

# ALGOMA ANGLICAN

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## BISHOP TO BE HONOURED AT THORNELOE'S CONVOCATION



Thorneloe's First Convocation: A shot in the then new Social Centre of the College. Do you recognize any of the people in the shot?

Thorneloe University is proud to announce that we will be holding our second convocation on May 22, 1980, at 8 p.m., at the Church of the Epiphany. The occasion for our convocation is a historic one in that on that day the first three graduates of our Lay School of Theology will receive their richly earned A.Th. diplomas and hoods.

In addition to admitting the three graduates of our Lay School of Theology, Thorneloe is also awarding four Honorary Degrees and an Honorary Fellowship of

Thorneloe College to distinguished men who have made outstanding contributions to the College and to the Church.

Bishop Nock, our Chancellor and Bishop, has made an outstanding contribution to Thorneloe, the Diocese of Algoma, and the Church at large. At Thorneloe, we feel that "Frank our Bishop" is in a very special sense "our" Bishop. He it was who saw the infant Thorneloe born. He it was who saw the baby college through its early trials and tribulations. He it was whose foresight built the

present magnificent college whose life, education, worship and ethos is the envy of other colleges in Northern Ontario. In recognition of "our Bishop's" great contribution, the College will award Dr. Nock the Degree Doctorate of Sacred Theology (honoris causa) (S.T.D.).

Also receiving the Doctorate of Sacred Theology (honoris causa) (S.T.D.) is the Very Reverend Leslie A. Lett. Dr. Lett is a Thorneloe graduate and has served as Dean of the Leeward and Windward Islands. Dr.

Lett's many friends in Coniston will be happy that Leslie is being honoured. We expect many of them will be in church to renew their friendship with their former rector.

The first Chairman of the Board of Governors of Thorneloe University was Mr. E. G. Higgins. Ed Higgins was a pioneer who travelled Algoma raising funds for the then not even constructed Thorneloe College. Recently, a gentleman visited our College from Manitoulin Island. He said "when Ed Higgins went through Manitoulin Island in 1962 trying to raise money for Thorneloe College many of us felt that no one from Manitoulin would go to Thorneloe. Since then many of Manitoulin's finest sons and daughters have gone up to Thorneloe. We were wrong. Ed Higgins was right." The College will honour Ed Higgins, educator, writer and founding father of our College with the Doctorate of Canon Law (honoris causa) (D.C.L.).

The Honorary Fellowship of Thorneloe College is conferred upon persons who have made outstanding contribution to Christian society. Such a person is Mr. William Taylor. Mr. Taylor is a distinguished former Chairman of the Board of our College. In that capacity, his contribution to Thorneloe and to the Church in Algoma was outstanding. Therefore, the College is proud to award Mr. Taylor this distinct badge of merit.

The motto of the Clan Grant is "Stand Fast". This is a wonderful motto. Our convocation speaker is Dr. George Grant of McMaster University. Dr. Grant is the grandson of Principal Grant of Queen's University. Principal Grant was a liberal in religion. Queen's University in the 1890's was like Thorneloe now - in need of money. The Queen's students of that time went around chanting "we need a liberal grant".

Our convocation speaker, Dr. Grant, has never been accused of being a liberal Grant. Dr. Grant's profound search for the truth raises him above such mundane labels as Liberal or Conservative. Dr. Grant is the author of the magnificent Lament for a Nation. Anyone seeking to understand Canada has to read this book.

Thorneloe College like Dr. Grant stands fast for a higher standard of conduct. We, like Dr. Grant, are proud to stand fast by the Christian faith at a time when such devotion is not fashionable. Therefore, Thorneloe is proud to award Dr. Grant the Degree, Doctor of Sacred Letters (D.S.Litt.) (jure dignitatis).

We hope that all of you will make a point of coming to the Epiphany on May 22nd to hear Dr. Grant speak. By so doing, you too will be standing fast with our Bishop, Ed Higgins, Bill Taylor, Dean Lett and George Grant and Thorneloe. Let us all stand fast by the ideals of Thorneloe!

## PATENT OF ARMS

Almost all Anglicans in the Diocese of Algoma are familiar with the Diocesan "Coat of Arms", as it appears on all official stationery, and also synod journals and diocesan canons. Most are probably not aware of the process by which a Grant of Arms is made, and how the Arms are patented for the exclusive use of the Bishop of Algoma.

When the Diocese of Algoma was set apart, and preparations were being made for the consecration of Bishop Fauquier, a petition was sent to the College of Arms in London, England for a new

diocese. The royal scribes prepared a preliminary drawing, and sent it for approval by the bishop-elect. Approval was given, but at that time, there were no funds available to pay the modest cost of having the official "Patent of Arms" drawn up. From that time forward, the seal of the bishop depicted the sketch drawing, as it had been originally prepared.

Following World War Two, Bishop Wright and members of the Executive Committee of the diocese began a search for the official patent. Being unable to find one, they presumed

that it had been misplaced or lost in some way over the years. In 1948, the College of Arms was asked to prepare a duplicate patent in order to legalize the use of the diocesan seal on official documents. It was at that time that Bishop Wright was advised, to his surprise, that an official patent had never been drawn. With the assistance of Chancellor Babe, Bishop Wright immediately proceeded to make an official petition to have the official patent prepared.

When the royal scribes had completed their work, it was

discovered that slight changes were apparent from the seal that had been in use since the foundation of the Diocese. To those familiar with the original work, the chief difference appeared in the presentation of the celestial crown "in chief" or in the upper portion of the arms. The Bishop's Miter was also slightly changed in keeping with heraldic tradition.

The work was completed, signed, and sealed by the Kings of Arms in December of 1949, and received by Bishop Wright in the Spring of 1950. At that time also, a painting of

the Arms was prepared and placed in the Bishop's study in Bishophurst, and a wall plaque was placed in the cathedral by the Bishop's throne.

With the development of Heritage Centre in Bishophurst, interest in the history and tradition of the diocese has taken a great leap forward. In the Spring of 1979, a question was raised concerning the location of the original Patent of Arms. Following a motion of Synod that a search be made to find the document, Mrs.

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**FROM THE EDITOR'S PEN .....**

*In this part of the world, April is the month that brings us an end to winter, and the bursting forth of new life in spring. This year, we enter the month of April following Our Lord's final week in His earthly ministry. The events of Holy Week are recalled, and undoubtedly in every church in the diocese, we will join together in spirit in services of worship specifically commemorating the Last Supper on Maundy Thursday, the Trial and Crucifixion on Good Friday, and the glorious Resurrection on Easter Day.*

*On Easter Sunday morning, millions of Christians around the world will make a special effort to rise early from their beds to worship the risen Christ. Many will hear the traditional greeting, "The Lord is risen!" They will reply with warmth, with enthusiasm, and with love, "He is risen, indeed, Alleluia!" In church services, music and singing will break forth with a new spirit of joy after the weeks of Lenten hymns. Church interiors will be beautified by white hangings, and flowers, traditionally symbols of new life - victory over death. This joy will vibrate through parish families as well as individual families where the children will again enjoy the excitement and sweetness of a successful Easter egg hunt.*

*As we join in this, the Greatest festival of the Christian faith, our lips and hearts will cry out with the familiar tenets of our faith. "Death is conquered, man is free! Christ has won the Victory!" This message will be punctuated by repetition in our hymns, prayers, and anthems. "Christ is Risen! Alleluia!"*

*In our world today, filled as it is with despair and gloom, with hostages and hatred, with prejudice and intolerance, the joyous and victorious shouts of Easter must be heard beyond the walls of our churches. The Good News of Jesus Christ has to be heard not only in those dark areas of the world where His Name has never been heard, but also on our own streets, and in our own marketplaces. All around us, we hear more and more the voices of defeat, gloom, and despair. People trying and failing to meet life depending on their own strength alone, and looking for a quick and easy solution on television, do-it-yourself books, and Eastern pseudo-mysticism.*

*In 1980, remembering daily that "We are fellow-workers with God", let every member of every church in Algoma be a living witness to the Risen Christ! Each of us is called to be a missionary in our own sphere. When the world speaks to us in a voice of gloom and despair, our shout of victory must be the proclamation of Easter, "The Lord is risen!" Slowly at first, but gaining in strength and momentum through the ages, a small voice will grow to a triumphant shout in reply, "He is risen indeed, Alleluia!"*



My dear fellow Anglicans:

There is a popular song - "Love is a Many Splendoured Thing." This month of April - Easter

**'IN THE SPRING'**

month - our thoughts turn to love but it is not love as "a many splendoured thing." It is rather the Love of God as seen in the light of the Resurrection.

- The Resurrection proclaims a Love which endured through and beyond suffering.
- The Resurrection proclaims a Love which overcame the fear of death.
- The Resurrection proclaims a Love which faced and was victorious over the power of sin.
- The Resurrection proclaims a Love which has opened to all the gate of everlasting life.

The Resurrection proclaims a Love which makes possible a continuing fellowship between Christians here and in the life after death.

It is little wonder that at Easter our thoughts turn to the Love of God and that the depth of that Love brings us much thanksgiving.

My wife, Beth, joins me in wishing you Easter blessings and Easter joys.

Your friend and bishop,

*Frank: Algoma*

**FROM THE RECTOR'S STUDY**

BY ARCHDEACON D.A.P. SMITH

"Common courtesy" is not so common nowadays. Everywhere I see people taking other people for granted. I even see Christians taking Christians for granted. More than that, I see Christians taking God for granted.

People do not show up for meetings when others are expecting them. They send no word of apology or explanation. I see people get up and leave a meeting with no other word to the Chairman than, "I've got to go".

There are people who simply disappear and leave the tidying up and putting away for others.

There are people who leave a place dirtier than it was before they got there. They presume someone else will clean up after them. They tramp with dirt from outside through the corridors of public buildings and private ones.

There are those who bag through a door ahead of you and let it slam in your face, or if you hold it for them, never think to say "thank you"; or if they should dial your number by mistake, they slam down the phone in your ear.

There are those who

come to Church to have their children baptized, to be Confirmed, to be married, but never show God the courtesy of coming simply to worship Him.

There are others who go skiing, or curling or whatever on a Sunday morning even though they have promised to keep God's commandments, which of course includes observing the Lord's Day. They neglect the health of their souls and bodies which God in His love has lent them.

Some people are only too willing to fill the air with idle chatter but they are rarely willing to listen to what others have to say. They give vent to their frustration to just anyone, even though it is not that person's fault at all.

Too often people say, "Why should I bother to do a good job? No one else is going to notice anyway! Besides, it's too much trouble!"

People don't care whether they hurt another person or not. The world may deplore physical violence, but people continue to treat each other violently in all kinds of ways.

We have always had

some discourtesy in the world, but it is worse now than it used to be.

It is a carry-over from the 1960's when everybody was supposed to be free to do his own thing. Translated this means, "to hell with everyone else but me!" It is also the result of the modern cure for guilt which says, "If you feel guilty about something, don't stop doing it. Rather, persuade yourself that it isn't wrong!" It is the result of an attitude which says, "Everyone owes me a living, anyway. Why should I care about others? After all, we pay other people to do these things for us!"

Christian love denies all this. We are to love God and our neighbour. In love we do all we can no matter what the cost to ourselves, to build up, to care for, to help out our fellow man, and to return to God the love He pours out upon us.

Lent is a good time to think about these things. Let me suggest that we take ten minutes at the beginning of each day to get our priorities straight. As one person said to me the other day, "Unless I take that ten minutes to reflect with God before I go downstairs in the morning, my whole day turns out to be a disaster."

It is too easy to say, "I am too shy", "I am too busy", or that "He or she will understand". We must not go through life like a runaway bulldozer leaving a path of destruction and crushed feelings. Let us be "fellow workers with God" and build up the world around us making it a happier and a more pleasant place.

Please note the Synod Office has moved to 622 Queen St. East, 2nd floor. Our Post Office Box remains the same.

**BISHOP'S ITINERARY**

April 1	-8:00 p.m.	- St. Thomas', Searchmont - Confirmation and Eucharist	21st	-8:00 p.m.	- St. Alban's, Restoule - Confirmation and Eucharist
2nd	-8:00 p.m.	-Christ Church, Sault Ste. Marie - Confirmation	22nd	-12:00 noon -8:00 p.m.	- Clergy Lunch
3rd	-8:00 p.m.	- St. John's, Garden River - Confirmation	23rd	-10:00 a.m. -6:00 p.m.	- St. John's, North Bay - Confirmation and Eucharist
Good Friday					- St. Brice's, North Bay - Eucharist
4th	-12-3 p.m.	- St. Luke's Cathedral - The Three Hours			- Dinner - Holy Trinity, Temiscaming
5th	-7:30 p.m.	- Holy Trinity, Sault Ste. Marie - Renewal of Vows, Confirmation	24th	-8:00 p.m. -10:30 a.m.	- Holy Trinity, Temiscaming, Confirmation and Eucharist
Easter Day					- St. John's, North Bay - Study Group
6th					- Dinner - Sturgeon Falls
13th	-7:30 p.m.	- St. Luke's Cathedral - Confirmation & Eucharist			- St. Mary Magdalene, Sturgeon Falls - Eucharist
16th	-afternoon	- Toronto - Ontario House of Bishops	25th	-11:00 a.m. -1-4:30 p.m. -7:30 p.m.	- Christ Church, North Bay - Deanery Clergy gathering
17th	-6:00 p.m. -to 3 p.m.	- Provincial Executive Council in Toronto	26th	-All Day	- Quiet Day
			27th	-9 a.m. -11:00 a.m. -1:00 p.m. -8:30 a.m.	- Social Evening - Clergy and wives
					- Diocesan Girls Auxiliary Festival
20th	-10:30 a.m. -8:00 p.m.	- Sault Ste. Marie - Deanery RC/Anglican Workshop			- St. Brice - Eucharist
					- St. John's - Eucharist
					- G.A. Dinner and Awards
					- 11:45 a.m. - St. Luke's Cathedral - Algoma Clergy Quiet morning
					- Eucharist

# JOY AND PEACE IN BELIEVING CHRISTIAN FAITH AND CONDUCT



Fr. J.G. McCausland  
S.S.J.E.

At the beginning of our conversation together, I mentioned that Christian Faith and Conduct depend upon the revelation about the Holy Trinity, and the relationship of the Christian revelation of God to all creation in general, and the human race in particular. Psalm eight asks the question (put in modern language): "What is the human race that God should think about it?" The letter to the Hebrews reminds us that no ordinary created things or substance restored human nature. It was Jesus who took our human nature. Through the Resurrection, Ascension and Pentecost, God and the human race have cemented a relationship that is eternal. Each person is born into this relationship through baptism, given spiritual muscle in Confirmation, and fed with the very "life" of Jesus Christ in Holy Communion.

If God has given to Humans, exclusively, the gift of free choice, there must be a divine purpose for you and for me. The mineral, vegetable and animal kingdoms do not have this precious gift. At the same time it is evident, and the human race assumes, that Humans have control over nature, and are the highest form of creation. This situation means that Humans have a responsibility to God and to each other. Even in the most critical or non-religious circles today, there is a genuine sense of responsibility towards nature. Christians have not always been leaders in this effort.

When anyone gets this far in his or her thinking, a serious problem comes to the surface. How does one define "Christian?" If there is agreement about this definition, then what is Christian conduct? In the period between 1960 and 1980, the catechism or propositional view of Christian belief and conduct fell flat on its face. On page 544 of the Prayer Book, you will read that the Catechism is to be "learned" by those proceeding to Confirmation. This certainly gives the impression that when one has passed the examination, all is over. Some regard Confirmation as a graduation ceremony from religion.

In the headlines of the Catechism, the word "learned" should be changed to "lived". In one sense (and

a very real sense) a Christian is a baptized person. Put in this way, the Evangelical's blood begins to boil and with considerable reason. In another sense a Christian is one who is united with Jesus Christ in a personal relationship and whose conduct (guided by the Bible) is consistent with what Jesus would accept. This point of view has difficulties too: (1) it encourages the individual to be a judge of other people's thoughts and actions; (2) it overlooks the "ups and downs" of salvation-history throughout the centuries represented by Biblical and Christian history.

But of course the great modern problem is that very few people believe in, or understand, the term salvation-history. In a very unfortunate and striking way, we are aware of what salvation-history means through the events in Israel, Iran, Afghanistan

and India. Salvation-history, as a term, means that every daily thought and action is a direct command and action of God, and the human race can do nothing but obey. Democratic and Communist nations and groups cannot accept this. Human free choice means that the Individual is a responsible agent to do God's Will and the Individual is free to accept or reject God's Will and Command. Of course consequences follow. But human free-choice is what the phrase in Genesis means when it says "Let us make man in our own image" (Genesis 1:26). Communism, Mohammedanism, Bhuddism and other world religions do not accept this and that is why their views on freedom are much different than ours.

At the same time, we cannot pride ourselves on our use of free-choice. We were given this gift to use it for God's Glory and the

benefit of the world. If we have neglected to use the sacramental and other gifts, or if we have really denied the existence of God, we have actually despised the gift of free choice and we may have lost it. Those addicted to drink, drugs or sexual deviations have lost free-choice. Those who blissfully deny the existence of God are in the hands of all the self-interest groups in the world. There is a need for a return to salvation-history, but we must not forget that Jesus Christ, in becoming Man, and the descent of the Holy Spirit changes the implications of salvation-history. The free human will of Jesus Christ was in complete harmony with the divine purpose. When Jesus freely offered Himself on the Cross, He was fulfilling the divine purpose of the Heavenly Father, planned before the world began. Our struggle to conform to the will of

God and have restoration and renewal, is for the same purpose i.e. that we might do the will of God and hear Him say, "Well done!" It is this very daily act of surrender to God's Will that so many of us are unwilling to do. Yet we were baptised and confirmed with this intention.

There is another important point. Our Lord's Resurrection and Ascension, and the descent of the Holy Spirit is a new creation. On Easter Day, St. Matthew's Gospel tells us, even nature was restored. Henceforth the Christian Church is the visible sign of the Resurrection. We are witnesses and participators in the mighty acts of God. For this reason we need assurance that our free choice, and God's eternal purpose for the community and the individual, will be in complete harmony. This brings us to a consideration of the claims of conscience.

## CLERGY CONFERENCE

The dates for our Clergy Conference have been set - May 26th - 28th. It is our plan that the Conference will be held at Sault College, as the last one was, and we will be making these arrangements shortly.

A significant event during the Conference will take place on Tuesday, May 27th, at St. Luke's Cathedral, at 7:30 p.m. At that time there will be an Ordination when the Bishop will ordain the Rev'd. Arthur V. (Terry) Bennett as Priest, and Captain Earl Burke, Mr.

Wayne Putman and Mr. David Bradford as Deacons. The Ordination will be preceded by a dinner for the clergy, the Ordinands and their immediate families.

The Programme for the Conference is beginning to take shape. Our Bible Study and Meditations will be conducted by the Rev'd Dr. Leonard Griffith, well-known author and preacher and Associate Priest of St. Paul's Church, Bloor Street. He will also be the preacher for the Ordination. One major sub-

ject of the Conference will be some aspects of Moral Theology and our Director for this will be the Rev'd Donald Irvine, Professor of Moral Theology, Huron College. Specific moral problems will be presented and then be opened for group discussion. Another timely subject will be "The Care of the Terminally Ill and the Principles of Hospices". To lead us in this we are fortunate to have the Rev'd Paul Chidwick of St. Mary's Church, Walkerville, who is co-author with Dr. L. Whythead of the General Synod Report "From Death to Life". It is expected that a Panel will assist Father Chidwick in discussion on his presentation. As requested by a number of the clergy a block of time has been set aside at the Conference for a Bishop's Hour when we can discuss matters of mutual concern as a diocesan family.

These are some of the highlights. More details will be forthcoming later.

### Algoma Gazette

The Rev'd. Douglas Stanley of Sault Ste. Marie was licensed by the Bishop as a Priest of the Diocese on Sunday, February 17th, at St. James', Goulais River, where he is Priest-in-charge. He has been on the House of Bishops list since leaving the Diocese of the Arctic.

The Rev'd. H. Jerry-Cooper has been granted a license as Honorary Assistant at St. Thomas' Church, Thunder Bay.

Dr. David Gould of Sault Ste. Marie was admitted as a Diocesan Lay Reader by the Bishop on January 13th, 1980, at St. Luke's Cathedral.

### St. Peter Elliot Lake

Congratulations go out to the men of the parish of St. Peter the Apostles in Elliott Lake for the terrific job they did cooking the Pancakes for the annual Pancake Supper. It was a great success and was enjoyed by all.



### PATENT OF ARMS

Cont'd from pg. 1

Marguerite Rose, the bishop's secretary stated that she was certain that the inventory of the contents of the safe containing diocesan archives included a wooden box containing the document.

Mrs. Rose's memory was absolutely correct! The inventory not only included the document, but also its precise location in the safe. When the document was "re-discovered" it was felt that it should be properly

preserved, and in such a way that it could be displayed for all to see. This work was undertaken in the Fall of 1979, and was completed in time for the annual New Year's Day levee at Bishophurst.

The Patent of Arms of the Diocese of Algoma, as shown here, now is kept at Bishophurst for all visitors to the Heritage Centre to see and read. And so another facet of our history and tradition in the Diocese of Algoma is brought to light through the Heritage Centre.

# ST. DAVID REMEMBERED IN MUSKOKA

The Visitation of the Bishop to the parish of St. Thomas', Bracebridge this year took place on Sunday, March 2, at 4:30 p.m. when the congregation gathered for Sung Evensong. The service was unusual because of the fact that St. David of Wales was commemorated, and all the hymns were sung to Welsh tunes.

Under the direction of Mr. Robert J. Boyer, Organist, who played variations of Welsh tunes before and after the service, the choir sang as an offertory anthem George Herbert's hymn "King of glory, King of peace" to Gwalchmai, and the vesper hymn was also his evening prayer, "God that madest earth and heaven" which he wrote for the Welsh Air, Ar Hyd A Nos. As March 2 is the day in the Prayer Book Calendar when John and Charles Wesley are remembered the first hymns were Charles Wesley's "Love Divine" to Hyfrydol, and "Jesus, Lover of my soul" to Aberystwyth. For the occasion the Rector had written a hymn which was sung to the Welsh Air, Llanfyllin. The closing hymn was W. Williams' "Guide me, O Thou great Jehovah", sung to the stirring tune, Cwm Rhondda. The service was led by the Rector, Canon D.N. Mitchell, and the Lessons were read by The Ven. J.H. Watson, Archdeacon of Muskoka.

The Bishop expressed his pleasure in being able to take part in the service of Sung Evensong again in his former parish church. He then asked the congregation to repeat with him his text for 1980, "We are fellow workers with God". "go to your daily tasks", he said, "knowing that you are working together with God and your fellow-Anglicans in the Diocese of Algoma."

Basing his sermon on the opening words of the first lesson in the service, "Let us now praise famous men", the Bishop spoke especially of St. David, son of a Welsh prince, who had founded twelve monasteries in his native land, where there are more than fifty churches named in his honour. "The Church continues to celebrate the lives of the saints", he said, "because it is important for us to remember the lessons of the past and the examples of its heroes". "As we remember David's dedicated service to Jesus Christ we too can put our lives and talents at the disposal of God so He can do great things through us." The Bishop mentioned the work of present day saints like Mother Theresa and Jean Vanier. "Those led by the Spirit of God", he said in conclusion, "are never conquered by despair or

violence in the world; there is no limit to the opportunities God can open to us wherever we are."

Following the service the congregation attended a supper at which The Ven. J.H. Watson was the guest speaker. From his experience of several visits to Britain he recommended this as the best way to learn history - "You don't just see Britain; you feel it - it is a land saturated with history." He praised the tradition of hospitality which he found everywhere, especially in Wales. His address was woven around the story of a pilgrimage he had made to that country ten years ago, and which he had taken in fulfillment of a vow he had made during the Second World War after learning of the death of

a school chum who had been killed while training with the Royal Flying Corps and was buried near Holywell in Wales.

On arriving at Holywell the driver of the bus on which he travelled assisted him in finding accommodation, taking him to a hospice run by a group of Irish nuns where he was made welcome. The hospice was especially for pilgrims visiting the town, famous for its shrine of St. Winifred and the tradition of her miraculous healing. The good sisters on learning the purpose of his visit enlisted the help of some people in trying to locate the cemetery where his chum had been buried, and when all their search had proved fruitless they advised Father Watson

that he should visit the "well" of St. Winifred and ask her help in finding the grave.

Meanwhile, a young police officer had offered his help by driving Father Watson to other cemeteries in the vicinity of Holywell. When all had been visited and the Archdeacon's time to leave was almost up he thought of one more place where they had not been. Feeling his visit had been useless and all the Welsh kindness to him had been wasted, they arrived at the cemetery, and as they passed through its lych gate, Father Watson said under his breath, "Now, St. Winifred, this is your last chance to come up with a miracle!", then looking down, just inside the gate, he saw the slab of

Canadian granite that marked the grave where the body of his young friend had been buried!

On his return home, Fr. Watson renovated a little room on one side of Trinity Church in Bala which is now a "Chapel of the Welsh Saints", where St. David and St. Winifred, and others are commemorated. "Bala in Muskoka", said the Archdeacon, "has a similarity with the town of Bala in Wales in that both are tourist centres". We wonder if in time to come tourists to Muskoka will more and more find their way to the little chapel and feel in it a breath of Wales, which is a gift to Bala for a search rewarded through Welsh faith, kindness and hospitality.

## THE INASMUCH SOCIETY OF ONTARIO

On October 1st, 1976 the Church Council on Justice and Corrections, introduced "ALTERNATIVES", a programme of community education and involvement, designed to increase awareness and understanding about aspects of criminal problems and solutions, and, it was hoped, "open doors of response and action" in the Church on an ecumenical basis.

In response to "ALTERNATIVES", the Board of Directors are pleased to announce the incorporation of the **INASMUCH SOCIETY OF ONTARIO INC.**, (Matt. 25:40,45), an ecumenical, community based, charitable agency, which has begun to engage itself with Christian ministries in the following areas:

1. The implementation of the precepts of Christianity:
  - (a) in ministering to prisoners in their confinement,
  - (b) in working towards the prevention of crime and the commission of offences against persons and property,
  - (c) and developing programmes to assist the administration of justice in making more effective the provisions for dealing with offenders and recidivists.
2. By assisting in the re-integration of offenders in the community and developing programmes that will prevent offenders becoming recidivists.
3. To assist other agencies in working for the reform of offenders to society.
4. To carry out the precepts of Christian charity.

The Society is presently involved with, or attempting to establish the following services for offenders, their families, and communities:

1. Institutional
2. Housing
3. Employment
4. Temporary Absence

5. Community Resource Centres
6. Probation Supervision
7. Restitution and Reconciliation
8. Community Justice Councils
9. Individual Program Planning
10. Community Assessment Teams
11. National Parole Supervision
12. Halfway Housing
13. Family Services
14. Community Education
15. Community Service Orders
16. Alcohol and Drug Treatment
17. Pre-Trial Assessments
18. Education and Trade Training

Many of these services are, or will be,

## ST. DAVID REMEMBERED IN MUSKOKA

The Bishop's visitation to Muskoka Deanery was filled with a busy schedule of services and meetings. Before the service in Bracebridge he had held a Confirmation and Eucharist that morning at St. James' Church, Gravenhurst. On the evening of March 3 he presided at a meeting of the Clergy, Wardens, and other Lay representatives of parishes and missions in Muskoka which was held at St. Thomas' parish hall in Bracebridge. At this the Bishop received reports of plans for the re-arrangement of pastoral work which will take place later this year to involve the inclusion of the Barkway and Uffington congregations with the parish of St. James', Gravenhurst; the congregations of Purbrook and Vankoughnet with the parish of Bracebridge, and those at Falkenburg and Beatrice with Christ Church, Port Sydney; churches which for many years have been administered by the Society

provided on a voluntary basis by members of the Society within the communities they reside.

The incorporation of this Society is intended to provide a formalized ecumenical body, through which the Christian Church's attention can be drawn to the many tasks involved in the area of justice and corrections; strengthening family life, developing a caring community, protecting values essential to our society, encouraging respect for human dignity and our fellow man, promoting responsible corporate behaviour, and supporting needed law reform, consequently, the Society offers membership to individuals who are in-

terested in supporting such a ministry, either as a volunteer, or as a concerned Christian.

As with all Christian ministries, this one too, depends upon donations for its work, and the Board of Directors constantly seeks financial support for the Societies ongoing and developing ministries with offenders and their families.

We solicit your prayers and support. If you would like to know more about this ministry, or would like to become a member of the Society, or to help financially, please write or call, we would like to hear from you.

by the Rev. Geo. Quibell  
Executive Director

of St. John the Evangelist, which will be relinquishing most of its pastoral work in this area.

The following day the Bishop conducted a retreat for his clergy and a postulant for Holy Orders in the deanery, giving a series of meditations on the Eucharist; this was held at St. Mark's, Milford Bay where that evening the Bishop held his episcopal visitation to the parish and preached at Evensong. On Wednesday he visited the Society of St. John the Evangelist and celebrated the Eucharist that evening in their chapel. Thursday he visited the parish of Rosseau, speaking to the congregation of St. Thomas, Ullswater at Evensong.

On Friday at 7:30 p.m. a large gathering attended All Saints', Huntsville where the Bishop celebrated the Eucharist to which those persons he had confirmed during the first five years of his episcopate had been invited. Young people and

adults were present from all parts of the deanery, and the service included a re-affirmation of Baptismal vows. The Bishop was assisted in the service by the Rector, Canon G.W. Sutherland, and the Rural Dean, Canon D.N. Mitchell. A social hour in the parish hall followed the service.

Bishop Nock's visitation to the Deanery concluded with a Eucharist and Confirmation at Trinity Church, Parry Sound on Sunday morning, March 9. He is scheduled to come to Muskoka again in August for special services at Magnetewan, Windemere, Port Sydney and other places. In September he will accompany Archbishop Scott, Primate of all Canada on a tour of the diocese which will include a rally for this deanery at All Saints', Huntsville on Sept. 26. His final visitation to Muskoka this year will be from November 15-20. This summer the Bishop will be leading a tour to Oberammergau, July 10-22.

# DIOCESAN YOUTH PAGE

From The Youth Editor's Pen  
**EDITORIAL**

-BEV BAXTER - EDITOR

## THE YEAR OF THE FAMILY

By Bert Ghezzi  
Editor of New Covenant Magazine

In today's world of exams, school spring breaks and Florida vacations the aspect of Lent can often be overlooked. The Lenten Rule sincerely formulated on Shrove Tuesday can become "postponed" by other priorities, much like the New Year's Resolution.

Lent involves a continuous devotion. It is a period where Christians try to get closer to God. We can do this by strengthening ourselves. Lent involves a certain self-discipline and simultaneously the idea is to encourage growth. The self-examination and self-confession necessary in this period causes it, justly, to be the focal point of the Christian Year.

Young people are familiar with discipline. The school system and parents impose certain restraints. The period of youth is one of continual growth. Physical changes are apparent. The intellectual and emotional maturing happen on a day-to-day, hour-to-hour, person-to-person basis. Due to the very nature of this process, Youth have to

examine these changes. Young people tend to confess to their second-self, their best friend. These "talks" are important self-confessions. The parallel that I'm trying to illustrate is that Youth experience the meaning of Lent year round. How can Lent be special?

As parents become aware of the difficulty involved in keeping the Lenten Rule, they will appreciate their children's viewpoint. Perhaps Lent can be a time for drawing families together. Youth can reciprocate by trying to understand life as a parent. Certainly Lent can be a time of increased family and social activity with Pancake Tuesday celebrations, extra services and discussion groups. Everyone requires more self-discipline. Relating to our parents by verbal communication or simply by taking on more responsibility, increases our independence. Youth do receive authoritarian discipline. The challenge is to begin to take this imposed discipline upon ourselves. This is maturity. It is strengthening our souls. This is bringing us closer to God. B.B.

1980 has been designated as "The Year of the Family" and we can expect to hear a barrage of expert opinions on the conditions of the family. We'll hear that it is declining and that it is only evolving - that it should be strengthened and that it should be abolished; that the government should protect it and that it should be protected from government.

To understand the true condition of the Family, however, we have to look at it from God's point of view. What is HIS intention for families? What part does He mean them to play in human life? Only when we understand what God has revealed about the family can we hope to find solutions to the problems families face today.

The closest statement of God's plan for the family is the one that comes right at the beginning of the Bible in the account of the creation of man. We often miss the point of this account. Living as we do in a highly individualistic society, we're used to thinking of humanity as a mass of individuals. Consequently we read Genesis primarily as a story of how God created two individuals - Adam and Eve. Genesis, however, does not emphasize the making of an individual man and an individual woman so much as the creation of man and woman together as a single entity, a family.

We read: "God created man in his own image, in the image of God he created him; male and female created He them" (Gen. 1:27).

The fact that God created us male and female, and therefore able to come together to form families, has something to do with our being the image of God. We can almost imagine God saying, "We - Father, Son, and Holy Spirit are a community, a family. Let us make man as a family."

God intended the human race to be a family. It was never His purpose that we live as a mass of disconnected individuals. He made Adam and Eve to be parents, intending that the men and women who descended from them would live as a family of families. Paul wrote in his letter to the Ephesians "For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named." (Ephesians 3:14). Paul presumes that God intended to be the father of a family of families.

The understanding and development of the "Family" nucleus of the Church is indispensable if the Church of God is to function as our Creator intended. Let us bend our efforts to that end!

There are five steps any Christian family can take to overcome the difficulties that they face.

FIRST: decide to give a healthy measure of your time and attention to the task of building a strong family. This does not mean to neglect all other responsibilities, like your job or church activities. But do examine your daily life to ensure that your family has enough time together. Be prepared to cut back on other activities if you see a need to do so.

SECOND: pray together as a family. Intercede for the problems you and other families face.

THIRD: fathers should take steps to become active pastoral leaders for their families. Many observers point to fathers' abdication of authority in the home as a key problem for modern families. Wives should support their husbands in assuming family headship.

FOURTH: find good books and Christian teaching that can give you a vision for what God intends for your family - how he wants family life to work, his plan for the family within the church and society. As you look for teaching on Christian family life, beware of the many programs that simply present secularized wisdom under Christian labels. Look for teaching with a scriptural foundation.

FINALLY: seek other Christian families who share your vision for family life. Given the obstacles that face a family in our society, it's vital that families band together to provide each other support and encouragement.

God knows the challenges that face us. But he also gives us strength to meet them. When he calls Christian men and women to form families, he's saying, "This is the most important thing I want you to do. Take up your responsibilities and follow me faithfully." As we begin to do that, He will help us surmount the obstacles in our way.

## CHURCH OF THE EPIPHANY - SUDBURY YOUTH

A recent Teacher's strike in Sudbury has effected the Youth Group of the Epiphany. Two members, including the President have left for further schooling. Several others receive more part-time work hours. Fortunately some members have more time to commit to the Group. Despite the disruptions activity is evident. The Group undertook a partnership in preparing pancakes for a Parish breakfast at the beginning of Lent. The Group experienced a Roman Catholic service as part of the DCYA visiting schedule. The same Roman Catholic Church hosted a toboggan party at a later date. That gave the

Group some thrills, spills and chills. Three other Churches were guests at an Epiphany Communion Service. The reaction to the Old English Prayer Book of the Epiphany, to the servers and to the length of the service was interesting. The Rector is directing a play for the Group. In fact the play is being rewritten by the Group and this is a good experience. The Choirmaster is shaping up the vocal chords of the Youth members as the Group is singing "Be Not Afraid" at a children's service. A snowshoe or swimming party hosted by the Epiphany Group for the DCYA is on the drawing board.

## CHILDREN'S CORNER

Assignment-Respond to these questions as a self-examination for Lent.

- 1) What is most important to me?
- 2) What do I want to give up for Lent?
- 3) What should I give up and why?
- 4) What can I do to attract attention to Christ?

- 2) Pop; fighting with family.
- 3) Pop - it is bad for you.
- 4) Eating good food.

David Evans

- 1) Having fun.
- 2) Eating junk food.
- 3) Lies - they get you into trouble.
- 4) Pray or sing hymns. Talk to Him or think of Him.

be thankful for what you have. Lent is forty days long.

Linda Ecclestone

Dear Derek,

Do you know what Lent is? Lent is a time when you give up something to make you a better person.

Philip Sipe

## ANSWERS

Hildy Brooks

- 1) Nancy Drew books; my cat; my family.
- 2) Fighting with my sister.
- 3) Fighting - you can get hurt. T.V. - you can't think about anything else.
- 4) Read the Bible. Keeping clean. Helping people.

Janet

- 1) Swimming. School. My familv.

Andrew Grieve

- 1) My sister, my camera.
- 2) Pop, candy
- 3) 'Pop - it gives me cankers.
- 4) Pray.

Assignment - Write a Letter (Epistle) About Lent.

Dear Patricia;

My opinion of Lent is being nice to each other and loving and giving something up. You should

To John Doe;

Lent is really when you give up something to show you are growing. In the old days people got baptized when they were adults. They gave up something to show they were worthy enough to be baptized. Now we give up something to show we are worthy enough to receive Grace. So in conclusion, I hope I have gotten the meaning of Lent over to you. Thank you.

Jason Fredericks



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# TRACTS ON TITHING

## 'WHY TITHE'

Tithing brings blessings to the tither.

(1) St. Luke 6:38 "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

(2) Proverbs 3:9,10. "Honour the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

(3) St. Matthew 6:20,21. "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

(4) "Tithing won't save a man, for Jesus in speaking of the tither says, 'But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgement and the love of God: these ought ye to have done, and not to leave the other undone.' (St Luke 11:42). But, let us never forget that we are stewards and we must give account to God as to how

we use our time, our talents, our possessions, our money, in fact, life itself. We will grow spiritually in proportion as we honour God with all our endowments." W.C. Black.

(5) "Faith is the gift of God which He promises to give us, but, like every gift, it 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 thou shalt be saved.' 'Be faithful (continue in that gift of Faith) and I will give you the Crown of Life.' 'Give (responding with thanksgiving and in Faith that the gifts of God are limitless and unfailing) and it shall be given unto you.'

"It is not that God assumes an arbitrary position, saying, 'If you don't do so and so, I will retaliate by refusing to do something else.' But He is saying, 'If you do not do so and so, or if you insist on doing such and such, it is impossible for you to receive the gifts I so dearly want to give you.'"

The Rev'd. R.A. Locke.

## GLEANINGS

### Church of the Resurrection Sudbury

Members of the Altar Guild met recently at the home of the President, Mrs. Susan Keall. At this meeting the ladies presented Mrs. Myrtle Wood with a gift in recognition of her many years of faithful work and wishing her a happy retirement.

Mrs. Hankinson, the A.C.W. Deanery President was guest speaker at the regular January meeting and in February Miss Linda Greig of our parish showed slides of her recent trip to Scotland.

Members of the A.C.W. are providing Simnel Cake to be served at the tea-coffee hour on Mothering Sunday.

Our annual parish meeting was a happy, well attended affair - the evening began with a Pot Luck Supper followed by a sing-song with Mr. Jack Flowers at the piano. Later, everyone settled down to business and the rector chaired the annual meeting. All reports showed we had had a good and busy year.

### Camp Gitchee Gomee

#### Thunder Bay

Our church camp is alive and well, just waiting for the snow to go. Thank you for your donations of \$1.00 a month for a year to help pay off the building

loan. If you haven't subscribed, maybe you would like to. The envelopes are at the back of the church. As soon as weather permits, work parties will be going out on weekends to finish the third new cabin and get the camp ready for another season. If you can help, please contact Bob Stewardson at 622-1760. The Ladies Auxiliary go out on Wednesdays in June to clean, hang curtains, etc., etc. These are days of work but great fellowship and fun, if you are free to come please contact Jean Wanlin at 623-7732.

Open house at the camp is Sunday, June 22, 1980. Everyone is welcome.

All camps are co-ed this year and the dates are as follows:

Intermediate (Ages 10-11)

June 29 - July 5

Junior (Ages 8-9)

July 6 - July 12

Senior (Ages 12 - 13)

July 13 - July 19

Teens (Ages 14 and up)

July 20 - July 26

Canoe Trip (Ages 13 and up)

July 27 - Aug. 2 (Limit 14 people)

Brochures are available from the rectors of all the Anglican Churches in the Deanery or from the registrar: Mrs. R.A. Wanlin, 2616 Walnut St., Thunder Bay, Ont. P7C 1L2. Telephone: 623-7732.

### Hymnody . . . . . by Canon David N. Mitchell

1. God, Who in the beginning

Did earth's foundation lay:  
The morning stars together  
Sang on that primal day;  
For Thy design and order  
There rose a shout of joy;  
now may our lips be open  
Thy praises to employ.

2. Thou breathed in  
man Thy spirit  
And gave him skill to sing

To search out tunes of  
music,  
Strains of the pipe and  
string;  
Of Thy rich gifts to fashion  
The timbrel, harp, and  
bell;  
The cymbals, lute, and  
trumpet,  
Thy praises loud to swell.

3. When from the land  
of Egypt

Thou led Thy people free,  
They sang the song of  
triumph  
With Moses at the Sea.  
Thy mercy shown to Israel  
Is theme of David's  
psalms;  
The hallowed songs of  
Zion  
Blend with the Church's  
hymns.

4. To greet salvation's  
dayspring

Unloosed was Zachary's  
tongue;  
The joy of Blessed Mary  
And Simeon's peace were  
sung;  
The angels sang Thy glory  
Unto the waiting earth;  
Still in these gospel an-  
thems  
We praise the Saviour's  
Birth.

5. Today Thy Church  
remembers

The patron saint of Wales,  
Who early to Thee wit-  
nessed  
Among its hills and vales;  
The shepherd of his people  
To its far western shore,  
Where at his shrine may  
pilgrims  
Sing, as in days of yore.

6. To Thee let all the  
nations

Glory and honour bring,  
Till with the choirs of  
Heaven  
Thy whole creation sing.  
May we, with saints and  
angels,  
Our joyful voices raise  
To Father, Son and spirit,  
In hymns of endless  
praise.

D.N.M. - St. David's Day,  
1980.

### The Missions to Seamen

The annual meeting of the Thunder Bay Branch of The Missions to Seamen will be held Monday, May 12th, at 8:00 p.m. at St. Michael and All Angels Church, Red River Road, all supporters of, and those interested in, the work of The Missions are invited to attend. Canon Thomson will give his final report as Chaplain to the Branch, and election of officers for the ensuing year will be held. Refreshments will be served at the close of the meeting.

### Gravenhurst Diary

Feb. 2

Thank you A.C.W. for the Rummage Sale proceeds of \$160.00 which I will be sending to Rev. P. Samuels for St. Paul's Mission School in India. Also, I thank all our parishioners for donations or any work done for missions. This is a very special work of the Western Church which has been carried on for forty years and is greatly appreciated by many in less fortunate countries. The Western countries are often criticized for a materialistic outlook on life, but it is they who reach out in a very practical way to the destitute of the world. It is this unseen giving which is seldom acknowledged but more than compensates for the materialism for which we are often blamed.

Feb. 3

Installation of the members of the Advisory Board and the Church Officers by Father Pat.

Feb. 5

The Pines, Bracebridge - Five A.C.W. members visited the residents, served afternoon tea and chatted with the elderly men and women. Mr. George Brewer kindly provided a musical treat with his inimitable piano stylings of the sentimental songs of yesteryear. Our A.C.W. member, Mae Williams, now at the Pines, looked well and happy and expressed her pleasure at seeing old friends. VOLUNTEERS are always welcome to help serve the tea or to assist with entertainment. Please phone the Convenor - Grace Nicholls, 687-4915, if you would like to assist.

Feb. 12

"Hearts and Flowers" to Win McGinn and Grace Nicholls for convening a Valentine Dessert/Card Party - A.C.W. members gave great support (so did the husbands! homemade apple pie and ice cream, fruit and cheese, tea and coffee - the Valentine theme was carried out with white tablecloths on vivid red cloths. Prizes added to the happy evening - a Valentine floral arrangement from Muskoka Florists was won by Ellen MacDonald.

Feb. 13

Father Pat hosted the local Ministerial Association in St. James House. Social Convenor Win McGinn arranged a light snack. The guest speaker was the Rev. Clark, Regional Director of Pastoral Services.

### St. Michael's Thunder Bay

Greetings to parishioners who are in far distant places for the winter; send us a post-card with news of yourselves. The two favourite places are Florida and Texas; with Ted and Helen Blundell, Harold and Agnes Brayshaw, Bud and Marge Brown, Arnold and Celia

King, Bea Stevens, Bev and the children, all being in Florida; and Bert and Joan Hanton, Pat and Crissy Hope, Charles and Blanche Lucas, being in Texas. A few other families are presently in Hawaii or are going there shortly, and we wish them an enjoyable and relaxing holiday.

### St. Stephen the Martyr Thunder Bay

The congregation of St. Stephen the Martyr Parish, Thunder Bay, held a very enjoyable Pre-Lent Social Evening on Friday, February 15th., bridge and other games were played with prizes being awarded the winners.

The Way of the Cross and Eucharist are being held each Wednesday evening at 7 p.m. during Lent as part of our special devotions during this Penitential Season.

### St. John the Divine North Bay

St. John the Divine Church in North Bay were hosts for an Ecumenical Psalm Service on February 17, 1980. (A Musical Feast before the Lenten Season). In attendance were choirs from Holy Name Roman Catholic Church, First Baptist, St. Andrew's United, Calvin Presbyterian and St. John's. In all the combined choir totalled over 100 members.

This Service of Praise was based on the Psalms with music from each choir and with responsive readings. There was great congregational participation, which with all the beautiful music created a very warm and uplifting experience for all.

Music was widely varied; going from contemporary to liturgical setting of Psalms.

### St. Thomas Thunder Bay

The spring meeting of the Deanery A.C.W. will take place in St. Thomas' church, Thursday, March 13th commencing with the Eucharist at 10 a.m. This will be followed by lunch, business meeting and slides of Thunder Bay and area by Mr. Stefurak. Do try to attend and enjoy Christian fellowship with your friends from other parishes.

The Diocesan Annual A.C.W. meeting will be hosted by Thunder Bay Deanery with St. John's being the host parish - May 6th and 7th. The Eucharists will be held in St. John's Church, with meetings and meals taking place in the Prince Arthur Motor Inn. Billets will also be needed for this undertaking, and if you can help please contact any A.C.W. member or call the Rectory or the Church Office. As this meeting only takes place in this deanery once in five years - you can't afford to miss it!

# A.C.W. DIOCESAN PRESIDENTS' CONFERENCE

The Conference was held at the Villa Marie conference center in Winnipeg, October 23-26, 1979. The theme was "What's Changing."

After I had settled on the plane, the gentleman who was seated next to me, asked if I was by any chance going to the Presidents' Conference in Winnipeg. Needless to say I was surprised and as I answered yes, he replied so am I. He was the Rev'd. Peter Hammel who works out of Church House on the Social Justice and Primate's World Relief and Development Committee and was to be one of the leaders of the conference.

On the first evening following dinner, we listened to Dr. Miriam Hutton, who teaches sociology at the University of Manitoba.

Miriam was a partner at last year's conference, a truly Christian woman in her mid 40's I would think.

She spoke on changes we must face all through life, from children to teens on to adults, marriage and professions, etc.

She started with herself by telling us of a drastic change that is taking place within the confines of her own family at the moment. In June of 1979 she and her husband were told that their beautiful, fun loving, 17 year old daughter had cancer of the bone, which would necessitate the right leg to be amputated. At this very time she is facing surgery on both lungs for tumors. Of course the change they must face is very evident.

She said the support they have received from every walk of life and every Faith is what they build on.

Miriam was a delegate to the World Council of Churches meeting in Boston. Most of the delegates were scientists from Africa, Europe, Asia, the U. S.A. and Canada. No lay delegates were allowed out of the Soviet Union, they only sent scientists.

Miriam is convinced it is the people you meet in everyday life, that you gain knowledge and understanding from. She asked us to look at the people next to us, now see that person as a creation of God, with particular talents. If we would try to do this, she was sure the world would be a happier place.

When listening to the people from the 3rd world, they seem very concerned about the balance of power. A lot of Marxist thinking was present. Stress between Christian and Marxism was evident. The Marxists seem to be saying that the 3rd world wants to hear, the Christian faith seemed to depress them with a set of principals that was demeaning to them, so

they said. The 3rd world is just beginning to see the pot at the end of the rainbow and are wanting a piece of what we have.

Our blatant use of resources has not made for a happy part of the world. Cathedrals of today are the shopping plazas. No man can serve two Masters. A frightening thing is that of computerization, robots, etc. to replace people. Pollution of advertising. Start to be conscious of the ways in which we are being trapped into needs, that are really wants forced upon us by ads.

In our society people are looking for happiness, success, power and status, these are being promised in the market place. This is a very false path, what people are really looking for is a sense of belonging and identity. The Christian can offer this through a shared Faith and common set of values.

Thursday a.m. Kathy Storrie who also taught sociology spoke. Her topic was stereotyping and the stable state. She said we stereotype people without even realizing it. She said when she was interviewed for her job the interviewer said 'I did not expect a person like you'. She was trim, pretty and small and spoke with a lot of Christian conviction.

Jesus was even stereotyped, it was said of Him, a Nazarene, What good can come out of Nazareth?

We do things the way we have always done them, to keep our stability but when changes in our conditions occur, it is because the things we do are not needed anymore.

The world will not last, if we do not make some very pertinent changes, such as food and energy. The changes are going to come and be opposed because they will disturb a lot of peoples' stable state.

She suggested a good book, "Ways to Make Men Whole" by J.B. Phillips.

Shirley Scalleta, a Roman Catholic lay person, and a partner at the conference was our next speaker. She said it meant an awful lot to her to share in our conference. She spoke on her life and witness in her community.

Shirley had attended the Gimly Conference in Chicago, with 600 people in attendance. When the first speaker made his way to the podium, she thought what an unprofessional baggy trousered looking person he was. He began his address by telling the delegates "You are the poor people of the world". Her immediate reaction was - he has no social conscience at all, then she learned that it was John Vanier.

After listening to him tell them that if they feel like martyrs after doing a good or kind act, they are doing it for the wrong

reason, she realized her fear of personal contact with those in need should no longer be an excuse for her to work at everything except personal contact with the people in need. She realized that they need more than our second-hand clothes. Rather they need you as a person to talk with and to know. One suggestion was, at Christmas when baskets are passed out, would it not be more effective if the parents presented with the basket, and let them take it home and share it with the children. This would not deprive poor parents of their dignity.

After The Primate, The Most Rev'd. Ted Scott, said Evensong he summed up by urging us to remember the high points of our day or life. He said "When the answer does not come, we can still keep our Faith. Those of you who are faced by someone, who says their Faith is shaken so badly by some tragedy, they just cannot recover -- Look them straight in the eye and say -- your faith could not have been very strong to begin with, after all it is His Will not ours that is done."

He suggested a book, "On the Wings of Eagles."

The Rev'd. Peter Hammel chaired our next session. He admitted he was a social activist and is an avid bird-watcher. It was while he was a student at University, he first became interested in birds and other wild life, and this led to his awareness of the terrible pollution problem, and he did not hesitate to make his feelings known. There are many ways to express your concern, through contacting the different groups already established, or write to your member of Parliament. Gnatfly looks into economic problems and is an international committee for injustice. Consumers society is another interest -- advertisements, etc., incorporated Canadian companies who have invested in the 3rd world; Native people's concerns. How do we bring together all concerns? Is the Church only supporting the status quo? His understanding of Faith goes back in time, it is out of our relationship with God that we look into problems that face us. St. Paul said You cannot separate Creation from Salvation -- Col. 4 - The Bible is the most radical book ever written.

In the evening was Diocesan sharing. This is when we ask questions and get some answers, not all. We find out how other Dioceses operate. We find out that most of us are facing the same problems: a lack of interest on the part of the younger generation; however there are encouraging signs of a resurgence of interest in the Church among the young in some areas.

Doreen Church, a member of the unit for Women's concerns, stated that when the Unit was formed, it was not intended to be an on-going committee, but just until integration had taken place in all Dioceses. Since that has not happened in many Dioceses, the need still is evident to retain the Unit. It consists of four people elected by the Presidents and four appointed by General Synod. She asked for names of women who would be willing to act on the Unit. They would have to be prepared to spend three to four days twice a year. We were asked to submit names of people who would be willing to act on General Synod committees. The names may never be selected, but the Unit is struggling to have more women act on General Synod committees. The Name Bank had to be discontinued.

Barbara Hillis, manager of the Living Message presented a tape from the Editor Rita Baker, saying how grateful she is for the wonderful support she receives from her Christian friends. She urged us to let the Living Message know how they can help us. Encourage more items from parishes. The future is very unpredictable and the price may have to be raised to \$4.00 if more subscriptions are not forthcoming.

The Primate spoke to us again saying we must distinguish between social action and social justice. It has gone beyond service to people to liberation of the oppressed. Justice is the political arm of Love. Justice is going to the roots of why people are poor and oppressed. The result of social injustice is environmental degradation. New knowledge must be acknowledged.

He urged us to read our Bibles; many of us take certain verses of the Bible and dwell on them but do

not know the verse before or the verse after. Example we all know John 3:16, but what is John 3:15 and 17 - they are just as important.

He encouraged us to keep struggling for recognition at all levels of the Church and society.

The Primate left the conference long enough to fly to Ottawa to receive the medal of the Order of Canada, for his service to mankind. He then returned and stayed until Friday morning.

Thursday evening a Eucharist was held at the Church of the Good Shepherd in Winnipeg with the Primate as Celebrant and preacher. It was his first church 25 years ago. He spoke again on the Theme of the conference Change. All the people were thrilled to have him back in that Church.

Even though we were asked to sit at all meals with the same table group, the Primate surprised us on Friday morning by joining our table. He told us about his and his wife's families. We got to know him more personally and to realize how familiar he was with that part of the country.

Devotions were taken each day by a delegate from Newfoundland. Bible study was held each day with the same group of four people.

After breakfast Friday everyone said goodbye to the Primate and then held a summing-up period, for questions that were on people's minds. Action Time!

The Conference ended by the Eucharist at 12:15 with the Rev'd. Peter Hammel as Celebrant.

The Presidents of Moosonee, Niagara and Algoma have been asked to be the planning Committee for the 1980 conference, so I have a busy year ahead.

Ellen May

Dear Friends,

It is my hope, that you have had a very happy and joyous Christmas season, and the beginning of a meaningful and prosperous New Year.

We who live in this privileged country of Canada, have so much to be thankful for. It is only when we realize that it is through the Holy Spirit that we are given the strength, to accomplish what we hope to do, then we will see the fruits of our work.

I am grateful for the opportunity to have attended the Diocesan President's conference this past October. While it is like other conferences, in that you do not come back with all the answers, one is able to compare how we

measure up to comparable diocese which will include great deal from those you meet and listen to. When we were putting our name tags on the map of Canada, each delegate was very proud of their particular Diocese from Newfoundland to Vancouver Island. I of course, said we were number one, as we are Alphabetically.

I will try to give you some high points of the conference in the Newsletter.

Wishing all of you many blessings throughout the year,

Yours in  
His Service  
Ellen May  
Diocesan President  
A.C.W.

# FOOD FOR THOUGHT

BY THE REV. J. CROUCH  
ST. JOHN'S COPPER CLIFF

## Christian Believing

We all share a need to make sense out of our lived experience. The secret of human life is not so much to live as to live for something. This volume affirms the importance of what we believe, how we believe, what values we hold, why we live, and for what we live, in an age that is fraught with the anxiety of being unable to believe in the same way as did our foreparents.

**CONTENTS:** Not by Bread Alone\*, What Can We Believe? The Strange World of Knowing\*, To Search for Truth\*, Removing the Veil\*, Sources of Illumination\*, A Style of Belief\*, The Consequences of Believing.

## The bible for Today's Church

The aim of this book is to help us to read the bible as God's Word for us today. To do so we must first overcome the "culture shock" that attends our reading of documents written so long ago, in a world so different from our own. The opening chapters discuss how the Bible came to be, how it has been interpreted in the past, and how it is interpreted at present. The core of the book provides an overview of the bible from Genesis to Revelation. The next chapters deal with what the Bible teaches. The final chapter surveys the various ways in which the Bible can be used today in liturgy and preaching, in education, in personal study and private devotion, and in evangelism.

## The Church in History

To be fully human we must study history. Mankind is involved in both space and time. Understanding time and our relationship to it enables us to discover something about our human nature which we might otherwise ignore. Church history is a serious study which provides examples of lives in every age and cultural idiom. The lives of Ignatius of Antioch, Thomas Cranmer, F.D. Maurice, Charles Henry Brent and Janani Luwum - inspirational and suitable for emulation - are used to illustrate the historical development of the church. This book addresses the issue of the importance of history and its relation to both self and corporate identity.

**CONTENTS:** The Importance of Church History, The Christian Community, and Evolving Institution, Renewal and Reform, Church and Culture, The Mission of the Community, Concluding Reflections.

## Understanding the Faith of the Church

Our world contains innumerable signs of the Christian faith. There are many men and women whose lives testify to the liveliness and present reality of it. This volume closely examines scriptural revelation and the creeds while exploring the meaning of this Christian faith and what it says or implies about God and the human situation.

**CONTENTS:** Human Identity and the Question of God, The God of Scriptural Revelation, Creation, Redemption, Sanctification, God in Three Persons, The Story of Jesus and the Problem of Evil, Died, Rose, Ascended, "In Christ, God Was Reconciling the World", Divine and Human, The Work of the Holy Spirit, The Church, Word and Sacrament, Forgiven Sinners, "And the Life of the World to Come".

Can it be Thy determined will that we human beings should be saved in a way we cannot fully understand? Should I be

ready to accept something with the heart that I cannot grasp with the head? Help me to distinguish credulity from faith. Help me to be teachable. Help me to see and adore, to look and live.

**THE SEVEN LAMPS** - The gifts of the Holy Spirit which are:

Wisdom  
Understanding  
Counsel  
Ghostly strength  
Knowledge  
True godliness  
Holy fear

## Liturgy for Living

The aim of this book is to help us to become worshipping Christians in the fullest possible way. To achieve this aim we must first understand why we worship, how we worship, and, most importantly, how the activity of worship relates to the business of everyday life. The book pays particular attention to the theological and historical development of the new American Prayer Book seen in the light of the overall development of Christian worship in general and of American

worship in particular. Three themes recur throughout the book: the interdependence of liturgical worship and obedient life in the world, the interdependence of corporate and individual worship, the interdependence of variety in worship and unity in love, trust, and faith.

**CONTENTS:** The Meaning of Worship, Liturgy and the Book of Common Prayer, Christian Initiation: Baptism and Confirmation, Regular Services: Daily Offices, Holy Eucharist, Other Liturgies: Pastoral Offices and Episcopal Services.

## The Christian Moral Vision

A responsible church will explore its own moral resources and bring them to bear upon contemporary issues. This book is intended to offer guidance to faithful Christians who are seriously concerned about exploring the moral implications of their religious convictions. It offers resources to enable each of

us to make our own responsible choices.

**CONTENTS:** A Framework for Ethical Reflection!, The Nature of the Moral Life, Character and Moral Vision, Making Ethical Decisions, Biblical Resources for Ethical Decisions, Biblical Resources for Ethical Reflection, Moral Issues in Personal Living, Running Your Own Life, Human Sexuality, Marriage and Family Life, Moral Issues in the Social Order, Christian Faith and Social Morality, Contemporary Society in Moral Perspective, Issues in Medicine and Health Care, Ethics in the Economic Sphere, Moral Aspects of Political Life, The Church and Moral Life.

## Living in the Spirit

Human beings yearn for a meaning and purpose in life. We must acknowledge our spiritual nature and accept our call to live in the spirit. When we do this our spiritual journey into the mystery of being human begins.

## NEW PARISH INSTITUTED



**Institution and Induction at Emmanuel Church, Richard's Landing, February 3, 1980 - When the Parish of St. Joseph and St. George, Echo Bay attained self-supporting status.**

**Pictured following the service, left to right are: Curt Hunter; Jason Young; Bishop Nock; Fr. Eldred; Chris Hunter, Carl Reed-Peoples' Warden, Richard's Landing; and Dennis Rathwell, Peoples' Warden, Echo Bay.**

See Page 7A - March issue for complete story.