagine how I missed that service when we came to Canada. I finally moved to St. Brice's Parish to find Evensong

again, and I was not disappointed. There is something quite special about praising the Lord at the end of His day, and asking His guidance for the work week ahead. On summer Sunday evenings Evensong is a perfect way to give thanks for a blessed and restful day, and during the winter months, there is a very real sense of the family gathered together, shutting out the darkness and cold, and being together with one purpose.

Evensong congregations are not large but it is one of the most evocative services in the Prayer Book.

Ann R. Evans,
St. Brice's Church,
North Bay.

**DEADLINE
FOR
JUNE ISSUE**

Delayed
to
May 15



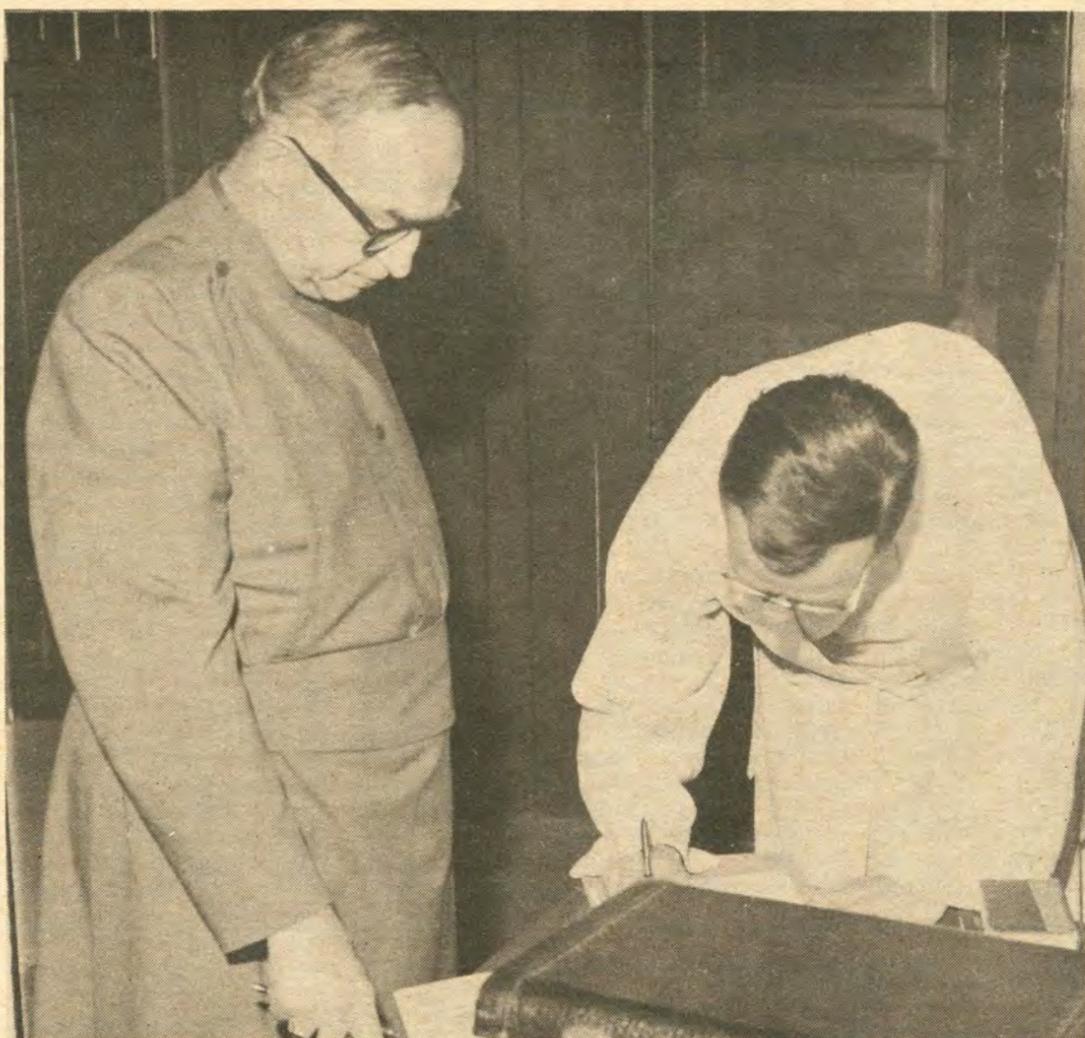
ST. LUKE'S THUNDER BAY

*Institution
and
Induction
of
the Rev.
Ted Moyle*

MARCH

**9
1979**

The Rev. Pat Atkinson, a friend of Fr. Moyle, acts as Bishop Nock's Chaplain during the service of Institution and Induction. Fr. Atkinson is from Atikokan.



Courtesy of the Rev. R. Inshaw

Bishop Nock watches Fr. Moyle sign the various documents prior to the service of Induction and Institution.

St. Thomas', Thunder Bay

Cross country ski-day

On Saturday, February 24, 1979, thirty-six members of St. Thomas' Parish in Thunder Bay joined together in a FAMILY CROSS-COUNTRY SKI DAY AND POT LUCK SUPPER. The majority of the people spent the afternoon skiing on the beautiful trails at Centennial Park. Several others joined them for supper when they returned to the Church at 5:30 p.m.

The ski time was characterized by happy faces combined with a wide variety of ski clothing and interesting techniques. The Craigs were outstanding in their flashy outfits. Syd Turner's style caused many an envious face to turn (even his wipe-out technique sparkled twice on one particular little dip). The rest tried in vain to match those persons

who were outstanding in their own rights.

Back at the Church bedlam reigned as the Lakehead University boys, sparked by the wild antics of Kevin Pidwerbeski, proceeded to lead the young people into creating complete havoc. This group even went so far as to use the Archdeacon as a skipping rope while Rhonda Craig skipped. A four level pyramid of human beings was built shortly after the skipping event. From this point there was activity ranging from aimless running around to well-organized congo lines.

Supper was superb as the ladies really outdid themselves with their casseroles and desserts. The meal really topped off an exciting and enjoyable day.



Courtesy of the Rev. R. Inshaw

Two Rector's Wardens shake hands. They both are connected with the Rev. Ted Moyle, new Rector of St. Luke's, in Thunder Bay. Mrs. Mae Harasymiw was Fr. Moyle's Warden at St. Luke's in Hornepayne (where he served prior to coming to Thunder Bay). Mr. Bob Rydholm is his warden now at St. Luke's in Thunder Bay.

St. John's, North Bay

Recent varied activities

On February 6, the parish hall of St. John's in North Bay held its Partnership-in-Mission Consultation. Participants were the members of the Advisory Board, the heads of church organizations, and two outside observers — the Rev. Don Daniel (of Emmanuel United Church), and James Marmino (a leading Roman Catholic layman).

The purpose of the Mission was for the parish to take a closer look at itself, and what it is doing and for the outside observers to suggest from their experience how the life of the church could be strengthened. Those who participated felt the experience was very rewarding and believe that it will add a new depth to the life of the parish.

On Saturday, February 17, the ACW of St. John's sponsored a "Retreat Day" for women. The day was one of quiet

reflection, discussions, and lectures, with a communion service at noon. The leader of the program was Sister Rosemary Anne of the Sisters of St. John the Divine in Willowdale.

On Friday, March 2, St. John's played host to the Annual World Day of Prayer. The special speaker was Dr. Christopher Heaton of Thorneloe College, Laurentian University, Sudbury.

The special service for the day was prepared by students in Kitwe, Zambia, who are taking the Pan-African Leadership Course for Women at Mindolo Ecumenical Foundation. This was of special interest to Anglicans in North Bay because Fr. Erasmus Bitarabeho of Uganda, who spent last summer in North Bay, has been involved with the Foundation since his return to Africa.



Courtesy of the Rev. R. Inshaw

The latter part of the procession is seen leaving St. Luke's after the service. From left, the Rev. Pat Atkinson (of Atikokan, who was Bishop's Chaplain), the Bishop of Algoma, the Rev. Ted Moyle (newly inducted Rector of St. Luke's), Mr. Bob Rydholm (Rector's Warden of St. Luke's), and Mr. Vic Sutton (People's Warden).



Courtesy of the Rev. R. Inshaw

Bishop Nock welcomes Moyle family

The Bishop stands with the Moyle family at a Reception following the service of Institution and Induction. With Fr. and Mrs. Moyle are their two children — Edward Vincent, and Cynthia Linette. It was a happy occasion for the Moyles and their new parish of St. Luke's in Thunder Bay.

A LETTER TO THE EDITOR



Parish operates lottery to deal with its debt

To the Editor:

On the last day of every month, there is a new ceremony at St. John's, North Bay. With suitable solemnity, five names are drawn from a biretta. Each lucky winner is then sent a cheque for \$50.00.

Read on before you seize a pen and paper and dash off a letter to the Editor of the ALGOMA ANGLICAN, bemoaning the fact that a parish in Algoma has conformed to the sickness of society.

For many years the parish had a debt which fluctuated between \$5,000 and \$10,000. With recent increases in the bank rate, interest charges were becoming very expensive indeed. At the Annual meeting of the parish (held in November), Mr. Biff Gigg, a former warden of the parish, moved that the parishioners "loan" the money to the church, interest free, in units

of \$50.00, and retire the bank debt. Then, instead of paying the bank \$150 off the capital, and another \$100 in interest, we would pay back 5 parishioners \$50.00 each. The motion was adopted with enthusiasm.

The wardens wrote to all the members of the parish, and within two weeks, the campaign to raise \$8,500 was over-subscribed. The debt has been retired, and the surplus is now drawing interest!

Interestingly, exactly 50% of the subscribers said, "This is a donation; forget the draw!"

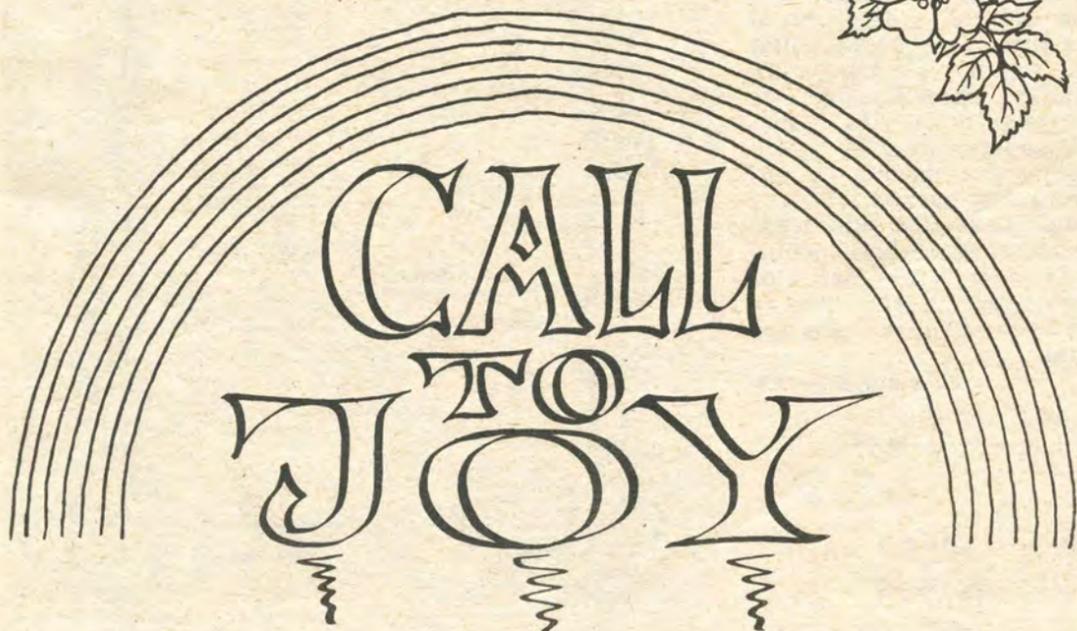
So there it is — the St. John's lottery! The draw is very low-key, and we are not contemplating bringing in Fred Davis to assist us.

The Rev. Noel Goater,
Rector, St. John's,
North Bay.

ACW
N G L I C A N
H U R C H
O M E N

1979

Tuesday and Wednesday
April 24th & 25th
at St. James'
Gravenhurst ~



WALK WORTHY OF YOUR CALLING

TRINITY CHURCH PARRY SOUND



Mrs. Gloria Virgo, of Trinity Church in Parry Sound, sits with a copy of her diary of the years she has spent as a member of the Altar Guild of that parish.

Kept altar guild diary

Mrs. Gloria Virgo, of Trinity Church, Parry Sound, has been a life member of the Altar Guild of that parish for 25 years. She was installed by the Rev. Stephen Turner in the spring of 1931, and made a Life Member by Archdeacon Peto in December of 1953.

Mrs. Virgo has kept a diary of her years in the Guild. It is a fascinating account with some amusing anecdotes of the way

things were in the early days of the Guild.

Recently, she presented a slideshow and narration of the history of Trinity Church, based on her diaries and the records which she has kept faithfully over the years.

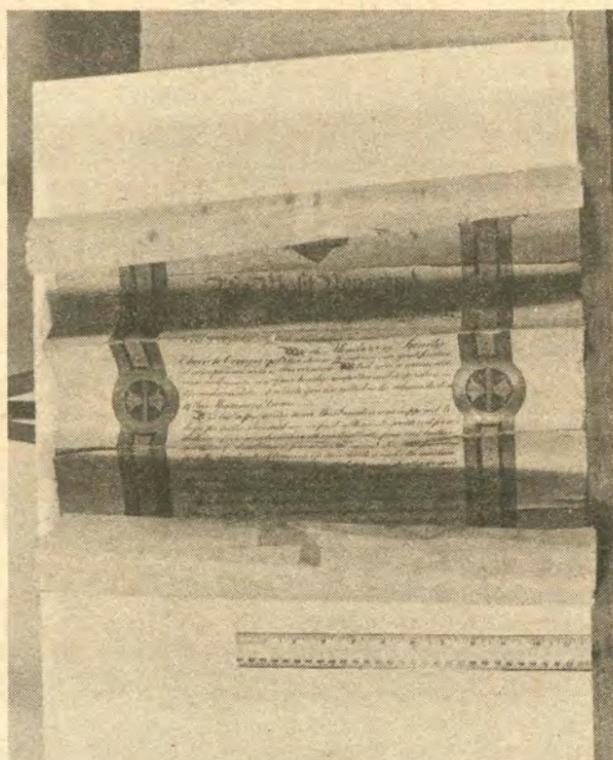
It was to Mrs. Virgo that Trinity Church was indebted for the material presented in the Centennial issue of "Trinity Topics", the parish newsletter.



Three paintings of the Rev. E. F. Wilson have been framed in one picture. That is, photographs of the paintings have been placed in this way in Heritage Centre for viewing by the public, to avoid damage to

the originals. The pictures from left, are Chief Shingwauk, Indian Children playing in front of Shingwauk Home, and Buhkwujjenene. Photography was done by Mr. Stephen Coggon.

RECENT ACQUISITIONS AT HERITAGE CENTRE



This is the front of the document, prior to the work and treatment performed by E. Mary DeGrow, of the Fine Art Paper Conservation in Sault Ste. Marie.

E. Mary De Grow performs special procedure to save document



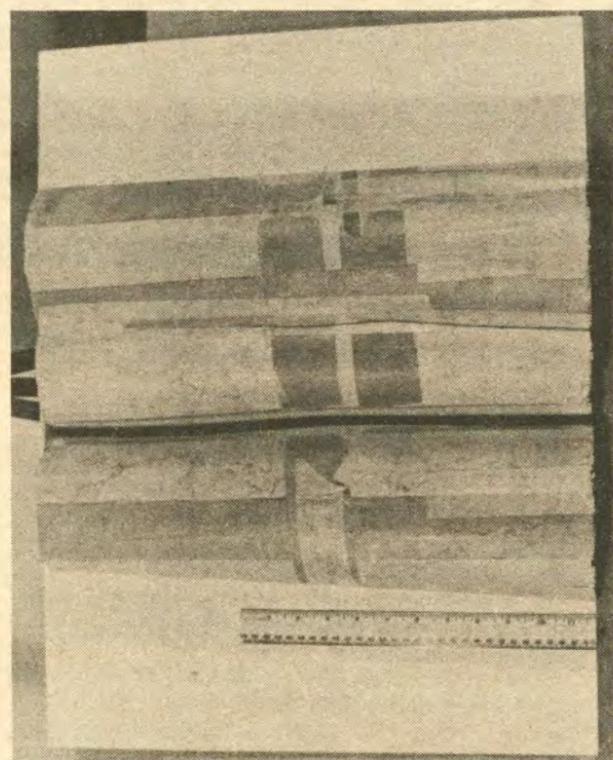
E. Mary DeGrow can be seen removing the tape from the back of the document, prior to giving a special treatment to it.

The document is a 59.5 x 45.0 cm. sheet with an elaborate coloured border surrounding the handwritten text. When the object was received from the donor it was in a roll that had apparently been roughly opened at some time or times earlier. The paper was curved in the roll shape and had been broken, both horizontally and vertically in various places. The back had been mended many times with both glued paper tape and with masking tape. The face of the document showed a few stains and some slight running of the ink in the lower half.

The coloured border proved to be water soluble so the work could not be washed. It was relaxed with sprayed moisture and pressed flat with weights. The tapes were removed carefully and the breaks mended with Japanese paper and rice starch paste. The document was completely backed with the same paper for additional strength and has been mounted in an acid free mat for storage and future display at Heritage Centre, Bishophurst.

E. Mary DeGrow

See report page 7A



The back of the document was subjected over the years to amateur attempts at preservation, and Mary DeGrow was faced with dealing with this first of all.



This is a view of the front after flattening and backing the document. It will be placed in Algoma's Heritage Centre for safe keeping, and preservation.

HERITAGE CENTRE AT BISHOPHURST:

Algoma's records of the past continue to be carefully preserved

Sunday, December 3, 1978, was a Red letter day for the Diocese of Algoma, and particularly for Heritage Centre members and other history buffs. As reported in the January issue of the ALGOMA ANGLICAN, three historical documents relating to our first bishop, Bishop Fauquier, were presented to the Bishop, by the Rev. Canon D. N. Mitchell, during the *Advent Carol Service* in St. Thomas' Church, Bracebridge.

Heritage Centre Committee met on January 10, 1979, and the members were delighted with this recent acquisition and decided to take some action to have these documents repaired and restored. Thus, they can be stored safely in the vault, and put on display, from time to time without damage or deterioration.

In Sault Ste. Marie we are fortunate in having a professional conservator, whose speciality is fine art paper conservation, namely — Mrs. Mary De Grow. The commit-

tee agreed that this was a worthwhile use of their funds and Mrs. De Grow agreed to take on this project. In her contract, each document has been carefully examined and described in its present state, and her recommendations for its conservation recorded. When Heritage Centre met again on Wednesday, March 14, all three documents were completed.

The Bishop wrote, on behalf of the Diocese, to Mrs. Frances Harvey of Victoria B.C., to express our gratitude for presenting us with these documents. Mrs. Harvey is Bishop Fauquier's granddaughter. Following this, the Chairman of the Heritage Centre Committee was asked to write Mrs. Harvey and inform her of their interest and their decision to preserve these documents.

In reply, Mrs. Nock received the following letter from Mrs. Harvey:

"Many thanks for your letter and also my thanks to your husband for his appreciation

for the documents. I am so thrilled they have now found their proper 'resting place' and was delighted to know they could be restored. I was afraid they were beyond restoration.

"I want you to know how delighted I was with your notepaper. I did not even know there was a Bishop Fauquier Memorial Chapel. Would it be possible for me to get a copy of the original painting? Is the original in your archives? Is the Algoma University College a theological one?"

"All of this is very exciting for me and has opened up a whole new area in my family research. Yes, indeed, I do have a picture of my Grandmother, and am having a copy made for you. I cannot part with the one I have because my children want it which, I am sure, you will understand. However, it will be a few weeks before I can get it off to you because I am to leave on Wednesday next for a visit to Russia and then a short stop in Ottawa on my return and the picture will not be ready before I leave.

"Hope some day in the not too distant future to visit Sault Ste. Marie and see all these things for myself."

Another project Heritage Centre has undertaken is to try and expose some of the interesting and historic items held in the vault. Our first effort, to this effect, was to have the large painting on cotton, by the Rev. E. F. Wilson, of the Indian children playing in front of the Shingwauk Home (probably produced sometime between 1883-1893) photographed and reproduced on what is called 'little letters'.

These are not the same as hasty-notes, but are notes on single sheets of paper, which show the painting and a short resume of it, which fold, so the written message is inside and the address and stamp are on the outside. These sell for \$1.50 a dozen and are available at Heritage Centre, or on request for any event in parishes in Algoma. They were not produced primarily as a money making project,

but as a means of disseminating to the general public some of our diocesan treasures.

Further to this effort, Mr. Stephen Coggon, the son of one of our committee members, photographed the three paintings of E. F. Wilson — the one mentioned and two others of Chief Shingwauk and Buhk-wujjenene. The Centre paid to have these framed in one picture, which is most attractive and suitably matted and makes a very pleasing addition to the Heritage Centre wall. In this way, many more people can see 'this treasure', without the danger of damage to the original. Of course, the original will be displayed at certain times.

In conclusion, Heritage Centre would like to acknowledge, with grateful thanks, the receipt of several interesting articles and pictures. Our thanks to Father R. F. Palmer, Archdeacon J. H. Watson and the Diocesan Executive of the A.C.W., and Mr. Henderson of the Bruce Mines Museum.

PART III — STEWARDSHIP (by the Rev. Roy Locke)**Confession and repentance are permanent conditions in our lives**

The third assumption is that true Christian Stewardship ultimately involves the totality of what we are and what we have, and more particularly, everything over which we have or may have direction or control; as an offering and a sacrifice to God; being ministers of Christ and stewards of the mysteries of God.

Taken seriously, and I suggest that we dare not take it otherwise, this must be both a frightening and a puzzling challenge for most of us, because, in our technological age we find ourselves responsible for the use and direction of so many things and, at the same time, apparently at the mercy of many others over which we ought to have control. Not the least of these last-mentioned being our own wills; where we share with St. Paul the distressing experience of often doing the things which we will not to do, and failing to do the things which we will to do.

We would really like to be tolerant and patient and loving to everyone, but some people irritate or threaten or exploit us and we find ourselves in conflict with them; striking out, retaliating, being suspicious, avoiding people, or being exploitive ourselves.

We would really like to be honest, sincere and straightforward in our dealings with others, but through fear or uncertainty, often generated by our own sense of guilt, we find ourselves being secretive, evasive or downright deceptive, and so pile guilt upon guilt.

We would dearly love to exercise control and moderation over our sensual appetites, and although we may achieve some degree of success in curbing a number of socially conspicuous vices, we catch ourselves practising excess in such "blameless" activities as work or recrea-

tion or anxiety about our health or material security; or we may indulge in a variety of fantasies, which foster selfishness and rob us of time and energy to do many of the things we should.

If and when we muster up the courage and integrity to look ourselves squarely in the face, we would have to concede that we are pretty miserable failures, in spite of what we often consider our best efforts.

Understandably, we don't enjoy this experience and it is not much wonder we tend to avoid it, and are rather inclined to adopt the worldly attitude of "accentuating the positive", like whistling in the dark! "Why sell myself short?"

"I'm as good as many others!" "At least I'm not a hypocrite!" "I don't pretend to be a saint!" "I don't expect to be perfect anyway!" "I guess I'm not that bad after all!"

But this kind of consolation is usually fragile and short-lived, because whether or not — the wheels of time and circumstance force us into repeated confrontations like this; the inescapable truth about ourselves is a constant accusation and burden to us and it deforms us, spiritually, mentally, and sometimes even physically.

The next attempt at justification may be to conclude that Fate has handed us a hopeless task: "After all, I'm only human!" "That's life, I guess!" "Dog eat dog!" "Look at nature!" "Survival of the fittest!" "Charity begins at home!" "Look after number one!" "And it's just too bad if someone has to get hurt or go without!" "Am I my brother's keeper?" "If God made the world like this, who am I to change it?" "What about earthquakes, volcanoes and floods?" And so, we employ every means to avoid facing the real truth.

It could be effectively argued that most of the vicious-

ness and violence in the world today could be traced to the desperate necessity of man to avoid a confrontation with his true self and his uncharitable motives.

But man can never be at peace in this condition and time and circumstances repeatedly remind him of his utter wretchedness. But if one one of these occasions I can for a moment concede that this is indeed the real truth about myself, I have had the good fortune to stumble upon the first requirement of deliverance and salvation: CONFESION.

If I then submit myself to the profound humility, shame and anguish which such a confession will surely bring, and abandon any attempt or desire to make excuse or justification, I will have passed through the second requirement: CONTRIBUTION.

Only after these two devastating experiences (which I now realize I have been, until now, resisting with all my power), will I be able to share an unspeakable treasure with the blessed Apostle St. Paul when he says, "This is a faithful and true saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; OF WHOM I AM CHIEF!!!! THE BLESSED GIFT OF FAITH, which is the third and ultimate requirement for forgiveness: I AM FORGIVEN for all those things I did or failed to do in spite of myself! and I no longer need to explain or make excuses — I'M SAVED! ALLELUIA!

How could I have been so blind for so long — so stubborn and determined that I could make it on my own? Why was I so afraid to be truthful with myself? How wonderfully that all changed when I experienced Faith. And I have heard so much Christian teaching in the past, telling me that Faith is the solution to all our prob-

lems. How could I have missed it?

But watch out! There is danger here!

In the indescribable joy of my new condition I experience an inspiring euphoria in which I see the world and everything in it through rosy glasses, and I wonder how anyone could be depressed or unhappy when all you need is Faith.

But one day, sooner or later, someone is going to walk up and smash my pretty glasses, and I'm going to discover that I'm in the same dirty, wicked old world with the same vicious grasping people as I knew before, and I'll find myself as fearful, resentful, withdrawing and vengeful as I was before.

"What happened to Faith?" "Maybe I haven't enough Faith!" "I'll dig for more!" "It doesn't seem to be working!" "Maybe I haven't any Faith after all!" "Credulity? Yes! but not Faith!" "What's the matter?"

The simplistic view often grasped in the excitement of a new and wonderful experience, and too often taught by well-meaning preachers, that Faith, once achieved, is an automatic and permanent pass to the joy of Salvation — this is a tragic deception.

Faith is not ours. It is the gift of God which He promises to give us, but like every gift, can only be received when certain very specific conditions are provided. The Good News is a rhythm. "You do this," God says, "and I will do that." "Believe (Accept my gift of faith) and I will give you the crown of life." "Give (respond with thanksgiving and in Faith that the gifts of God are limitless and unfailing) and it will be given unto you."

So it looks as though I'm back where I began; "The things I would, I do not; and the things I would not do, them I do."

What am I to do?

"FAITH! "That must still be

the key! I had it once, I'm sure! and it really worked! What happened to it?"

I remember! It only came when I humbly accepted the humility of acknowledging my own wickedness and worthlessness and experienced the pain and remorse for my contribution to the evil and suffering of the world around me — Oh! it was worth it! A thousand times over! But why didn't it last? I wonder! Do you suppose I have to go through that procedure each time I need Faith? No! That would be no good! I need Faith constantly. It looks as though confession and repentance have to be permanent conditions in my life!

But Oh! I could never manage that! Such a big, fearsome and complex world, and all those shifty, unpredictable people! Oh! I want to! and now I know it is worth it a million times over — but I can't! I try but before I know it I have failed again! If it was only something more tangible! Something I could get in my hands, I would surely do it!

But God never calls us to do anything for which he has not made provision for our ability to do it. Believing and doing, Faith and Works, can not be divided or exercised separately, because they are also One. Some part of my stewardship must be lacking in faithfulness and I had better look more closely and maybe more honestly at the provisions God has made.

**PART IV
on
STEWARDSHIP
in
May's
ALGOMA
ANGLICAN**

NEWS FROM AROUND THE DIOCESE OF ALGOMA . . .

The Deanery of Algoma held an "Anglican Renewal Mission" at St. Luke's Cathedral in the Sault from April 1-8, 1979, when the missioner was the Rev. David Mitchell. . . Parishioners of Milford Bay and Port Carling are pleased to see their Rector, the Rev. William Graham, back taking services. . . The ACW of St. John's in North Bay heard an interesting talk about "Nutrition" from Mrs. Lois Wolfe, the nutritionist with the North Bay and District Health Unit. At their January meeting, she talked about good eating habits, and showed a film, "Think Before You Eat". . . A capacity crowd attended the second annual "English Pub Night", sponsored by the ACW of St. Mary's, Vickers Heights (Parish of West Thunder Bay), on February 3. The crowd had a great time dancing and singing, and eating (hot sausage and rye bread, and perogies with sour cream). . . Mr. Don Dickerson, who has recently returned to North Bay to be the manager of the Capitol Theatre, is the new organist of St. Brice's in that city. Mr. Michael Sharp, who has been filling in at that position for over a year, was honoured by the congregation on Sunday, February 18. . . Mrs. Ellen May, Diocesan ACW President, visited the ACW of All Saints' in Huntsville on March 12. She spoke of her childhood and early association with the Huntsville parish. Her family moved to Huntsville when she was two months old. In her talk, she stressed that it was dedication, not education, which laymen today lack. . . A standing ovation was given to



Mr. Syd Turner

Mr. Syd Turner at this year's annual Vestry Meeting of St. Thomas' Church in Thunder Bay. Mr. Turner has been the Rector's Warden for the past 8 years. He was presented with a small plaque to commemorate his years of service, by the Ven. E. Roy Haddon, Rector. . . On Sunday, February 25, two memorial gifts were dedicated at the Church of the Resurrection in Sudbury by the Ven. George Doolan, Rector. They were a pew in memory of Mary Topolinski, given by Viola Topolinski, and a guest book in memory of Mrs. Ethel Pugh, given by Jack and Ena Randall. . . Sister Lynda Scott, of the Church Army, spoke on February 11 at the Evensong service of St. Paul's, Thunder Bay. She outlined her recent missionary service in southern Africa. One of her remarks was as follows: "Formerly, in Africa, missionaries were wanted, needed, and loved; now they are only



Thorneloe Thunderbirds win championship

The Thorneloe Thunderbirds went through an undefeated season to win the Laurentian University "B" level intramural hockey championship. The victorious Thunderbirds were photographed after defeating the Laurentian Engineers 5-2 in the final. Back row, Robert Lefebvre, Stephen Fox, Don Bell (asst. manager), Ray Corbierre, Jon Kleppe, Bruce

Holtby, Jack Birtch (manager), Ted Heaven (Provost), and Alex McGregor (Dean). Middle row, Tony Nanne (coach), Jim DiRenzo, Art Maahs, Eric Lefebvre, and Glen Miller. Front row, Ward Mousseau, Lou Lukow, Jim Panchuk, Doug Moss, Rick Fibilli, Rod Fuller, and Ted Mantle. Paul Backcomb is sitting in front.

needed." . . . The Quilting Group of Christ Church in Lively meets on Mondays at 12:45. It is reported that one of the husbands of a lady in this group said to her: "When your time comes, you're sure to go to heaven on a quilt!" . . . On Sunday, February 18, Holy Trinity in Sault Ste. Marie celebrated a Folk Mass, and welcomed guests — Beavers, Cubs and Scouts from the parish. . . St. John's in Thunder Bay has given \$800 to the building fund of St. James', Murillo, a daughter congregation. In 1879, the Rev. Mr. McMorine, Rector of St. John's, made his visits to the small settlement at Murillo. The present congregation of St. James' hopes to build a Christian Education Centre in the near future. . . The parish Ski-Frolic of St. John's in North Bay was so successful in 1978, that there were two held in 1979. On January 14, and February 4, several dozen hearty souls enjoyed themselves cross-country skiing. To strengthen the feeling of fellowship this encouraged, the skiers returned to the parish hall for a pot-luck supper afterwards. . . 48 enjoyed St. Paul's (Thunder Bay) Youth Group Annual Sleighride on February 10 at Byers' Farm. The group returned to St. Paul's about 10:30 p.m. for cocoa and hot dogs, and a vigorous broomball game until midnight. . . On Wednesday, April 18, at 2 p.m. St. Brice's Quilting Guild in North Bay and the Royal Ontario Museum will present a free public lecture entitled, "Quilts in Canada: from Survival to Aesthetics". It will be accompanied by a coloured slide presentation and samples from the Museum. . . The Vestry of St. Michael's in Thunder Bay advised its

wardens to write a letter to the Diocesan Executive deploring the decision to hold clergy stipends to a maximum increase of \$300 for 1979. . . On January 20, the Senior Choir of St. John's in North Bay, in co-operation with the Ontario Choral Federation, presented a workshop for the Choristers of Northern Ontario. It was under the direction of Mrs. Barbara Clark of Ottawa, a former Assistant Conductor of the Ontario youth choir. . . St. John's in Thunder Bay has sent \$1,000 to the Bishop of the Arctic to be given to a clergy couple to have a much needed holiday out of the north. The parish has asked that this couple get in touch with the parish of St. John's so that they can gain some greater sense of Christian partnership, and hear directly about the work in the Arctic. . . Several ladies from Holy Trinity ACW in the Sault were the guests of the ladies of St. James' Episcopal Church in Sault Ste. Marie, Michigan, on Feb-

ruary 10, at a luncheon. Welcoming remarks were given by their Rector, the Rev. Bill Wridrick, and the Bishop of Northern Michigan, William Dimmick, showed slides on the work of the Anglican Church in Zaire, where the bishop was an advisor for a month in the spring of 1978. . . Christ Church, Lively, hopes to paint the church interior in 1979, and install a new centre-aisle carpet. . . The Central Camp Committee of Camp Manitou met on January 20 at St. John's in Copper Cliff, and discussed many issues in preparation for the summer's activities. The Committee will be meeting again at Holy Trinity in Sault Ste. Marie, on April 21. . . The Ven. E. Roy Haddon, Rector of St. Thomas' in Thunder Bay, and Mrs. Haddon visited Mesa, Arizona during a two-week winter vacation. While the guests of the Rev. Canon A. J. and Mrs. Thomas (who spend their winter there), he was invited to preach at St. Mark's Epis-

copal Church, Mesa. In the congregation of 303, some 90 were Canadians, including 15 from Thunder Bay, and 4 from St. Thomas'. . . In keeping with the spirit of ecumenism, the Rev. Noel Goater, Rector of St. John's in North Bay, spoke at St. Andrew's United Church on January 22, the first Sunday in the Week of Prayer for Christian Unity. . . All Saints' in Huntsville has a Bible Study every Sunday during Lent at 9:15 in the parish hall. On Tuesday, March 13, the Sunshine Club hosted a QUIET AFTERNOON for the parish. . . Although St. Mark's, Rosslyn, has been debt-free since 1962, the Church has never been consecrated. Bishop Nock will correct that situation on October 7, 1979, and officiate at the Consecration as part of the festivities of the Centennial of West Thunder Bay parish. . . St. John's in Thunder Bay, at its Annual Vestry Meeting, approved the naming of the renovated parish hall — "Langworthy Hall".

CAMP TEMISKAMING

Camp	Age	Date
Counsellor Training & Orientation Camp	14 years & up	June 24-30
Junior Camp (Boys & Girls)	8 and 9 years	July 1-7
Intermediate Girls	10 and 11 years	July 8-14
Senior Girls (Canoe Camp)	12 years and up	July 15-21
Intermediate Boys	10-12 years	July 22-28
Senior Boys (candidates for this camp will be directed to Camp Manitou)		
Family Camping		July 29 to the end of August

Fees:
 (1) Youth Camp Fees will remain the same at \$35 per camper per week (including insurance and tuck).
 (2) Family Camping Facilities are only \$35 per family per week.

Address inquiries to the following address:

ANGLICAN CAMP TEMISKAMING,
 Box 550,
 Haileybury, Ontario.
 POJ 1K0