

ALGOMA ANGLICAN

OFFICIAL PUBLICATION
OF THE DIOCESE
OF ALGOMA

Vol. 25
MARCH, 1980
No. 2

ORDINATIONS ANNOUNCED BY BISHOP

The sacrament of Ordination will be administered by the Bishop at St. Luke's Cathedral, Tuesday, May 27th at 7:30 p.m. It will take place during the Clergy Con-

ference being held that week in Sault Ste. Marie.

At this Ordination the Rev'd Arthur (Terry) Bennett, B.A. M.Div., Assistant Curate of St. Luke's Cathedral, will be

raised to the Priesthood.

Three men will be ordained to the Diaconate - Mr. Wayne Putman, B.A. M.Div., who has been assisting part-time in the parish of Sundridge,

South River, Burk's Falls, Eagle Lake.

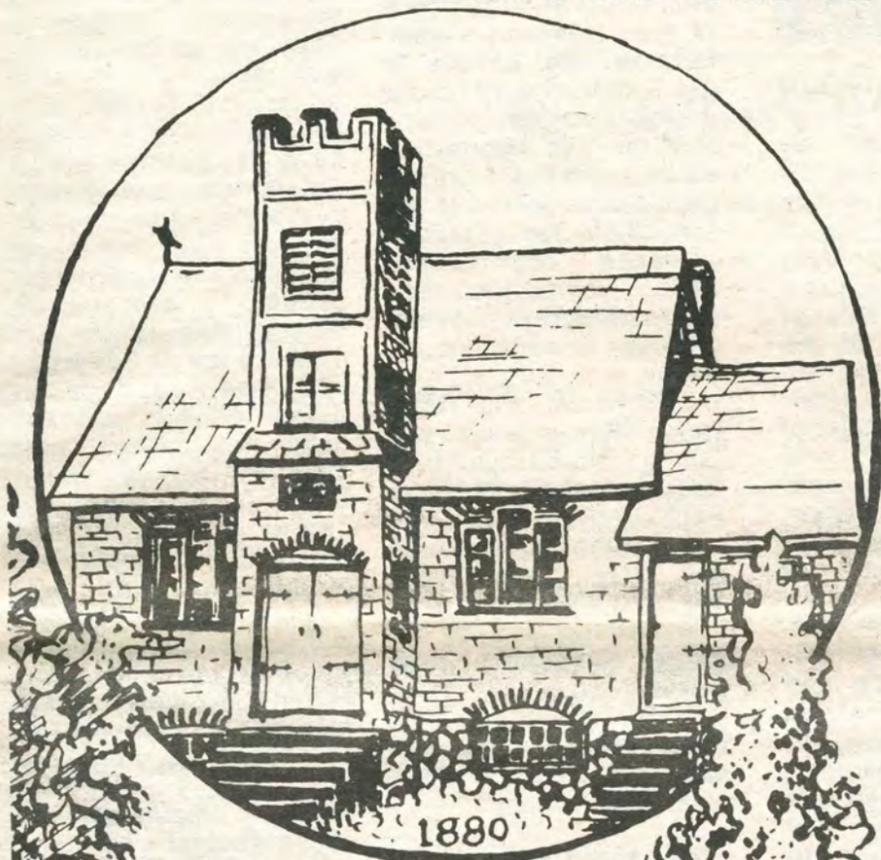
- Captain Earl Burke, Church Army, of St. George's, Thunder Bay, for the past 6 1/2 years.
- Mr. David Bradford,

Thunder Bay, Diocesan Lay Reader and presently Chaplain of the Missions to Seamen.

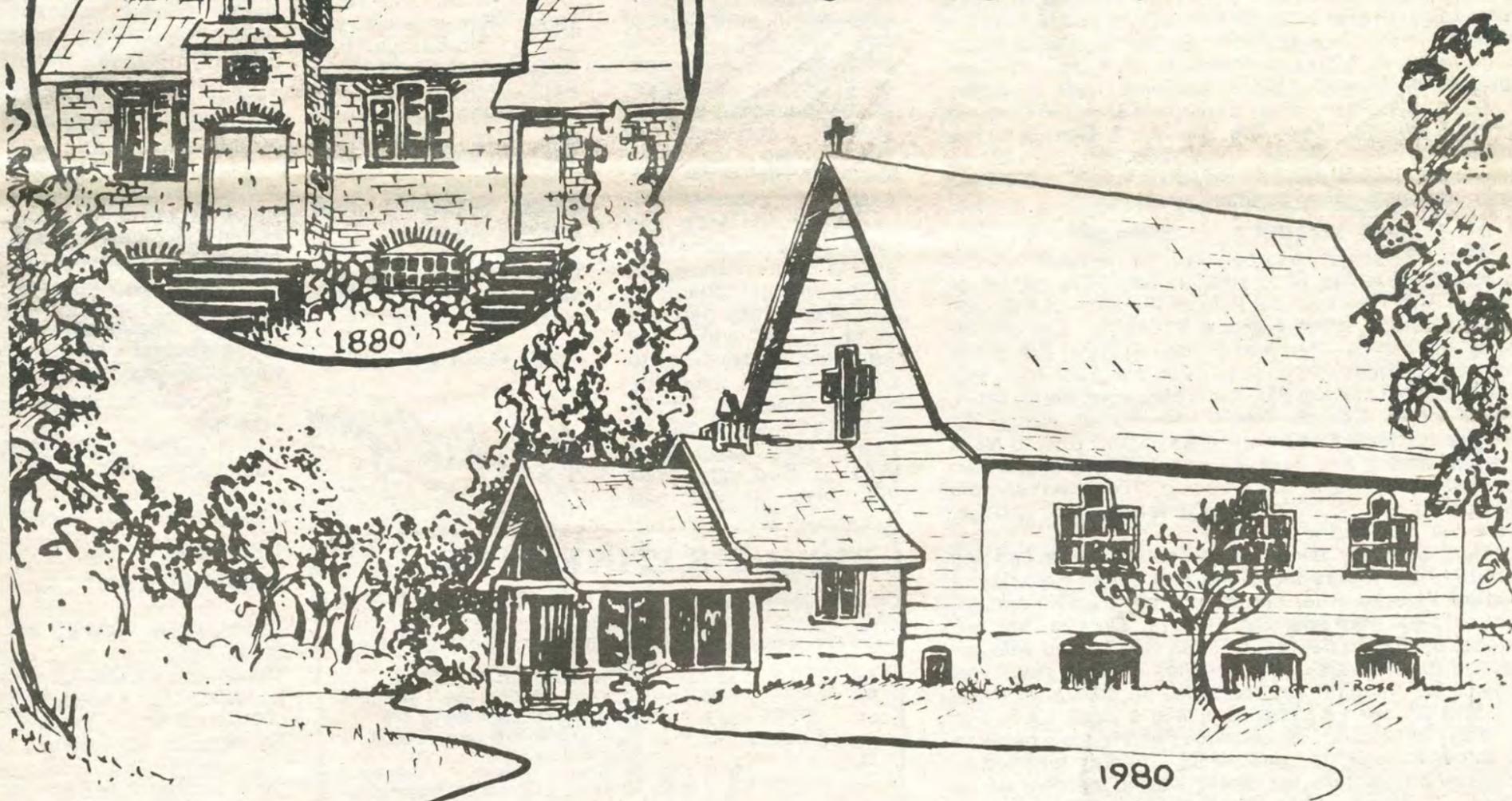
Further details will appear in a later edition of the Algoma Anglican.

SAULT STE. MARIE

100th ANNIVERSARY



Christ Church, Korah



On the evening of January the ninth, the A.C.W. of Christ Church Korah, Sault Ste. Marie, held an open meeting for the congregation - at which Mrs. Wallwork was the speaker. In August she and her husband had made a very extensive tour of Egypt, the Nile River and the Pyramids - she gave a very fine address on the history of the various dynasties of Egypt, and the building of the Pyramids, including the translation of many of their symbols. This was a preparation for a showing of beautiful slides of their trip up the Nile with all the details of the agricultural land and the

Pyramids clearly shown.

This made a fitting beginning for the year 1980 - which marks the 100th anniversary of the building of the first church on the hill in the township of Korah. For many months committees have been working on plans for this special year. At this meeting the A.C.W. showed the hastinotes with a picture of both the 1880 and the present church built in 1932 - a pear sketch done by a local artist J.A. Grant-Rose. Also on sale were plates with the picture of the church to mark the anniversary.

The plans call for a

special service in September, followed by a parish dinner to which it is hoped many former parishioners, including at least two daughters of Canon and Mrs. Hunter will return. In the 100 years of Parish history Canon Hunter's 42 years

of service and Archdeacon Noble's 33 years in 1980 - account for 75 of those years.

Another point of interest is the fact that as well as our present Bishop's incumbency of three years in 1942-45, the parish in its very early

days was served by the Rev. Peter Trimble Rowe from Garden River, later Bishop of Alaska and by the sons of the Rev. Robert Renison, one of whom became Archbishop Robert Renison of Mooseonee, Metropolitan of Ontario.

PRESENTATION AT ST. MARK'S GARSON

Pins were presented for dedicated service in the Altar Guild to present members, Jean Glen-cross, Mary Richardson, Muriel Hindman, Eileen Tyreman, Wendy Lansley and honorary member, Jenny Rollins.

Honour pins to past

members of the Altar Guild and Sunday School were presented to Mary Morrison, Kay Wirchenko and Eileen Wallace, member of the Altar Guild and Editor of the Church Bulletin.

Prayer books were

dedicated in memory of (Altar Guild member) Helen Charbonneau, also for Christopher Rollins who passed away this past year.

Thank you from members of St. Mark's A.C.W.

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The Rt. Rev. Frank F. Nock, Bishop
The Rev. John E. Jordan, Editor
Mr. D. Oosterbaan, Treasurer
Subscriptions, \$2.50 per annum
Second class mail. Reg. No. 1423
Produced monthly by Guide Printing Co.,
Thunder Bay, Ontario
Printed by Signal Star
Goderich, Ontario

Send change-of-address forms and/or payments
To Box 1168, Sault Ste. Marie, Ontario. P6A 5N7

All correspondence should be directed to:
180 Woodside St., Thunder Bay, Ontario. P7A 7G6.

IN MEMORIAM

FLORENCE AMY GOODIER — 1883-1980

Florence Amy Goodier, a dedicated servant of Christ, died in her 97th year on January 15th, 1980. She was the wife of Canon Cyril Goodier, retired priest of Algoma. The Requiem Eucharist was celebrated at St. James' Church, Dundas, and there was a goodly representation of relatives and friends. The Rector, the Rev'd Philip Jefferson, read the Sentences and the Epistle. The Gospel was read by the Dean of Niagara, the Very Rev'd J. Fricker. The Bishop of Algoma, the Rt. Rev'd Frank Nock gave the homily and took the closing Prayers and Blessing. The Eucharist was celebrated by the Bishop of Niagara, the Rt. Rev'd John Bothwell. The interment was held at the cemetery in Thorold where other members of Florence Goodier's family are buried. She is survived by her husband and brother, Lancelot Spencer of Beamsville.

Florence served as an evangelistic missionary in the Diocese of Mid-Japan from 1913 - 1925, and for 50 years with Cyril Goodier, whom she married in 1929, in the Diocese of Algoma and the Diocese of Niagara. The parishes they served in together were Beaumaris and Milford Bay, Gravenhurst, Sturgeon Falls and Haileybury. For many years she was Prayer Partner Secretary for the Diocesan W.A. After retirement in 1958 until 1971 the Goodiers ministered in Marathon, Blind River, Gore Bay, St. Michael's, Port Arthur, St. Luke's, Fort William, St. Luke's Cathedral, Sault Ste. Marie, St. George's, Port Arthur, and Port Sydney - hardly a Rip Van Winkle retirement! In 1971 they moved to Harriston and thence to St. Joseph's Villa, Dundas.

MARY SMEDLEY - 1898-1980

Mary Smedley, another faithful servant of the Church, died in her 82nd year at Sault Ste. Marie on January 24th. She was the wife of the late Archdeacon Julian Smedley of this diocese and is survived by Louise of Toronto, Jean and Gordon of Sault Ste. Marie and nine grandchildren. The Requiem Eucharist was celebrated on January 26th by Archdeacon Frank Coyle at St. John's Church, Sault Ste. Marie, where Archdeacon Smedley had served as rector. Bishop Nock gave the homily and said the concluding prayers from the Burial Office and the blessing. The interment will take place at St. Thomas' Cemetery, Bracebridge, where her husband is buried.

Mary Smedley taught school at Richards Landing from 1919-21. It was there she met Julian Smedley, a returned Veteran. After his theological training and ordination they were married at Tara, Ontario, her birthplace, by Canon Benjamin Fuller. She served with her husband for 47 years in the parishes of St. James', Port Carling, St. Thomas', Bracebridge, St. John's, Port Arthur, and St. John's, Sault Ste. Marie until 1965. The Smedleys retired to Bracebridge where they became parishioners of St. Thomas'. Mary Smedley returned to the Sault and before her death was a resident of St. Joseph's Island. She was deeply interested in Children's work, the Church School and Young Peoples activities within the Church. A staunch member of the Woman's Auxiliary she was accorded a Diocesan and a Dominion Life Membership.

"Rest Eternal grant unto your servants, O Lord, and let light perpetual shine upon them."



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Bishop's Letter

GOOD AND FAITHFUL SERVANTS



My dear fellow Anglicans:

Elsewhere in the Algoma Anglican you will read of the Requiem Eucharists for Florence Amy Goodier and Mary Smedley. These two good and faithful servants of the Church and of the Diocese of Algoma entered into the joy of their Lord within nine days of one another. I was privileged to be present at both Requiem Eucharists and they were indeed services of thanksgiving for their lives of Christian Witness.

While Florence and Mary were different as apples and oranges in temperament, character and talents they had one thing in common. They were deeply committed to Christ during their life time - Florence for 96 years and Mary for 81 years. They gave their lives to God and lived their lives for God and

can teach us much of what faithful and devoted service means. As Christians we know very well that the shortness of a life or the length of a life is of little importance to God. What is important, as the Gospels make clear, is what we make of the talents and abilities we possess. Both these faithful servants made full use of their talents and abilities in God's service without any fanfare.

So there was no bitter grief and no hopeless despair as we committed their souls into the hands of their Heavenly Father. Because we believe in the Communion of Saints, the forgiveness of sins and the life everlasting we rejoiced that Florence and Mary still live to serve their God in a life of unlimited opportunities as they served their God on earth where we can only see through a glass darkly.

Florence and Mary were fellow-workers with God because they heeded the words of St. Paul - "And so stand firm! Let nothing move you as you busy yourselves in the Lord's work. Be sure that nothing you do for him is ever lost or ever wasted."

May we in our lives heed these words and also be fellow-workers with God.

Your friend and bishop,

Frank: Algoma

DEAR ALGOMA ANGLICAN READER

Thank you for your interest in the biography of Canon Goodier, "Boy From Irlam Village."

The initial response to my advertisement in our diocesan paper was almost overwhelming! Canon Goodier's brother James, who is also the author sent me twenty copies to begin with, from Irlam, a suburb of Manchester, England. These copies were snapped up for the most part as Christmas presents. Many of you have already received an original order, and are now awaiting delivery of a second or third copy.

The purpose of this letter is to explain that the additional copies have been ordered, and we are awaiting delivery. They will be sent to you just as soon as they arrive in Thunder Bay. Unfortunately, we here have also suffered a most unfortunate and disruptive postal strike recently, and our mails are in turmoil. For this reason, I am unable to give you a definite date of delivery of the copy or copies of the book you have ordered. In the meantime, I have not cashed your cheque, or deposited cash you may have enclosed with your order, and will await shipment to you before doing so.

I trust that this letter will answer any questions you may have had concerning the delay in my response to your request. Particularly if you were one of those who received prompt delivery of the book(s) when they were first advertised.

Thank you for your patience.

Yours faithfully,
John E. Jordan, Editor.

BISHOP'S ITINERARY

March 2nd	10:30 a.m.	St. James, Gravenhurst - Confirmation & Eucharist
	4:30 p.m.	St. Thomas', Bracebridge - Evensong
3rd		St. Thomas' A.C.W.
4th	9:30 a.m.	St. Mark, Milford Bay - Bishop's Quiet morning for Clergy
	8:00 p.m.	St. Mark, Milford Bay - Evensong - S.S.J.E. Day
5th	8:00 p.m.	St. Thomas', Ullswater - Evensong
6th	7:30 p.m.	All Saints, Huntsville - 5 year Confirmation Rally
7th		
9th	8:30 a.m.	Trinity Church, Parry Sound - Eucharist
	11:00 a.m.	Trinity Church, Parry Sound - Confirmation
17th-18th		Toronto - General Synod Organization Committee
19th		Toronto - National Executive Council
23rd	8:30 a.m.	St. Michael, Thunder Bay - Eucharist
	10:00 a.m.	St. Michael, Thunder Bay - Eucharist & Confirmation
	7:00 p.m.	St. John, with St. George's, Thunder Bay - Eucharist & Confirmation
24th	8:00 p.m.	St. Stephen, Thunder Bay - Confirmation & Eucharist
25th	8:00 p.m.	West Thunder Bay - Confirmation & Eucharist
26th	8:00 p.m.	St. Luke, with St. Paul's, Thunder Bay - Confirmation & Eucharist
27th	8:00 p.m.	St. Thomas, Thunder Bay - Confirmation & Eucharist
30th	10:30 a.m.	St. George, Echo Bay - Confirmation & Eucharist
	7:00 p.m.	St. Luke's Cathedral, Sault Ste. Marie - Confirmation and Eucharist
31st	8:00 p.m.	St. John, Sault Ste. Marie - Confirmation & Eucharist

LETTER FROM SUDAN

The Most Rev. Edward W. Scott,
The Anglican Church of Canada,
600 Jarvis Street,
Toronto, Ont.

Dear Brother Edward,
It was good that we met again at the Primates' meeting in England. I am writing this letter to assure you that we are very grateful for the assistance of the Church of Canada, and particularly offering us the Rev. Ross Kreager who is a great help in our Theological College, and for your information we have appointed him as vice-principal of our Theological College, Bishop Gwynne College. Our prayer for one another will continue.

With best wishes for a happy new year.

Yours in His Service,
The Most Rev. Elinane J. Ngalamu

THE SACRAMENTS OF THE GOSPEL



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

The Christian Faith is a religion because it deals with the idea of God, and His relationship to you and me. It is also a way of life, because it regulates and commends behaviour and conduct agreeable to the actions and words of Jesus Christ. It is very evident, both in the Old Testament and the New, that God wants you and me as His assistants in creating and restoring the world. For this reason, we have free choice, because a "forced" work is slavery, not freedom and love. Even Mary was asked whether she were willing to be the mother of Jesus. Since God gives us this responsibility, we know that He will give strength and the opportunity to use it. The Christian Fellowship supplies the opportunity to assist in bringing in God's Kingdom. The Sacraments of the Church supply us with the strength for the task.

Strange as it may seem, the word "sacrament" means an oath or a guarantee. The Latin word "sacramentum" meant the oath of allegiance which the Roman soldier paid to Caesar. The Catechism (page 550) reminds us that, in a sacrament, we have a pledge or guarantee from God, as well as receiving God's strength. God's strength is the human nature of Jesus Christ. From the sentences above it is clear that Anglicans are called upon to believe that the gifts that Jesus promised in the sacraments are really given and received. Of course, since we have free choice the gifts may be used, disused or misused.

Every Age has its own church problems or controversies. In the Nineteenth and early Twentieth Centuries, while there was some disagreement about Baptism, the great argument was about the Holy Eucharist. Many people thought of the Service as only an historical memorial, or an incident in our Lord's earthly life. In addition, the Cross was more central in people's thoughts than the Resurrection. Although it was generally recognised that the Eucharist was to be a "continual" remembrance of Christ's Passion and Resurrection

and a guarantee of our union with Him, there was no general understanding that, in the Eucharist, Jesus Christ offered His Life, Passion and Resurrection, with you and me offering ourselves. God the Father accepts us because of His Son's offering. "The Last Supper" and the "Cross" were physical and historical events which cannot be repeated. The Eucharist is an eternal event, allowing us to participate with Christ in the restoration of creation. This is the reason why Jesus came: God wanted you and me, freely and

lovingly, to assist Him in the recreation of life. The Eucharist then is something offered and something received. What is received is the life of Jesus Christ as Food, so that we will have strength to participate, under the guidance of the Holy Spirit, with Christ.

Since the end of World War II, Anglicans have understood the purpose of the Eucharist a great deal better, but a new problem arose in the matter of Baptism. As long as home-life was fairly secure, it was understood that babies would be baptised and as they grew up Christian teaching would

be given in the home and in Sunday School, or indeed in some cases, daily in special schools. In the early Teens, the Baptism would have its full significance when the Bishop confirmed the boys and girls. Then they would be communicants. I do not think that anyone can deny that this procedure is not overly successful in these days. Home life has broken down: at a much earlier age than formerly boys and girls make their own decisions. There is very little genuine Christian teaching. Confirmation was intended to be a freshening of the Bap-

tismal Gift. In many cases, the Confirmation Class is totally unaware of what Baptism means, has never seen or taken part in a Eucharist, and has had little church connection. Because the problem is so general, various plans, or changes of procedure, have been suggested. Before I discuss the Christian Initiation Programme, I want to make it clear that the problem is largely procedural, rather than doctrinal. However this means that action is the important element, and this means that we cannot be neutral on the subject.

NOTES FOR WORSHIPPERS

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

Con't From Last Issue

After The Service

Leave the pew tidier than when you entered it so that others will not have to clean up after you. A tidy church reflects our reverence for God, and vice-versa.

Help others put away books or leaflets, chairs, hymn boards, etc., etc. Help with the tidying up in the hall, and assist in washing the dishes. See if there is some sweeping or vacuuming to be done so that the Church is left clean. Do not leave one last person to do all these jobs by himself or herself. Look around to see if there is someone who might like or need a ride home. As we have expressed our love for the God Who loves us, so express that love for others.

If you have a message for the rector, do not tell it

to him at the door and expect him to remember it. It could be the fourth important thing mentioned to him in as many minutes while he tries to remember other things, such as peoples' names and where he saw them last. Write out your message and give it to him or phone him during the week when he has a chance to write it down.

A Note About Gestures In Worship

We stand, sit and kneel with the rest of the congregation to express our solidarity in Christian worship. What we do, we do together. However, if it is impossible, painful or tiring to kneel or stand, do not be shy to simply sit while others kneel or stand. It is more important to be present and participate as far as we are able than not to be present at all.

Other gestures are personal, however. If they are helpful, we should use them. If they are not help-

ful, we can ignore them. We should not judge others whether they use them or not. It is up to them.

There are four traditional gestures:

The sign of the cross is used to remind ourselves that an important moment has arrived. For instance: I am about to pray; I have just stated my faith in the Creed; I am receiving the Forgiveness of Christ in these words of Absolution; I am receiving the Blessing. The sign of the cross is also an expression of devotion when words seem inadequate. Some people mark their forehead, lips and heart with the sign of the cross before the Gospel in prayer that the words of the Gospel might be in their mind, on their lips and in their heart.

The Bowing of the head is an act of reverence. It is often used at the name of Jesus (a good antidote to taking His name in vain). It is used by many to reverence the altar where Jesus comes to us in His Body and Blood. A profound bow is sometimes used at the Incarnatus ("He was made man") in the Nicene Creed, recalling the magnificent humility of Christ.

The Genuflection (touching one knee to the floor) is an act of adoration as to one's king. Jesus is our Heavenly King. Many people genuflect in honour of Christ the King present in the Blessed Sacrament. This is a reminder not to treat the consecrated Bread and Wine lightly.

The Beating of the Breast (usually three times) is an act of humility. Some people say, "Lord, I am not worthy

that Thou shouldst come under my roof, but speak the word only and my soul shall be healed" three times just before Communion, striking the breast with the fist each time.

Following the words in the Prayer Book is helpful for some to keep their minds on the service. Others find it better to get away from the printed page. Some people close their eyes and picture Christ. Others prefer to fix their eyes on a picture of Jesus or on the cross. Whatever helps us to concentrate and is an aid, we should be quick to use. It is important not to get lazy or to allow the Devil to beguile us into the things that take us away from God.

God loves us and His Spirit continually supports and directs us if we let Him. What we do together in worship should set the tone for all our thoughts, words and actions of our daily living.

FOOD FOR THOUGHT

- I asked God for strength, that I might achieve.*
- I was made weak, that I might learn humbly to obey*
- I asked for help, that I might do greater things.*
- I was given infirmity, that I might do better things.*
- I asked for riches, that I might be happy.*
- I was given poverty, that I might be wise.*
- I asked for all things, that I might enjoy life.*
- I was given life, that I might enjoy all things.*
- I got nothing that I asked for-but, everything I had hoped for*
- Despite myself, my prayers were answered.*
- I am, among all men, most richly blessed."*

EDITOR'S NOTE

The unfortunate delay in this, and last month's Algoma Anglican has been the result of circumstances beyond the editor's, or our printer's and publisher's control.

An unfortunate dispute between the inside postal workers and management in the city of Thunder Bay has caused a serious problem and disruption in mail service. As a result, copy that has been sent by parish correspondents and others has been delayed and sporadic in delivery to the extent that some of the more recent submissions have arrived before those mailed a month earlier.

The printers and publishers have extended every assistance to the editor in expediting the printing and mailing of the paper, even though completed copy has been delayed much beyond deadlines. Their patience and valued assistance are greatly appreciated.

The editor sincerely regrets the delays in publication we have been experiencing, and trusts that things will return to a more normal schedule in the immediate future. Correspondents are urged to continue submitting their parish and deanery news item. It is hoped that the next issue will feature news from around the diocese that could not be prepared in time or proper sequence in these two most recent issues.

J.E.J.

REFLECTION OF A PORT CHAPLAIN

The present Russian-American confrontation brings to my mind my experience and the frustrations I encountered in dealing with Russian officials in visiting Russian ships. A few years ago shipping agents advised me that several Russian ships were scheduled to visit Thunder Bay. These were the first Russian ships to come to our port in several years.

My first thought was to secure an interpreter, the first and only time that I did so. Through the help of Lakehead University Professor John Futhey I arranged for a graduate student in Slavic languages to accompany me on my visits. Secondly I needed Russian magazines and newspapers for the crews. I wrote the Russian Embassy and to my surprise they replied that they only had literature in English and French. Obviously this was for propaganda purposes and I began receiving large bundles of paperbacks and pamphlets about Russia until I asked that they discontinue sending them. The Embassy recommended a Russian newspaper in Toronto. I telephoned the Editor who kindly sent me a bundle of 20 papers. My interpreter assured me the paper was strongly pro-Communist. I was ready for my first visit to a Russian ship.

Prior to the ship's arrival I received a visit from the RCMP. I was warned to be aware of espionage attempts and to report any unusual requests for maps and other information. This was the first of several RCMP visits I received during my career as chaplain. Fortunately I never had any unusual observations to report to the RCMP.

When my interpreter and I arrived at the ship we were met by a young man stationed at the gangway. After enquiring the purpose of our visit he rang a buzzer and an officer appeared and again my interpreter was questioned. We were then ushered into the Captain's cabin and met an older man we assumed to be the captain. We chatted for a few minutes and offered to take the crew shopping or sightseeing in our minibus. We were told they would let us know but we heard nothing further. I offered the bundle of papers and was told he would take one. I stated I had enough for the crew but I was told firmly one was enough! Later in the day I learned from the shipping agent that we had been talking to the political commissar who travels aboard each

Russian ship instead of the Captain as we had assumed. We left the ship without any opportunity to visit the crew as we were escorted to the gangway. What a contrast to the usual ship visit where I was free to visit the whole ship and usually encouraged to do so by the captains I called upon whenever I went aboard a ship.

On another occasion as I was driving to the Keefer Terminal, our headquarters, I spotted a group of Russian seamen returning from a shopping trip. I offered them a ride to the terminal and suggested they see the "seamen's club." They came into our trailer but would not sit down and declined to sign our

visitor's book. When I showed them Russian scriptures they led as if I was Satan and refused to ride any further in our van. Later that day I went aboard their ship. Doors were slammed as I walked through the ship and nobody would talk to me! It is tragic to find that young Russians are discouraged from contacts with Westerners. They are not even allowed to leave the ship alone but must go in groups accompanied by an officer at all times.

One other encounter I had was much more pleasant. My interpreter and I were entertained in true nautical fashion by a jolly Russian Captain. After our visit we had a chance to visit some of

the crew and to exchange pins and other souvenirs. Strangely I found the Russians never had money to purchase the postcards and souvenirs which I carried aboard ships. They expected these in return for pins of Lenin and other Soviet leaders.

After these experiences I decided very reluctantly that it was futile and time-consuming to go aboard Russian ships when I could be more effective in ministering to crews of other nations. The consensus of many chaplains I have talked to is that the Russians are very paranoid about contacts with the West and do not want Christian literature. There are exceptions

where Russians have confessed secretly to chaplains that they are Christians and have asked for Bibles, etc., but this is unusual. These instances illustrate how difficult it must be for our political leaders and diplomats to deal with the Russian government. If we fail to develop a better climate of understanding war may be the alternative. As Christians we should offer unceasing prayer for the Russians knowing that "more things are wrought by prayer than this world dreams of".

The Rev. Canon
Alvin J. Thomson,
Honorary Chaplain,
The Missions to
Seamen, Thunder Bay

ALL SAINTS HUNTSVILLE VESTRY MEETING

All Saints Huntsville held their annual Vestry Meeting on January 27th, we began with Morning Prayer at 10:00 a.m., here Canon Sutherland gave his report of our past year. He gave Thanks to all the Parish Family for their time and talents voluntarily given which make our Parish life possible, he mentioned how important this is when you remember that Clergy make 1% of the Parish while the congregation make up 99% to make this Parish Family, so we need to continue to serve one in Church and in our community. He thanked Rev. Walter Johnson, our Honourary assistant for his help in our Parish and our Mission Churches; also Mr. John McLean who is our lay reader and his wife Margaret, they have formerly been in the Diocese of Moosonee. Mrs. McLean teaches Sunday School. Canon Sutherland mentioned that our Parish is well represented at the Diocesan level, Mr. Bob Hutcheson is on the Board of Governors of Laurentian University; Mr. Bud Robinson and Mrs. Hoover are on the Social Action Committee; Helen Johnson is A.C.W. Vice President; and Peppy Hern is Diocesan treasurer of the A.C.W. Canon Sutherland mentioned the importance of the Social Action Committee in caring for the sick and shut-ins, and he closed his report by remembering those souls departed over the year. We continued to the Parish Hall for coffee and cake, and held the balance of our meeting. We have a new Vestry Clerk Mr. Ron Munroe. A thanks was given to Mr. Baden Johns for 10 years service in this capacity. Our Wardens are serving their second year of a two year service, Mr. Bob Hut-

cheson as People's Warden, Mr. Dick Papazian as Rector's Warden. Mr. Ernie Smith remains as treasurer which he has been for 10 years and was thanked for this fine service, Mr. Ross Mulvaney is envelope secretary, Mr. Jack Newton is head of sidesman. The reports and financial statements were read and passed from the various organizations that make

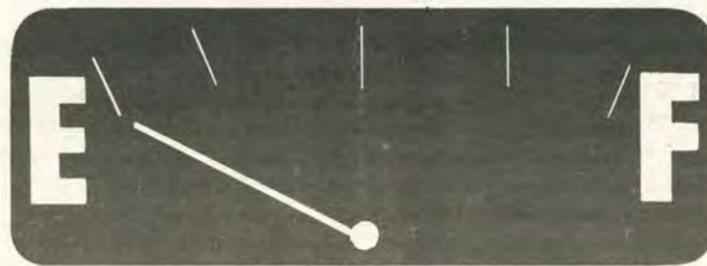
up our Parish, and our plans set the coming year. A special Thank You was given to Mrs. Bell our Sunday School superintendent and all her teachers and helpers. Mr. Wally Johns gave a Thank You to the Wardens on behalf of the Cubs, Scouts and Venturers for the use of the Parish Hall each week, and to the ACW for new Flags and scarves. Mr. Bob Hutcheson closed

the meeting with a vote of thanks and good feeling to the Parish for their work over the year. The closing Prayer was said by Canon Sutherland.

All Saints, Huntsville, took part in the Annual Ecumenical Service. This year the host Church was Trinity United. Canon Sutherland gave the closing address and Prayers. This service was attended by all our community.

FROM THE SASKATCHEWAN ANGLICAN

ENERGY CRISIS IN THE CHURCH



Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down . . . the land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word . . . because they have transgressed the laws, changed to ordinance, broken the everlasting covenant. (Isa. 24:1, 3, 5)

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . Thou shalt love thy neighbour as thyself. (Mark 12:30, 31)

If ye be willing and obedient, ye shall eat the good of the land. (Isa. 1:19)

Blessed are ye that hunger now: for ye shall be filled. (Luke 6:21)

Save thy people, and bless thine inheritance: feed them also, and lift them up forever. (Psalm 28:9)

Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? (Prov. 30:9, 10)

Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:32, 33)

His mercy is on them that fear him from generation to generation. He hath filled the hungry with good things; and the rich he hath sent empty away. (Luke 1:50, 53)

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed . . . those that wait upon the Lord, they shall inherit the earth . . . and in the days of famine they shall be satisfied. (Psalm 37:3, 9, 19)

Be filled with the Spirit. (Eph. 5:18)

Pray without ceasing. (1 Thess. 5:17)

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (Eph. 3:14-21)

From The Youth Editor's Pen

-BEV BAXTER - EDITOR

MOTIVATION

I'd like to refrain from my usual editorial and discuss, boastfully, the progress of the Youth in the Church of the Epiphany. Incidentally, I would be happy to discuss the role of Youth in YOUR church but I await your submissions.

The Youth Group at present has a schedule of visits to the four other churches in Sudbury's Downtown Churches' Assn. organization. We have enjoyed a sleigh ride organized by the St. Andrew's United Youth. Our hosts later challenged us to a volleyball match and then treated us to coffee and donuts. On the Sunday before Shrove Tuesday the Youth Group assisted the Anglican Church Women of the Epiphany in making a pancake breakfast - we supplied the juice too. Proceeds went into the general Church fund. Our Rector has generously offered his time so that we might perform a play for the congregation in the later part of Lent. Our Choirmaster has generously offered his time in working with us in perfecting our rendition of "Be Not Afraid" (included). The most important event is the election of a member of our Youth Group to the Vestry Board. Shelly Judges is the lay member at large on the Board. Several youth are also included on several Board sub-committees.

The group is beginning to look to the future and our exciting experiences give us new scope as a growing influence in our Church.

Week of Prayer of Christian Unity

The Week of Prayer of Christian Unity provided a fascinating opportunity to parishioners of all denominations in Sudbury. Each day a different church hosted a special service. The Epiphany experimented and tested several suggestions in order to make their service unique.

The service was completely organized by lay persons. Ten members, one adult and one youth from Sudbury's DCA participated in the planning.

In the actual ceremony youth acted as servers and read the lessons. A particularly beautiful piece which in my opinion expresses the theme of the Week follows this article. (13th Chapter of St. Paul's 1st letter to the Corinthians). The layreader of the Epiphany lead the congregation through a Prayer of Penitence, Thanksgiving, Litany of Intercession and Litany

for Unity. A combination choir provided some delightful interludes.

The service represented a very beautiful feeling of Unity. The participation of Youth in this very important service is an indication of the encouragement which the clergy and the adult congregation offer.

13th Chapter of St. Paul's Letter to the Corinthians

If I had the gift of being able to speak in other languages without learning them and could speak in every language there is in all of heaven and earth, but didn't love others, I would only be making noise. If I had the gift of prophecy and knew all about what is going to happen in the future, knew everything about everything, but didn't love others, what good would it do? Even if I had the gift of faith so that I could speak to a mountain and make it move, I would still be worth nothing at all without love. If I gave everything I have to poor people, and if I were buried alive for preaching the Gospel but didn't love others, it would be of no value whatsoever.

Love is very patient and kind, never jealous or envious, never boastful or proud, never haughty or selfish or rude. Love does not demand its own way. It is not irritable or touchy. It does not hold grudges and will hardly even notice when others do it wrong. It is never glad about injustice, but rejoices whenever truth wins out. If you love someone you will be loyal to him no matter what the cost. You will always believe in him, always expect the best of him, and always stand your ground in defending him.

All the special gifts and powers from God will someday come to an end, but love goes on forever. Someday prophecy, and speaking in unknown languages, and special knowledge -- these gifts will disappear. Now we know so little, even with our special gifts, and the preaching of those most gifted is still so poor. But when we have been made perfect and complete, then the need for these inadequate special gifts will come to an end, and they will disappear.

It's like this: when I was a child I spoke and thought and reasoned as a child does. But when I became a man my thoughts grew far beyond those of my childhood and now I have put away the childish things. In the same way, we can see and understand only a little about God now, as if

we were peering at his reflection in a poor mirror; but someday we are going to see him in his completeness, face to face. Now all that I know is hazy and blurred, but then I will see everything clearly, just as clearly as God sees into my heart right now.

There are three things that remain -- faith, hope and love -- and the greatest of these is love.

Experiences -- Presbyterian Church

I stood on the steps and debated further action. A member of the parish hurried past, as it was cold. At the top landing the worshipping stopped and declared a welcome. I hesitated and said "No, I'm Anglican. I'll just skip along to the Epiphany." - which was just two doors down. The member of Knox Presbyterian Church nodded in understanding, made an attempt to dissuade me and then entered his church.

My Sunday night adventure could have ended there but the friendly attitude of the worshipper gave me strength. Our Youth Group had contacts with the Knox youth and we had been encouraged to experience a Presbyterian service. Realizing that my qualms about intrusion were needless and groundless, I quickly followed my unknown friend.

My anonymous friend smiled at my entrance. I offered my explanation and then I was introduced to a family with two teenagers.

It was a modest turnout for a Sunday night service. The fact that the members did not sit in solemn silence before the service, as is our practice, was the first apparent difference. The modesty and simplicity of the decor created a perhaps warmer tone. The Minister appeared in a grey suit and the fact that he and another member sang solos and then led the congregation in a sing-song was a delightful surprise. Perhaps the most stunning innovation was the form of prayer. The congregation remained seated and bowed their heads as the Minister read. Although this was beautiful to participate in, on a personal basis I found it less satisfying. This service was unique as the Minister requested a dialogue and a discussion on "What in the World is Religion" followed. Some interesting points were raised.

I reinforced my acquaintance and met some exciting people in

the informal "tea-time" after service.

In conclusion I would like to extend my appreciation to my hosts. This experience enabled me to discover new dimensions to myself and my religion.

Hymn - Be Not Afraid

Be not afraid.
I go before you
always.

Come follow Me, and
I will give you rest.

Come follow Me, and
I will give you rest.

You shall cross the
barren desert,
but you shall not die
of thirst.

You shall wander far
in safety,
though you do not
know the way.

You shall speak your
words to foreign men
and they will understand.

You shall see the
face of God and live.

Antiphon
If you pass through
raging waters in the sea,
you shall not drown.
If you walk amid the
burning flames,
you shall not be harmed.

If you stand before
the pow'r of
hell and death is at
your side,
know that I am with
you through it all.

Antiphon
Blessed are your
poor,
for the Kingdom shall
be theirs.

Blest are you that
weep and mourn,
for one day you shall
laugh.

And if wicked men
insult and
hate you all because
of Me.

THINK THORNLOE!!!

In the Spring, High School students have to make the momentous decision whether or not to attend University in 1980. Once that decision has been made there is the even more crucial problem about which College or University to attend.

Highly paid recruiters, liaison officers or public relations people tour the High Schools to extol the benefits of their College or University. Thorneloe is not in the position of sending someone around to the schools to say how wonderful we are.

Yet our lovely College has a great deal to recommend it. Thorneloe is federated with Laurentian University. This means that we are an Anglican College which teaches Laurentian University courses. Our Thorneloe courses in Classics, Religion, Theatre Arts and Women's Studies are all taken towards a Laurentian University degree.

Laurentian University is an institution of which Northern Ontario can be proud. Its programmes and its graduates are second to none in Ontario and indeed Canada.

Laurentian offers degrees in Arts, Science, Commerce, Sports Administration, Physical Health and Education, Translation, Nursing, Social Work and Education. Northern Ontario students and others would do well to consider enrolling in one of those programmes at Laurentian. Once you are interested in Laurentian you might want to "think Thorneloe". Our College has 54 single rooms for residents. Our lounge, our saunas, our kitchen are unmatched at Laurentian. Our famed Thorneloe Thunderbirds compete in the Laurentian Intramural League and have a deserved reputation for winning and losing as good sportsmen and women should.

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Melanie Tincombe of Copper Cliff, Ed Mantle and Sue Minardi of Sault

Ste. Marie in an informal moment during lunch at Thorneloe.

V. TITHING - AND OTHER KINDS OF GIVING



(1) Why not just give, when and as you feel like it - for the joy of giving, or when there's a specially urgent need?

The need is always there, whether or not we feel like giving, whether or not we feel any joy in it or are moved by a generous impulse. There needs to be a basic standard of giving. Giving on impulse is something beautiful and wonderful - when it is over and above the tithe. The simple basic standard is as necessary in giving as it is in prayer and in worship. A few minutes regular morning and evening prayer, and regular attendance at church once each Sunday, regardless of whether one feels like it or not, are basic requirements. The extra services attended, the extended times of prayer and praise, are the happy overflow. The other is the standard below which we try not to fall.

(2) What's wrong with fund-raising? Teas, bazaars, rummage sales, etc., promote fellowship as well as making money for the Church.

There's nothing wrong with that! But this can be one of the over-and-above things. We shouldn't have to hold a tea in order to pay the minister's stipend, or to buy fuel to heat the church. How good it is to be free to hold the tea because working together at it is fun! The proceeds can be for "extra" givings, not for day-to-day maintenance. Also, there are many excellent reasons for holding a rummage sale, for instance, quite apart from fund-raising. One very simple one is that it would be downright sinful to throw away good clothes, and sometimes it's hard to find anything else to do with them!

(3) What about giving to charities - the Cancer Society, Children's Aid, the Blind, and so on?

This is indeed a part of responding to God. Our Lord has said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (St. Matthew 25:40). Tithing is not a substitute for giving to charities, any more than giving to charities is a substitute for tithing. If a decision to give the tenth to the church would make it necessary, in our present circumstances, to cut down on our commitments to charity, perhaps the Holy Spirit is trying to tell us there are adjustments we need to make in other areas of our lives. Later, we will

find He makes it possible for us to do both!

Derek Prince, a contemporary Christian writer, is very definite about this. He says: "We do not have the choice of putting our tithe where we please, for two reasons. First, the tithe is not ours, for the Bible says the tithe 'is the Lord's; it is holy unto the Lord.' (Leviticus 27:30). Now, it is not only His when we give it to Him; it is His even if we keep it ourselves. So then the tithe is not ours; it belongs to God. Second, God tells us where to place the tithe. 'Bring ye all the tithes into the storehouse (church)'. (Malachi 3:10). In addition to the tithe there are two other main forms of giving referred to in Scripture; OFFERINGS and ALMS. The TITHE is

a fixed proportion of our income over which God has a special claim. OFFERINGS are what we give to God over and above the tithe. ALMS are what we give to meet the needs of our fellow-men."

(4) Then what about taxes? Our tax-money is used for services that used to be provided by the Church but are now provided by the government.

Yes, this is indeed another form of giving! While not a valid reason for giving less than the tithe to the Church, (the tenth that already belongs to God), it can certainly transform our thinking about taxes! Imagine the happiness and freedom that could come from considering taxes as yet another

"over and above" form of giving, instead of resenting them and trying to dodge them!

(5) But does the Church use the money wisely? Aren't there other organizations that put it to better use?

That should make no difference to our giving. While we do indeed have a responsibility to see that God's money (not ours!) is used wisely by His Church, and to see that at least "the tithe of the tithe" (Numbers 18:26-29 and Nehemiah 10:30) is turned over by our parish, by our Diocese, and by our national Church - beyond that, we must leave it in God's hands. What He does with His own is His own concern. If, one Sunday, He should choose to

send fire from heaven and consume the contents of the offering-plate, has He not the right to do so? When Abel brought the first precious lamb of his flock as an offering, might he not well have thought it wasteful to burn it, when his mother could have made it into a sheepskin coat, tallow candles, mutton dripping, and a few good roasts? Might it not have been more charitable to feed it to a hungry neighbour? (A neighbourly lion, perhaps, if there were no other humans around). What possible use could it be to let it go up in smoke? But - Abel offered, and God accepted.

The question is not whether God needs the lamb, or the money, but - do I need the act of giving?

SOLAR-WIND ENERGY PROJECT

The Rev. Peter Hamel, National Affairs Secretary of the General Synod of the Anglican Church of Canada, recently described three exciting experimental projects being undertaken by the Church's Public Social Responsibility Unit.

About three years ago the Unit wrote to all thirty Anglican Dioceses in Canada asking for possible sites for use as pilot projects in the development of solar and wind energy systems for parish buildings. The sites named in the responses were evaluated by a London, Ontario based energy consulting firm and three were chosen. They were the Anglican Conference Centre at Sorrento, British Columbia, St. Barnabas' Church in London, Ontario and the Church of the Apostles in Mooseonee on the shores of James Bay.

Father Hamel is most enthusiastic about the project in the north. "There are some really exciting plans for the Church of the Apostles in Mooseonee", he said, "they are planning an addition to the church in which they will be putting day-care facilities and other rooms that can be used not only by the parish, but also the community. Built into the design will be solar collector panels in the roof and also a tower to take a wind-generating system which Paddy Doran himself is designing."

The Rev. Paddy Doran, who has been a member of the Unit for some time, is not only knowledgeable about alternative energy



James Bay Church one of three Anglican solar-wind energy projects.

systems, but having recently completed his theological studies, was ordained Deacon this past Spring.

"Most of the heating capacity will come from these renewable systems", Peter Hamel explained. "As Paddy talks about frequently, the biggest drain on your heating system is when the winds are up, and, of course, in the winter time it can be quite windy in the north, so if you can develop a system with a windmill you really are dealing in an effective way with the heating of such buildings."

In an estimate made by Doran in 1976, the Anglican churches in Canada spent more than ten million dollars on fuel costs. As Father Hamel pointed out one church he visited last year in the Diocese of the Arctic uses over three thousand dollars worth of fuel annually just to heat the church, excluding the parish's rectory. He

declared, "If we could devise systems we could really cut back and be able to use those monies in much more effective ways in supporting the Church constituency and developing a more effective mission, and a better understanding of what the Church is and what the Gospel is saying to us."

Economics aside, is the new "energy thrust" another example of the Church "dabbling" in areas beyond its scope? Hamel vehemently denies this, "I mean - it really is what you would call 'applied theology' - really, at the theological level, we're talking about stewardship of resources - resources given to us by God in his creation, of which we're a part. The Church has a commitment to this, and it is quite Biblical, relating to a doctrine of creation which is vital to us."

The Public Social Responsibility Unit of the General Synod now has

energy conservation and the promotion of alternative energy sources as its number two priority. The Anglican Foundation has had a major role to play in these projects with a thirty thousand dollar grant to get them underway.

Food For Thought

Take time to think, it is the source of power;

Take time to play, it is the secret of perpetual youth;

Take time to laugh, it is the music of the soul;

Take time to love and be loved, it is a God-given privilege.

And, last but not least: It doesn't make sense to work mainly in order to make a buck so that we can pay somebody else to do what we'd like to do ourselves if we weren't at work earning a buck.

CANON GOSSE IS A FRIEND TO ALL

by Linda Wilkins-Vollrath, Nugget Staff Reporter

Canon B.G. Gosse, rector of St. Brice's Anglican Church, retired in 1972.

Baxter Gosse, the man, has never retired from community life.

Even now as he rests at Cassellholme following a two-month stay at Civic Hospital after a nasty fall which broke his hip, his eyes still sparkle with recognition and pleasure when people pass by his chair and offer a greeting.

Fifty-seven years ago the young man from Newfoundland came to North Bay and took on administration of the city's welfare department, a position which, during the Depression years, gave him much opportunity to exercise his loving compassion and justice for his fellow man.

He married his beloved late wife Emma, also a Newfoundlander, in 1924, and the couple attended St. John's Anglican Church on Main St. E. where he became a lay reader and often conducted services at St. Simon's, a small frame church on Cassells St. which preceded the building of St. Brice's.

He left North Bay in the early '50s to study theology at the Diocesan Theological College in Montreal. In 1953 he was ordained deacon and appointed to serve missions at Sturgeon Falls, Cache Bay and Warren.

In 1956 he became rector of St. Brice's parish which was then at mission status. Soon after he arrived, the church became self-supporting and during his 16 years of ministry grew into an active, full and dedicated congregation.

In 1960, when this writer and her family came to North Bay from Toronto, the impassioned, rousing sermons delivered from St. Brice's pulpit shook us out of our city-bred apathy and stirred the faith inherent in every human.

Baxter Gosse knows how to "win friends and influence people." He has never forgotten a name or a face and treats the casual acquaintance with personal warmth and friendship. With members of his family far away in Newfoundland and the U.S., Canon Gosse has made the people of North Bay his family.

There is a certain sternness about the man who grew up as one of ten children on the island that was yet to become a province of Canada. His father taught school then.

"My mother was six feet tall," says the man of equally imposing stature, "and if we did anything



Canon Baxter G. Gosse

wrong, Father would threaten to tell Mother and we'd shake in our boots."

For 16 years, until 1972, Baxter Gosse was

rector of St. Brice's. He had been elevated to the office of Canon in 1969 by the Most. Rev. William L. Wright, Archbishop of the Anglican Diocese of

Algoma and Metropolitan Ontario.

But retirement was not exactly Baxter Gosse's "cup of tea". He continued to serve Temiscaming, Cache Bay, Sturgeon Falls and Warren, conducting communion services for these parishes and attending to other church duties.

In 1977, the Canon Baxter Gosse narthex of St. Brice's Church was dedicated to his devoted ministry. A narthex is an enclosed passage between the entrance and the main body of the church which can offer space for the rector's office and a place for hanging coats. At St. Brice's, the narthex, on the lower level, also houses a choir room, a second office and restrooms.

During his address at the dedication ceremony, Canon Gosse said, "The Church's greatest mission in the world is the proclamation of the fatherhood of God and the brotherhood of man."

In recent years, Canon Gosse has given up his home on Fourth Ave. (now the residence of retired Rev. and Mrs. William Kitto) and after a

brief residence at the Empire Hotel, moved into Cassellholme, where again he has had ample opportunity to pursue his favourite hobby - visiting people and offering them the warmth of his friendship.

Until his accident, he continued to visit both city hospitals, as well, ever ready with the familiar greeting, "Well, you're not hard to look at!"

He could have returned to the place of his birth; he could have taken a niece up on her offer to have him with her in the U.S. where the weather would have been more soothing to an arthritic condition, but Baxter Gosse prefers to remain in the community that fostered and grew with his ministry.

In recent years, the simplest pleasures have been his; a walk to church, a visit to an ailing acquaintance, letters to and from his family, a coffee with friends, sharing a moment of mirth, recalling his childhood in Newfoundland.

Few people who have met Canon Baxter Gosse can forget him, for such was the rector and such is the man.

FIRST VESTRY MEETING

The first annual meeting of the parish of St. George and St. Joseph since its status was changed from mission to self-support was held at St. George's in Echo Bay in mid-January.

The treasurer's report, given by Roy Bishop of Richards Landing, showed all commitments had been met, and a comfortable margin on the right side of the ledger at the close of the year.

General reports showed progress in all departments. Three ACW groups were attending the incidental needs of all four churches, St. George, Emmanuel, Holy Trinity and St. John's. Four Altar Guilds were in operation.

Sunday schools were held in Echo Bay and Hilton Beach. Richards Landing and Jocelyn children are included in the religious education courses given at the Island Central Public School. This is a combined denominational project, teachers supplied by the various island churches.

Two cemeteries are operated by the parish, at Hilton Beach and Jocelyn. Both are under perpetual care funding.

Proposed gifts, accepted by the wardens, include a sanctuary lamp and vestibule carpeting for Richards Landing and sanctus bells for Hilton Beach.

Future plans include the study of renovation to

the entrance and basement of Emmanuel, Richards Landing, and steps repair and interior decorating at Holy Trinity, Jocelyn.

In the rector's address, given by Rev. Michael Eldred, he

expressed his appreciation of congregation support and co-operation during the past year of faith in accepting self-support for the first time in the hundred-year history of the parish.

WHY ARE YOU A MAN OF HOPE?

Cardinal Suenens' answer to the Question

Because I believe that God is born anew each morning, because I believe that He is creating the world at this very moment. He did not create it at a distant and long-forgotten moment in time.

It is happening now: we must therefore be ready to expect the unexpected from God.

The ways of Providence are by nature surprising.

We are not prisoners of determinism nor of the sombre prognostications of sociologists.

God is here, near us, unforeseeable and loving.

I am a man of hope, not for human reasons nor from any natural optimism,

But because I believe the Holy Spirit is at work in the Church and in the world, even where His name remains unheard.

I am an optimist because I believe the Holy Spirit is the Spirit of creation.

To those who welcome Him He gives each day fresh liberty and renewed joy and trust.

The long history of the Church is filled with the wonders of the Holy Spirit.

Think only of the prophets and saints who, in times of darkness,

have discovered a spring of grace and shed beams of light on our path.

I believe in the surprises of the Holy Spirit.

John XXIII came as a surprise, and the Council, too,

They were the last things we expected.

Who would dare to say that the love and imagination of God were exhausted?

To hope is a duty, not a luxury.

To hope is not to dream, but to turn dreams into reality.

Happy are those who dream dreams and are ready to pay the price to make them come true.

MISSION MATTERS

notes

SOUTH AFRICA

A Church worker writes, in a letter. 'The other day another homeland state came into 'independent' being -- a tiny globule of land in the north east corner of the country, called Venda. . . It is hard not to see an underlying purpose to these homelands which makes them into dumping grounds for the black people, a way of dealing with the problem of unemployment in the white areas, a carpet under which the dust can be brushed. As more and more blacks find themselves to be members of these homelands so they discover that their citizenship rights in the land of their birth -- South Africa -- are fast disappearing. One day we shall presumably wake up to discover that not one single black person actually lives (as of right) in South Africa at all!'

EVANGELISM

'When I was a university student I was unsuccessfully evangelized by almost every Christian group on campus. My basic response was, "How can I believe when I look at the way the church lives?" They answered, "Don't look at the church. Look at Jesus." I now believe that statement is one of the most pathetic in the history of the church. It puts Jesus on a pedestal apart from the people who name his name. Belief in him becomes an abstraction removed from any demonstration of its meaning in the world. . . People should be able to look at the way we live and begin to understand what the gospel is about. Our life must tell them who Jesus is and what he cares about' (Jim Wallic, Sojourners magazine).

TANZANIA

The Rt. Reverend Richard Wood, former Suffragan Bishop of Namibia who was expelled from there by South African authorities

in 1975, has returned to Africa to assist the Bishop of Dar-es-Salaam and teach at St. Mark's Theological College there. No reason was ever given for Bishop Wood's deportation but it is generally believed that it was due to his outspoken support of the people of Namibia. British by birth, Bishop Wood has spent twenty years in ministry in Africa.

SUDAN

A report of the Bishop Gwynne Theological College here outlines its history. The college was destroyed in 1965, during the lengthy civil war, and the report states that while this means not being encumbered by a pre-civil war academic institution with a set pattern of operation there is a strong desire on the part of some to rebuild and function in the old way. 'But when examined more carefully, such golden ages often are less golden than supposed. . . As teaching was resumed in 1970 it soon became apparent that the old patterns of theological training were no longer adequate, perhaps never were so. We can not copy the past and fortunately do not have to fill a mold handed down to us. The mold has been cracked and now we have responsibility and opportunity for finding new shapes and patterns for theological training in Sudan.' One of these new patterns is through Theological Education by Extension, with Canadian priest Ross Kreager acting as co-ordinator.

CHINA:

From an interview with Professor Ting, printed in an Australian church paper: 'Now Nanking University is quite willing, in fact they appreciate the amalgamation of our theological college with the University . . . For the

Centre for Religious Studies to exist there provides us with very good opportunities to come into contact with Chinese intellectuals. Before that our theological college was a very quiet place, but now many teachers and students in the University like to come and chat with us and to find out what Christianity has to say about different matters. I do not mean that we have many people in the University who are accepting Christ . . . but we are very glad of the opportunity because so many of them like to enquire.'

INDONESIA:

'Fight for the best; prepare for the worst,' is the motto of the Indonesian Council of Churches in the face of two Government directives. The first bans the propagation of religion among people who have already embraced another religion, be means of coaxing, gifts, distributing pamphlets of books, or house to house visits. The second limits the use of foreign personnel in propagating religion. The Council is trying to get the directives revoked . . . meanwhile, Indonesia's Christians are urged to achieve self-reliance in terms of theological thinking, personnel and finance.

SWAZILAND:

Every member of the Anglican Church contributed to the collection made as a thank offering to God for the tenth anniversary of the diocese, which covers this whole Southern African country. Most of the collection was sent to help the new (and even poorer) diocese of Niassa in Mozambique. Westerners might consider the Swazi church materially poor, but they consider themselves richly blessed by God and so feel they have no need to hoard.

THINK THORNLOE

As a result of all this, we receive many more applicants for residence than we can accommodate. Everyone knows, but not everyone admits, that Thorneloe is the best College. Then, since we receive so many applications, why are we bothering to mention our College in the Algoma Anglican?

We do this because Thorneloe was built and is supported by the Anglican people of Algoma Diocese. Therefore, we are keen that more Anglican young people take advantage of the great College built at such

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sacrifice by Bishop Nock, Ed Higgins, the Hutchesons, the Evans, the Warrens, and so many other great families and individuals within and without our Anglican family. We also have excellent bursaries and scholarships for young people. Did you know, for example, that you can get a full year's residence at Thorneloe? Did you know we have excellent admission scholarships? You should know because we have publicized them throughout the Diocese.

We are also anxious to publicize our College because we are at heart

and soul a Christian College. Thorneloe is so good because we have weekly Eucharists. Students and faculty pray together and worship together at our lovely St. Mark's Chapel. We want you to be a part of our life - worship and fun together. At Thorneloe, we think of ourselves as a family. Won't you join us? Our Bishop said last month in the Algoma Anglican "think Thorneloe". We, at Thorneloe, think and pray for our Anglican people everywhere. Won't you follow the Bishop's advice and "think Thorneloe".

MAILBOX

LETTERS TO THE EDITOR

Reverend Sir:

The December Algoma Anglican gave a very detailed account of the clergy that served in Burks Falls during their Seventy years of existence.

Listed was one name that seemed to make my memory work, that name was Reverend Canon Piercey listed as being in Burks Falls from 1893 to 1898.

As a boy I was raised in Cache Bay, and although at that time I was United Church, I do remember a Rev. Canon Piercey as the clergy for the Anglican churches in both Cache Bay and Sturgeon Falls, and the years I gave reference to were the later years of the first world war and the early twenties.

I would appreciate knowing if the said Rev. Canon Piercey listed as one of the many that served Burks Falls was also the same Reverend gentleman I knew in Cache Bay.

Yours Truly,
Claude McInnis

THE SAME - J.E.J.

Dear Friends:

A friend of mine, a Mrs. D. Bastien of St. Brices in North Bay sends me the Algoma Anglican, your Diocesan paper every month. I noted in the January issue in connection with All Saints Cathedral staff in the re-opening and dedication, October 27, 1954 a Very Rev. W. Bruce Jennings, D.D., Dean and Rector. Would you happen to know if he moved to the Parish of All Saints King City just about 25 miles north of Toronto which consisted of St. Stephens in Maple, 5 miles which was the Parish I grew up in. When I read this in the Algoma Anglican, his name came to my mind, so I decided to write inquiring if this was the same Rev. Walter Bruce Jennings that I knew in the Parish of All Saints King and St. Stephens Maple. Would you be kind enough to inquire about this and let me know to ease my mind on this. This would be very much appreciated by me.

A fellow Anglican in Diocese of Toronto
Mr. Jackson Cook
Yes, again the same.
J.E.J.



Dear Father Jordan:

'Father Robert Lumley, of All Saints' Church, Coniston, "magics" his way into the hearts of children every Sunday with a story hour that follows the joys and sorrows of Old Testament characters.

In the above picture, the small ones, ranging in age from three to twelve, gather around Father Lumley on the chancel steps to hear the latest adventure of their favourite Biblical hero.

Father Lumley works tirelessly with the youth of the church in recreational as well as

spiritual ways. He has organized both hockey and basketball teams from all three parishes and has trained twelve young people at All Saints' to serve on the altar at Eucharistic services.

Well done, Father Lumley!"

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