

algoma anglican

1979 Diocesan Motto: "I will offer unto thee the Sacrifice of Thanksgiving."

OFFICIAL PUBLICATION OF THE DIOCESE OF ALGOMA

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No. 8

A QUARTER-CENTURY TRIBUTE



THEN The old pro-cathedral before the fire.

ST. LUKE'S PRO-CATHEDRAL - 1870-1952



AND NOW Our diocesan home and mother church as we know it today.

ST. LUKE'S CATHEDRAL - 1954 - TO PRESENT

GOD'S DESIGN

Bishop's Letter

My dear fellow Anglicans:

On October 28th of this year the congregation of St. Luke's Cathedral will celebrate the Twenty-fifth Anniversary of the Opening and Dedication of the new Cathedral by Archbishop Walter Barfoot, Primate, on October 27th, 1954. The present structure replaced the Pro-Cathedral first erected in 1870 and enlarged in 1896. As the Cathedral is the Mother Church of the Diocese, I am sure that you will join with me in rejoicing with the congregation of St. Luke's on this happy occasion and in prayer for God's continued blessings on the work and witness of the Cathedral in the Diocese and beyond.

As rector of the Cathedral for seventeen years, I was continually impressed by the beauty of its design and particularly the stone work. Master stone masons had to be engaged to work with the stone, which was a local product. No two stones are alike in their design or form: each

has a beauty of its own: each stone had to be shaped to fit the grand design. But out of that mosaic of great variety arose a structure of charm and grace to the glory of God.

As I reflect on this I see that there is much similarity between the stonework in St. Luke's Cathedral and our lives. The world in which you and I live is God's design. There is a plan and a purpose to it as we admit in the words of the Creed — "I believe in God the Father Almighty, Maker of heaven and earth". But God is not only the creator of the world: He is the creator of each one of us and He has designed us with a fascinating variety. No two of us on this good earth are exactly alike. Each of us has a personality and individuality of his or her own. But if a harmony, reflecting charm, beauty and grace, which was achieved in the fashioning of St. Luke's, is to be reached in our world and our community, then we must let God design and

shape our lives through the power of Jesus Christ and the guidance of the Holy Spirit.

As I close these reflections on the Twenty-fifth Anniversary of St. Luke's Cathedral two passages of scripture come to mind. The first is from Psalm 127 — "Except the Lord build the house, their labour is but lost that build it". The second passage is contained in the second chapter of the first epistle of Peter — "Come to him, to that living stone, rejected by men, but in God's sight chosen and precious; and like living stones by yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ". May we all apply these words of the Holy Scriptures personally to our own lives.

Frank: Algoma



SHINGWAUK INDIAN HOME

This winter scene shows Indian children playing in front of the Shingwauk Indian Home at Sault Ste. Marie, Ontario. The original painting was done by the Rev. E.F. Wilson on heavy cotton, circa 1883-1893. He was the founder of the first Home at Garden River in 1874. It was destroyed by fire six days after its opening. The building shown here is the second Home opened in 1875. It was replaced by a third Home in 1935 which, in 1970, became Algoma University College. On the right is the Bishop Fauquier Memorial Chapel, built in 1883 in memory of the first Bishop of the diocese of Algoma, 1873-1881.

This Fall, parishioners of St. Luke's Cathedral, Sault Ste. Marie celebrate the twenty-fifth anniversary of the dedication of the new building. May the next twenty-five years see this goodly heritage passed on strengthened and unimpaired in the Family of Christ in

Algoma.

The apparent disaster of the fire many of us remember so vividly was turned into a triumphant witness of God's love and support for those who march ahead in faith, seeking to do His Will.

FROM THE EDITOR'S PEN...

In the normal course of events, a diocesan paper can afford neither the space nor the luxury of controversy and subsequent letters to the editor. For the most part, those matters can be left to the larger and better financed pages of the companion publication The Canadian Churchman. Occasionally however, there may be statements and/or editorial positions taken by the Churchman that cannot be allowed to pass without diocesan editors making their position and feelings clear. Such is the case with the main editorial of last month's Canadian Churchman, and particularly the choice of headline.

The editorial writer chooses to react to a decision of the Church of England in a manner that is petulant, puerile, and at best of questionable assistance to the cause he espouses. All this because he disagrees with the action taken. To say that the editorial was "over-reaction" is probably an understatement. To say, because he disagrees with the stand taken that the Church of England is "The Mother Church no longer" is a dogmatic proclamation that in no way speaks for members of the Anglican Church of Canada.

The mother church of the Anglican Communion, the Church of England is, and will always be just that. The mother church of the Anglican Communion. The world-wide family of Anglicans has always been strengthened, as families inevitably are, by differences and diversities. Indeed individual dioceses are free to follow synodical conscience within the world-wide communion, and retain the family ties. Hong Kong was not turned out of the family when a woman priest appeared on the scene. Are those dioceses that do not yet agree that the time is right for women to function as priests to be treated with less understanding, patience, and love?

The headstrong and petulant child, struggling into maturity, in the midst of a family disagreement may rage, "You are no longer my parents, and I am no longer your child." Later, with maturity, and the patience and understanding not to mention inherited love that maturity brings, that same child will learn that nothing can ever change our heritage. Nothing can ever change our personal history. And so the truly mature child will say to his parents, "You are my parents and I love you. Nothing will ever change that. In this matter we disagree."

The Church of England is the mother church of the world-wide Anglican Communion. Nothing can ever change that fact. We have been made heirs of a goodly heritage in the Body of Christ through the Church of England, our mother church. Regardless of difference of opinion in matters where differences can be tolerated, the Church of England is our mother church, and as such can never be removed from that honourable position. Nor can she ever be denied the title or any of the loyalties the position implies.

MARIANNE NATRESS — A Saint to her Reward.

Jessie Marianne Natress, a daughter of our cathedral parish of St. Luke in Sault Ste. Marie, died during the summer in the see city. Further details are not available to the editor at press time, but it is hoped that a more fitting tribute may be paid to her in a subsequent edition of the ALGOMA ANGLICAN, with more specific details, dates, and information.

To one born and raised in the cathedral parish over a half-century ago, the name of Marianne Natress was always spoken with reverence, honour, and pride. She was the first child of St. Luke's, male or female, to offer life as a missionary, to go wherever God called her to serve. In the early 'thirties, she left home, friends, and loved ones, and journeyed to the Diocese of Amritsar, in Kangra, India. There, she expended the talents and energies, love and devotion of her lifetime.

Children growing up in the cathedral parish marked the passing of the stages of their life by her furloughs home every four years. As they grew and matured within their present memory from five - to nine - to thirteen - to seventeen - and so on, Marianne Natress came home with her saaris and stories, and seemed to them to be ageless. Or possessed of perpetual youth.

When war intervened, a major part of her extended furlough was spent in study to prepare herself for her return to her beloved Kangra. During that time, through the fall, winter, and spring, she, along with three young men from Sault Collegiate met regularly around a pot-bellied stove in St. Peter's vestry in the part of the Sault that used to be called Harris and Buckley to study Greek with the young parish priest. The young teacher/priest is now our bishop. The three collegiate students are now priests of the Church. One is our Dean, another is the editor of the ALGOMA ANGLICAN, and the third is a priest in the diocese of Niagara. The bonds which were made in that small vestry strengthened those of our childhood memories. They have lasted over the years.

Following her formal retirement as a missionary of the Anglican Church of Canada, Marianne Natress returned to India on her own, and continued her work under the Bishop of her Indian diocese. There she continued in the work of the Lord until age and health forced her return to Canada, her beloved Algoma, and her beloved St. Luke's.

Rest in the Joy of your loving Saviour, Marianne, as you rejoice with all the saints in His nearer Presence.

FROM THE MAILBAG.

Dear John:

I must report to you that the whole meaning of my Whitsunday sermon was eviscerated as it appeared in the Algoma Anglican by one ghastly mistake! (At least I hope that it was a printer's error!).

The little Scottish War Guest said, "I ken God the Father, and I ken God the Son, but yon Holy Ghost is 'tricky'". NOTE! "TRICKY"!!!!

The whole sermon was damned by the substitution of the word "TRICKERY".

As a fellow priest, you must have wrestled in attempts to help yourself and your people to have a meaningful grasp of the subject that it might be an effective influence in our lives.

I certainly worked to do this. I finally delivered my attempt to the Congregation of St. John's, Copper Cliff, in 1942. The people remarked that it had been a great help to them.

Since then, every congregation in my care has heard this sermon at least once during my incumbency with the same expressed sense of fresh understanding.

At our Deanery Meetings, the Rural Dean asks one of the members to be prepared with a "Devotion." Since my turn came in Whitsun Week I read the sermon in question. They expressed their appreciation by suggesting that I ought to submit it to the "Anglican". Since they, my confreres, were unanimous, I complied.

While the word "TRICKY" can be applied to unreliable persons, it can also be applied to complicated tasks. The latter was the meaning expressed by the little boy. The word used in the reproduction of the sermon could result in nothing but damage in that context!

As for the butchered spelling of surname, while we are used to having it misspelled, the attempt accompanying the article surely exceeds any other sample!

Seriously the whole mess has caused me great suffering, not only because the meaning of the sermon was injured, BUT IMAGINE THE POSSIBLE BLASPHEMY of the word "TRICKERY" in any way associated with THE HOLY FAITH that means so much to us collectively and individually!

Please, FOR "HIS" SAKE, do all you can to emphasize the positive intended, and I think, expressed in the submitted text.

Yours sincerely,

Canon James F. Hinchliffe

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The Rev. John E. Jordan, Editor

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BISHOP'S ITINERARY

NOVEMBER

- 1 - Canadian House of Bishops meeting continued - Toronto
- 2 - Canadian House of Bishops meeting continued - Toronto
- 4 - Church Army Anniversary Dinner
- 4 - Burk's Falls - 70th Anniversary of Consecration of All Saints
- 5 - General Synod Organization Committee - Toronto
- 6 - General Synod Organization Committee - Toronto
- 10 - 7:00 p.m. - St. James, Massey, Confirmation, Dedication & Eucharist
- 11 - 11:00 a.m. - St. Saviour's, Blind River - Confirmation, Dedication & Eucharist
- 11 - 7:30 p.m. - St. Peter's, Elliot Lake - Confirmation & Eucharist, Dedication of addition to Church
- 18 - 10:30 a.m. - St. James, Gravenhurst - Eucharist
- 18 - 7:00 p.m. - All Saints, Huntsville - Confirmation
- 19 - 8:00 p.m. - S.S.J.E. Mission - Confirmation & Eucharist
- 20 - 7:30 p.m. - Christ Church, Port Sydney - Eucharist
- 21 - 8:00 p.m. - St. Luke's, Kearney - Confirmation

To the Editor:

The clergy and delegates-to-Synod received last July a report on "Tithing and Stewardship". People have also read the articles on "Stewardship" by the Rev. Roy Locke, published in recent issues of the ALGOMA ANGLICAN.

Both the report and the articles fulfil the first two recommendations of the "Tithing and Stewardship" report.

This letter is the response to the third recommendation. We are urging the parish priests of the diocese to turn to several in their parishes whom they know to be tithers, to invite and encourage them to write out a short statement about what their stewardship means to them. We would appreciate having this material sent to the Outreach Committee, care of myself.

Some of these statements, we hope will be published anonymously in the ALGOMA ANGLICAN. In this way, we hope to encourage others to discover for themselves the same joy and freedom of giving.

There is a more important aspect to this, however. By writing out his inner feelings about stewardship, a person may then more easily express himself verbally. It is our firm belief that through personal contact with those who already experience the joys of free and positive giving, others will be moved to respond in the same way.

The series of "Tracts on Tithing", as outlined in the report, and which presently are being published in final form, should be of help in this process.

We sincerely hope that you will help us in this programme of evangelical

outreach to our fellow Christians, encouraging them to respond more enthusiastically to the goodness of God, as we are reminded by the prophet, Malachi (3:10).

May you be ever strengthened by God's Spirit in His work.

The Ven. D.A.P. Smith, Chairman, Advisory Outreach Committee

(Ed. Note. As a start, the ALGOMA ANGLICAN would like to publish this article, written by the subcommittee on financial tithing (Fr. Locke, Miss Muriel Newton-White, and Mr. Jack Bedgood). This article provides a background and introduction to the 12 tracts for the Anglicans of the Diocese of Algoma.

Dear John:

I want to congratulate you on your first number of Algoma Anglican. Splendid! Glad you roped Jack McCausland in. We are sure to get something good from him.

I hope its appearance will do something to enhance the work of the church in Algoma.

The Rector here announced the appearance of the book in church and 10 were ordered, and taken without any advertising.

All good luck in your new job.

Sincerely yours,
Cyril Goodier

BOY OF ERLAM VILLAGE

By James Goodier

A BIOGRAPHY OF CANON CYRIL GOODIER

ORDER THROUGH THE EDITOR

JOY AND PEACE IN BELIEVING

the vegetable, mineral and animal kingdoms in order to live. While nature seemed to be able to look after itself, Humans found that they had some control over it and could use it, or misuse it. If it were used, beneficial results were the reward. If misused, nature often took heavy revenge.

It wasn't long before this or that man or woman began to ask questions again. Were all these "spirits" equal in power and purpose? Was there a special spirit in a man or a woman? Were all races and groups equal? One might kill a snake about to bite, but should one kill a fellow human - even though he was an enemy? As civilisation advanced and history began to be written down or memorized, three Groups stood out from the rest of the world. Before discussing these Groups, it is well to remember that those with limited education may have a simple solution about ideas and problems. Those with more opportunities for education, might not be satisfied with the simple explanations.

Let us now think about these three Groups or Civilisations. The oldest seems to have had its roots in Asia, China and India especially The Vegetable, Mineral and Animal Kingdoms (together) were struggling to produce harmony and unity of spirit. Humans were part of this spirit of harmony. Hap-

piness came from all absence of desire. In order to feel completely at ease and satisfied, human personality must be denied and destroyed. Open your Geographic once more. Look at that hermit sitting in dirt and letting the world go by. He is begging for alms, but believes that he has no responsibility to look after himself. It is well to remember that the "up and coming" professor in an Indian University is holding the same views about personality that the hermit (in his crude way) is trying to demonstrate. The Chinese and Japanese nations were very similar, though perhaps they took on more nationalistic and political items. We often complain that we do not understand these Asian peoples, and there have been times when we have mistrusted them. The fact is that their civilisation is entirely religious, in the sense that everything is part of "god". Do not harm a monkey or a sacred cow, says the hermit. The professor says: "The divine spirit is in everything, and the union of all things will produce reality." Actually they are both saying the same thing. The hermit needs a simple focus e.g. an idol or sacred animal: the professor needs a meditation and ability to lose himself in thought of the divine.

Farther to the west, but what we call the middle East, the great Hebrew,

Arabian, Babylonian and Iranian civilisations came into full bloom between B.C. 1000 and 500. Gradually a change came in thinking about the relationship between the Creator and creation. We, Christians, know about these Groups because we have the Old Testament in our Bible. In studying the Old Testament, we must remember that the "order" of the books of the Old Testament is not their historical order, but their order for expressing the advance of religious ideas. For example, take the book of Deuteronomy: this book assumes that the Hebrews have the full-blown Law of Moses and other laws in full operation. If you turn to the books of Judges, Ruth and the early chapters of Samuel and Kings, you will find that the civilisation and understanding about God is much less developed. When the Church began to use the Old Testament as holy Scripture it, very wisely, arranged the books to represent the gradual revelation of God.

Three words describe the relationship between God and His People, according to the Hebrew tradition. Christians have received this tradition and extended it to account for our belief in the Trinity. Covenant, Testament and Contract in the Hebrew-Christian tradition mean the same thing. Three words describe the relationship between God and His People, according to the Hebrew tradition.

Christians have received this tradition and extended it to account for our belief in the Trinity. Covenant, Testament and Contract in the Hebrew-Christian tradition mean the same thing. The Old Testament is the **contract** between God and the Jews: The New Testament is the covenant or contract between God and the baptised. Very gradually and with many ups and downs, the Hebrews came to believe that God was their Heavenly Father. He had made the world and kept on restoring and remaking it. What is more: he used the Hebrew nation to do His work on earth and complete His Plan. The Hebrews had this privilege if they obeyed Him. There was one problem. God was invisible and the Hebrew Leaders made it clear that no idols were to be made and no earth-bound focus could represent God. Of course many Hebrews could not rise to this high level of worshipping something invisible. After all the nations round about had idols and seemed to prosper quite nicely. Like many people these days, they believed that if it worked it was right. Even David and Solomon failed to live up to the high ideals. A "focus" for worship appeared in the Temple in the form of "angel-figures", quite contrary to the second commandment. Later on, we shall see that Christians were able to have a "focus" to help them worship.

CONTINUED NEXT MONTH



Fr. J.G. McCausland

If you take any one of the Geographic Magazines, you will have seen pictures of gods and goddesses. For the most part these idols appear very ugly to us, and we cannot imagine any sensible person bowing down and worshipping them. Most of them are well supplied with arms and legs and sometimes more than one head. Why were such idols produced? When our Ancestors thought about the great wonders in the world which they saw, they could not believe that any "one person" could have all the powers to create and keep alive these wonders. There was a tendency to produce a figure or idol which combined the creative and fruitful gifts, needed by the vegetable, mineral and animal kingdoms. It is well to remember that, even in this present Age, we do need a picture, a graph, or even a computer to focus a complex truth into something simple to understand and handle, while, at the same time it preserves the whole truth. Very soon Men and Women realized that they needed



The "Flying Angel" Mission

SEPTEMBER REPORT

David Bradford has recently returned from a two week training course for seamen's chaplains in Houston, Texas. This Chaplains' School is sponsored by the Houston International Seamen's Center which has a staff of 8 full-time chaplains representing various denominations. This course will prepare Mr. Bradford to take over his duties as Lay Chaplain when Canon Alvin J. Thomson retires in October after serving since 1974 as Port Chaplain.

At the end of September Canon Thomson attended the joint Annual Conference of the International Council of Seamen's Agencies and the National Catholic Conference for Seafarers held in Pensacola, Florida. Canon Thomson has been a member of ICOSA since 1974 and was convenor of the Nominating Committee at the Conference. Through contacts made at these gatherings links have been forged between Thunder Bay and Seamen's agencies in many Canadian and American ports. The knowledge gained through these contacts has been in-

valuable in ministering to the need of seafarers in the port of Thunder Bay.

During the summer months the exterior of the Mission trailer has been painted blue and cream through the voluntary efforts of Arthur Lucas of St. Stephen's parish. The trailer was purchased second-hand in 1962 and needed a fresh look. Many favourable comments have been received about the attractive appearance of the trailer which is situated inside the main gate of the Keefer Terminal. The Trailer is open 24 hours a day to serve seamen and Terminal employees. Plans are now being discussed to improve the interior with new drapes and furniture.

The Missions to Seamen is deeply grateful to the clergy and church members of the Diocese who, through the Unified Levy, support our work. In addition we have received additional help from a number of parishes and individuals. These donations help us to operate our minibus which is used to take seamen on sightseeing and shopping tours, as well as pay for insurance, Christian literature, etc.



CANADA



KEN WHEATLEY ELECTED PRESIDENT OF THORELOE STUDENT COUNCIL

Next year's Thoreloe Student's Council President will be Kenneth Wheatley of St. Luke's Cathedral Sault Ste. Marie. Ken is entering his final year of Honours Geology at Laurentian. Ken was elected in a keenly but cleanly fought Presidential campaign over Waldo Birch of Cobalt. Waldo will serve on both our Senate and the Board of Governors.

Waldo and Ken will be assisted by Vice-President Irene Underhill, Secretary Judy Meadows, and Treasurer Petra Jackes.

Next year Thoreloe will continue to teach

Classics, Women's Studies and Religion. In addition 1979 - 1980 will see the birth of the Thoreloe Players. The actors under the direction of Mr. Bill Hart are producing Ibsen's "A Doll's House," in Fraser Auditorium, Laurentian University in February 1980. Despite declining enrollments and difficulties in higher education, Thoreloe faces 1980 with confidence and hope.

LETTER TO THE EDITOR

I find it difficult to end my association to Algoma, and the ALGOMA ANGLICAN in particular, without a reference to two recent experiences associated with Algoma.

On my way back from the Diocese of Algoma's Synod meetings in May, when I boarded the plane in Toronto for London, I saw the Archbishop of Canterbury, the Most. Rev. Donald Coggan, who was on his way to the Anglican Consultative meetings.

After introducing myself to a most congenial archbishop, I told him where I had been, and extended greetings from the Diocese and Bishop Nock, and he asked me, if I had an opportunity to do so, of returning greetings. This letter affords that opportunity.

On June 10, 1979, I

was the guest preacher at the 140th anniversary services of Christ Church, Huntingford (near the city of Woodstock, in the Diocese of Huron). I had been priest-in-charge of that parish for five months a few years ago.

The connection with Algoma is that the Rt. Rev. F. Fauquier, first bishop of Algoma, was the Rector of Christ Church, Huntingford, for 28 years. In fact, he went from that parish to become bishop of Algoma.

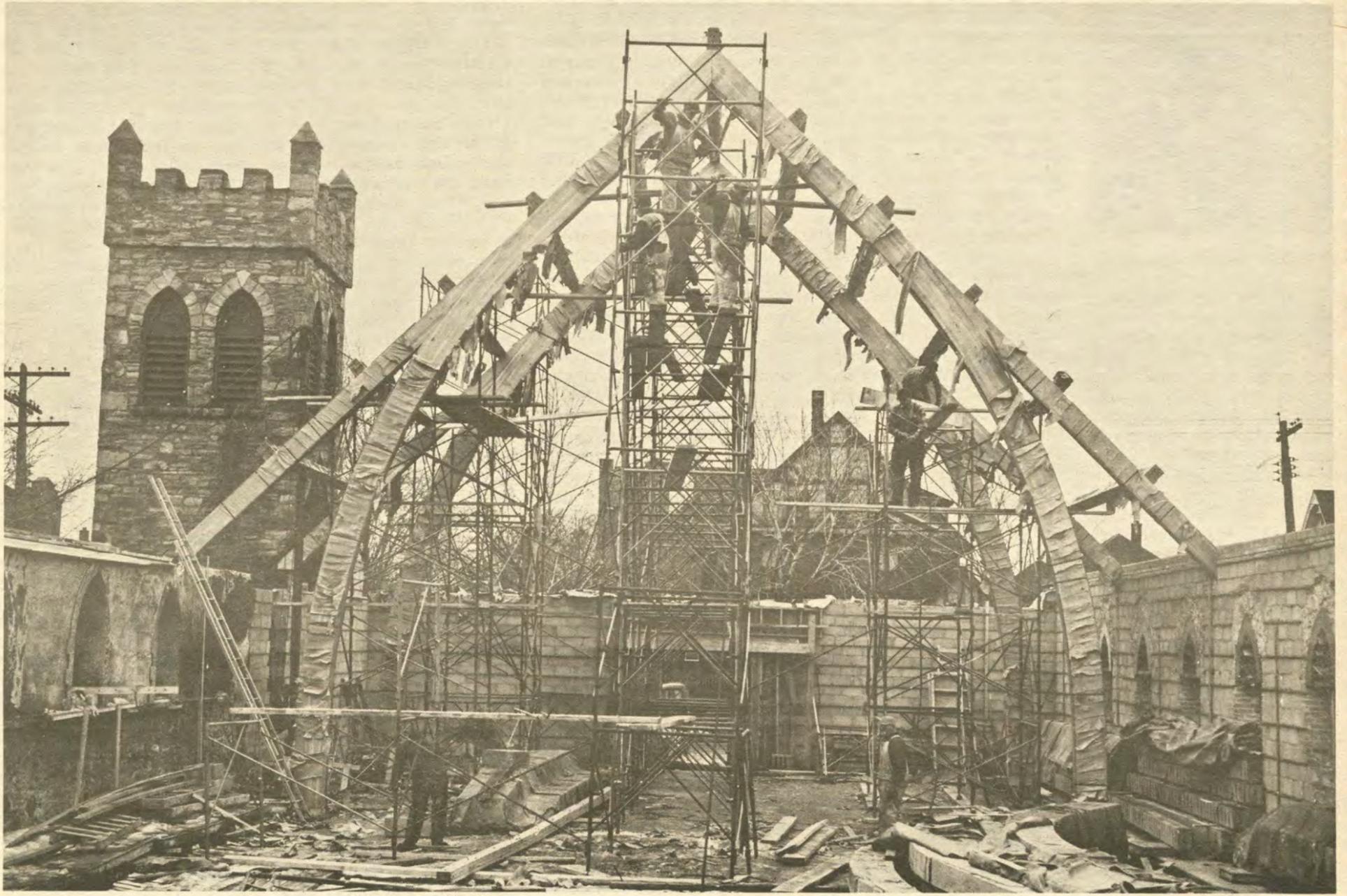
There is in the sanctuary of Christ Church a memorial tablet to Bishop Fauquier, which mentions his service to the parish, and his subsequent service in Algoma.

It truly is a small world.

(Rev.) Roger W. McCombe,
Editor Emeritus.

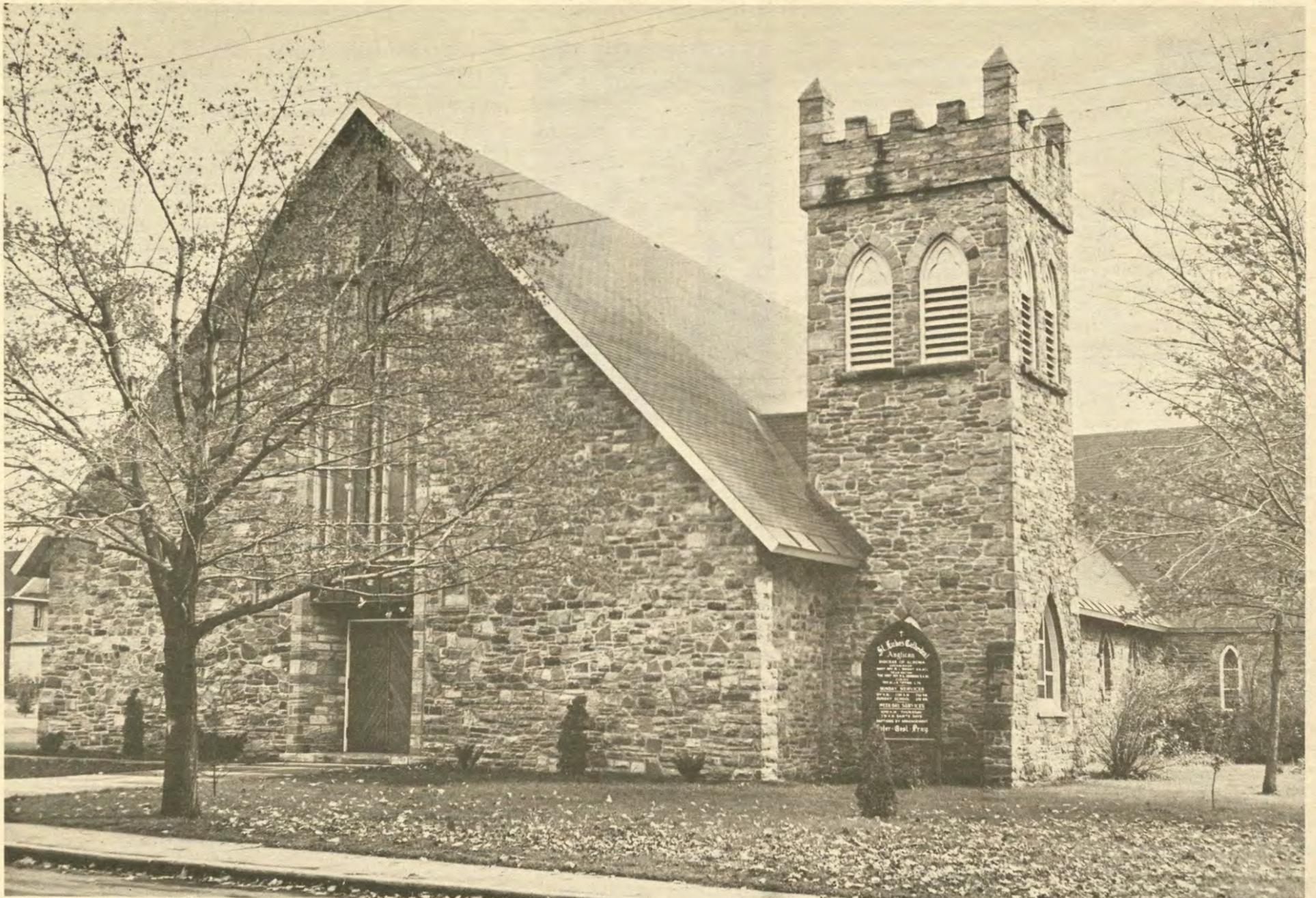
PRAYER BOX

The editor hopes to begin within the next couple of issues, to have a regular "Prayer Box" in the ANGLICAN each month. If you have specific prayer requests to make to our diocesan family, please send them to the editor. A condition will be that you agree also to advise the editor when God answers, so that His response may also be known. Of necessity, space restrictions will limit us to requests and petitions for the most part that are beyond parish scope, and that should be made known on a deanery or diocesan level.



FEB. 16, 1954 — The heavy task of erecting ton-and-a-half laminated trusses in the reconstruction of ST. Luke's Pro-Cathedral faces workmen busy at the job. The trusses, late being delivered, held up the construction job but contractors announced the job should be finished by May. The trusses, which

will be exposed inside the church, will add a further touch of beauty of the new building, which is being constructed of native stone all procured locally. The church had been destroyed by fire in November 1952.



St. Luke's Cathedral - Sault Ste. Marie Mother Church of the Diocese of Algoma - as it is today.



Twenty-five years ago, the group pictured here attended a reception in St. Luke's Parish Hall, Sault Ste. Marie, following the formal opening and dedication of the new cathedral. In addition to a young future Bishop and First Lady of Algoma, how many others

can you identify? How many of you see yourselves? Algoma is a great place to live. While some pictured here have entered the Church Expectant in Paradise, most are still going strong, still serving the Lord here in our beloved diocese.

MARJIE SMITH BEHIND THE CAMERA

It's new; it's hot; it's the latest thing in Christianity! The church has moved from old time religion wrapped in brown paper, to old time religion in neon. The media boom has popularized the pew and vaulted the church to the position of "virgin of the airwaves", young, vulnerable and honest to the point of neurosis. To the church structure the upsurge of televised Christianity has a Dr. Jeckyl - Mr. Hyde quality to it, but the split comes from the viewers, not the producers.

On the one hand lie the critics, trumpets in hand, who hope that the walls of 100 Huntley Street, the citadel of Canadian Christian broadcasting, will collapse from poor masonry and save them a long march. They call it the "electronic church," or "super Christianity," and accuse it of dipping into the Hollywood slick. In this group are two allied forces. The first group are familiarized with professional Christian television and have found it not to their liking. The other group have had little personal involvement, but base their opposition on what they have heard, or read, having had very little personal observation of it. They have an instinctive or preconceived impression of mistrust. Many feel that this type of Christian program threatens the organized church. There is some basis to their fears.

Some people are easily addicted. They find an hour and a half shot of Pat Robertson, David Mainse, or Jim Bakker tastier than

Geritol, cheaper than health foods, and less demanding than exercise. Once in the morning and you're good for the whole day! Where else can you intrude into the lives of the "super-saints" daily without having to pay for transportation of queue. These are the pabulum eaters, who have not yet realized the difference between Uncle Sam and his ambassadors. They are still sacrificing to other gods. Although the listening audience incorporates much more than a club of "thrill seekers" who want to hear the rags to riches story just one more time, it is these that frighten the keepers of the flock, with their glowing reports of needs being met at the twist of the dial, all hearing, no doing. As a result, clergymen often react against the media itself, forgetting that addiction is a problem of the addict, not necessarily of the object of his addiction.

Along with causing inferiority within the church organization, talk show Christianity seems to strike fear into the hearts of church treasurers. They fear that the network vampire will drain the gold out of the offering plates and into specially marked envelopes destined for the broadcasting giants. David Mainse, of 100 Huntley Street, has stressed on his telecast that giving is something that comes over and above tithe. . . after all he is a pastor.

To a static church, caught on a religious ocean, with no spiritual wind in its sails, the reiteration daily of transformation in Christ, and two legged evidence of the same, can be a threat to

the pew and the purse. Such messages make stone stonier, pews pewier, and dry sermons smelling of sawdust. Graham and Treena Kerr of "Galloping Gourmet" fame, who have been recent converts of Christianity, took part on a 100 Huntley Street program, that discussed Christian broadcasting. They came from the group that had misgivings because of their contact with the media. Treena, who has been involved in television production, felt that these programs were for Christians who were "like penguins that are fed, fed, fed. . ." Because of her mistrust, she admitted without guile, that she used to look for flaws, such as counting the number of times David Mainse used the word, "exciting." She also related that she used to hear people phone in, (these programs have live phone-in centres) and say that they had been switching channels in their motel and seen the program, to which she would cynically respond, "Oh sure, sure!" When she helped host 100 Huntley Street, she said she was surprised to have three calls from people in motels who had tuned in while switching channels, and had ended up watching the whole program. She decided that it must have been the voice of God saying, "See, see, see!" Thus it, was established, that this type of broadcasting is not aimed at satisfying the smug, but of evangelizing those who do not have contact with the established church.

One Anglican pastor has verified that most of the congregation he had in a newly established church group in a suburban area, which had hitherto had no church, were converts through watching PTL, 700 Club, or 100 Huntley

Street. With many churches more worried about the color of carpet in the vestibule, than in reaching people with a life-changing message that perhaps they themselves aren't even familiar with, evangelism has had to fall into the hands of a minority, and thus almost demanded the use of the media.

Graham Kerr stated on the program that he feels one of the strongest messages Christian broadcasting has for Christians, is one of unity. As he put it, for the Christian sitting in his little grey church, it provides him with the knowledge that there are other Christians in other denominations, and that the one thing they have in common is their belief in Christ. It wakens people up to the fact that there is a world outside each little denominational edifice, according to Graham.

Since 100 Huntley Street, uses a live studio audience, a recent trip to participate in this event proved interesting. Armed with a husband, a sister, and a joint effort of four kids we were ushered to seats close to the exit (a gentle reminder that it was being taped). After a briefing on where to look, how to know how to respond, and what not to do, we felt very professional and not quite so live, but who wants an audience that waves at their grandma back home, when the camera is on them anyway? The set seemed shockingly small and unimpressive and it was our first education in technique that can make a panning camera turn a hut into a palace, and a few ferns and pillars into a hall. When you watch a TV program, you don't have three TV cameras, a maize of wires,

cue cards and off the scene personnel competing for your attention. At home the baby is in the playpen, not rumbling like distant thunder, with the threats of full-fledged roar; nor at home do you have to worry about a fidgety daughter who threatens to expose her Sears floral underpants to however many viewers 100 Huntley Street boasts.

When you watch a live show and realize that David Mainse is not a super-show, but only the puppet on the end of 100 human wires, working together as a unity, void of the temper flares one might expect, in spite of technical foul ups and last minute problems, you can't help realize that they really aren't slick, and phoney, but they really do have a common purpose and drive. 99% of the show is behind the cameras, not in front of them.

Even with permission and guidance from someone on the sidelines an attempt to get a picture at the end of the session, sent visions for a Manitoulin hairline through one of the technicians mind, and started her on a mime procedure that being interpreted would read. "Get back, before your backside is presented stamped with 100 Huntley Street, to a million viewers." I got both pictures, mine and hers but I wondered if it was worth the shrivelling glares from other members of the audience who were sure I had entered the Holy of Holies unauthorized. Ah, yes, the spirit of criticism. . . long has it caused division. . . ever since creation when a certain snake mentioned that company benefits were being withheld from the union of gardeners. Perhaps, perhaps, Christian broadcasting will live on in spite of the serpent.

FIRST THOUGHTS ON TITHING

The subject of tithing was spotlighted in the Diocese of Algoma at the 1977 Diocesan Synod. In 1979, several articles on "Stewardship" by the Rev. R.A. Locke, followed by one by Jack Bedgood, appeared in the Diocesan newspaper The Algoma Anglican. The latter article is reprinted here, in part, as the first tract of this series.

The Holy Spirit is bringing about renewal in our time. We, the members of the Body of Christ, are being restored as more and more of us get caught with a "thirst" for roots, foundation, strength—something that we can grasp and hold on to for life.

Through the Holy Spirit many exciting things are happening in the Christian family. Spiritual truths and promises are being rediscovered; the gifts of the Holy Spirit are being manifested in our land. (No wonder the Evil One is working so rampantly in our day). And surely one of God's promises that the Holy Spirit is urging us to rediscover is found in Malachi 3:10 — "Bring the full amount of your tithe to the Temple so that there will be plenty of food there. Put me to the test and you will see that I will open the windows of heaven and pour out on you in abundance all kinds of good things."

What evidence is there that we are being led to a renewed awareness of this part of Christian Stewardship? First, we have been challenged by those in leadership in our own Diocese: "Resolved that this Synod challenges every Algoma Anglican to

renewal in stewardship, which must begin with an acknowledgement that *all we have is a gift from God* and must produce personal commitment to God that is reflected in the true tithing of time, talent, and treasure, which is our true and reasonable service."

Second, from those in authority in the Anglican Communion, a group of bishops at the 1978 Lambeth Conference: "God Himself is the almighty resource of the Church. We claim that God has already given His people all the human and financial resources to carry out His mission in the world. The problem is that so many skills remain uncommitted and so much money remains firmly in the pockets of Church members. A greater degree of realism about what sacrificial giving means and a wider sharing of knowledge, skills and resources is called for. People will give according to the measure of their love for God and understanding of the Gospel. . ."

Our own bishop, Frank Nock, in addressing a parish gathering on Stewardship, said: "The principle of sharing is written across the pages of the Bible and therefore is fundamental to our Christian life. It lies deep in the nature of God. . . It is clear that the Christian Faith and the Christian life are not to be hoarded up as a private treasure. They are to be shared and given away to others."

Perhaps the Evil One is at this very moment saying to you, "Don't waste any more of your time with this.

The Lord knows where you stand and you don't need somebody else passing judgement on how you use the money you've worked so hard to get!"

Indeed the Lord does know where each of us stands in our relationship with Him. And He loves us *all* in spite of our "miserable offences." His Holy Spirit gently prods us, speaking to us (if we are quiet enough to hear). "No, Man, I don't really need your money. . . But. . ."

Or perhaps you are asking, "Is the Holy Spirit prodding me about 'the true tithing of time, talent, and treasure?' or, 'How can I be sure of what is right for me in this matter of sharing?' Or you may be already a committed tither and know of God's pouring out "in abundance all kinds of good things," and you are being prodded, (from within) to share with others this part of your Christian Faith and life. Then turn to the fellowship of your Christian brothers. Raise these questions with them and with your Priest. Seek out answers.

To assist others in dealing with such concerns this series of Tracts has been developed by the Diocesan Outreach Committee. Study these carefully and prayerfully in your response to the urgings of the Holy Spirit. Those who were led by this same Spirit in the preparation of these tracts offer some thoughts concerning their study:

"If we seem to have over-stressed the importance of tithing, this is by no means because we consider other expressions

of Christian commitment to be of lesser value. Far from it! We take it for granted that all of us are aware of our other responsibilities and privileges in the Christian life. The reason for the emphasis on tithing is that so little has been said on the subject that it is generally either unheard of or else misunderstood.

"There is no intention of presenting tithing as the ultimate goal, or the tither as a superior Christian. It is understood that tithing no more excuses us from our other responsibilities as Christians and as Church members, than a commitment in other areas excuses us from tithing. Such an attitude misses the whole point. The true Christian response is eager, happy, generous—and continually growing until it takes in every area of life."

Can we afford to ignore any longer the words of our Lord Jesus Christ when He said: "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 meet withal it shall be measured to you again?"

"NO, MAN", GOD SAYS "I DON'T REALLY NEED YOUR MONEY"

If you have been fortunate enough to have read Father Roy Locke's four part article on "Stewardship" in the previous issues of the ALGOMA ANGLICAN you may remember the title quotation as coming from the concluding section of that writing. Perhaps that very comment may be burning away in the back of your mind. Perhaps, the

Evil One is at this very moment saying to you, "Don't waste any more of your time with this article. The Lord knows where you stand and you don't need somebody else passing judgement on how you use the money you've worked so hard to get!"

Indeed, the Lord does know where each of us stands in our relationship with Him. And He loves us all in spite of our "miserable offences". His Holy Spirit gently prods us, speaking to us (if we are quiet long enough to hear), "No Man, I don't really need your money. . . But. . ."

God is in control! He is at the helm. The Holy Spirit is bringing about renewal in our land. We, the members of the Body of Christ, together the Christian Church, are being restored as more and more get caught with a "thirst" for roots, foundation, strength, something that we can grasp and hold on to for life. And through the Holy Spirit many exciting things are happening in the family of believers. Spiritual truths and promises are being rediscovered. The gifts of the Holy Spirit are being manifested in our land. (No wonder the Evil One is working so rampantly in our day). And surely one of God's promises the Holy Spirit is urging us to rediscover is that found in Malachi 3:10 — "Bring the full amount of your tithes to the Temple so that there will be plenty of food there. Put me to the test and you will see that I will open the windows of heaven and pour out on you in abundance all kinds of good things". (Canadian Bible Society — Good News Bible).

GIVE FOR YOUR OWN SAKE

What evidence is there that we are being led to a renewed awareness of this part of Christian stewardship? First, we have been challenged by those in leadership in our Diocese. At the 1977 Theological Synod this resolution was passed:

Second from those in authority in the Anglican communion, a group of bishops at the 1978 Lambeth Conference has set before us this insight from the Holy Spirit on the matter of Stewardship:

"God Himself is the Almighty resource of the Church. We claim that God has already given His people all the human and financial resources to carry out His mission in the world. The problem is that so many skills remain uncommitted and so much money 'remains firmly in the pockets of Church members'. A greater degree of realism about what sacrificial giving means and a wider sharing of knowledge, skills and resources is called for. People will

give according to the measure of their love for God and understanding of the Gospel. Stewardship teaching must, therefore, be regarded as an essential element in all Christian education in parishes and training institutions".

Unmistakably, there are some strong and definite words for us in these current revelations — "must", "true", "all".

Our own Bishop Nock, in recently addressing a parish gathering on Stewardship, noted most appropriately, "The Principle of sharing is written across the pages of the Bible and therefore is fundamental to our Christian life. It lies deep in the nature of God. She shared His creation with men — its beauty and its abundance. The history of the Israelite people is the account of God sharing his wisdom and understanding with them. The Christian Gospel rests on the claim, that in Jesus Christ, God shared his whole nature with us. . . It is clear that the Christian Faith and the Christian Life are

not to be hoarded up as a private treasure. They are to be shared and given away to others".

Are you asking, "Is the Holy Spirit prodding me about 'the true tithing of time, talent and treasure?'", or "How can I be sure of what is right for me in the matter of sharing?" Or perhaps you are already a committed tither and know of God's pouring out "in abundance all kinds of good things", and you are being prodded (from within) to share with others this part of your Christian Faith and life. Then turn to the fellowship of your Christian brothers. Raise these questions with them and with your Priest. Seek out answers.

To assist others in dealing with such concerns, a series of twelve "Tracts on Tithing" have been developed by a special committee of the Diocesan Outreach Committee. Together, these tracts attempt to deal comprehensively with the tithing of money in today's world. They address such questions as "What is Tithing?", "Is Tithing For Everyone?", and "How do others See Tithing?" Look for these helpful writings

and study them carefully and prayerfully in your response to the urgings of the Holy Spirit. Those, who were led by this same Spirit in the preparation of these tracts, offer some thoughts concerning their study. To each of us they say:

"If we seem to have overstressed the importance of tithing, this is by no means because we consider other expressions of Christian commitment to be of lesser value. Far from it! We take it for granted that all of us are aware of our other responsibilities and privileges in the Christian life. The reason for the emphasis on tithing is that so little has been said on the subject that it is generally either unheard of or else misunderstood.

"There is no intention of presenting tithing as the ultimate goal, or the tither as a superior Christian. It is understood that tithing no more excuses us for our other responsibilities as Christians and as Church members, than a commitment in other areas "excuses" us from tithing. Such an attitude

misses the whole point. The true Christian response is eager, happy, generous — and continually growing until it takes in every area of life".

Can we afford to ignore the words of our Lord Jesus Christ any longer, where he said, "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?"

"Almighty God, whose loving hand hath given us all that we possess: Grant us grace that we may honour thee with our substance, and, remembering the account which we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord. Amen." (Book of Common Prayer, p. 734).

ASK YOUR
RECTOR ABOUT
"TRACTS
ON THINGS"

HEALING MISSION IN NORTH BAY

The Order of St. Luke, St. Brice's North Bay Chapter, will host a healing mission in October, coinciding as nearly as possible with St. Luke's Day.

We host the mission in joy and expectancy because it gives us the opportunity to share the wonderful news of NOW, that Jesus Christ is STILL about His Father's business.

I would like to tell you how membership in the Order stimulates growth in understanding healing prayer.

Most people's reaction to suffering leads them into a visualization of the distress being experienced, which in turn leads to intercessory prayer that is a bit on the negative side. And, this is where they leave it, the job only half done.

A better understanding brings a visualization of our Lord coming into the situation and we see in our mind's eye the broken bones and/or the broken hearts being made whole again. We "see" fresh, healthy blood sweeping through impoverished tissue and cells; we "see" the crippled in perfect wholeness again as He would have us be, and we thank and praise Him even

before we know the outcome of our prayers because we know that in some way, a healing is taking place, perhaps not always in the way we would wish, but in accordance with the wisdom of the Father and His plan for us in the scheme of things. . .not the power of positive thinking, but the power of positive BELIEVING.

The Gospel has provided us with an appropriate prayer for the lack of it (*Lord, heal thou mine unbelief*).

Being aware of the existence of psychosomatic disease does not give us the right to judge but to understand, in order to make our prayers more effective. It is easy to see how useless it would be to pray for the healing of, for instance, a headache, while neglecting the cause which may be tension, worry or some other thing. In this case, we might pray for an easement of the tension and visualize peace entering into the situation.

Psychosomatic does not mean that it is an imaginary illness. It is very real indeed. It is scientific fact that emotion does play an enormous role in our well-being or lack of it. Witness the flush of blood to our cheeks, called

blushing, or by contrast, the draining of blood from our faces, sending us pale. The brain, you see, has obeyed the distress signals that the emotions have sent to it. It has been scientifically proven that the sweat of anger differs from that of ordinary hot weather or exercise-causing sweat. It contains a poisonous acid. In view of this, and there is much more evidence, it is easy to see where ulcers might get their start, or how the proverbial "pain in the neck" can be a very tangible thing when in the presence of someone who causes us to feel "up-tight".

It has been statistically suggested that grieving, lonely, and otherwise unhappy people, are the most likely to contract cancer, as compared to those who lead a happy, carefree life.

Learning these things leads us into intercessory prayer for healing of the cause as well as the illness itself.

We in St. Luke's have also learned about healing of the memories, wherein we may rid our hearts and minds of all those things we keep stored up in the "attic" and refuse to part with, for the subconscious mind remembers hurts from years

ago, even from birth, that we think we have stuffed away and neatly covered up. We need to have a cleaning out of those attics so as to make room for the healing light of Christ.

This will be one of the subjects of our guest speaker, the Rev. Ross Creighton of Toronto who has much experience in the teaching of how to give those memories over to Jesus once and for all and to accept your healing, whether it be of mind, body or soul. A healing of the spirit is of far more worth than of the body, for that kind of healing generally takes care of everything else.

Of course, we all know there are afflictions that are congenital, accidental or biologically environmental, so I again emphasize, there is no room for judgement, only love and compassion.

I hope I have been able to bring to you some idea of the Order of St. Luke the Physician and have whetted your thirst for more knowledge so that you will join with us at St. Brice's for the Healing Mission, and perhaps feel moved to become a member of the Order. Our parish priest, Archdeacon D.A.P. Smith, holds regular monthly

healing services with the Laying on of Hands in accordance with Christ's direction to teach, preach and heal the sick.

Everyone is welcome to the Healing Mission which begins on the morning of October 20, 7:15 o'clock, with Holy Communion, followed by time for bodily nourishment. Further information may be obtained by writing to Healing Mission, St. Brice's Church, 1225 Cassells St., North Bay, Ont., P1B 4B8, or you may telephone Mrs. I. Glenday, convener, area code 705, 472-4674. Registration fee is \$3 for the two-day Mission.

In closing, may I leave you with this thought. When you are at the altar rail, receiving the blessed sacraments, you will never be in a better place to petition the Lord for what you may have need of, for in essence, you are kneeling at His feet in communion with Him. The dictionary describes the meaning of communing as "conversing privately with someone"; communicate: "to impart, disclose, reveal". Let us then do just that with our Lord.

WALK WITH ME.. PLEASE

By Marjie Smith

Throughout the ages men have Deified almost anything that walks, breathes or mystified. Even in the most pagan times men have regarded natural phenomenon as the theatre of the spiritual realm. Romans 1:20 emphasizes that "since the creation of the world God's invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made."

Paul further illustrates that man has chosen to worship the "creature rather than the creator."

There have been many creatures! The Egyptians worshipped the sun, as well as many other deities. The Greeks and Romans as well, were polytheistic. In fact Paul appealed to man's tendency to fragmentize theology, when in Athens he introduced "the unknown God." We ought not to think that the deity is like gold, or silver or stone, a representation by the art and imagination of "men," he extolled.

With the present tendency towards intellectual atheism, modern gods are just as multiple and just as prominent, but despiritualized. If we were to incorporate their images in a temple of atheism, we

would find amongst them, one with mag wheels, dual exhaust, and a C.B. Another might have an electric guitar, a set of drums, a captive beat, and millions of perforated ear drums sacrificed on its altar.

It is interesting that African missionaries have to discard their charm bracelets because the natives consider them idols. Although we wear them as tokens of the things we cherish there's an irony involved in the fact that the things we cherish can become "other gods," taking priority over our love for God.

When Moses declined the offer to go as God's ambassador to Egypt, because he did not know who God was, God did not tantalize him with offer of embassies and limousines. He simply directed him to say that "I AM" had sent him.

God was aware of man's mathematical tendency to divide anything that was whole, from tubers to denominations. Thus, with the name I AM, he could not be fractioned. Instead of His attributes being canonized, as separate entities, they became known as part of the whole. God is peace, he is joy, he is creation, he is present in war, famine, nature, apple

jelly. . . He can say in all circumstances "I am there, my power surrounds you."

"I AM", denotes omnipresence as well as omnipotence.

Jesus enlarged on this fact. Jesus came to reveal God's personality. He was an animated illustration of "I AM"

"I am the way, the truth and the life, no man comes to the Father except by me."

"I am the good shepherd."

"I am the resurrection and the life."

"I am the light of the world, he who follows me will not walk in darkness."

"I am the true vine, my Father is the vine dresser."

Even when he said, "I, when I am lifted up, will draw all men to me." was dramatizing the magnetic quality of God's personality.

Just as the dying Israelites look at the snake that Moses lifted upon a pole in the wilderness, in order to find physical healing, so men look to Jesus, lifted up as an example, as a saviour, in order to be spiritually complete.

Sometimes the familiar names given to Jesus seem like worn pebbles on a beach. They are soothing, but the dynamic, sharpness of first impression has worn off and they lack impact.

Jesus is the good shepherd, the World, the truth, the cornerstone, and the label used to railroad a lot of social action. Somehow these names bring visions of stain glass windows, but hold very little

provocativeness.

Meditation is one means of reviving drowing words, and religning worn out cliches. For instance, the name Alpha and Omega, given to God in Revelations, means the first and the last as they are the first and last letters of the Greek alphabet. It sounds like Dr. Zeuss, at times, Alpha, Omega, and tittle tittle trees.

However, as one thinks about A & Z one realizes that they are not just the first and last letters but they are part of the whole, which is alphabet. God is alphabet, God is 1979. He did not fly in to create the world, with reservations to return when everything had fizzled out and it was judgement time. He is part of the whole, and Jesus was sent to be the exclamation point of the statement, "I am present!". The Holy Spirit was sent as a constant reminder for those short on memories and long on doubt.

Alpha and Omega is like a sandwich, God is the enveloping bread that gives us substance and meaning. Life is the filling, the part that cannot fill us up with the outer part missing. Did not Jesus say he was the bread of life?

Another overused concept is that of the good shepherd. It is miraculous that Sunday School children don't bleat, since they are raised on the notion that Jesus is their shepherd, and that he will lift them up with his shepherd's crook if they stumble. Thus, they have

confused images of white, fuzzy Christians and strangulation in the crook of a shepherd's staff, as they are hauled back up onto the straight and narrow.

As adults we are so accustomed to the image that we accept it without identifying with it.

Jesus affirmed that a shepherd "lays down his life for the sheep." David, the shepherd, who practiced on lions and bears, was able to destroy with his sling, a giant who kept at bay even the greatest warriors. Shepherding is not akin to pet ownership. Jesus is not spending eternity applying bandages and patting woolly heads. He is fighting a battle for us. Paul said that we do not war against flesh and blood, but against principalities and powers of the spiritual world.

Jesus also said that his sheep "Know his voice." This denotes more than blind obedience. It means being able to detect what is Christ-like and what isn't when presented with several alternatives.

The only way to know His voice is to spend time with Him. Thus when Jesus says he is knocking on our door and will come in and "sup with us," he meant it quite literally. He wants to be part of our every day life. He is always there, slingshot in hand, speaking to us, guiding us with his voice. Very occasionally, he will rest against a tree and play some heavenly music on a flute, but that is reserved for very special times when the sheep need a little more than love.



Sault church is permanent home for wreath

Photo and Story Courtest Sault Daily Star

By SUSAN HICKMAN Of The Star

The idea was to make flowers that wouldn't wither. . .

After more than a 1,000 hours of work over a period of nearly a decade, Thomas Henry Lake completed a wreath of individually handcrafted flowers of metal.

The idea was that it would be incorporated into some sort of a memorial, but only last month was the work installed in a permanent location.

Thomas Henry Lake died 25 years before his work of art found a place as a memorial in his family church, St. John the Evangelist, corner of John and Albert Streets.

The unusual wreath, 26 inches in diameter, is made of poppies, water lilies, calla lilies, roses of various kinds, carnations and intricately sculptured lilies of the valley on a background of 50 leaves and surrounding a centre plaque of copper maple leaves.

The 68 flowers and profuse background foliage are made of various metals, including iron, sheet metal and copper.

The lilies of the valley each contain nine little florets with tiny centres in every one.

Bill Lake, 79, of Toronto, and the only surviving member of Thomas' family, said he is "amazed how father was able to make those things so perfect."

He said of his father, "When he noticed many wreaths and sprays of flowers decayed and neglected on monuments, he thought of making flowers of metal to be more permanent."

He started the work in 1919, ten years after moving to the Sault as foreman of the blacksmith department at Algoma Iron Works.

He carried on making individual flowers of metal

and finally decided to make them into the form of a wreath, said Mr. Lake.

Thomas' son Henry Morton Lake, colored the work and the completed assembly was encased in a sheet metal drum, 26 inches in diameter and eight inches deep with a glass seal on its face. The sealing probably accounts for its high degree of preservation.

Bill Lake designed the installation and located it in St. John's Church with the help of John Butcher, after the wreath lay in storage for most of its 50 years.

The wreath now is set in stainless steel and bronze over a mantel of oak in the family church.

That was Bill's idea. The whole family, he said, was well-known and active in the community and in the church and he thought it would be a good idea to present it as a memorial to St. John's.

The dedication took place on July 22, 1979 at an Holy Eucharist Service conducted by Archdeacon Coyle and attracted a number of Mr. Lake's relatives from across Canada.

Archdeacon Coyle commented on the "meticulous attention to detail" in the wreath and said "the design by Bill enhances the work."

Thomas Lake, born in England, came to Canada in 1885, returning to his home before moving to the Sault with his wife Ada and their family.

He served on city council in 1919. Both he and his son Henry were well-known for their engineering work and at the steel plant.

The family memorial reads, To the Glory of God and in Loving Memory of Thomas Henry Lake, 1865 to 1954, Ada Oldfield Lake, 1980 to 1947, Henry Morton Lake, 1890 to 1955, Thomas Valentine Lake, 1896 to 1920, Albert Edward Lake, 1902 to 1969.

WEST THUNDER BAY

. . . 100 YEARS

Courtesy of the Thunder Bay Chronicle-Journal

By BETTY COTTON

The celebration of a 100th anniversary is a time for thanksgiving, joy and recollection and the family of St. James Anglican Church in Murillo is making plans for a suitable commemoration of this milestone in its history.

It was some time in August, 1879, that the priest then officiating at St. John's Anglican Church in Port Arthur walked to Murillo to visit with Anglican families there, and on the weekend of Oct. 6, the first church service was held in the home of Isaac Ryde.

The recorded and oral history of St. James Church is being compiled by a committee in that church and is expected to be available during the upcoming observances during the Thanksgiving weekend.

Rev. Robert Kelsey, whose charge includes St. James, the Church of the Good Shepherd in Slate River, St. Mary's in Vickers Heights, St. Mark's, Rosslyn Village, and the Church of the Messiah, Kakabeka Falls, speaks with enthusiasm of the spirit emanating throughout the parish and the phenomenal growth of church schools.

The exodus of families from city homes to the rural setting particularly around Thunder Bay, is bringing about changes in the religious community as well as in municipal planning.

Since the majority of this century's new settlers are young, pastors such as Father Kelsey are encouraged by the increasing enrolment in Sunday schools.

Plans for St. James in Murillo, include the addition of a Christian education wing to meet that need, and at St. Mark's, 40 children with eight teachers meet regularly, with the number expected to increase this fall.

Father Kelsey noted too, that in all congregations, the Anglican Church women are coming together, and there is a strong lay leadership which aids him greatly in his own responsibilities.

He conducts services at 9:30 a.m. each Sunday in St. Mark's, at 10:45 in St. James, and at 7 p.m. in the Church of the Messiah. Services are held on Thursday evenings in Vickers Heights, with lay preachers officiating at Church of the Good Shepherd. During the winter, congregations come together in St. Marks or St. James Churches.

While new churches spring up with new developments, the Anglican church community in Murillo is rejoicing in its preparations to build for the future on a foundation 100 years old.

ALGOMA GLEANINGS

Notes from Trinity College, University of Toronto, mention that **Florence (Spencer) Goodier** celebrated the 70th anniversary of her graduation last June. Mrs. Goodier, wife of **Canon Cyril Goodier** graduated from Trinity in 1909. For a number of years, she served as a missionary in Japan, prior to her marriage. The **ALGOMA ANGLICAN** on behalf of all church people in Algoma sends congratulations, greetings, and best wishes to Mrs. Goodier, who with the Canon, now resides in Dundas, Ontario.

"**Boy From Erlam Village**", the biography of **Canon Goodier**, will be ordered in quantity by the editor. There has been a good response to this offer in last month's **ANGLICAN**. Hopefully, the books will arrive in time for Christmas. Bishop Nock has made the book required reading for ordinands in the diocese!

Please send any notices or requests for **change of address** directly to the Synod Office, not to the editor. Hopefully, a successor to **Lura Dew**, circulation manager for many years will soon be appointed. In the meantime, the untiring synod office staff will take on this responsibility.

Christ Church, Lively, parishioners **Bernie and Ev Scharf** celebrated their 30th wedding anniversary on June 4th last. The personal best wishes of the editor join with those of all Algoma Anglicans. The annual Holly Tea is being prepared in Lively for early next month.

Robert and Joan Ainsworth of **St. Thomas, Thunder Bay** celebrated their 25th wedding anniversary by placing a magnificent stained glass window "Follow Me" in the church. Congratulations also to the very large number of St. Thomas' members who received Faithful Attendance awards. One hundred and twelve in all received an award, with nine having ten or more years consecutive. They are: **Cheryl Ainsworth, Karol Landy, Cathy Chehowy, Susan Chehowy, Katrina Landy, Tracy Wark, Nancy Johnson, Elizabeth Thornburrow**, and the champion with his 14th year award, **Randy Oleski**.

St. Alban the Martyr in Capreol recently was the recipient of three memorials for use in the church. A sanctuary lamp in memory of Mary Nepitt, a Baptismal shell in memory of Dora Kitzul, and an altar cloth, a labour of love on the part of several ladies of the parish.

St. John's, Thunder Bay church school superintendent **Neil Love** has introduced a new programme this year. There is full student participation not only in religious studies, but also in new hymns and prayers. Attendance has doubled! Perhaps in a later edition, we can get Neil to share his programme with us all.

Thunder Bay Deanery A.C.W. will hold the Fall deanery supper meeting on Thursday, October 18th at 6:30 p.m. in **St. Mary's, Nipigon**. Deanery president, **Mrs. Edith Morrow** will preside.

Word comes from **St. Michael's, Thunder Bay** of the death of **Doug Findlay**, organist and choir-master of that parish twenty-two years ago, before he moved with his family to Etobicoke. Doug was raised and nurtured in the faith in **St. John's, New Liskeard**, in which town his father operated a pharmacy for many years. Our prayers are with his wife and family.

Holy Trinity, Tarentorus, in the Sault continues to manifest a very active spiritually oriented social life! In August, a Lutheran Church choir from **Traverse City, Michigan** visited the parish. Last month there was a family breakfast to start the year off, and this was held following the early service under familiar "golden arches", with no dishes for anyone to worry about afterwards. On Friday, September 28th, a parish dinner-dance was held at the Algo Club. In August, a group from the parish attended the Cherry Playhouse Theatre in Traverse City, Michigan. This church family not only prays together, but also plays together!

Early next month, **Bishop Douglas Hembridge** of **Caledonia** will be visiting Algoma. Hopefully, November's **ANGLICAN** will be in your hands before his visit, so that we can give you further details at that time.

The Editor thanks all those who have written and commented on September's edition. The kind expressions of understanding and support are deeply encouraging as we dust off out-dated skills and techniques, and fly headlong into the jet age of publication. Please pray for all of us involved in getting this publication to you, and try to be patient with the human frailty that causes errors, omissions, or misprints beyond our present control. With your prayerful support, **The ALGOMA ANGLICAN** will fulfil its mission and purpose within and beyond the diocese.