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ANNUAL NEW YEARS' LEVEE AT BISHOPHURST

HIGHLIGHT OF THE SEASON IN SAULT STE. MARIE ENJOYED BY MANY



Gwenfil and Raynor Woods greeted at reception by Bishop and Mrs. Nock
by Marty Benetey

Photo and Story Courtesy Sault Daily Star

It's the meeting of the affluent and the average, the princes and the paupers, the white collars and the rank-and-file of Sault Ste. Marie.

The New Year's Day reception at Bishophurst is a chance for all walks of life to step back to a gentle, cultured way of life. The Bishop and Mrs. F.F. Nock of Algoma welcomed 302 visitors through the doors of their palatial Simpson Street home Tuesday.

Well-dressed visitors mingle about, sipping hot apple cider and dodging pastry trays laden with a dietician's nightmare. Conversation is often stiff and formal, but the bishop has a calming nature, as comfortable discussing the

lack of snow for skiing as he is assessing the diocese.

"All the rank-and-file are here," he beams contentedly. Good weather this year has attracted visitors from Elliot Lake, Thessalon, the Michigan Sault and other outlying areas, and the host is pleased with the turnout.

The reception runs from 2:30 p.m. to 5 p.m.

In the spacious living room, a helper doles out cider from a steaming kettle. Even the punch glasses seem regal, matching the glow of affluence radiating from the home.

Carpets are more plush than most homes, rooms are larger, paintings more traditional. Furniture is stylish, but comfortable. The air carries a

twang of polish, but the atmosphere is far from stuffy.

Clergymen chat with steelworkers, who lecture professors.

Mayor Nick Trbovich and his wife and members of the local military community are on hand.

In stark contrast, a group of bent-eared men has stolen away to an upstairs room to watch the Sugar Bowl football game on television.

Some visitors aren't so comfortable. Children scurry about, trying to salvage play time in a home where, "you mustn't touch." One pouts in a corner, where even the offer of a cookie won't draw a smile.

New Year's Day

receptions, or levees as they are often called, began in Canada during the French regime. The governors shook hands with any citizen who presented himself at the Chateau St. Louis, in Quebec City.

Bishophurst, the official residence of the Anglican Bishop of Algoma Diocese, is more than 100 years old. New Year's Day receptions have taken place here for more than 50 years.

As the afternoon wears on in reception 1980, visitors bid their farewells and Mrs. Nock wishes good things to all especially that enough snow falls so she can go skiing.

TWO NEW CONGREGATIONS NAMED

Sunday, December 16th, 1979, marked an important step in the life of the Anglican Mission of Heyden and Searchmont, near Sault Ste. Marie. Under the guidance of the Rev'd Jerry Smith and the Rev'd Kenneth Ostler, with support from the Diocese and Holy Trinity Parish, these two mission areas have grown and matured.

To mark this growth and maturity the Bishop celebrated the Eucharist at each place and announced that from December 16th the Heyden Mission would bear the name of St. Mark's Church, Heyden, and the Searchmont Mission would bear the name of St. Thomas' Church, Searchmont.

We give praise to God for the Christian Witness of St. Mark's and St. Thomas' in Heyden and Searchmont.

ST. JOSEPH ISLAND PARISH SELF-SUPPORTING

Rev. Michael Eldred
First Rector

At the Annual Vestry meeting last year the Congregations of St. Joseph Island and Echo Bay made an important decision to achieve self-support during 1979. With the cooperation and sacrificial support of the four congregations this decision has been justified and the parish met all its obligations without any diocesan financial support. We congratulate The Rev'd Michael Eldred, the Wardens and members of the congregation on this achievement and commend them for their act of faith. May God continue to bless their efforts.

To mark this milestone the Bishop and clergy of the Deanery attended the Institution and Induction of the Rev'd Michael Eldred at Emmanuel Church, Richards Landing on February 3rd as the first rector of the Parish of St. Joseph and St. George. The Bishop preached and conducted the Institution and Archdeacon F.R. Coyle conducted the Induction. The rector celebrated the Eucharist. The service of Thanksgiving was followed by a Reception.

MAY PASSEY 100 YEARS OF AGE

Mrs. May Louise Passey, widow of the Rev'd Christopher J. Passey, was born on March 14th, 1880. Fr. and Mrs. Passey served the Church of England for 16 years before coming to Canada in 1949. The Passeys will be remembered by many in this Diocese, especially the congregations at St. Josephs island, Manitowaning, Espanola, Lockerby, Minnow Lake and Coniston where they

served from 1949 until 1965. When they retired they moved to the West Coast and Mrs. Passey now resides at the following address: Room 321, Banfield Pavilion, Vancouver General Hospital, 855 W. 12th Ave., Vancouver, B.C. V5Z 1M9.

Let us all help Mrs. Passey celebrate this wonderful milestone by sending her birthday greetings and the assurance of our prayers.



Dean Alex McGregor, Steven Douville, Glenn Goodwin, Petra Jackes and Provost Ted Heaven in an informal moment at Thornloe.

algoma anglican

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The Rev. John E. Jordan, Editor
Mr. D. Oosterbaan, Treasurer
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GUEST EDITORIAL

Professor Stanley Mullins was insistent. "What can we do to attract new Anglican students to Thornloe is after all an Anglican College." The Senate, challenged by this question, gave it some considerable thought.

What we decided to do was institute three bursaries of giving free residence at Thornloe. These bursaries were in addition to our scholarships. We agreed that was not enough. We also had to publicize our new bursaries. This we did. I mentioned them wherever I went in Algoma. The College put advertisements in all the diocesan newspapers. The Provost and Dr. Headon contacted the clergy. In short, we put some considerable time into the project of attracting students to Thornloe.

The results of our efforts were not wasted. This year we have a greater number than ever of new Anglican students. All of the students have been living with us working with us and praying with us in the lovely St. Mark's Chapel. Some of our new Anglican students were attracted to us because of the bursaries and scholarships, others by our rapidly growing reputation for being the best college in which to live and work in Northeastern Ontario. Among the great Anglican students at Thornloe this year is Steven Douville of Holy Trinity Parish, Sault Ste. Marie. Last year Steven graduated from High School in the Sault with first class honours and was a youth delegate to Synod. I have Steven in my Classics 1000 course where he is known as Steven of the Solemn Visage. In residence he is known as Radar and he is widely respected for his sociable charm and affable personality.

Another of our new Anglican students is Beth Martin from the Church of the Ascension in New Sudbury. Beth is a happy, gregarious soul who loves Thornloe and is likewise doing very well. Beth is studying Arts at Laurentian and is proud of her college. At 2:00 a.m. in a local arena Beth can be found cheering for our Thornloe Thunderbirds as they strive to maintain their two year supremacy in the intramural "B" division of Laurentian University.

The third of our new Anglican students is Glenn T. Goodwin from Huntsville, Ontario. Glenn comes to us on the recommendation of Canon Sutherland. Glenn like Steven and Beth is studying General Arts and he too is making a fine contribution to Thornloe. At Christmas time Glenn was an absolutely inspired Santa Claus. Glenn's folksy ways and affinity for tuberous roots have made him an instant favourite at Thornloe.

Among the other new Anglican students, Heather Smallwood is outstanding. Heather is enrolled in Laurentian's School of Social Work. Her vivacious personality and quick wit combined with her native Northern Ontario commonsense have won her the respect of faculty and students alike. Heather came to Thornloe on the recommendation of Archdeacon Smith of North Bay.

Now we are entering a new decade. The 1980's are upon us. Ten years from now we will all be ten years older. What will we have done in the decade? You could come to Thornloe this year and join Steven, Heather, Glenn and Beth. In so doing you will enrich your life and improve your future. Professor Stanley Mullins' great challenge is still before us. We, at Thornloe, have bursaries and scholarships available. We are anxious that more Anglicans of the calibre of our present residents come and join us. Perhaps you are the man or woman that Thornloe is looking for. If you are, or think you might be, why don't you write to me for an application form. Thornloe needs you. You need Thornloe.



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Alex McGregor
Dean and Registrar
Thornloe College
Laurentian University
Sudbury, Ontario
P3E 2C6

Bishop's Letter**THINK THORNELOE!!!**

My dear fellow Anglicans:

In the spring, we're told, a young man's fancy turns to thoughts of love. While February isn't spring it is time when young people's fancies turn to thoughts of University. "What university will I attend? What will be my choice of residence?" These are the questions they are asking.

I would direct your attention to Thornloe College, Federated with Laurentian University, Sudbury, as a solid choice. I do so for the following reasons:

-Thornloe College is an Anglican College where the Faith and Worship of the Anglican Church are upheld. These are vital in a growing secular society where Christian Principles must be sustained.
-Thornloe is a co-educational Residence which has the finest reputation on the Campus. While other residences have vacancies Thornloe is always filled because of its Christian family atmosphere.

-Thornloe offers courses with University credits in Religious Studies, Classics and Women's Studies, and is contemplating adding Theatre Arts. We have a fine staff for these courses.

-Thornloe offers a num-

ber of generous bursaries and scholarships. In addition there are funds available to provide free residence for some students.

Northern Ontario needs University Educational facilities just as vitally as Southern Ontario, but we must justify this need by supporting them by student enrolment as well as financially.

If University Education is essential then a Christian witness on the Campus is even more essential. This Thornloe provides in an Anglican setting in our own Diocese. Provost Ted Heaven of Thornloe has clearly expressed this need "The most important function of the Church college is to present a viable alternative to the rampant secularism and godlessness of the contemporary university. I need only ask Anglicans to reflect for a moment on education as they have known it, and then I can look forward confidently to a future for our colleges in which Jesus Christ and his humanness will be at the centre of our curriculum".

When you "think Colleges", THINK THORNELOE!

Your friend and bishop,

Frank: Algoma

BISHOP'S ITINERARY

FEBRUARY 1980

| | | |
|---------|-----------|---|
| Feb. 3 | 11 a.m. | - St. Peter's, Sault Ste. Marie - Eucharist and sermon |
| | 3 p.m. | - Richards Landing - Institution and Induction of the Rev'd Michael C. Eldred |
| Feb. 10 | 9:30 a.m. | - St. Matthew's, Sault Ste. Marie - Matins and sermon |
| | 11 a.m. | - St. Matthew's, Sault Ste. Marie - Eucharist and sermon |
| Feb. 13 | | - Sudbury - Diocesan Executive Committee |
| Feb. 14 | | Sudbury - Diocesan Executive Committee |
| Feb. 14 | Evening | - Sudbury - Provincial Ministries Commission |
| Feb. 15 | | Sudbury - Provincial Ministries Commission |
| Feb. 17 | 11 a.m. | St. James', Goulais River, Eucharist and Sermon |
| 24 | 9 a.m. | - Holy Trinity, Sault Ste. Marie - Eucharist |
| | 11 a.m. | - Holy Trinity, Sault Ste. Marie - Eucharist and sermon |

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A TOAST...

(Editor's Note-- The following is a 1980 Message from Our Bishop at the beginning of the New Year - Courtesy of the Sault Daily Star.

A Prayer For The 80's

Here's to 1980 . . . This is a toast which will be offered all around the world on New Year's Eve - a toast to a new decade. Every new year is exciting because of what it holds in store but the beginning of a new decade is even more so.

May I express what my prayers are for the '80's.

-I pray that they will be years when the dignity and worth of people will replace the degrading of human life so evident in the last ten years.

-I pray that there will be a growing realization that the natural resources of our country and of the world are for the good of all and not for the selfish profit of any one province or country.

-I pray that the next decade will see a strengthening of the life-long commitment to marriage vows and a decrease of broken homes with the inevitable consequence of shattered children.

-I pray that the attributes of God, revealed in Jesus Christ - love, compassion, sacrifice and sharing - will become the priorities of our lives in the 80's. I offer these prayers because:

"This is my Father's world,

O let me ne'er forget
That though the wrong
seems oft so strong,
God is the Ruler yet.
This is my Father's world,
The battle is not done,
Jesus, who died, shall be
satisfied,
And earth and heaven be
one."

(Every blessing to the People of Algoma for 1980.)

ALBERT SHAMAS HONOURED

Albert Shamas, of St. Saviour's Anglican Church, Blind River, was recently honoured by the local Royal Canadian Legion Army Cadet Corp. Albert, after working with cadets for more than 35 years, has retired as commanding officer. Legion representatives, cadet and community representatives all paid tribute to Albert's good work. Capt. Reg. Clark C.O. said, "Mr. Shamas over the years has seen many young people go through cadets. Some have made the army their career; others have gone on to great progress in varied areas, and all because of his interest in them and cadet training. Albert also serves his community as a fireman and his parish, St. Saviour's, as property chairman.

JOY AND PEACE IN BELIEVING



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

Since the Solemn Declaration of our first General Synod is the particular Canadian application of the worldwide Anglican declaration of belief and practice, called the "Lambeth Quadrilateral (four points)", I am of the opinion that a study of the Quadrilateral will remind us of the true position of the Anglican Church on matters of Faith and Order, and how these matters affect our Christian living and behaviour.

The four points of the Lambeth Quadrilateral are:

- (A) The Holy Scriptures of the Old and New Testaments
- (B) The Creeds: Apostles' as Baptismal & Nicene as sufficient standard of the Faith.
- (C) The Two Sacraments (Baptism & Eucharist)-using our Lord's Words of Institution and the elements ordained by Him.
- (D) The Historic Episcopate, adapted to local conditions and administrations-but representing unity.

Important Principle

To appreciate, and understand properly, the basis of Anglican belief, practice and behaviour-pattern, it is necessary to connect together (A), (B), (C) and (D). For the ordinary parishioner, this connection is made through the Prayer Book.

The content and format of the Prayer Book is based on a most ancient rule or principle, quoted usually in its Latin form-Lex Credendi-Lex Orandi.

This phrase means (roughly) that "what we believe (credendi) is expressed in the official Prayer Book Services (Orandi).

At the present moment, we are in the stage of experimental Liturgies, particularly in the Service of the Eucharist. Committees who compose these Services should study carefully page vii of the introduction to the Prayer Book. Every Service should represent (A), (B), (C), and (D) of the Lambeth Quadrilateral.

The Holy Scriptures

It is likely that every church, Christian group or individual claims to believe in the Bible. At the same time, everyone is aware of the great variety of interpretations, currently held. The first point, that needs emphasis, is the fact that the Bible is **not** its own interpreter (Prayer Book-pages 700-701 and 706) (see also II Peter:20-21). It should also be observed that no church, Christian group or individual actually uses the Bible by itself. Lutherans explain the important passages of the Bible by the Shorter or Longer Catechism; Presbyterians by the Westminster Confession of Faith; Baptists and free-lance Evangelists by the "sayings" and interpretations of the current Evangelist. Anglicans, Orthodox and Roman Catholics consider the Bible to be a production from inspired sources of the Visible Church; its interpretations, while coming from studies, General Councils, Catechisms, etc., are made manifest in the Official Prayer Book or Liturgies. The old-fashioned rule-of-thumb is still useful: "The Church to teach and the Bible to prove".

Until the end of the first Christian century, the witness of the Apostles to the Resurrection and the Messianic hope was the main way of presenting the Christian Faith. For

Jewish converts Old Testament history, prophecy and poetry were shown to be "proofs" that Jesus was the Messiah, and that He revealed God and His Plan for the world. This was an extension of the old **covenant** or testament. For Gentile converts, the Greek translation of the Old Testament and the Apocrypha proved that the best beliefs and traditions of the great Greek-Roman Empire had elements of truth which led to the same conclusion: Jesus Christ reveals God to the world. It is interesting to note that the Old Testament references or proofs, listed in the New Testament, especially in Hebrews, Peter, etc., come from the Greek Bible, not the local Palestinian version.

In teaching the Christian Faith, the Anglican Church uses the whole Bible (O.T. APOC & N.T.) as an essential basis for its belief and practice. The Old Testament and the Apocrypha (Article VII) lead us into the revelation of God in Jesus Christ. Christians are not bound by the customs, and local regulations of the Jews. We are bound by the Ten Commandments, **interpreted in the Christian sense and development** (Prayer Book-pages 547-548). Of course, the essential facts of the Christian Faith are summarized in the Creeds. Of course, our studies and historical events allow us to develop Christian Teaching to meet the needs of our generation. But the Anglican Church is right in confining all **necessary beliefs** to what can be (at least) implicit in Scripture. At the same time, the Visible Church can decree forms of Service (Rites), and Ceremonies, and (more importantly) the Church has the authority to "use" holy Scripture, and to analyse its content to explain the creeds which are

summaries of the Christian Faith. We should remember that the Acts of the Apostles was the first Christian history, and the Epistles or Letters were the first "Bishops' Statements" regarding belief, practice and morality.

The Three Creeds

Some churches and individuals strongly object to creeds because they say that creeds are "man-made" additions to the simple and pure Gospel, found in the New Testament. The Anglican Church takes an entirely different view (Prayer Book-page 701). Since the Old Testament considers the responsibilities, privileges and faith of the Hebrews or Israelites only, as far as belief in God is concerned, there did not seem any particular reason for creeds. When the Church began to evangelize people, who were not Hebrews, and who had had an entirely different background with respect of belief and conduct, the Christian Community (Visible Church) had to formulate "articles of faith". Even in New Testament times, before the death of the last Apostle, there are statements that read like Creeds: here are some of them.

- (1) Christian Baptism was birth into the Community, and therefore all early creeds were baptismal creeds. Our Apostles' Creed is used at public Baptism. We are baptised "in that faith".
- (2) Some sentences in the New Testament read like creeds e.g. 1 Cor 8:6; 1 Cor 12:3; Acts 8:37; Matthew 28:19; and a very important example - I Tim 1:13 and I Tim 4:14.

The Nicene Creed, which we use at the Eucharist has a different history and purpose. It is the Creed of Believers and was originally produced to condemn the view that Jesus was a creature. We believe Him to be true God and perfect Man.

Like the Apostles' Creed, the Nicene Creed has three paragraphs which summarise the whole Catholic Faith. Paragraph tells us about Jesus Christ who is in two natures-God and Man. All human language is insufficient to deal with knowledge of God, but the very fact that God became Man in Jesus Christ and lived our life, helps us to know God's Plan in human language. The third paragraph is about the Holy Spirit Who is the Breath of the Church making the Church a living organism to do God's Will on earth. As soon as you speak about "Holy Ghost or Holy Spirit", the Apostles' and Nicene Creeds immediately speak about the "One, Holy, Catholic and Apostolic Church. The Church is the witness of our Lord's Resurrection and is the visible Body of the Holy Spirit. To believe in one Baptism and in Eternal Life is to emphasize the new relationship between God and us, made possible by the Resurrection, Ascension and Pentecost events. There is another Creed, not used very often, but part of the documents used by Lutherans, Anglicans and Roman Catholics. It is called "the Creed of St. Athanasius". Eastern Churches do not have this document, as it was originally written in Latin, and not in Greek. It is really a hymn of praise, and adds nothing to the Apostles' and Nicene Creed. Because the Episcopal Church U.S.A. received the Scottish Prayer Book, and not the English, the American Church did not have this Creed. However the Proposed Book of Common Prayer, which may be ratified in 1979, has added this document. The Canadian Prayer Book prints it, with commentary, on pages 695-698. Its most useful sentence is verse 3: "Now the Catholic Faith is this, that we worship one God in Trinity, and the Trinity in unity."

ALL SAINTS' CONISTON

Spontaneous applause broke out in All Saints Coniston at the conclusion of the Christmas Play on December 22nd.

The Young People of Coniston and Wahnapiatae are getting a good reputation for pageants and plays and this year was no exception. Douglas Parker, as a Wiseman, Deborah Williams as Good Joseph, and Whitney Eyre as a Shepherd, recounted the events of the first Christmas and then set off around the world to tell people about it in their own customs and observances. They first came to a Gypsy Camp on the Mediterranean where Tracy Oost, Jane Santi, Jane Eyre, Stacey Hann and Shannon Hann performed a gypsy dance and partook of a huge meal to

try to forget their annual scare, when the star Saturn seemed to crash into them.

The three travellers told the gypsies of another star and of the Child of Bethlehem and they need not fear anymore.

The gypsies were delighted, but were worried about their feast and parties as they enjoyed these very much especially the poor who were called to share. The three visitors told the gypsies to find the love and enjoyment of the Christ Child in happy family times and especially in sharing with the less fortunate.

Then on to the Black Forest in Germany, where woodsmen were hard at work and marched up the aisle in a merry parade bringing their axes and dragging the Yule Log,

lead by Norman Hann, Dwayne Riles, Dean Eyre, Bradley Hann, Blaine Santi, and Rick Oost. The woodsmen told us why they worshipped the trees, as the trees gave them everything from houses to food.

The three witnesses of Our Lord showed how bringing the evergreen into the home was bringing in the everlasting life of the Saviour who was also a carpenter.

The Julian family of Wahnapiatae took us on to Holland for a custom that grew up after Christianity was well established, and with Tracy Oost as St. Nicholas they acted out why boys and girls rich and poor get a gift each Christmas from a jolly old fellow dressed up in the red of a bishop.

It was particularly fitting to read a letter from

Mrs. Clarke of James Bay at this point to say that the Christmas gifts collected in All Saints last October were nearing their destination and would arrive in time for Christmas at Rupert's House and Great Whale Harbour and thanks to the boys and girls of Wahnapiatae and Coniston this story of St. Nicholas would come true in far northern places this Christmas again.

Then on to England for 'Boxing', 'Card Painting' and 'Carolling'. The young people brought these themes together in an unforgettable singing of the Twelve Days of Christmas with actions and tableaux. In between times the congregation joined in carols. Ann Hann was the organist and the chief promoter, egger on and encourager was Florence Williams, out-going,

President of the W.A. The collection was taken up by John Everitt and George Wing.

The young people were quite at home in their performance and carried themselves as if they owned the place and maybe they do.

Mrs. Florence Everitt presented a new purple stole to All Saints Coniston on Advent Sunday and also three other purple stoles for use in other parts of the Parish. She worked these stoles herself and they have drawn many compliments on fine work well and lovingly done. Mrs. Everitt is known as a first class quilter in a town of first class quilters and a first class Anglican in a town of first class Anglicans.

ST. JAMES' SUDBURY DEDICATES NEW NARTHEX



Pictured following the dedication service of the new narthex of St. James Anglican Church, Sudbury front row left to right are: Rt. Rev. Frank F. Nock, Bishop of Algoma who officiated and Marjorie Flowers, the Church's original organist. Back row

left are Nadine Lumley, server; Rev. Robert Lumley, rector of St. James; Grace Farrell of the education committee and David Wells, works director.

photo by Sudbury Star

Bishop Nock was in Sudbury on December 9th to dedicate the new Entrance Porch and the Renovated Nave and Sanctuary at St. James Sudbury. A large crowd was present for the 3:30 p.m. service when Mr. Norm Segger and Mr. Bill Belyea asked the Bishop to dedicate the Narthex. The churchwardens were unfortunately absent. Tom Acheson, who did much of the preliminary work, has moved to Kormac and Charlie Workman was in an automobile accident that very morning.

Evensong followed, sung by Fr. Robert Lumley and congregation, lead by the Young Anglican Choir of High School students. Winslow Case lead in the saying of Psalm 84. Grace Farrell read the first Lesson from 1 Chronicles 29 v 6-19 and Cy Varney, Deanery Lay Steward, read the second Lesson from Hebrews 10 v. 19-25.

The Bishop, in his sermon, commended St. James parishioners for their tenacity in getting the Narthex built and the excellence of the work and materials, no doubt referring to the fact that the request to build, took four trips to the Diocesan Executive Council and the project ran counter to the

expressed wishes of the Deanery Committee.

The Bishop challenged the people of St. James to give leadership in the field of prayer and study groups, lay ministry, young peoples work and in continuing evangelism and to use the new building well.

The clergy of the Deanery were present, and those robed, Fr. Paterson and Dr. Frank Peake, read the closing prayers along with Dr. Winslow Case. The Bishop gave us his Blessing.

His chaplain was Nadine Lumley, the crucifer was Howard Martin and the servers were Stephen and Daniel Cippolone. Diane Cippolone played the organ in her usual polished fashion using four hymns 'Praise my soul', 'I feel the winds of God to-day', 'Guide me O Thou great Jehovah' and 'Christ is made the sure foundation'. Sylvia Segger and the ladies of the Altar Guild had the Church looking its best.

The new Entrance Porch replaces a condemned rickety stairs of twelve steps that lead directly into the Church, and a stairs from within the Church to the basement. The new Entrance allows a person to enter the building with one

step to a pleasant hall and then four steps up to a landing that leads into the Church or eight steps down to a lower landing and then into the basement. The top landing also includes a study or office, the lower landing includes a cloakroom and a media centre. The mid and upper levels are panelled in birch throughout and carpeted with a green patterned rug.

In the Church, the old vestry was taken out and a third arch cut and plastered and the East wall is covered in an attractive mix of cedar boards and elm panelling. The entire church has new flooring of gold carpeting, with linoleum (non waxing) among the pews of the nave and a complete paint job of gold and yellow giving a very warm and welcoming aura.

Outside, the Porch is completely sheeted in one by six cedar boards and sufficient 'Color Lok' is stored to do the whole outside of the Church next Spring. A new Drive-way leading to back parking has been constructed. The entire front yard has been landscaped by Evergreen Gardens and sports a Rodney McArthur Sign.

At the subsequent Reception, Mary Weaver Shepherd formally

welcomed the Bishop, and described the project as a work of faith.

Father Lumley introduced those of the fifty one volunteer builders who were present particularly David Wells, the on going foreman and Eli Shpaiuk the pace setter who expects youths and INCO employees to work as hard as an eighty eight year old.

Two ladies got a good hand, they were Margaret Lumley and Dorothy Jacklin who 'mucked out' the church each Saturday to allow Sunday Services to continue without a break. He omitted to call on Vicky Shpaiuk the Treasurer who would have reported that the total cost was \$22,225.08; subscribed by St. James people in last year \$21,225.93. The Mason was Lance Moffatt and the carpenter was Gary Blue who gave outstanding professional leadership for the volunteers.

Nita Clark, president, and the ladies of the A.C.W. served their usual high class lunch. Bishop and Mrs. Nock headed back to the Sault before the snow storm of earlier in the day closed in again and St. James was left pondering the next move of activating the challenge to leadership of our Bishop.

DEDICATION NOTES

By Peggy Mertens,
Family and Church
Reporter
Sudbury Star

Despite icy road conditions, St. James Anglican Church, Sudbury, was filled for the dedication service of the new Narthex on Dec. 9. The Rt. Rev. Frank F. Nock, Bishop of Algoma officiated.

Assisting in the service were the Rev. Eric Paterson and Dr. Frank Peake of the Church of the Epiphany, Winslow Case, lay reader, Nadine Lumley, server, Grace Farrell of the education committee, David Wells, works director and Cy Varney.

In his address to the congregation, Bishop Nock paid tribute to the Irish perseverance of the rector, the Rev. Robert Lumley who refused to believe that the mission couldn't be accomplished with such a small number of parishioners. There are about 65 families on the parish list.

Actual work on the Narthex and redesigning of the sanctuary began last June, after months of planning and preparation. It was finally completed with the help of volunteers from the parish, including the rector and his family. Donations to cover the cost of the work amounted to more than \$20,000 from parishioners and friends.

The new entrance includes an office and cloakroom. The former entrance consisted of a rather rickety set of wooden steps leading to a small, unheated porch.

St. James Anglican Church was founded in 1948, with the first services held in McLeod Public School. The basement of the church was used for about four years until the building was completed.

Among those attending the dedication service were the Rev. Gerald Hunt, representing the Sudbury Ministerial Association and members of the Sudbury-deanery. A reception followed in the parish hall arranged by the Anglican Church Women.

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-BEV BAXTER - EDITOR

From The Youth Editor's Pen

The clergy and adult lay congregation can demonstrate patience, persistence and encouragement to Youth in order to "coax" their appearance in "the Church". Ultimately it is the Youth who have to demonstrate the courage, enthusiasm or desire.

Indeed there is a verbal or physical acceptance of some role and responsibility-the outward sign. This decision may be influenced by the clergy, parents or peers. However the youth truly accepts a place when the inner self accepts "the Church". Clergy and parents can discuss the necessary information. A youth has to formulate the material.

The type and extent of involvement will be the decision of the youth. It is the responsibility of Youth to communicate their desires, dislikes, suggestions and beliefs to the clergy or adult congregation. Change may be gradual yet it originates from an exchange of ideas. Complaining is a favorite past-time but a negative art. Those who are displeased with a program should be prepared to expend effort in making a bible study, Youth Group or Server's Guild a success-with their input.

Membership in the church family requires a commitment and a certain amount of time. It is rare for fun to be scheduled. The amount of time spent can be determined by the Youth, in part. Church offers the same opportunities to Youth-leadership, friendship, drama, sporting activities - as those "other priorities" which tend to be reasons for poor church attendance.

Church involvement has several bonuses over other activities.

It is a place where Youth can cultivate a self-awareness-through and with God. Church is a real social and family affair - a rare find. Christian brotherhood is one of the greatest forms of security. Church is built on faith and trust - Youth can find these qualities in the members of the parish. Church provides a change from hectic schedules, school responsibilities, and peer pressure.

There are many advantages in going to Church. It is an individual's decision and admittedly it requires a certain maturity to understand and appreciate the assets. Church can provide the consciousness if Youth "take the time" to get involved.

Reaction

Stangely enough most of the reaction to the Anglican Algoma Youth Page came from the adult congregation. Perhaps I should not be surprised. I have over heard parents expressing the desire to see "the Youth in the Church". Nevertheless, I was pleased to know the Youth Page was read-this is proof that our Page can truly serve as voice, Youth!

I also received two letters. One from the Bishop extending congratulations and support. The second letter was from a delegate of the Provincial Youth Conference from the Sault. Mary Roberts was excited and indicated that the Page would boost the morale of her Youth Group. Little did Mary know how much her letter boosted my morale. I am hoping Mary will become a regular correspondent.

Further correspondence is encouraged and I eagerly await enthusiastic suggestions.

B.B.

BOYCOTT WORKING

The Globe and Mail inserted an encouraging article for Nestle boycotters. The multinational company is actually feeling the pinch from the boycott which is supported by the Anglican Church, the Canadian Council of Churches and the United Church.

The article was a coincidental surprise as the topic was mentioned in the last issue of the Algoma Anglican and information from INFAC Canada is still forthcoming.

Apparently 2% of Nestle's gross profit sales come from the sale of infant formula. Ironically, the use of the manufactured milk promotes malnutrition because of poor sterilization methods, lack of refrigeration, depravity of natural antibodies and improper proportions. Many native people can not afford to maintain the correct proportion of formula. Nestle appears con-

fused at being "singled-out" and discouragingly replies that the sales will stop only if orders from the World Health Organization are received.

CHILDREN'S CORNER... Learning

What Is Epiphany?

1. Showing forth Why Do We Celebrate The Epiphany?

1. To show we love God.
2. To show respect for God.
3. To go to Church
4. To be a Christian.
5. To obey the commandments
6. Not to commit sins.
7. Not to be bad people.
8. To celebrate a Holy day
9. To be nice to people

Jason Fredericks
Grade IV
Church of the Epiphany
Sunday School
Sudbury

FROM A YOUTH GROUP PRESIDENT

There are advantages and difficulties in being a new leader especially for one who is inexperienced. I discovered this when I first became a Youth Group President. Our previous Youth Group had folded so when the opportunity arose, I took advantage of it and started to round up people to join.

The process started when the Downtown Churches Assoc. (DCA) of Sudbury had a workshop for approximately 50 Youth-10 delegates from each parish. At the workshop we discussed various topics that concern the Youth. During the discussions I heard all about other Youth Groups, and that made me wonder whether it would

be possible to start up our Youth Group again.

Since I was new at organizing such a group, I asked another youth of our parish to work with me at getting started successfully. We placed notices in the Church bulletin and I called people who I thought might be interested. We got a list of 11 for starters.

Our first few meetings were used as brainstorming sessions to get ideas for activities, as well they were "getting-to-know-you" sessions. We made the meetings fairly organized to keep people occupied. The whole idea of formality was a mistake. Ironically people were getting bored for lack of fun.

During our brain-

storming we came up with ideas such as winter camping, excursions to other Churches, parties, drama, and craft and bake sales. We have already taken part in such activities as scrubbing dirty walls, attending a second DCA workshop or the occasional bible study, selling plants and providing baked goods after service.

I know that there are several strong Youth Groups in the Diocese and I encourage them to write the Youth Editor. For the Churches which lack a Y.G. I would like to recommend that if you get the opportunity form one--it can be fun.

Peter Bolton (president of Church of Epiphany Sudbury)

For the sake of argument

by Derwyn D. Jones

TO BET OR NOT TO BET

From the Huron Anglican

Scripture warns us that there are many situations in which the standards of "the world" will clash with the standards of the Gospel. And however pleasant and enticing the worldly allurements are, Christians are commanded to keep those deviations from infiltrating their life and practice.

One very clear example of this moral contest comes in the matter of gambling - and the very mild and innocent-appearing form it takes in our parish halls. Probably every rector has had to deal with the suggestion put forth by very earnest and well-meaning parishioners, that a raffle is the best and easiest money-maker open to a parish. "And it must be all right, Rector, because the government allows them for charitable purposes".

Allows them indeed! The provincial and federal governments now vie with each other in promoting them. Their ability to raise large amounts of money is well documented. And plainly evident too are the ways they enslave and create addicts out of people who grasp blindly at a chance to become instant millionaires. The phenomenal success of these lotteries proves how much they cater to a very widespread human weakness. No one seems to stop the question the basic immorality of governments who provide the means and encouragement for people to mis-manage their own resources. How many dollars paid out in welfare subsidies actually go back to the government via the state lotteries? Did Rome before its decline and fall ever demonstrate such absurdities?

But all of this just proves the wide-spreadness

of the practice. And it all builds up the pressure for parishes to cave in and sponsor the same lucrative endeavours. And the argument usually goes: "But Rector, it is on such a small scale that it can't do any harm." And this argument is on the same level of logic as the girl who argued that it was all right for her to have a baby out of wedlock because "after all, it was a very small baby".

As our new "Green Book" points out, successive bishops in our diocese have reiterated the principle that lotteries and raffles are not the ways that Christians should be using to raise money. And, like various edicts of bishops, this principle is followed by some and ignored by others. But the edict does not find its validity in that it comes from a bishop's office, but because it is in itself morally right and in tune with the Gospel which asserts that reward should come from industry and prudence, and not from the flip of a card or the bounce of a little ball.

And it does little to justify it, that the proceeds go to a worthy cause - Irish hospitals, or hockey arenas for the youth, or (as in parishes' cases) the payment of the fuel bill or the rector's stipend. Because when you link gambling to charitable causes, then the evil is compounded and the principle more clouded. Donations to civic charities may well dry up, if the fillip of a winning ticket is not thrown in to sweeten the deal. How charitable is it to buy a ticket on a "charity raffle" when the real motivation is to win the prize? How sleazy this seems when compared with the biblical injunction to be a cheerful giver to the poor, the afflicted and the needy! Whenever the Church settles for less than the Gospel imperative, then we lose

more of our credibility in the eyes of the public, who ask that the Church should be the true people of God, and not just Gothic reflections of the world with all its sharp practices and low motives.

One can understand and sympathize with the financial problems of struggling parishes to remain self-sufficient and stand on their own feet. But is it worth doing even that, if we can only eke out an existence by practices that deny the very principles we stand for? Indeed, before we resort to raffles and chances, have we really tried with imagination and conviction to call our people to the principles of tithing and proportionate giving? Or do we resort to the easy device of the raffle, because the longer, more laborious route of stewardship education is too tedious and demanding?

The Church will never be the beacon set on a hill to warn a drafting world that its principles are wrong, if we as a Church are blindly grasping at the same low, mercenary practices. We can never point out to a government the folly of its multi-million dollar lotteries, if they see us huckstering our own tickets on an afghan or a quilt. Let our own house be in order first, for glass houses are not a wise place from which to throw stones at anyone.

And above and beyond mere credibility is our own sense of being answerable to an all-seeing God whom we worship and profess to follow. Entrance to the Kingdom does not come by holding a winning ticket on an easy draw. It comes - even though we don't always like this - by living up to higher standards than the world espouses. But whoever said that the Christian way was easy?

MEMORIAL SERVICE WITH CONFIRMATION AT GOWAN GILLMOR CHURCH



On September 19, a Memorial Service was conducted at the Gowan Gillmor Memorial Church of the Spanish River Indian Reserve near Massey, in loving memory of the Rev'd. Douglas Sissenah, who passed away on St. Andrew's Day, November 30, 1978.

A beautiful silver Chalice and Paten has been bought as a memorial to the late Fr. Sissenah. This was made possible by gifts to the Memorial Fund in his memory by his parishioners whom he loved dearly. The gift was dedicated and blessed by the Rt. Rev'd. F.F. Nock, Lord Bishop of Algoma.

The Rev'd Allen Thwaits, of Sudbury, acted as the Bishop's Chaplain during the Bishop's visit. Fr. Thwaits donated a Bible for the Church's Altar in memory of the late Fr. Sissenah. The

bishop blessed and dedicated this gift as well.

Also, this special occasion was marked by a Confirmation service. The service was prepared by Fr. L.R. Sutherland, Rector of St. George's Church, Espanola, who also instructed and examined the children of the parish.

The following candidates were confirmed by Bishop Nock: Front row, from left to right, Leroy Bennett, Virginia Bennett, Shirley Keysis, Brad Owl, Arlene Owl, Kimberley Sissenah.

Middle row, l. to r., Sylvester Bennett, Angus Bennett, Stanford Owl, Lorrie ann Bennett, Lisa ob. Back row, Fr. Thwaits, Bishop Nock, Bernice Bennett and Fr. Sutherland. Following the Confirmation, the Holy Eucharist was held and the new communicants

received their First Communion.

Immediately following the service, a reception was held at the Parish Hall for refreshments. The meals were specially prepared by the women of the Church group.

Douglas Sissenah, a devout priest and a faithful soldier and servant of God, is sadly missed by those who knew him. One of the most special attributes that marked his character was his deep and profound understanding of the human condition. The loving kindness and compassion that he possessed for his fellow man, with open arms and a congenial heart. For one would not hesitate for a moment to approach him with his problems, and he in turn would set aside his problems to listen and hear. These qualities and

others will help us to remember him. He led his flock with a gentle but firm hand. The God whom he worshipped reflected upon him and upon his good deeds.

Throughout his life and during his long ministry, he strove to alleviate the physical and the spiritual suffering of the human condition, often overlooking his own personal well-being, physical or otherwise; so that others could benefit.

Above all, he truly served God, in sickness and in health. Glorifying God by uttering: "Alleluia! All honour and glory, might, power, majesty and dominion, be unto thee O, Father, Almighty. Henceforth now and forever more. Amen." With faith and hope in his heart. These preceding words

cannot sufficiently or aptly describe him.

And immediately one recalls: "We remember before thee, O Lord, all thy Servants departed this life in thy faith and fear: and we bless thy holy Name for all who in life and death have glorified thee; beseeching thee to give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of thy heavenly kingdom." (The Common Book of Prayer, page 76).

Sadly missed by the Sissenah family. His beloved wife, Rose, a son, Robert, daughter Eleanor and all the grandchildren, who will long cherish his memory, and all those who were near and dear to him. He shall be forever in our hearts.

TRACTS ON TITHING - NUMBER FOUR THE TITHING OF TREASURE

The Tithe in its Proper Place

Tithing is giving the tenth to God; of our time and talent, in worship and service; of our treasure, in money given to the church. Strictly speaking, it is not "giving" but "giving back" because it is already His.

In the Old Testament, tithing is included in the Law given to Moses. "All the tithe of the Land... is the Lord's; it is holy unto the Lord." (Leviticus 27:30-31). But, long before the law, Abraham gave tithes to Melchizedek, priest-king of Salem, (Genesis 14:20), and Jacob promised to God the tenth of all that He would give him, (Genesis 28:22). The tenth, or tithe, was considered as God's due. Shocking as it may sound, in Malachi 3:8 we are told that to withhold the tithe is to "rob God".

In our Lord's teachings, tithing was taken for granted, as being part of that Law which He came not to destroy but to fulfill. (St. Matthew 5:17). In St. Luke 11:42, although the violence of our Lord's condemnation of the Pharisees is directed at their lack of sincerity and love, He tells them very plainly that they "ought not to leave the other (tithing) undone." These are harsh words to be spoken by our loving and compassionate Lord! They have a message for tithers and non-tithers alike. By no means have we "got it made" when we tithe! Where is our love for God if we are satisfied to give Him only that which is strictly His due?

Scripturally and historically, the tithe is kept separate both from secular taxes and from giving to charity, (Almsgiving). Webster's Collegiate Dictionary defines it as follows: "one

tenth of the annual produce of one's land or one's annual income, paid as a tax or contribution to support a church or its clergy.

Of all that Thou shalt give me I will surely give the tenth unto Thee. Gen. 28:22.

The tithe is the tenth of the whole, not of the left-overs. However, what actually comprises that "whole" is a matter between oneself and God. It will naturally be different for one committed member of an indifferent or antagonistic family to what it is for a solidly committed family or an independent individual. This principle is as true of time and talent as it is of treasure, but, because money is the most tangible thing and can be discussed in more definite terms, it is the simplest starting-point. In terms of money, the "whole" may be anything from the total earnings of a family to the spending allowance of a child. Whether it is gross income or net income tax deductions or after, these are questions that only the Holy Spirit can answer, for each person individually.

The purpose of tithing is not to enrich the church, or to solve its financial problems. Its purpose is to help us find our right relationship with God and with His world. When we acknowledge the tenth as being "holy unto the Lord" we establish the principle in our lives that everything we have, and everything we are, belongs to Him. "All things come of Thee, and of Thine own have we given Thee." When we tithe, we are not saying, "Here, God, here's Your share; now I can do as I like with the rest." The 90% is His also, to be used in His service and under His guidance.

ANGLICAN FOUNDATION OF CANADA

The A.E.J. Fulford Trust

The late Mr. A.E.J. Fulford provided the Foundation with a considerable sum of money, 90% of the income of which is to be used for "The encouragement, promotion, development and enrichment of church music in the Anglican Church of Canada."

The Board of Directors of the Anglican Foundation has appointed an Advisory Committee of 6 persons to administer this trust on its behalf. The Trust will be activated effective 1 January 1980.

According to the terms of the Trust Agreement, interested clergy and organists from across Canada are invited to submit suggestions as to how best the Trust can serve the purpose of its establishment.

1. To sponsor and support (i) regional schools of Church music in which several dioceses could participate, and (ii) diocesan schools of Church music.
2. To sponsor schools for the training of choir leaders and organists.
3. To promote the publication of Church music composed by Canadian Church musicians.
4. To provide choirs, which cannot afford the expense, with good musical publications such as settings of the church services, anthems, choral collections, etc.
5. To subsidize the travel expenses of Anglican

choirs who wish to exchange with other choirs (up to 50% of such cost; exceptions may be entertained to this restriction).

This is to request you to make this matter known to the clergy and organists of your Diocese. Further inquiries may be made to the Executive Director of the Anglican Foundation of Canada.

Thank you for your assistance in this matter.

Yours very sincerely,

The Ven. J.H. McMulkin
Executive Director

NOTES FOR WORSHIPPERS

By Archdeacon
D.A.P. Smith
St. Brice, North Bay

Introduction

Worship is the outward expression of our relationship with Almighty God.

God in His great wisdom has established this personal relationship with us. All that we are we owe to Him. He owes us nothing. We are the ones who stand entirely in His debt. This we express in worship.

Our expression takes many forms. We are filled with the joy of living, gratitude for the blessings we receive, penitence for our failure to please God, concern for the needs of others, and ourselves. All these things we bring before God.

Our worship arises out of our inward disposition. It expresses our spiritual condition. It is our inner attitude that is important. We, however, are material beings with physical bodies. Our outward and physical expression is a reflection of our inner disposition. Not only that, but our outward and physical expression has an affect upon our inner and spiritual attitude. Therefore, what we do physically in worship is important, both as an outward expression of what we are inwardly, but also because it affects the tone and depth of our spiritual state. In other words, a person who slouches in the pew looking only half awake, is more than likely only half awake spiritually.

Worship requires energy. It requires an effort to worship well. Worship is not entertainment, as in a show or when watching television, when we put our minds in neutral and expect to be filled with emotional satisfaction. Rather, it is something we come to do. The satisfaction results from having put ourselves wholeheartedly into expressing the joy and gratitude that stems from our relationship with God.

Prepare For Worship

During the week think about your worship the following Sunday. Gather up material to bring with you, such as little experiences of gratitude and frustration that you can offer up to God. As you anticipate a meeting with a beloved friend, so anticipate your meeting once again with our Lord, and especially making Communion with Him in His Body and Blood.

Take a little time to prepare, especially the night before:

-Read over the Propers (the Collect, Epistle and Gospel) and reflect on them;

-Ask God to give you someone to pray for, so that you can bring

him/her with you in your heart to the altar of God; something to pray about, so that throughout the service you can continually offer this concern to God for His Blessing; some particular thing to confess so that at the general confession you will recognize a particular need for forgiveness;

-Rise early enough, in order to come clean, tidy and composed, and spiritually prepared for the altar of God;

-Come fasting, if possible, or having eaten only a minimum of food, so as to give priority to the Heavenly Food of the Eucharist. Over the centuries Christians have found this to be an excellent discipline.

Upon Entering The Church

-Take a pew near enough to the altar so that you feel involved in the activity of the service. It is important to remember that we come to offer, to participate, and to assist in the worship in every possible way. We do not come just to absorb the atmosphere unless we are an outsider who does not understand what is going on.

-Kneel and pray in an upright position so as to be alert in prayer. Try not to slouch, lest you be slouching spiritually. Put your best spiritual foot forward.

-Greet our Lord for you have entered His House.

-Ask for help to worship Him well

-Be silent and enjoy His Presence.

-Do not be shy to continue kneeling in prayer when others are not. After all, this is what the church is for.

-Look up the hymns and the page numbers in the Prayer Book so as to be ready for them in the service.

-Reflect on why you are there.

Review your personal intentions

to pray for . . .

to pray about . . .

to confess . . .

-Write in the Intercession Book (the book on the back window sill) the first name of anyone you want the congregation to pray for by name.

-Stand when the ministers and the choir enter for the service.

During The Service

Participate heartily and identify yourself as one of the family of God come to adore Him. Assist others by your voice and attitude to participate with you. Do not be self-conscious about how you sound to others. Simply make "a joyful noise unto the Lord!"

Reflect upon the meaning of the words in the hymns, the canticles and the prayers. Make a note about the things you

find difficult to understand and ask about them. (Use the question box in the narthex.) Make the words of the prayers and hymns and all that you do meaningful and personal, both for yourself, and for ourselves as the People of God.

Be cautious of your neighbour. Greet him/her when you sit down. Encourage him in the prayers, the responses and the amens. Help him to find his way around the Prayer Book if he needs it. Give him a smile. After the service say "hello" and be friendly.

Give battle to distractions, but do not be upset by them. Take them as they come (whether it be a howling infant, a dropped offering plate, or the dinner waiting back home). Offer these thoughts up with a prayer to God.

Relax and enjoy the service. Do not be shy about laughing out loud, but do not let your sense of humour disturb others if they are not on the same wave-length at that moment.

Pray for the ministers, especially when they are having difficulties, such as the reader, the preacher, the server, or the celebrant at the altar.

The Parts Of The Service

Each part of the service has its own significance. It is important that we understand it and use it to its best advantage.

The Prayers and the Responses. Pray them with the minister. Although he alone may speak aloud we pray along with him. We make them personal and real. The "Amen" is where we express outwardly that the prayer is ours. Therefore we say a solid "Amen" as if we really mean it. Kneel upright and be alert. Do not be in a hurry to get up off your knees afterwards as if you could hardly wait for the prayers to be over. Long to bring your prayers before God.

The Psalms are very ancient songs and hymns of the Jewish people. Try to apply the words to our present situation. If a line seems meaningless, then forget it and move on to the next. Keep a good pause at the diagonal line in each verse. This pause helps to maintain the rhythm of the poetry and to keep the congregation together.

The Bible Lessons and the Epistle are read for us to understand and to remember. Try to grasp what the reading is all about and then ask yourself, "What is God saying to me in all this?" Then we should ponder that. It is helpful to follow the lessons with the eye using the pew Bible.

The Gospel is when Jesus comes to us in the words of Scripture. We hear His words; we listen to His actions. Out of respect for Him Who has

come to us, we stand and face the Gospel.

The Sermon is supposed to be the proclamation of the Word of God to us in our situation at this time. Some sermons are entertaining and some are not, but it is a rare sermon that has nothing to say to us. Pray for a receptive heart to listen to what God has to say to you through the words of the preacher.

The Offertory is the point at which we make our total offering to God. We offer **our money** which we put on the plate, **bread and wine** which is brought to the altar to represent our daily work, **our prayers of intercession** which represent our concern for others, and **our confession** which is the offering of ourselves in humility and penitence.

The Confession, part of our total offering to God, is to acknowledge our weakness and our contrariness, and to ask for help to do better. This is the time to confess the sin we recalled in our preparation.

The Absolution is pronounced by the priest (or by the bishop if he is present). Here we should be grateful for the forgiveness of God. The priest makes the sign of the cross to remind us that it is through the power of the Cross that we can be forgiven. Many people make the sign of the cross upon themselves at this point to recall how Jesus forgives them by His sacrifice upon the Cross.

The Thanksgiving and Consecration

-The Sanctus ("Holy, Holy, Holy") is when we identify ourselves with the worshipping angels and the saints who have gone on before us in the adoration of the God of Glory in Heaven. We are at one in the Family of God with all the company of heaven and all everywhere on earth who worship the Father through His Son, Jesus Christ. It is an awesome and reverent moment.

-The Prayer of Consecration is when

-we reflect upon the mighty acts of Jesus, Who become man, Who died and rose for us, Who gave us this Blessed Sacrament;

-we offer ourselves to the Father within the perfect sacrifice of Christ Who offered Himself to the Father in Heaven;

-we are present in Christ's offering as Mary and John were present at the Cross;

-the bread and wine become in some mysterious way beyond our comprehension, the Body and Blood, that is, the Life, of Jesus Christ for us to feed upon;

-we are solemnly reverent in awe and adoration and express our self-giving by joining solidly in the "Amen" at the end of the prayer.

The Silence follows the "Amen" and is a time

to bask in the great silence of the majesty of God.

The Communion brings us to be fed by the very Life of Christ so that His Life within us (given us at Baptism) is nourished and sustained.

-Come reverently to the altar rail reflecting upon the great gift to be received. This is not a time for greeting our friends.

-Kneel at the rail, without hurry or fuss, comfortably close to the person ahead of you.

-Hold out your hands, crossed one over the other, flat (Not curled), about chin high, reaching out to receive the King of Kings. (As St. Cyril of Jerusalem once said, "Make a throne for Him".)

-Consume the Host, after a reverent pause, by lifting your hands, still flat, to your mouth, and by picking up the Host with your tongue. Then swallow immediately.

-Receive the chalice holding your head straight and still, neither tilting it back nor bowing it forward. Keep your lips closed and consume the smallest sip.

-If your hands are otherwise engaged (if you are holding a child for instance) you can receive directly into the mouth. In this case, put our your tongue a little so that the Host can be placed upon it. This is useful to remember when making your Communion lying flat in a sick bed.

-Pause before rising so as not to disturb the person next to you.

-Return to your place reverently without fuss, rejoicing in what you have just received.

-Remain in prayer while others receive. This is a good time to pray for everyone else you can think of, your family, your neighbours, your workmates, your friends, your enemies.

The Thanksgiving (which consists of the Lord's Prayer, the Prayer of Thanksgiving and the Gloria) are expressions of enthusiastic praise. Join in wholeheartedly.

The Blessing reminds us to carry the "Peace of God" out into our workaday world, and to convey that Peace and Joy to others.

Stand as the ministers leave the sanctuary.

After The Service

Kneel in prayer for a few moments, thanking God and summing up what you have experienced so that you can take it with you. Do not sit up just because others do. Continue in prayer for some time if that is what you desire.

Rise and greet others around you and convey to them a real sense of your care and good will. Fight your shyness. Remember that they probably are more self-conscious than you are.

To be Continued

A PIONEER NAMED CHANCE . . .

CONCLUSION

By. Prof. David A. Nock, Ph. D.

There were still some pagans remaining in the Lake Superior region. Once a chief of a band near Bear Lake tried to frighten Chance and his wife "by drawing a huge knife threateningly from his belt, because he refused to grant him a very improper but urgent request." This chief was also a medicine man and conjuror, and therefore a rival to the Christian religion. The chief was converted when Chance's medicine proved stronger than his own: the man's son grew ill "and all the magical arts and medicines and incantations of his father did not benefit him." Chance went into the wigwam and prayed for the young man. Several days later the son was recovering, and the old pagan chief asked that he and his family be given religious instruction. By the end of Chance's stay at Garden River, all of the Indians had been Christianized. One old man had been "the last of the Garden River Indians to abandon paganism" and Chance had "the unspeakable satisfaction" of baptizing him into the Christian religion.

The Chances had five children, but the greatest sorrow was to strike them: four of the five including the only boy, were to die before age 21. The children had been born at

Garden River, and the older ones could speak Ojibway at least as well as English. John Chance, their only son, would "say in the Indian vernacular "Pah-kah-koo-nuh-mah", easier than he could say in his mother tongue "Open the door for me". One of the children died in infancy. Alice, however, had reached the age of ten, and had captured her parents' hearts by her simple, sincere, and childish faith in religion. After the Chances had left Garden River to minister to the Iroquois Indians, during the 1870's, they were staggered by the double death of Caroline and John, both of whom were just coming of age. Caroline had just finished the proper education for a young lady, and John had just entered the University of Toronto medical school. Some people might have turned away from God under such blows, but the Chances believed that only their faith could sustain them. "It was the will of the Heavenly Father to take them home, and he gave the parents grace to acquiesce and to say, "Father Thy sovereign will be done."

In 1871, "owing to the state of health of his family and himself, and the educational requirements of his children", Chance moved to the Iroquois reserve near Brantford. There he

spent eight years. These years seem to have been rather checkered: difficulty in mastering a new Indian language, the death of two of their three surviving children and troubles with his sponsor, The New England Company. According to Mrs. Chance, the Company made an "extraordinary demand . . . which involved a matter of conscience."

In 1879, Chance was appointed to the cure of Paisley and Pinkerton, his first completely white charge. (He had occasionally served the small white congregation in Sault Ste. Marie). In 1880, Bishop Hellmuth appointed Chance to the more important and wealthy parishes of Tyrconnell and Burwell Park. "Here, in this pretty parsonage, for fourteen years Chance spent a happy, peaceful, uneventful, useful life." Recognition came in 1890, when he was appointed a Canon of St. Paul's Cathedral, London, Ontario. In 1893, at the age of 64, Chance was stricken with paralysis and had to retire. He survived until 1897.

Before he died, however, Chance paid a last visit to Garden River. In 1892, the chiefs and people sent a letter asking he and his wife to come "before they died and before he died". Chance

had been contemplating a journey either to England or to British Columbia, and this letter decided the matter. "This visit gave unbounded pleasure. He held service among them, and although somewhat out of practise, he conducted the whole service in the Ojibway language and preached again to them that blessed Gospel to their edification and comfort . . ."

It is time that Chance's memory be removed from the shadows. Any man who rejects the easy path and adopts an arduous missionary life for the sake of the Gospel, should be remembered. Material wealth and worldly preference are usually sacrificed. Chance realized this, and without being sorrowful over the road he had chosen, preached a farewell sermon to the Iroquois which included these passages: "Physical health and strength are failing, and circumstances of comparative poverty now attend me, after a period of missionary service which had extended over nearly a quarter of a century . . . Earthly reward I have none, save the present happy consciousness that the Indians appreciate our labors, and that we live in their hearts' tenderest affections; but the heavenly reward is sure, and we shall not be disappointed in our expectation of receiving it and of being satisfied therewith."

MAILBOX

LETTER TO THE EDITOR

Dear Sir:

Should this be a "Letter to the Editor" or a contribution to "Your Morning Smile"? It concerns the December "Algoma Anglican" and my first article on Bishop Hambidge. A funny thing happened on the way to publication!

Initially I noticed that my first two headings had been merged with the body of the article. A small matter.

But then! Beginning at the foot of the second column I saw - to my dismay - that no less than eight paragraphs had been inserted out of place. (They should begin near the bottom of the fourth column.) And one other paragraph is a surprise duplication from column four.

Advancing years undoubtedly take their toll on one's mental processes, but I like to imagine that my thinking isn't quite as muddled as appears from the way this article was published.

Sorry, Bishop Hambidge, that the report on your visit got mangled.

Yours Sincerely,

D.M. Landon

FLORENCE GOODIER

As we go to press, word has been received of the death of Florence Spencer Goodier, wife of Canon Cyril Goodier, at the age of 97. A more complete tribute will appear in the March issue of the Algoma Anglican.

"BOY OF IRLAM VILLAGE"

Has been re-ordered from England. Orders not yet filled will be mailed immediately when the new shipment arrives.

MAIL STRIKE

Thunder Bay mail was halted for two weeks right at publication time - please excuse the delay in this issue.



Photo Rev. R.J.S. Inshaw

The Sunday School of St. Mary's, Nipigon, held a Christmas Pageant and Carol Service in the Church on December 23rd. Kim Atwill and Jonna Paziuk read Scripture Passages, and children of the Sunday School acted in the various roles. Carols were sung by the Congregation during and after the pageant. Above - L to R - Back - Susan Tinnes, Janis Johnston, Joelle Marceau, Cindy Willan, Linda Horton; Centre - Andy Merkle, Brooks Paziuk; Kneeling - Joanna Paziuk, Kim Atwill, Robin Atwill, Tracy Marceau, Eddie Atwill, Ben G. Meikle, Charlene Willan; Front - Kenneth Horton.