

algoma anglican

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Courtesy of Sault Star

The Rt. Rev. Frank F. Nock, Anglican bishop of Algoma, chats with Dr. Eugene Fairweather, and the Most Rev. Bernard Pappin, Roman Catholic bishop of Sault Ste. Marie.

Roman Catholics and Anglicans meet

About 30 Anglican and Roman Catholic clergymen from the Algoma district attended a joint conference, Monday, Jan. 29th, to learn the objectives of the Anglican-Roman Catholic International Commission.

The Very Rev. I. L. Robertson of St. Luke's Cathedral said the all-day conference was a success.

"It was very interesting and informative," he said. "Basically it was an information meeting explaining three documents published by the

International Commission of the two churches."

Dean Robertson said Eugene Fairweather, a member of the commission, spoke on the documents, which have been published within the last six years.

"They look at matters of church teachings and deal with the eucharist, ministry and authority of the church. It was a matter of bringing us up to date."

Dean Robertson said Dr. Fairweather, one of the two Canadians on the 20-member

commission, also explained its history.

The commission was formed in 1967 after Archbishop of Canterbury Michael Ramsay and Pope Paul VI met "to see how close we can come," Dean Robertson said.

"It has brought us closer together in our understandings."

Though Dean Robertson feels there will probably be a similar meeting of the Algoma Anglican and Roman Catholic clergy in the future, no date has been set.

THANK
YOU
TO
ALGOMA



Anglican Appeal 1978

As your Bishop, I wish to express my sincere thanks to you all for the wonderful support given to *Anglican Appeal '78*. The total amount received for 1978 was \$20,927. This is \$2,312. above our objective, and \$4,765. above the 1977 contributions of \$16,162.

This heartening contribution is, of course, in addition to your regular support of the Church's missionary outreach and to the \$22,150, contributed during 1978 to the Primate's World Relief and Development Fund.

Thanks be to God, and thanks be to you all.

Frank: Algoma

The bishop's letter

Looking ahead to SYNOD '79

My dear fellow Anglicans:

Our Diocesan Synod will be held in Sault Ste. Marie from May 7th to May 9th inclusive. By the time this issue of the ALGOMA ANGLICAN reaches you the Synod delegates of your parish will have been elected. For many people, I am sure, this will be the end of the matter until the Synod is over and the delegates present their report of the sessions.

However, this need not be so as congregations have the opportunity of considering many of the issues which will be dealt with at Synod. This is possible because early in April the clergy and lay delegates will each receive a Convening Circular which will contain the reports of the various diocesan committees and most of the motions to be presented.

It would add greatly to our Synod if during April congregations and/or Advisory Boards met with their priest and lay delegates and discussed some of the contents of the Convening Circular. I am sure that your priest and lay delegates would appreciate this concern as they represent the Anglicans of Algoma in the decision making process, and I feel certain that such action would result in more interest in the post-synod reports as a result of this prior knowledge.

I look forward to an interesting Synod as our diocesan family joins together once again. I ask for your concern

and interest as together we 'look ahead' to May 7th to 9th.

Your friend and bishop,

Frank: Algoma

This . . .

This is the time of year when decisions will be made about what college or university you may wish to attend. This month the ALGOMA ANGLICAN presents some pictures which give you an idea about Thorneloe College at Laurentian University in Sudbury. Please turn to pages 4A-5A of the ALGOMA ANGLICAN.

. . . that

Next month's ALGOMA ANGLICAN will feature some recent acquisitions at Bishophurst's Heritage Centre. This pet project of Mrs. Beth Nock, first lady of the Diocese of Algoma, continues to flourish, and make important strides in recording the history of the Diocese. Please look for this in the April edition of the ALGOMA ANGLICAN.



The Moyles are welcomed to Algoma

The Diocese of Algoma welcomes the Moyles to the diocese, and to St. Luke's in Thunder Bay. The Rev. E. (Ted) P. Moyle was appointed Rector of St. Luke's on January 15, 1979, and the service of Institution and Induction was held on March 9. He is here with his wife, Elizabeth, and children, Cynthia Linette, and Edward Vincent.

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The Rt. Rev. Frank F. Nock, Bishop
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EDITORIALS**Seeing life whole**

One would have to be deaf not to hear or blind to ignore the sexuality explosion. This article is dedicated to those who view sex as more than an animal appetite, wonder what the Christian ethic is or claim to behave in a "Christian" way.

Christianity takes its stand on the wholeness of life — a wholeness in harmony with God's will. Jesus taught: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment."

The need for fulfilment is an old familiar story. Some seek this satisfaction in the pursuit of truth, others in the pursuit of influence, and yet others in the pursuit of sex.

Augustine of Hippo went down all these roads at a feverish pace. He sired a fatherless child. But he only reached his goal when he could say, "Thou hast made us for thyself, O God, and our hearts are restless till they find their rest in thee."

How are we to manage the integration of sexual power with our other powers in order that wholeness may be achieved? The Christian religion has maintained that the ideal gratification of this mysterious, beautiful and God-given power is found in monogamous marriage. Sex is placed within the framework of commitment and responsibility.

We hear a lot about trial marriage. The experiment may well result in trials but it is no marriage. We hear a lot about free love. If you would see its characteristics, read Paul's famous *Ode to Love* in the 13th chapter of First Corinthians. Of course under certain circumstances divorce may be inevitable, but it leaves a scar although the wound heals.

Jesus taught that love for God is "the great and first commandment." He went on to say "And a second is like it. You shall love your neighbour as yourself." One's "neighbour" may be a relative, friend or somebody you have never seen. In the Christian vocabulary "neighborhood" is coextensive with the globe.

In this regard it is interesting that lands in which Islam flourishes are turning from polygamy at a point in history wherein monogamy is being ignored and attacked in our Western culture. Interesting and, it is to be hoped, instructive.

RWM

Therefore choose life

Ours is a revolutionary age, however much we might wish it were not. It is an age full of promise if the forces of change are channeled creatively, but an age of destruction and death if these forces are frustrated by narrow minds and hardened hearts.

We are faced with an awesome choice: to continue with business as usual, allowing technology an increasing dominance over human affairs, producing apocalyptic weapons, wasting and polluting irreplaceable natural resources, ignoring the plight of the poor, the hungry, the dispossessed.

Or we can use our intelligence and technology to enrich human life, to eradicate disease and hunger, and to diminish the role of violence in settling differences between men and nations.

Those born and raised in the shadow of the atom bomb are aware of this choice with an immediacy denied their elders. The young desperately do not want to be the last generation of human beings on earth, and they see themselves as pawns in old feuds fought by old men.

For them the choice we face is as clear as that set forth in the Biblical account of Moses' charge to the Israelites as they prepared to enter the Promised Land:

"I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live, loving the Lord your God, obeying his voice, and cleaving to him . . ." (Deuteronomy 30: 19-20).

Our religious tradition in this country is life-affirming, while never denying man's capacity for self-destruction. This tradition is proclaimed in Canadian pulpits.

But unless it is proclaimed in more individual lives, we may forfeit any claim we have on the future. Here is a force we have largely neglected, because the voice of conscience is a call to repentance.

Arnold Toynbee, an eminent historian of this century, maintained that civilizations are not destroyed from without but eventually turn suicidal. He did not however regard suicide as inevitable.

It is the result of choice. It may be that we in Canada, along with others, are faced with such a choice today.

RWM

Roman Catholics celebrate 75 years

The Roman Catholic Diocese of Sault Ste. Marie is celebrating its 75th Anniversary during 1979. Recently, the Rt. Rev. Frank F. Nock, Bishop of Algoma, sent a letter to the three bishops of that diocese — the Most Rev. A. Carter, the Most Rev. Bernard Pappin, and the Most Rev. Gerard Dionne.

In his letter, he said that he rejoiced with them as the anniversary celebrations begin, and went on to say, "Your diocese has had a long and honourable history in the cause of Christ and His Church, and we pray that God will bless you and your people in the years to come."

"It is my hope and prayer that together we will find more and more opportunities for

mutual co-operation in worship and service and that in the not too distant future, we will be enabled to communicate in love together in the Blessed Sacrament."

Each of the three Roman Catholic Bishops wrote back to Bishop Nock, thanking him for his good wishes. Bishop Nock will be invited to the Regional Celebration in the Sault on Sunday, May 13, at 3 p.m., and the Diocesan Celebration in Sudbury on September 30, 3 p.m.

Bishop Carter commented, "I share your hopes for future co-operation and I am praying, as I am sure you are, for eventual mutual communion."

Bishop Pappin expressed his hope "that through our efforts at internal renewal, we

will be working towards what we all desire — the union of all of us who call ourselves Christian."

Bishop Dionne mentioned that the motto for the year's 75th anniversary celebrations is "United in faith, we celebrate", and hoped that the Lord "will make us cherish His desire for UNITY in CHARITY, and hasten the day when our Churches that are so close will celebrate together the Eucharist."

The Diocese of Algoma and the ALGOMA ANGLICAN join Bishop Nock in offering our best wishes to the Roman Catholic Diocese of Sault Ste. Marie. May their year be filled with renewal, thanksgiving and re-dedication.

Sault organist writing a special song

John F. M. Wood, an Algoma Conservatory of Music instructor, has been awarded \$850 from the Ontario Arts Council to write a three-part choral work with organ accompaniment on behalf of the Gordon Christie Singers.

Mr. Wood, a former conductor of the Gordon Christie Singers, is originally from Stratford. He moved to Sault Ste. Marie about six years ago.

The choir applied for the grant in order to have a special song to mark their 30th anniversary this year.

Mr. Wood says the song, based on the text of Alfred Lord Tennyson, is two thirds completed and will be performed in public for the first time in May when the singers have their annual spring concert (May 5).

The award was approved on the basis of the composer's qualifications, how he demonstrates those qualifications, and how his work will help the development of music in the province.

Mr. Wood holds a licentiate from Trinity College, London, England. He has studied at the Royal School of Church Music, Croyden, England, and holds a Province of Ontario Specialist Certificate in School Music.

He is a member of the Royal Canadian College of Organists and the Canadian Music Festivals Adjudicators Association.

At present he is organist and choirmaster at St. Luke's Cathedral, in the Sault.

Mr. Wood has adjudicated at music festivals in southern Ontario and has toured Holland, England, Scotland and Northern Ireland as organist and choirmaster.

One of his several musical compositions was first performed at St. Paul's Cathedral, London, England, where he has been invited to appear in 1979.

Award is announced

It has been announced that Mrs. Nancy Perri, 607 Wellington Street West, Sault Ste. Marie, has been awarded the 1978 Leslie Woodward Memorial Bursary.

It is hoped that the ALGOMA ANGLICAN will be able to print a picture and some information about Mrs. Perri in a future edition.



Courtesy of Sault Star

Mr. John Wood, Organist and Choir Master of St. Luke's Cathedral in the Sault, is writing a song for the Gordon Christie Singers.

The bishop's itinerary

April	
1	11 a.m., St. John's, North Bay (Confirmation & Eucharist) 7:30 p.m., Christ Church, North Bay (Confirmation & Eucharist)
2	8 p.m., St. Peter's, Callander (Evensong)
3	9:30 a.m., Nipissing Manor, Corbeil 11 a.m., ARCIC discussion (St. John's, North Bay) 8 p.m., St. Mary's, Powassan (Evensong)
4	10 a.m., St. Brice's, North Bay (Eucharist) 8 p.m., St. Barnabas, Cache Bay (Evensong)
5	Morning, visit to Canadian Forces Base 7 p.m., dinner with Temiskaming clergy & wives
6	8 a.m. to 12:30 p.m., Clergy Quiet Morning
7	Girls' Auxiliary Festival, Sudbury
8	10:30 a.m., Girls' Auxiliary Festival (Church of the Epiphany in Sudbury) 7:30 p.m., St. John's, Copper Cliff (Confirmation and Renewal of Vows)
10	8 p.m., Heyden Mission, Sault Ste. Marie (Confirmation & Eucharist)
14	HOLY SATURDAY 8 p.m., Holy Trinity, Sault Ste. Marie (Confirmation and Renewal of Vows)
15	EASTER DAY St. Luke's Cathedral
18-19	Ontario House of Bishops (Toronto) Ontario Provincial Executive Council (Toronto)
22	10:30 a.m., St. Thomas', Bracebridge (Confirmation & Eucharist) 7:30 p.m., St. Mark's, Milford Bay (Confirmation and Eucharist)
23-25	Diocesan ACW Annual (Gravenhurst)
25	8 p.m., St. Mary Magdalene, Dorset (Confirmation and Eucharist)
26	8 p.m., Trinity/St. Alban's, Bala (Confirmation)
27	9:30 a.m., Muskoka Clergy Quiet Day (Gravenhurst)
29	8 a.m., Church of the Redeemer, Rosseau (Eucharist) 11:15 a.m., Church of the Redeemer, Rosseau (Confirmation) 7:30 p.m., Trinity Church, Parry Sound (Confirmation & Eucharist)
30	Triennial Meeting (Canadian Council of Churches, Sudbury)

WALK WITH ME:**The clergyman's wife has a right to seek her own identity**

by Marjie Smith

A clergyman's wife, from her vantage point in the spiritual hierarchy (which would compare to the basement level of a highrise), has a distinctive outlook on life (mostly feet — the things that Jesus loved to wash). Each woman's perspective on Church life is a convolution of emotions and experiences that this particular spiritual 'body' has evoked in her. For some, it is the life of a pawn, destined for a career of being forfeited.

Throughout this exciting career she finds herself playing an erratic game of chess with a dark shadow, that, bearded, resembles a celestial being that descended on untried wings and landed rather unceremoniously in a coal chute. The white collar at the neck alone betrays the saintly intents, if not the saintly origins of her spouse.

She may be contented to sit cross-legged in his shadow, and be towed through life on the train of an ecclesiastical robe. It is like a magic carpet ride with no magic, and no view... and it is ridiculously hard on seams. However, when she tires of this sort of

horse-and-cart marriage, she will probably step out from amongst the bulletin boards and coat racks in the church narthex and determine to begin the search for an identity. Thereupon she will lick her finger, test the wind, and wait for some greater wisdom to guide her.

Most people are aware that the minister moved into the parsonage, carrying with him several belongings, some of which had legs and arms. These parcels of goods are generally known as "and families". They are very diversified. They can range from one questionable article, termed "and wife," or "and Mrs.", to one or more little hellions that make sophisticated ladies choke on their communion wine, and have a tendency to infest the church in the same manner that mice infest a quiet winter's night.

These excesses are accepted as the comfort and entertainment necessary to keep the rector occupied on the "six days of the week that he doesn't work." They are termed 'family' for want of a better name and because somehow, he finds some substantial reason for their existence much as he

once did for his "teddy."

At any rate, "and family" appears frequently on greetings and other personal mail to the rector, as a vague recognition that there are other residents sharing the same roof and address. Many a wife, unschooled as yet in practicality, takes such small instances as a sign that the church actually does believe with Paul that they would "have young men stay single, while in the Lord's work." With time she learns that the new parishioner is as stumped with, and shy of her as she is of them. She also perceives that they probably interpret her weekly escape behind all that boring, but convenient literature that collects in foyers, as a sign of "snobbery" or "religious devotion."

On the other hand, the clergyman makes a perfect "Holly Hobby" machine. His hand-pumping, doorway-framed pleasantries have become an institution that have brought much subject matter into the hands of syndicated cartoonists. Instead of cultivating friendships in order to receive all that ego-building that every person feels so desperately in need of, one

can go to church. A quarter in the collection plate (to ease the conscience) and a prayer of thanks for the thoughtful person who invented the velvet-lined, "no-clink plate" that protects the cheap, will bring you an hour's good sleep and infinitely more.

As you leave the church you take the rector's proffered hand, pump the handle, and if he went to the right theological college, and took the enforced "pastoral education" courses, you will get your quarter's worth of love and attention. The rector is also a good person to introduce friends to (if you have the kind that go to church). You already know something about him from reading the bulletin during the sermon. You know his name, his titles, what he does or doesn't do during the week, and you know that he is either a terrible typist or his secretary needs replacing. If that does not leave room for conversation you can fall back on the traditional subjects of births, baptisms, weddings and hypocrites.

His wife, however, poses a problem. When all the introductions have been made, you are left with the uncomfort-

able feeling that something has been forgotten... and it is usually her. Her name is not in the bulletin, unless she is sick or on the altar guild, so you end lamely with and "Mrs. Whosit," recognizing her for her intrusion into the social strata. What more can you say? She is his wife, she likely has a name, and if she is under 40 she probably has her own teeth, but it makes for very unlikely subject matter for either a provocative or a polite conversation.

... So she has taken the big step and tested the winds, but where does she begin filling her sails? Usually where she left off when she got her feet stuck in the cement! She enters the church as a parishioner; she goes to the stores as an identity; she offers her talents to the Lord, and the community; and she starts vacuuming out all the treasures in her being that have been collecting dust. She stops tagging along... and suddenly finds she is walking beside him. Suddenly she begins to realize that it has been awhile since she has introduced herself as the Reverend's wife... and isn't it fun to be alive again?

MONDAY MORNING:**I was just thinking about the whole subject of hospital visiting**

The drive to the hospital was easy; parking, walking in, even going up in the elevator to the first room on my list wasn't difficult. But as I drew near to the room, I found myself hesitating. I was about to face a complete stranger, and must conduct myself so that the patient would be glad I was there. How will I open the conversation? What if I can't think of anything to say? What if they turn me off with a short remark? What if...? What

if...?

Pushing these thoughts to one side I reminded myself that I had committed myself to this act of service, and I was going to see it through. I very much wanted to visit at the hospitals, but I felt so self-conscious.

A quick prayer for guidance gave me courage ("I can do all things through Christ, Who strengthens me") and in I went. I first identified which patient I was to see and then I introduced myself. I can't

remember what I said next, but out came the words and, before I knew it, I was truly enjoying myself!

That, pretty well, is how it goes. It's as simple as that. Those of us in the visiting group have shared ideas and suggestions, such as whether or not to say a prayer with the patient, how long to stay, etc., and we each "do our own thing".

I didn't intend to give a detailed report of my visits; what I do want to tell you

about and to stress is the marvellous feeling of joy that I experience visiting at the two hospitals. Peoples' reactions vary, of course, but most of the patients I have visited are so happy to see someone, and are profuse in their thanks.

I overcame my pre-visit anxieties by realizing that all my worries were centered on what people would think of me. Once I forgot about that and concerned myself with their feelings it was much

easier.

This is not a call for recruits, but if you were thinking you could maybe serve in this way, then I would urge you to join in. It's a most rewarding service and it has certainly been my experience that any little brightness I might have brought to the patients has been multiplied many times in its reflection back to me.

Ann Evans
(St. Brice's, North Bay)

A BOOK REVIEW:**Reading, Writing and Riches (a 320-page collection of essays)**

"Education and the economy have come to replace politics and religion as standby discussions from cocktail parties and university meetings to company seminars, Commons debates, scientific studies and government briefs. Education has been hailed as the deliverance and accused as the death of our present day economy."

That is a quote from a recently published book by Drs. Randy Nelson and David Nock, both instructors in Lakehead University's sociology department.

The 320-page book, entitled *Reading, Writing and Riches*, is published by an Eastern Ontario house. It contains sixteen articles referring to the educational and socio-

economic order in North America.

A total of 3,300 copies has been published and a wide audience is expected. The book has a fair chunk devoted to secondary, university and college education. There is an in-depth comparison of educational habits in both Canada and the U.S.A.

Already the book is receiv-

ing a fair amount of attention. It received the nod, in the December issue of Books in Canada, and was placed on the Editors' recommended list. The Editors said of the book, "Serious and intelligent essays on education are a rare find these days."

David Nock is no stranger to the Diocese of Algoma. He is the son of the Rt. Rev.

Frank Nock, and his wife, Beth. He was born in Sudbury, and raised in the Sault. Professor Nock, who is 29, obtained his BA and MA at Carleton University in Ottawa, and his PhD at the University of Alberta.

He has been associated with the Lakehead since 1976, and is a member of St. John's parish there.

A QUESTION:**Just how do you think your parish church service would rate?**

If your church were rated on its performance by someone from the outside who is thoroughly familiar with its avowed function and purpose, how do you think it would fare?

At the worship service, for example, would the evaluator (critic, if you will) have to keep stifling yawns as he struggled to stay awake?

Would the apathetic response of the worshippers induce him to throw up his hands midway through the hour and quietly leave so as not to disturb those already asleep?

Believe it or not, such a critic is hard to work each Sunday in Cleveland. He's George R. Plagenz, of the Cleveland Press. So far as we know, he doesn't really per-

form as we fantasized in the foregoing paragraph. But he does write a critical review of the Sunday service he has attended, and Clevelanders read it Monday afternoon.

For each of four categories — worship service, music, sermon, and friendliness of the congregation — Plagenz awards up to three stars.

Reviewing your own worship service, how do you think an outsider would score it in the categories Plagenz has outlined?

Plagenz is a divinity-school graduate, an ordained minister, and a former assistant pastor in Boston. He hopes his evaluations will encourage congregations to see them-

selves in new ways and work to become more effective in what they have committed themselves to be and do.

If not Plagenz, but Jesus dropped in unannounced to evaluate your church, how do you think He would score it?

—from the parish newsletter, St. Thomas', Thunder Bay.

THORNELOE COLLEGE

A place for you

It is easy to fall in love with Thorneloe College. The residence and facilities were clearly designed by architects who realised with the Greeks the importance of relating buildings to people. If architecture can be described as "friendly" then our college is certainly a warm and wonderful building.

The building is full of joyful surprises. It is a surprise to find that all the rooms are cozy single rooms. It is a surprise to note that the corridors are artfully in a slight V shape that takes away the forbidding sight of long and straight corridors. "You mean you have saunas in the washroom?", one delighted visitor from Finland asked. Yes, saunas in the washroom are another surprise in our lovely residence.

THUNDER

BAY

Clergy
express
dismay

Opposition to Anglican financial aid to guerilla groups is increasing as the topic becomes more widespread through recent coverage in the media.

The dismay and disapproval among Anglican people across Canada stems from the information that the Canadian Anglican Church (at the national level) has given money to guerilla organizations in southern Africa. It was given indirectly, through the World Council of Churches' "Special Fund to Combat Racism".

Although these small grants, made from the Primate's Fund, were intended only for "humanitarian purposes" (medicines and food), their use only for such purposes cannot be monitored or ensured.

Also, some fear that the grants give the appearance of a degree of moral support for terrorist groups, and they at least free up funds that the guerillas might otherwise have spent on medicines and food, enabling them to spend more on munitions.

At a meeting on Tuesday, January 9, 1979, at which all the ministers serving full-time in the Thunder Bay Anglican parishes took part, the following motion was adopted:

"That we, the clericus of the Deanery of Thunder Bay, urge that the Anglican Church of Canada cease all financial support, direct or indirect, from the Primate's Fund or otherwise, of movements that use violence to promote their aims."

Copies of this motion were sent to the Rt. Rev. Frank F. Nock (Bishop of Algoma), Dr. David Gould (Algoma's National Executive Council Representative), the National Executive Council (through the General Secretary, Archdeacon Light), and the Most Rev. E. W. Scott (Primate).

This motion was moved by the Rev. Donald Landon, Rector of St. Paul's, and seconded by the Rev. Canon Frank Moore, Rector of St. Stephen's.

Yet another surprise is our superb recreation area. The students run this part of the building. There it is, complete with, bar, lounge chairs, tables and a real fireplace with logs crackling their warmth against the chill of winter.

But all the students are not there, some are cooking, eating or watching TV in one of our two kitchen-recreation areas. Some are in our superb classroom studying — Women's Studies, Classics or Religious Studies — others are relaxing in their well-appointed rooms.

The life of our college lies with our students. They are the ones who proudly proclaim that Thorneloe College is not only the best on the Laurentian Campus, but the best in Canada. There is a distinctive air to the Thorneloe student. He or she is proud to belong to a small college. He or she can point with pride to his or her contribution to our community. In a small college of 54 residents, the contribution of every student is vital. The individual relies on the college and the college relies on the individual. One lass, said dreamily "Some day I'm going to contribute two dishwashing machines to the college in my honour." Knowing her, I'm sure she will.

Hers is the attitude of the Thorneloe person who is growing to maturity in a kindly college. She might have studied Classics under the Provost, Professor Heaven. She could have studied in the Women's Studies Programme with Dr. Christopher Headon, or she could have taken classes in the Department of Religion with any of three professors. Or perhaps she had never taken a Thorneloe course, but had simply met with the professors socially. The closeness and warmth between students and faculty at Thorneloe is a joy for everyone who has ever visited our college.

Thorneloe belongs to people but people belong to Thorneloe. The sense of belonging to a great college, and having a great college belong to you, is very real at Thorneloe. There is a very distinctive Thorneloe person. You can recognize the Thorneloe graduate with his easy assurance that he is a person who knows what he stands for. He is aware of where he is going and he knows how to get there. Some people might think the Thorneloe graduate runs things. Well, why not — he has been accustomed to running things in his stay at Thorneloe. He, in short, reflects Thorneloe College — the College which knows what it stands for, knows where it is going, and is certain how it will get there.

WRITE

If you wish further information about Thorneloe College, write to the Registrar, Thorneloe College, Ramsey Lake Road, Sudbury, Ontario. P3E 2C6.



This is the entrance way to one of the finest college residences in Northern Ontario. The present Provost is the Rev. Ted Heaven; the Dean is Alex MacGregor; and one of its professors is Dr. Christopher Headon. This College continues to make a considerable impact upon the university community of Sudbury, and is an important Anglican link with the Diocese of Algoma.



"Initium Sapientiae Timor Domini" (The Fear of the Lord is the Beginning of Wisdom) is the motto of Thorneloe College, and it can be seen on the crest of arms above the fireplace in the College's very beautiful and intimate Social Centre. A considerable number of gatherings take place here during the year.



The kitchen facilities of Thorneloe College residence are bright, and well appointed. Students cook their own meals.

The Rev. Roy Locke writes (cont'd next month)

STEWARDSHIP — PART TWO

The second assumed point of agreement is that it is God's will that all things be restored to perfect unity and harmony with himself, so that, as at the beginning, he may be expressed fully and freely in the goodness (or Godness) of all things.

For man, this requires that Jesus' prayer for oneness be fulfilled. Let us think about "One." Our constant use and familiarity with the figure "One" is no doubt partly responsible for the contempt we often express in such terms as "only one". And yet, upon sober consideration, I think you would agree that "One" is the only unsearchable and inexhaustible quantity, and this truth is most adequately demonstrated when we say "I believe in One God." It also suggests that as the first of four words describing the Church as One, Holy, Catholic, and Apostolic, "One" incorporates and qualifies each of the others so that they become an indivisible and inexhaustible definition of that Church.

These, I think, are grand and proper thoughts. Given favourable circumstances we can quite enjoy the pursuit of this kind of thinking, if only because its grandness leaves us free to admire and wonder at the grandeur.

But another thought occurs, and another truth! All reality, both visible and invisible, consists of a degree of expression of that same "One"; from the "One" God, to the "One" smallest division into which an atom can be fractured, and each "One" on the scale between these two finds its true meaning and fulfilment only in faithful co-operation and harmony with all others.

This is the point at which it would be easiest to abandon this line of thinking, because the next step is to acknowledge that somewhere within that scale I am "One" and on either side of me I am aware of many "Ones" — people, things, elements, truths, facts; with which, for my own reasons, I am not in harmony and have long since abandoned any attempt at co-operation. As a matter of fact I might find that I don't feel in particular harmony or co-operation with the truth to which this line of thinking has led me; and maybe I feel like turning away from it right now!

But to turn away from truth is also to turn away from "One" which is to turn away from God, for God is

"ONE" and is the reality of every "One" whatever that individual "One" might express in either abstract or concrete terms.

And the only place to turn from truth is to untruth or unreality which carries its inevitable consequences for those who choose it, and must be the substance of the most unbearable Hell the human mind can envisage.

Well, it's too late to turn back now! I am faced with a choice and that choice is "One". It is mine, no other "One" can make it for me, and no other "One" will be held responsible for the choice I make.

How did I come to be "One" anyway? Well, my natural birth established me within the mass of humanity as a barely distinguishable individual, where it might be of relatively little consequence how I conducted my life or whether I survived or perished. But that was all changed when I was baptized. For in my baptism, I was made "THE Child of God." A unique "One"; just as if there were no other.

From that moment on (if there was any doubt before there is no question now,) I have "One" destiny which will only be fulfilled as I align myself with all truth, whether I find it palatable or not; and "One" has endured the ultimate suffering to enable me to succeed.

Another truth now begins to emerge which I and many others have often doubted, secretly if not openly. The "One" Church, which I have sometimes suspected of being merely a conglomerate of well-meaning do-gooders, I can now see, is nothing less than the "One" Way from which I dare not turn away, no matter how poorly it seems to be represented, at times, by other "Ones" much like myself.

I wonder why this "One" Church which professes "One" Faith is continually urging me to what seems a variety of activities. Alternately, I'm called to Worship, to Mission, to Stewardship, to Outreach, or to Evangelism, to name but a few, and I'm inclined to conclude that those other "Ones" who represent the "One" Church, can't make up their minds. I no sooner get myself organized for one of these activities when I'm left to feel guilty for not being committed to one or more others.

But it dawns on me that this is not so complex as it

seems. The limitations of my human intellect prevent me from holding all dimensions of Truth and Reality in tension at any moment in time, and so I must apply myself to these "One" at a time.

In that case, it appears I will never get through the list of duties to which I seem called; unless I remember that all truth is "One" even as the God of truth is "One" and I cannot commit myself to any genuine ministry of truth without being unconditionally committed to all truth, regardless of its cost or consequence to me.

Now, back to the choice I realize I must make. The choice is "One" indivisible and unqualified. It can not be "yes and no", it cannot be "yes but", it can not be "yes as long as", nor can it be "no except", nor "not unless", nor "not as long as". The choice must be "One" yes or no.

With fear and trembling my choice is "Yes", if only because I see that the only alternative is to condemn myself to the eternal damnation of untruth and unreality.

But I am instantly aware of yet another dimension of truth. Because I am "THE child of God" it follows that in this, as in every unique moment of these particular circumstances of this "One" life which God has given me, I am the "One" and only representative and minister of "Truth". So my choice of each moment and situation decides whether it will be to the eternal glory of God or to the damnation in which all untruth exists.

Far from causing me to cower in fear, this magnificent fact inspires me to proclaim with confidence and joy —

**I believe in "One" God
And in "One" Lord Jesus
Christ
I believe in the "One" Holy
Ghost and I believe "One"
Holy, Catholic and
Apostolic Church —**

for, I see that He and They and You and I are all "One" if we will only consent to be what we already are in the membership of that "One" who is the Way, the Truth and the Life.

I see also that it is not only our individual but also our corporate privilege and responsibility to witness to the "One" Truth in whatever massive or minute portions a particular occasion may permit. It is to this witness that we are called to be faithful stewards!



The chapel

This is the interior of St. Mark's Chapel at Thorneloe College, Laurentian University, Sudbury. Each Thursday, there is a celebration of the Holy Eucharist at 5:30 p.m.

Some questions for YOU

1. Did you know That Thorneloe College is the only Anglican college in Northern Ontario?
2. Would you Like to apply for a Thorneloe College bursary?
3. Are you Planning to enroll at Laurentian University?
4. Are you Interested in living at Thorneloe College, the best residence at Laurentian University?
5. If so You may be the person who will receive a Thorneloe College Bursary.
6. Will you Please write to the Registrar, Thorneloe College, Ramsey Lake Road, Sudbury, Ontario, P3E 2C6?



A seminar room

A student relaxes in one of Thorneloe's comfortable, and tastefully decorated seminar rooms. Its small size makes Thorneloe College residence a warm and closely-knit family.

LETTER TO THE EDITOR:

Marjie maddened me!

To the Editor:

This is my first reply to any publication, but Marjie Smith's presumptuous article ("Giving up the mark of Cain!", WALK WITH ME column, January, 1979) warrants a comment.

Walk with me, BUT not if you choose to smoke a cigarette. I cannot recall Jesus making any stipulation to anyone wanting to walk with Him.

A "friend" accepts you just as you are, or their friendship isn't worth having.

Many people do not drink alcohol, but would be thought odd if they hid their drinking glasses, when a friend who enjoyed a drink came to call.

My Mother is a heavy smoker, but has precious violets of every variety that thrive in the "polluted" air of her apartment.

I think it is time for the pious non-smokers to take a good look at longstanding friendships before continuing their impertinent intimidations.

I have always given up smoking for Lent, but may find something less enjoyable to give up for the coming holy season.

My vote goes to Marjie Smith as the "hostess with the least".

(Mrs.) B. Lundberg,
441 E. Brock Street,
THUNDER BAY, Ontario.

(Ed. Note. The non-smoking, with the exception of several cigars a year, Editor thinks he will let Marjie reply to this letter herself!)

Mrs. Ellen May**Attends national presidents' meeting****Mrs. Ellen May**

(Ed. Note. In 1978, Mrs. Ellen May, ACW Diocesan President for Algoma, attended an ACW Presidents' Conference in Winnipeg. The ALGOMA ANGLICAN is pleased to reprint her report, which appeared first in the Algoma ACW Newsletter. It has much to do with the International Year of the Child.)

by Mrs. Ellen May

The flight out to Winnipeg was nice, and our quarters in the city were just beautiful — Villa Marie, a Roman Catholic Retreat House. Each person had a separate room, beautifully appointed. The meals were excellent, and the dining room was shared with another conference, the Winnipeg CBC, all week; they did not, however, stay at night.

Amy Newell of the Diocese of Ottawa chaired the conference. Lois Sandilands of Montreal Diocese, and the Most Rev. E. W. Scott, Primate, conducted the "theme setting" and each morning's service in a beautiful little chapel.

Partners-in-Mission were present in the persons of Sarah Kachingine of Malawi, and Central Africa; Doreen Church, from the Women's Unit of General Synod; a Roman Catholic laywoman; a United Church laywoman; a Mennonite laywoman; and a teacher from the University of Manitoba, Anglican laywoman Barbara Hutton. These people joined in the groups and listened to all that was said throughout the conference, and at intervals were asked to give their impressions.

The theme, "What do ye more than others?", was centred around the International Year of the Child.

The first speaker, Barbara Brush, spoke about "Initiatives". She told us what we are composed of, and our worth — 3½ lbs. of calcium, 12 gal. water, enough fat to make 7 bars of soap, 1½ lbs. salt, ½ lb. sugar, and sufficient carbon for 9,000 lead pencils — for a grand total of \$5.50!

She said, "We must take the initiative, and very often be the first to act. Be very careful what you are going to do does not create a counter problem (i.e. sending machinery to a country where they have no knowledge of how to operate it, or repair it). The same applies to God.

"If we choose a project, weigh the pros and cons carefully. Make a list of factors for and against, and know what your goal is, and then decide if it is feasible."

Landon Pearson was the representative for the IYC

(International Year of the Child). She had lived in India and other countries as her husband was with the intelligence corps. She was a very sincere person, and started by asking us which of the following categories we felt applied to us — arms and hands (manual things); feet (walkers and searchers); muscles (organizers); heart (compassionate); and liver (processors).

Groups were organized with at least one from each category in it, and members became acquainted by discussing the diagram each had just finished.

Upon reassembly, Landon told us that the government of Canada is making money available for any group in Canada which wishes to do a special project for children in its area. The amount available is \$5,000, and inquiries should be sent to "Come and Share with Me", 323 Chapel Street, Ottawa. The group must be made up entirely of volunteers. "If a child cannot attach himself to a family or someone, he will find it difficult to make attachments of any meaning later in life."

**Mrs. C. Hannant**

Celia Hannant, who is on the programme committee of General Synod as a Consultant for Women's Work, was in attendance, and stressed that it is through the unit that was formed, when the National Board was dissolved, that the concerns of the women of the Church are heard at the General Synod level.

The Primate spoke at least once a day. He was present for the entire conference. He told those present that the Anglican Church of Canada is made up of 30 autonomous churches, with 36 active bishops.

**The Most Rev. E. W. Scott
The Primate**

In Canada there is a life expectancy of 73 years. Central Africa has 9 bishops; 46% of the people are under 15 years of age; and the life expectancy is 43 years.

In Canada, a priest ministers to an average of 640 Anglicans, who have an aver-

age income of \$19,850. In Central Africa, a priest ministers to 1094 Anglicans, whose average income is \$1710.

The Primate felt that the 1978 Lambeth Conference was one of the best. He reminded us that the world existed before the Church, and that the Church came into the world through Jesus Christ. He recommended a book by Stephen Verney called, *Into the New Age*.

The Primate's final address asked us to remember that Jesus' description of his people in different quotes in the Bible were as "leaven", "salt", and "light" — leaven to stir up and start action, salt to preserve, and light that we may see or that people may see us.

Sarah spoke to us on Malawi. She was born in Rhodesia, and became a Malawian by marriage. Her husband is in the diplomatic service. They have three children — 13, 12, and 9. She teaches in a girls' secondary school. The church is a growing church, and very much an evangelical one.

Medical and educational programs are mainly church-sponsored. Most of the schools and hospitals were established by the church. Only the Jehovah Witnesses are banned from the country. Each priest has a 60-mile radius and catechists help out the area when a priest is unable to be at a service.

The population of Malawi is 5½ million. Often there are 90 children in a classroom. The number of doctors is increasing, but there is still a great shortage. When they go to Church, the men sit on one side and the women on the other. This is not called discrimination in Malawi, as there is none! It is simply custom. They have a one-party government, but it is very considerate and has the needs of the people at heart.

The Rev. Ruth Taylor spoke about her work and commitment to Christ. She emphasized how important it is to show love and compassion to the lonely and all who seemed unloved for one reason or another.

She gave an example of a 17-year-old girl who was brought to her late one night off the street. She took her in and gave her a place to live for a few days, talking and listening to her. The girl did not want to live. When Mrs. Taylor was comforting her, she put her arms around the girl, and the girl looked into her face and admitted that it was the first time she ever remembered anyone putting his or her arms around her. How terrible to be 17 years old without any love! In this year of the child, is there anyone you know who needs loving arms around him or her?

There was a lengthy sharing session, when each person could tell and show about her own diocese. This was an opportunity to learn what others are doing. We all function the same, except for those dioceses which have a programme committee at the diocesan level as well as an educational centre.

Such conferences are most valuable and should be supported both by the ACW and the Diocese.

**Mr. Robert Mansfield**

A LETTER TO TO THE EDITOR

Another shipment sent

To the Editor:

In the October issue, 1978, you published a letter from Peter Winter, Kingfisher Lake, Ontario, requesting clothing.

As you requested, I am writing to inform you that six boxes were shipped from Parry Sound's Trinity

Church, on December 23. Robert S. H. Mansfield, Chairman of Outreach, Trinity Church, Parry Sound.

(Ed. Note. Bravo! That makes the third reply to the ad which we know of, and many boxes of clothing sent to a worthy cause.)

Canon Sutherland is special speaker at ecumenical gathering

On Sunday, January 28, 1979, All Saints' in Huntsville took part in the annual "Service for Christian Unity", together with Trinity United, Hillside United, St. Andrew's Presbyterian, the Salvation Army, and St. Mary's Roman Catholic Church which was the host Church.

Fr. Hickey of St. Mary's gave the welcoming address. The Rev. Mr. Braham of Hillside United gave the Act of Reconciliation and Repentance.

The Rev. Canon George Sutherland of All Saints' delivered the sermon. The Salvation Army captain gave a prayer for the faithful, and the dismissal was spoken by the Rev. Mr. Oben of Trinity United.

**The Rev. Canon G.
Sutherland**

This service was well attended by all congregations, who enjoyed a social hour following the service.

LENTEN READING

(These reflections on Time are freely excerpted from a Royal Bank of Canada Monthly Letter, and seem particularly appropriate for Lenten reading.)

There is time for everything

Time is the raw material of life. Every day unwraps itself like a gift, bringing us the opportunity to spin a fabric of health, pleasure and content, and to evolve into something better than we are at its beginning.

Success is contingent upon our effective use of the time given us. Whether we succeed in making time for everything we wish to do depends upon the urgency with which we tackle the job. It is fruitless and joyless to complain that our days are short if we act as though there would be no end of them.

The gift of time brings no magic with it. It is only made available. We must study how to get the most out of the passing days. This learning is an individual thing, but there are some basic tools and ideas of management that can help us. Here are three undeniable facts: (1) Time can be measured, therefore apportioned; (2) Time is always passing, and it never returns; (3) Time can be wasted, just as we waste materials, money and energy.

The habit of wasting it is like a sullen weed, spreading greedily over our lives. Ten wasted minutes a day add up to a work week and a half in the course of a year.

To have time for everything we wish to do we need to measure what we spend our time on in terms of its value in happiness and achievement.

Time moves on with the deliberation of universal processes that can afford to be slow because they have eternity for completion. As for us, we wake up in the morning and our purse is magically filled with 24 hours. We need to seek by all means the best ways in which we may make the most of our allowance.

LENTEN READING:**Work, leisure, and recreation**

by Dr. Frank Peake

St. Benedict, the sixth century founder of monasticism, devised a rule for his followers which, among other things, made provision for the responsible use of time. Everyday, he said, should include time and opportunity for work, worship and recreation. If ever such advice were needed it is in our own time. For each of us the day should include work, leisure and recreation.

But what do we mean by these elements?

WORK may be defined as a contribution to the life and well being of society usually, but not always, undertaken for wages or material reward. The making of such a contribution, the willingness to 'pull his weight,' is the obligation of every human being. For the Christian there is the added responsibility that such contribution is also made 'to the greater glory of God.' This is frequently misunderstood by those who make it clear that

they intend to offer a *minimum* contribution while demanding a *maximum* financial return. It would, of course, be helpful if our work were always pleasant and enjoyable but unfortunately in industrial society this is not possible. But even the most depressing toil is lightened by the reflection that it is a necessary contribution to society and that it is being offered to the glory of God. Further, work should be seen in its proper perspective. It is part of life not the whole of life. It is not the be-all and end-all of life to take precedence of all else but neither is it an unqualified evil to be avoided at all costs.

LEISURE is more difficult to understand because so often we think of it in negative terms. It is seen as time when we are *not* doing anything else. This is not only wrong, it is also dangerous. Leisure should not be merely a matter of killing time with a blank mind in front of the television screen. Leisure should be the time when we pursue other interests for their own sake. Sometimes there may be only a very thin line between activities of work and activi-

ties of leisure: at other times they may be poles apart. But it is important that we have them and recognize them. This is particularly important as we grow older and the proportions of life change. In later years the amount of work we can do or need to do tends to decline, particularly at retirement. If we have never paid attention to leisure there is, with the cessation of work, an ugly vacuum. We are left with nothing to do but sit down and wait for death.

RECREATION means recreation and renewal and it can take many forms. Everyone needs continuing reinvigoration of body, mind and soul. For his body man needs regular and adequate, but not excessive, food, activity and rest. For his mind he also needs nourishment — mental stimulus — opportunity to ponder and discuss the great issues of life. Similarly, the soul needs stimulus and renewal — communion with its Maker and fellows through prayer, study, meditation and fellowship.

The continuing question for each of us is whether these elements find an adequate place in our lives.

*More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain . . . night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.*

(Tennyson)

Book of Kells — slide presentation

During the *Advent Noon Time* at the Church of St. John the Evangelist in Thunder Bay, on Fridays, December 8, and 15, Mr. John Futhey showed a slide presentation, which featured the pages of the Book of Kells.

The expert commentary revealed much of the beauty and brought a deeper appreciation of the exquisite tracery of the illuminated pages.

The ALGOMA ANGLICAN is pleased to print part of the opening commentary, which leads to a better understanding of the ancient art of those valuable manuscripts.

"Around 825 A.D. the great Gospel Book of Columkille (Columbia), now known more usually as The Book of Kells, was likely completed in the monastery of Iona. It was then probably taken to Kells, County Meath, Ireland, where it would have been used at the main altar.

"Now housed permanently in Trinity College, Dublin, the Book of Kells is without its original jewelled covers, torn away when the book was stolen early in the eleventh century, and lacking in addition several folios from front and back. But it is still a very large manuscript of 340 folios and only two of the pages we now possess are without ornamentation. The Kells manuscript shows the fullest of decorative tribute to God, being replete with trumpet, spiral, diaper, vine and floral pattern; intricate interlace; human and animal figures, to say nothing of its magnificent portraits and illustrations,

and its spectacular initial pages.

"The illuminations are on calf vellum, a particularly fine kind of parchment. The skins were soaked in water, treated with lime to loosen the hair, scraped, washed, stretched, dried, rubbed with chalk and pumice stone. It is estimated that the skins of about 150 calves would have been required to produce the book.

"For the printing an exceedingly fine brush, possibly of marten fur, would have been used, and for writing and line drawing, an exceedingly fine quill. Some mechanical aids were also used to create perfect circles and geometrical patterns.

"Paint pigments would have been both animal and vegetable, dissolved in water and "bound" with white of egg or some specially made glue. (Theophilus in the 12th-13th

C. mentions that cooked sturgeon bladder made an excellent binding medium.) In addition to mineral pigments like white and red lead, arsenic trisulphide (orpiment) was used for yellow in the Book of Kells, as gold was too expensive. Copper acetate produced verdigris, and the famous ultramarine came from lapis lazuli, the very expensive blue stone from Afghanistan. From folium, a Mediterranean plant, came a blue which ranged from pink to purple, and from woad came indigo. Some vinegar was added to the binding medium and it is sometimes apparent that this has eaten into the vellum.

"For its amazing blending of the static and energetic, the solemn and the fantastic, substance and ornament, Kells is unrivalled among the many illuminated manuscripts of Christendom."

Take a friend . . .

How do churches grow? Here's what the Institute for American Church Growth reports:

The percent of new members who come into the church from having just walked in off the street is 6 to 8; people attracted by some church "program," 2 to 3; people drawn by the pastor, 8 to 10; people who had special needs met by the church, 3 to 4; people responding to some kind of visitation program, 1 to 2; people introduced through Sunday School, 3 to 4; people who became involved as a result of an evangelistic preaching service, .0005.

And all the rest, 70 to 80 percent, are brought into the church by a relative or friend.

From "Caledonia Times"



Jamie Thomas, a member of St. Luke's Cathedral Choir in Sault Ste. Marie, stands beside a novel motto — "The Royal School of Church Music helps to mould talented little imps into big God-loving musicians!"

Choir Beatitudes

Blessed is the Choir that plays its full part in the fellowship of the Church outside the Sunday services.

Blessed is the Choir that regards the said parts of a service as being as important as the sung parts.

Blessed is the Choir that sings the psalms, hymns and responses with as much attention and enthusiasm as it gives to the anthems and canticles.

Blessed is the Choir that is a unity in itself, and not a collection of would-be soloists, each with his own idea of time and volume.

Blessed is the Choir that respects its uniform and does not appear sloppily dressed on parade.

Blessed is the Choir that refrains from rustling the pages of its anthems and canticles during the prayers and lessons.

Blessed is the Choir that does not have a gossip during the sermon.

Blessed is the Choir that makes its words as audible as its music when it sings.

Blessed is the Choir — and the organist too — that does not roar its way through FORTISSIMO anthems and motets while the clergy are trying to administer the Sacrament at Holy Communion.

Blessed is the Choir — and the clergy and congregation — that cares for the boys when they have left the Choir.

Join a Bible study group during this Lent . . .

The Bible Study group was scheduled for Monday evenings but it was changed to Tuesday evenings because so many of the Christians had Rotary or Lions, etc., meetings on Mondays.

The Bible Study Group was all set for Tuesday evenings but it had to be changed because of all the Christians who curl or bowl on Tuesdays.

The Bible Study Group was fixed for Wednesday evenings. This was stupid because the Christian Education Director ought to have remembered that Wednesday is night school. So the Bible Study Group was finally arranged for Thursday, but . . .!

Of the 12 Christians who were 'definitely interested' six went cross country every Thursday evening and those that skied in the afternoon were too tired to go again. However they enjoyed cross country skiing so much that they decided to take swimming lessons together in the summer.

So the Bible Study Group was transferred to Friday, but many of the Christians whose evenings could have been free Monday, Tuesday, Wednesday had company on Friday evenings.

There really didn't seem to much point in trying to reschedule the class for Saturday night as everyone goes out then. Someone mentioned Sunday evening.

But all the Christians were so tired after going out Saturday it was all they could do to

get to Church on Sunday morning, and, since, after all they did go to the Sunday morning service (unlike the hypocritical ones who went at Easter) they ought not to be expected to turn out to Bible Study as well.

So the class went on being re-scheduled for years and years until in the end every one of the Christians had died and gone to heaven. There wasn't any cross country skiing or night school or meetings in heaven, just lots and lots of time. Eternity in fact.

"Now!" said the Christians, "We'll start that Bible Study Group . . ." Most of the other people there seemed to have a pretty good idea of what it was all about but they could not make much sense of it. It was all perfectly Heavenly but they were just a tiny bit confused and bored. So they asked God if they could have a set of Bibles and start their class.

"I'm sorry," said God. "You can't have a Bible Study Group in heaven."

"What," said the Christians, deeply shocked.

"No," said God, "it can't be done. You see, there aren't any Bibles here. I handed that Book down for people on earth who wanted to learn how to live with Me in the world; there isn't a single copy here."

So that was that. But the Director of Christian Education who'd had such a terrible time re-arranging all those classes, spent the rest of eternity laughing.

— from St. Thomas', Thunder Bay



All Saints' Church in Huntsville appears quite wintry in this photograph.

All Saints' Church, Huntsville

Vestry notes some special anniversaries

At this year's Annual Vestry Meeting of All Saints' in Huntsville, Mr. Dick Papanian was appointed Rector's Warden, and Mr. W. Robert Hutcheson was elected as People's Warden.

One of the special features of the meeting included the Rector's noting that many in the parish were serving anniversaries of service. The Rev. Canon George Sutherland, Rector, pointed out that Mrs. R. L. Stanton has served as organist for 25 years, having begun as the organist for the 9:15 a.m. Family Worship, and then succeeding Mrs. J. Auliffe when she retired.

The Vestry Clerk, Mr. Baden Johns, had been in office for the past 12 years, and the Treasurer, Mr. Ernie Smith, has served for 10 years. Mr. Ross Mulveney, the Envelope Secretary, had served an equal length of time, while he also had served as Warden for 4 years.

Mrs. Mildred Bird has been the Parish Mailing Secretary for almost 30 years. Special mention was made of the long service of young people. Servers, such as John Galvin, Paul LeMay, and Ken Stevens had served for as long as ten years.

while Miss Debbie Fowler had been in the Choir for that long.

The ACW was commended for a very active year, during which, through their catering, they had served more than 1500 people. They donated money to the Meals on Wheels to purchase one carrying box for hot meals. Two of their members serve on the Diocesan Board of the ACW — Helen Johnson and Peggy Hern.

Through the Hospital Fund, the parish had provided books and games for the new Huntsville Hospital Children's Playroom. A new coloured TV was also purchased for the Playroom at the hospital. Mr. Ken LeMay had built a fine table for the same room. For more than 25 years, All Saints' has supported financially the Children's Ward at the Huntsville Hospital.

It was also noted that a descriptive plaque, engraved by one of the servers, Paul LeMay, had been placed on the pine table in the parish hall. This table was constructed from wood, milled from a tree which stood on the Church property in the

1880's. It was the gift some years ago to the parish from the members of the Francis family, some of the early parishioners of All Saints'.

The Altar Guild mentioned the hand-worked needlepoint Altar Rail cushions, given to the parish by the Pells family in memory of George and Margaret Pells and their daughters, Daisy and Caroline.

During 1978, All Saints' sent more than \$10,000 for work outside the parish, through Diocesan Levy, Anglican Appeal, Primate's World Relief, and ACW. This was in addition to the continuing ministry provided by All Saints' for the four rural churches in the Huntsville Missions.

Mrs. Helen Johnson was elected President of the ACW for 1979. Other officers are Eleanor Robinson (Vice-President), Ruth Wilgress (Secretary), and Ann Brooks (Treasurer).

The ALGOMA ANGLICAN commends All Saints', Huntsville, for its busy and active year in 1978, and wishes the parish all the best in 1979.

Thunder Bay

Mr. and Mrs. Sam Ashton — 50 years

Mr. and Mrs. Sam Ashton, senior and devoted members of the parish of St. John the Evangelist in Thunder Bay, celebrated their 50th anniversary in the parish hall on December 19, 1978, among friends and a host of well-wishers.

The newly renovated parish hall, in gold and brown tones, was a pretty setting for the occasion; the golden floral table-centre was a gift from ACW friends.

The happy couple was presented with a scroll by the City of Thunder Bay. Greetings came from far and near — including those from the Rt. Rev. Frank F. Nock (Bishop of Algoma), the Rev. Canon and Mrs. A. J. Thomson (the Ashtons' former rector), and local civic bodies in which the couple is involved.

In proposing a toast to the esteemed couple, Dr. R. F. P. Thompson told of Mr. Ashton's arrival in Canada from Lancashire, England, after World War I, and of returning seven years later to marry "the girl he left behind", Mary Roberts from Yorkshire. They were blessed by one son, the late Colin, whose loss they mourned this past summer, and whose family resides in Oshawa.

Mr. and Mrs. Ashton's joint contribution to the community has endeared them to all in church circles, civic bodies, the Cancer Society, St. John's Ambulance, the Canadian Legion, and to fellow workers in the Abitibi Pulp & Paper Co., where Sam worked for 41 years.

In a humorous vein, when

responding, the groom told of experiences on the honeymoon trip across the Atlantic, bringing his bride to Canada in 1928.

The Diocese of Algoma and the ALGOMA ANGLICAN join the parish of St. John's in asking God to bless this couple, and their life together in the future will be as rewarding and full as their first fifty!

(Ed. Note. The ALGOMA ANGLICAN is grateful for this information coming to us from Mrs. Elsie Dumbrell, parish correspondent to the diocesan paper. After surgery last year, she fell cross-country skiing and broke her left arm, in three places! We hope that by the time this is published she will have mended completely, and will have a somewhat better "rest of 1979".)

AROUND ALGOMA . . .

This year's Diocesan ACW Annual Meeting, which will be held at St. James', Gravenhurst, from April 23-25, will have the theme "Call to Joy", along with the sub-title, "Walk Worthy of Your Calling". . . Mr. George M. Favell, a Sunday School teacher and pianist for Even-song at St. Paul's in Thunder Bay travelled with his wife, Dawn, to Mexico during the Christmas season, to take part in a two-week evangelistic crusade in Tampico and district. It was sponsored by "Operation Mobilisation", and the crusade involved large nightly meetings in a baseball stadium with addresses by a Mexican evangelist and daily door-to-door village evangelism. Mr. Favell told St. Paul's of his experience at the 10:00 a.m. service on January 7. Both Mr. and Mrs. Favell are graduates of the Bethany Missionary Training Centre near Minneapolis, Minnesota, and are now House Parents at Centennial Residence in Thunder Bay. . . Mr. William Sinclair, son of the Rev. Lawrence and May Sinclair, and a parishioner of All Saints' in Huntsville, was awarded the Order of Canada in 1978, and received the award from Governor-General Leger. He is also one of the longest term exhibitors at the Royal Winter Fair in Toronto, having exhibited in every Fair since it opened. For this, he was honoured by the Directors of the Royal Winter Fair. . . On Sunday, January 28, during the Week of Prayer for Christian Unity, the Rector of Christ Church, Lively, the Rev. Robert Flowers, exchanged pulpits with the Rev. Owen Patterson of Trinity United Church in Lively. . . Church Army Captain Roy Dickson, his wife Yvette, and their children, Chad, Laurie and Ste-



Capt. R. Dickson

phen, visited Thunder Bay on a brief post-Christmas holiday. The Dicksons are now out West, but Capt. Dickson was the full-time assistant at St. Paul's in Thunder Bay from 1973-76. . . During the Lenten Season at All Saints' in Huntsville, a programme of "Training Our Skills" was offered. Three areas were undertaken (Teaching, Singing, Sewing). Basics were taught in terms of teacher training for Sunday School, reading music for Choir singing, and embroidering for Altar Guild workers. Young people especially were encouraged to take part in the programme to train them in skills now for the opportunity to serve later. . . Mrs. Martha Eagle (or "Toots", as she is affectionately called) has resigned as Envelope Secretary of Holy Trinity Church in Sault Ste. Marie. She has served in that capacity for the last 26 years. . . The Rev. Harry Morrow, and Mrs. Morrow, held an Open House for the members of the Board of Management of the parish of St. John's in Thunder Bay, on January 5, 1979.



Santa visits Lively

Santa Claus made a surprise visit to Christ Church, Lively, for the Sunday School Christmas Party, where he presented the children with bags of candy. In the picture on Santa's knee, is Ev Scharf, and her granddaughter, Jennifer. Jennifer is the daughter of Mervin and Joanne Scharf of Lively. (Can you find Bernie Scharf in the picture?)

Dedication at Garson

St. Mark's Anglican Church, Garson, lost an honoured member in August of last year, when Mr. Bernard Spencer passed away, after a long illness.

In memory of his devotion to St. Mark's, the congrega-

tion and friends donated a suitably engraved silver chalice, paten and ciborium.

The Rev. Michael Hankinson, Rector, held a dedication service on Sunday, December 14, 1978.