

Twentieth Session Of Synod Sets High Standard

Sincerity - Purpose Shown In Work Of The Church

The twentieth session of the Synod of the Diocese of Algoma has passed into history; although marking an interval of only two years, several changes were evident: of the seventy-three clergy in attendance, twelve were there for the first time; of the eighty-four laymen, forty-nine had not attended the last session. We missed the familiar figure of Fred. Babe, Q.C., Chancellor of the Diocese. His regrets for not being able to attend were ably and sincerely expressed by his old friend and fellow-parishioner, Mr. E. G. Charnock. Before the close of the session the members expressed their appreciation of Mr. Babe's long record of service to the Church in a resolution duly recorded in the minutes.

The "Quiet Hour" conducted by Provost Owen before the opening of Synod, was an excellent "spiritual training" for the session which followed. Dr. Owen stressed the necessity of love in human relations — "the ultimate purpose of God in Creation is the Kingdom, a society of persons infused with the love of God", he said. "The image of the soul is fully realized, not in terms of the individual, but in community."

The Archbishop's Charge was a devotional exercise in itself, inspiring the delegates to higher purpose in vocation, the tasks before them, and earnest seeking for God's guidance to do His will. "The primary need of man", said the Archbishop, "is surely a sense of purpose in life, grounded in an adequate doctrine of God. As the Body of Christ, the Church is called in each succeeding generation to exemplify by its life and conduct the carrying out of God's will. We are called here as representatives within the Body of Christ to discover what His Will is for us, and we are assured that His Grace is sufficient for the fulfillment of His Will in the opportunities and challenge which confront us."

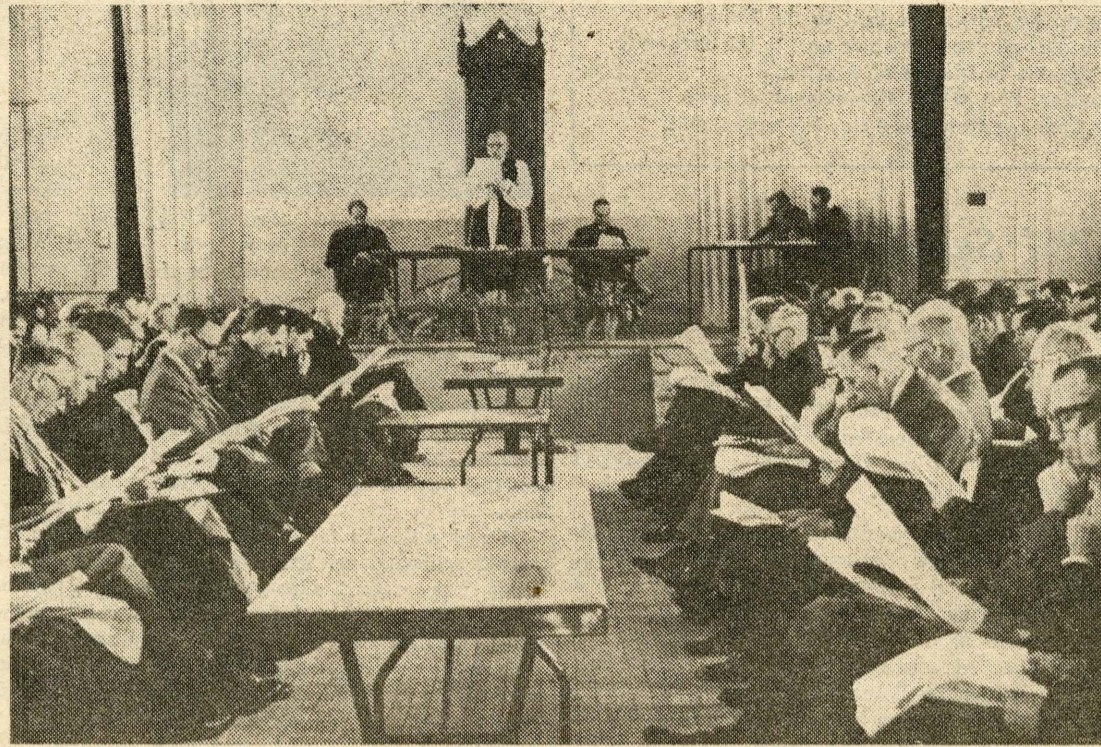
The Reports reflected the never-ending work of the Church between Synods and the carefulness

His First Synod



The Rev. W. J. Ellam

The "junior" deacon among the clergy attending Synod was The Reverend William J. Ellam, who was ordained to the Diaconate on Ascension Day this year. This was Mr. Ellam's first Synod, and he managed to "get the floor" for a few minutes! In his "maiden speech", which was a model for its clarity, brevity, and sincerity, he suggested the clergy should vote against the additional raise in stipend.



The above photograph shows Archbishop Wright delivering his Charge at the opening of Synod; copies of the Charge are in the hands of the members. Provost Owen and Dean Nock are seated on either side of the Archbishop.

and concern the Chairmen bring to their tasks. The Boards of Religious Education, Missions, and Social Service had displays showing the varied work of their departments.

Dr. Max Parker of the Anglican Book Centre, Toronto, was present and addressed the Synod concerning the publication of the new curriculum of studies for the Church Schools. Another visitor who took a keen interest in the Synod's deliberations was The Reverend Max Stephens, Assistant Editor of the Canadian Churchman.

The thorough and painstaking job of Mr. H. M. Montieth, Treasurer of the Diocese, was especially appreciated. The Financial Statements and the Executive Committee Report, both of which he prepares for Synod, are noted for their clarity and conciseness. Algoma is truly fortunate in having such a devoted servant of the Church to supervise its growing volume of business and correspondence. Besides his work for the Church in the Diocese, Mr. Montieth is a valued member of the General Synod Pension Fund Committee.

The Synod Service was well

arranged, and the Dean, the Cathedral Organist, Mr. Frederick James, the Choir, and all who helped, deserve our thanks. The Archbishop installed three new Canons in their chairs in the Cathedral, Canon S. Maitland Craymer, Canon Donald H. Dixon and Canon Charles B. Noble. The Sermon, by Provost Owen, based on the text: "I am come to send fire on the earth", set an ideal for the delegates to take back "of the consuming and recreative fire of God that must burn in the life of the ordinary congregation... until the parish shows forth in its life what it believes in its heart... when the Church is so edified the fire will blaze up for all to see and men will draw near to warm their hands and to be purged and healed."

The work of the Synod was handled, it seemed, with a quicker despatch than usual; some of this was due to previous committee work and discussion of the business beforehand on Deanery levels; major credit, however, must be given to the excellent chairmanship of the Archbishop with his keen perception for knowing the matters upon which more debate would be centered.

It may have been disappointing that the attendance was not as large as expected, though a slight increase was noted. Perhaps the time of the year it is held has a bearing on this and we should explore means for an earlier session. Again, the length of time involved may be a determining factor. Indeed, the motion for a two-day session was underlined by the fact that both mover and seconder had left before it could be debated!

We suggested to the Dean, The Very Rev. F. F. Nock, that he comment upon the Synod in his "Cathedral Chats" this month, and we commend to all those interested in the Synod the suggestions he offers. Perhaps these could be discussed by Parish Advisory Boards, Deanery Great Chapters, Archdiaconal Conferences, and the findings shared before the next session is planned. When the Synod next meets, it will have attained its "majority", for it will be the twenty-first session. It is the representation, the living expression of the Church family in Algoma, and like the institution of the family itself, it should be strengthened and preserved.

More Synod News on page 4A

Deals With Important Resolutions

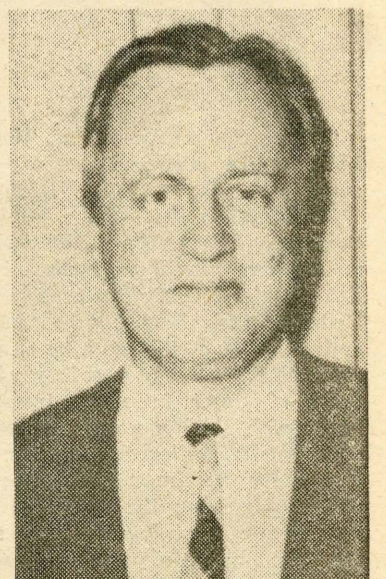
The Committee on the Archbishop's Charge, under the chairmanship of Archdeacon Peto, presented three resolutions for the consideration of Synod, dealing with the Church Extension Fund, Thorneloe College and Study Groups to consider Church Unity. Two of these were discussed in conjunction with other reports, viz., that of the Archbishop Wright Church Extension Fund Committee and the report of the Executive Committee.

The first resolution, dealing with unpaid pledges to the Church Extension Fund, was the only one which provoked any hot debate. It was amended considerably before being passed by Synod when it was shown that there had been a misunderstanding in some parishes as to the amount of their pledge. The amendment made provision for adjustment in the pledges to the fund, if necessary. The Archbishop, in his Charge, had asked that the principle of "equality in sacrifice" be accepted by all parishes in the diocese, and warned that interest on money borrowed to carry out existing plans may cripple future work in the Diocese if the loans are not quickly reduced.

Agreement was reached regarding a plan for the appointment of an acting-principal of Thorneloe College and a strong committee to take necessary steps at the appropriate time for the establishment of an Anglican College within the Laurentian University of Sudbury.

The Synod unanimously approved the formation of study groups in parishes to consider the Church's position within the framework of the Lambeth Report on "Church Unity and the Church Universal". The Synod also endorsed the Archbishop's appeal for all Churchmen to join the League of Prayer for Christian Unity.

Lay Secretary Re-Elected



Mr. Frank Boland who was re-elected to the office of Lay Secretary of Synod.

W.A. Members At Diocesan Annual Hear Of Exciting Work Of Bishop's Messenger

One of the speakers at the W.A. Annual meetings held at Port Arthur was Mrs. Evelyn Knowles, who was heard with much interest as she described her work as "Bishop's Messenger" in the outlying areas of Thunder Bay Deanery, stretching from Shebandowan and Raith, fifty miles west of Fort William, to Dorion, fifty miles east.

In her busy schedule from October 'til May, she visits five schools each week, where she is allowed to give instruction to some two hundred pupils. Visits are made to Sunday School by Post pupils and to families out of reach of the parish life. Weekly visits are also made to the Fort William Hospital and the Senior Citizens' Home, "Grandview Lodge".

Mrs. Knowles paid tribute to the Public Health Nurses, the Children's Aid, and the Welfare Dept. for their help and co-operation. "Perhaps this is part of the role of the Church", she said, "to be the link connecting and revealing the motive which is behind these great

organizations." The speaker also thanked the Lakehead parishes, which she said, always came to her aid in supplying help in cases of need; she also mentioned the kindness of a group of Toronto



Mrs. E. Knowles

Rover Scouts and their girl friends who every year send boxes of beautiful toys to be given to the children at Christmas time.

One of Mrs. Knowles' tasks has been to ascertain the number of Anglican families in this vast area from the boundaries of Keewatin diocese to the outskirts of the Lakehead cities.

This "Fuller Brush" type of visiting — calling from door to door, has been an interesting task: "Each day was a new adventure", she said. Describing her visit to one farmhouse, where she was talking to the woman at the door, she heard a soft grunt behind her, and turned to find a moose looking over her shoulder! It was half grown, and the people had reared it from a calf. It was a great pet, and ate an apple from her hand, just as a horse would, without the least sign of fear.

"Parish visiting is a joy", said Mrs. Knowles. "You meet so many wonderful people. They wrap

(Continued on page 4A)

IN THE NEXT ISSUE

Announcement of the appointment of the Rural Deans and the results of the elections for the Executive Committee, members of General Synod, and the Diocesan Boards, which took place during the Synod session, will be published in the next issue of THE ALGOMA ANGLICAN.

THE ALGOMA ANGLICAN

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The Anglican Church of Canada

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The 1961 Synod

3. P M R

May we explain for the benefit of the uninitiated in the mysteries of group dynamics that the cryptogram above stands for "Post Meeting Reaction"—a brief report stating the thoughts of the participants about the task in which they have been involved. By PMRs teachers can gauge the success of their presentation, leaders can estimate the extent to which persons have shared their interests as members of a group, and valuable suggestions and criticisms are received.

During one particular episode, when a speaker had with some persuasion "nodded" to the microphone like some Anglicans would do to a thurifer, then turned in the opposite direction, leaving us to guess whether he was speaking for or against the motion, that we mused about what PMRs during Synod would reveal, and the "feedback" there would be for the agenda committee to consider! "Have Nomination committee to draw up slate for General, Provincial Synods, Executive, Boards, etc." "have committee to peruse reports of other committees to prevent duplication" "how does one get in on the cars for clergy scheme?" "de-

bates much too short" "debates much too long; should be a time limit on speakers" "must the Synod meet in Sault Ste Marie?" "could we have a coffee break?" "Synod too large; how about dividing the Diocese?" etc. etc.

We were disturbed from our reverie by a colleague who said the Synod was about to pass a motion limiting sessions to two days, and would the minutes being written have to be pre-dated? We thought of that verse in the Psalms which says: "they limited the Holy One of Israel". "Tension", the Archbishop had said in the preamble to his Charge, "is a word that possesses alarming implications". Is the "tension of time" too often the "hidden agenda" which limits the work of the Holy Spirit among us?

The first Synod at Jerusalem had a PMR. It read "..... it seemed good to the Holy Spirit and to us" (Acts 15:28). It was a group decision, and a PMR worth waiting for! "..... direct, govern, and sanctify them in their deliberations by Thy Holy Spirit"

A Book To Be Given Away

It has never been suggested to us that THE ALGOMA ANGLICAN should carry a book review, neither do we intend to begin such a column, as this is very adequately done by our national insert, *The Canadian Churchman*. However, once in a while a book gives us such pleasure and enjoyment that we must share it with our friends. Such a book is *A Summary Of The Faith* by C. B. Moss, published recently by the Episcopal Book Club, Eureka Springs, Arkansas.

There have been many excellent handbooks written about the Faith: what makes this latest addition to the list unique is the fact that Biblical references are supplied for every statement in it. Thus it is extremely useful in the study of the Bible and to pass along to non-Anglicans who would

find the Faith proved by the words of Holy Scripture.

The publishers say it is "a book to be given away". The price is \$1.25; perhaps there will be a smaller edition published, indeed, some such plan is hinted at by this imaginative publisher. We only hope that every Churchman could study it and encourage its use. It should be invaluable in study groups when questions are raised.

It is a few years ago that a priest of the Diocese introduced the writer to the Episcopal Book Club. We became a subscriber, and have found the selections which the Club sends to members at each Embertide to be well worth the annual subscription of ten dollars. The books combine a high standard of scholarship blended with simplicity, and of devotion balanced by instruction.

Benedicite

(Contributed)

"Oh ye Showers and Dew, bless ye the Lord: praise Him and magnify Him for ever."

Showers and dew—the words make us think of green freshness, of cool summer mornings and evenings, the scent of warm wet earth and wet green grass and leaves; bird-song and flowers: "the tender grass springing out of the earth by clear shining after rain." Then, a soft wind shaking drops of water from the trees: flowers heavy with shining wetness, slowly lifting their heads; the sparkle of rain-drops or dew drops as the sun transforms them into tiny prisms; the sky, blue with the freshness of morning or bluer still with the freshness of a just-past shower. The world seen through the eyes of a child—eyes bright as dewdrops in sunlight.

Now let's look at some of the Bible references to showers and dew. Isaac, blessing his son, says "God give thee of the dew of heaven." God, speaking through the prophet Hosea says, "I will be as the dew upon Israel: he shall grow as the lily." Through Ezekiel He says, "I will cause the shower to come down in his season: there shall be showers of blessing." And in Psalm 133, "Like as the dew of Hermon, which falleth upon the hills of Sion." Then there is Psalm 65 where it speaks of God visiting the earth, watering it, making it soft with the drops of rain; and the little hills rejoicing on every side.

It may seem to us that undue importance is given to showers and dew—simple things that don't mean much to any of us except the children; perhaps we even find them a nuisance. But in Bible lands, where drought was an ever-present problem, they were precious: they could mean the difference between death and life. And so it is natural enough that they should be used as symbols of God's blessings—the simple, everyday blessings that we take so much for granted.

And, even as it is a child's eyes that best see the simple beauties, so it is a child's heart that is quickest to see the simple blessings. Ask children what they would like to say thank-you to God for, and they will tell you all the simplest, most ordinary, and most beautiful things: birds, clothes, homes, books, food, flowers, Mummy and Daddy, butterflies, the good time we had swimming yesterday, the Bible, the man who fixed my bike, sunshine, babies, the Church, our new kitten . . . We older ones, with our clouded eyes and clouded hearts, can so easily overlook these things and think because God hasn't answered our prayers for some great blessing, that we have little to thank Him for. What fools we are! If only we have the humility to count up these great gifts of God's, how many a burden of trouble and depression He could disperse for us like water evaporating into the sunlight.



Bishophurst,
July, 1961

The Archbishop's Letter

Organizations Without Prayer Can Hinder Christian Life

Many of you have already received the "highlights" of our recent diocesan Synod from your clergy and lay delegates. A further outline of some important decisions reached appear in this issue of THE ALGOMA ANGLICAN. During the session I stated that the standard of debate was the highest which I have experienced since coming to the Diocese twenty-one years ago.

We give thanks to God for His Blessing on our deliberations. The true spirit of harmony was present during all the discussions. One felt that "Vocation" was evident, in which God was calling clergy and laity to be used more fully within the Mission of the Church. It is unnecessary for me to duplicate the observations of the Editor who, by the way, was once again elected Clerical Secretary, and together with Mr. Frank Boland, the Lay Secretary did an excellent work in their respective capacities.

In my personal reflections of the Synod of one thing I am convinced. When our resources are placed in the hands of Christ they are more than sufficient to meet the needs of the many who are hungering for the Gospel of Jesus Christ. As I stated in my closing thoughts at the conclusion of the meetings, "There is no place for pessimism, frustration, discouragement in our undertakings." We are our Lord's instruments and mediums. He works through us. It is His Church, His Body into which we are incorporated, and the first and primary responsibility resting upon each one of us is to get alone once again in the presence of God. Make a fresh beginning with Him, in prayer, in penitence and humility. And He will make a fresh beginning with us.

Secondly, if we are to realize Christ's presence in the Church we must continually learn the secret of Christian fellowship. We felt His presence during the days of Synod.

And now let's look a little further—still with a child's eyes—and we begin to find a deeper meaning still in these symbols of showers and dew. Look at Deuteronomy 32:2 — "My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers that water the earth." Here we are told of the Word of God; the still small Voice, the Babe of Bethlehem, the Holy Spirit descending as a dove, the silent coming of our Lord in Holy Communion or in our prayer-times; unseen, unheard. "How silently, how silently, the wondrous gift is given!"

And, as a last thought, look at the way we speak of "the dew that falleth". Even now, though knowing better, we still say the dew "falls" at night. And yet, how true, for it indeed "falls" from the Hand of God; God is here around us and within us, as well as above us. In this beautiful realm of paradoxes, the realm of the Baby Who is our King, Who "lifts earth to heaven, stoops heaven to earth", let us kneel so as to be the height of a little child, and join our voices to the silent voices of the Showers and Dew, and praise Him and magnify Him for ever.

M.W.

ORDINATION

by The Archbishop of Algoma, in the Collegiate Church of the Society of St. John the Evangelist, Bracebridge, Ont.
The Reverend Peter Parsons Palmer, S.S.J.E. (Brother Peter) to the Priesthood
July 11, 1961, 10 a.m.
APPOINTMENT:
The Reverend Alfred G. Reimers, B.A., L.Th., to the Church of The Ascension, Sudbury (August 1st)

But particularly in the smaller groups of parish life is His secret obtained. For it is there that men come to wait upon God, to pray, to receive, to make fresh adventures. "Wheresoever two or three are gathered together in My Name, there am I in the midst." Let us not lose our hold upon God by carelessness in our personal prayers and the observance of weekly corporate worship. Particularly is this a timely reminder during the Summer months when some are tempted to forsake this our primary duty.

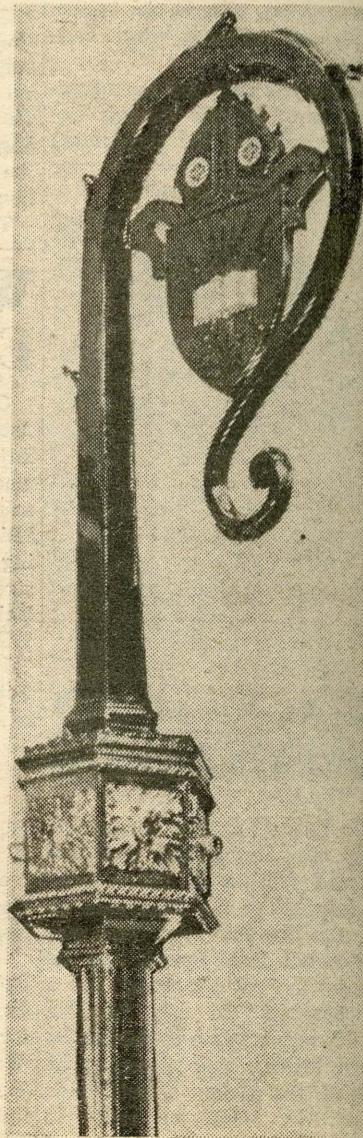
It is not more organization the Church needs. It is Power, the Power of the living, active presence of Christ. Sometimes I fear the Church is cursed with over-organization. Of course, there is a place for organizations within the Church's life but they must not drain off the activity of the parishioners, which at all times must be directed to the adoration of God. Crowds of people engrossed in manifold organizations without a constant growth in prayer are of little significance. It is only when we feed our souls upon the glory of God that the Church becomes the home of our souls.

Spiritual power is needed if the Christian society is to share its life with the world in which it lives. It is probably true to say that never in all history were there so many people in the world so prepared and so disposed to examine the Christian message. In our own Anglican Communion evidences of this fact are seen in the far East where new dioceses are being formed and fresh opportunities of service are opening constantly. But the Church as a whole, on the large scale, can never take advantage of these new opportunities unless we in our own congregations are exploring the secret of spiritual power in our lives. Because of Our Lord's abiding Presence this power can be yours and mine. He is always willing to come to those who want Him.

May every blessing be with you and yours,

Your friend and Archbishop,

William L. Wright



Sault Star Photo

Call For Leaders At W. A. Annual



Mrs. William L. Wright, wife of Algoma's Archbishop and Honorary President of the Woman's Auxiliary in the Diocese. Mrs. Wright takes an active interest in all phases of Auxiliary work.

Three Day Session Held At Lakehead

Mrs. A. R. Priddle, President of the Woman's Auxiliary in the Diocese of Algoma, in giving her report to the annual meeting of the Board held at St. John's Church, Port Arthur, May 30, 31 and June 1, made an appeal for more Junior and Girls' Auxiliary leaders, stating: "To meet the challenge and to keep up our Junior and Girls' departments so they may take their place beside and after us, and by following our precepts, more prayer, more learning, more work, and more giving are needed".

Mrs. Harold Whitely, M.A., Dominion Secretary for Little Helpers, spoke of her concern for the children. "Try to say yes before you say no!" she urged, in speaking of the need for leaders in children's work.

The first day of the annual meetings was marked by the seventeenth anniversary of the Consecration of The Most Rev. William L. Wright as Bishop of Algoma. Archbishop Wright, who with Mrs. Wright had travelled to the Lakehead to be present at the meetings, celebrated the Eucharist in St. John's Church on the opening day of the sessions. The sermon was preached by the Rector of St. John's, The Rev. A. J. Thomson. During the service Life memberships were presented to four Lakehead members in recognition of their devoted service to the Church in the W.A. These were: Mrs. Hilda Browne, Mrs. Hilda Price, Mrs. Henrietta Hill, and Mrs. Jennie Sutherland. About 160 delegates and members attended the three day sessions.

The Archbishop, in His address, praised the members of the W.A. for their willing response to the appeals he had made for financial assistance for various objects in the Diocese, especially for providing bursaries for theological students. He said that while there are eighty-one full-time clergy in the Diocese there is still need for young men. "We should have twenty or twenty-five young men offering themselves every year, not just for service in Canada but also overseas."

A Panel Discussion was one of the features of the Annual: for this, Mrs. Gilbert Thompson, of Coppercliff, presided as Chairman. Many helpful and thought-provoking opinions were expressed by the participants on questions submitted by the members.

The Study Book for 1960-61 was a topic of much discussion and comment: some members thought it was too long to cover in one season; others said "only high school teachers and wives of the clergy could explain it!"

Sessions were held in Trinity United Church Hall, Port Arthur, and meals were served in St. John's

Sudbury Parish Members Have Variety Programs

The W.A. of the Church of the Resurrection, Sudbury recently had as guest speaker the district Coordinator of Emergency Measures, Mrs. Velma Donegan, whose topic was "Eleven Steps To Survival" and explained the measures they could take to safeguard themselves and their families against dangers from radio-active fallout in case of a nuclear attack during war.

The B.A.C. of the parish entertained husbands and wives at a pot-luck supper. A film on Mining and Smelting at the Inco plant was shown to nearly eighty persons attending the meeting.

Cathedral Chats . . .

by The Dean,

The Very Rev. F. F. Nock,

B.A., D.D.

The Cathedral grounds seem very quiet now after the hustle and bustle of the Synod. It was grand to see old and new faces among the clergy and lay delegates, and thrilling to see the growth and vigor of the Diocese. In many ways it was a fine Synod. We were well blessed with bright clear weather which kept the delegates alert, even in the middle of the afternoon, which is admitted a soporific time of day! The fellowship of the Synod was strong and there was a good level of debate with a healthy and open disagreement whenever necessary. Two outstanding matters, among others, were the strong stand of the Synod to retain the present method of appointment of clergy to parishes by the Bishop in consultation with concurrence committees and also the enthusiastic support of the laity to increase clerical stipends even beyond the extra two hundred dollars which was passed. It was the first time, in my recollection of Synod, that the clergy voted down a motion by laymen which would have increased their stipend to an even greater degree!

Another advance in the life of the Diocese was the motion giving authority to appoint an acting principal for Thorneloe University, the Anglican affiliate of the Laurentian University of Sudbury. The acting principal will have very heavy responsibilities and it is hoped that a strong committee will give wise guidance to the Archbishop in his appointment. This will be a modest beginning, but the Laurentian University already shows signs of great vigor.

Church Hall. Delegates also visited St. Michael and All Angels' Church, where they were entertained at a luncheon. Also included in the program was a tour of Fort William, including a trip to Kakabeka Falls and a tea at St. Paul's Church.

The closing address was given by the Rev. E. Roy Haddon, Rector of St. Thomas' Church, Fort William. The Archbishop pronounced the Benediction.

A serious request was made by a number of laymen that the length of Synod be reduced to two full days. This is a request which must be considered carefully, for in many cases lay delegates, in order to attend Synod, must utilize part of their holidays or else lose income from their daily work. This request also makes us face the question of the stream-lining of Synod. Can it be done and leave adequate time for business? There is no doubt that it can be done. The Synod service, valuable though it is, could be either eliminated or else moved to the evening before Synod begins; or the first celebration of the Holy Communion on Tuesday morning could be considered as the Synod Service. In either case the Bishop's Charge could be read in place of the usual sermon. This would save considerable time on the floor of the Synod. It should be possible for the Committee on the Archbishop's Charge to comment only on points of controversy or recommendations suggested by the Archbishop, rather than deal with every single item in the Charge.

If it does not sound like heresy and schism the Archbishop's Reception at Bishopsturn might be changed to immediately after the evening session on the first evening of Synod, rather than in the afternoon.

Then again, it seems time consuming to present each report separately for reception and consider it later for adoption. All reports could be received with one covering motion which would be satisfactory. When the reports come up for consideration, amendment and adoption, with substantive motions, it should suffice to deal only with any amendments and motions; otherwise, there seems little point in having the reports printed in the convening circular.

Some such re-arrangement would give three full morning, afternoon and evening sessions on Tuesday and Wednesday. With this amount of time available and a strict limit for speeches it should be possible to complete the business of Synod in two days.

Living the Eucharist

by Andronicus

2. "BREAD FROM HEAVEN" (The Eucharist, The Lord's Banquet)

God is our Friend, the most important Friend we can know. He, too, expresses His friendship with us through a meal, the Lord's Supper. In this Service God's family gathers around His Table to meet with Him and to share in the blessings of His love.

The Church has always taught that in the Eucharist, the Lord's Banquet, the living Christ is truly present. Just how He is present is a holy mystery, beyond our human understanding. But we can be certain of the reality and the power of His presence. Do you remember the story St. Luke tells of the first Easter afternoon? Two disciples were walking from Jerusalem to the village of Emmaus. As they proceeded along, the risen Christ joined them and walked with them, but they did not recognize who He was. Eventually they invited the Stranger to share supper with them in their home. As they began to eat, Jesus turned the meal into a celebration of the Holy Communion, and the Bible tells us that "their eyes were opened" and "He was known to them in the Breaking of the Bread".

In the same wonderful way, at every Eucharist, the living Christ unfailingly makes His presence known to us. He is able to use the consecrated Bread and Wine as vehicles by which He comes into our midst in all His risen power. That is why so many Anglicans genuflect—that is, bend the knee to the floor—when coming to Communion. This gesture is their humble acknowledgment that the Lord of the whole universe is truly, though invisibly, in their midst.

As we come to Communion, we receive the life-giving gift of the Body and Blood of Christ. The consecrated wafer is Bread from Heaven to nourish our souls. The chalice of consecrated Wine is the Cup of everlasting salvation to cleanse our souls from sin and preserve us for eternal life. Jesus our Lord comes in this Blessed Sacrament to mould us according to His will and fill us with His life.

The Lord "satisfied them with bread from heaven". These words from Psalm 105 recall to mind a familiar Old Testament story. The

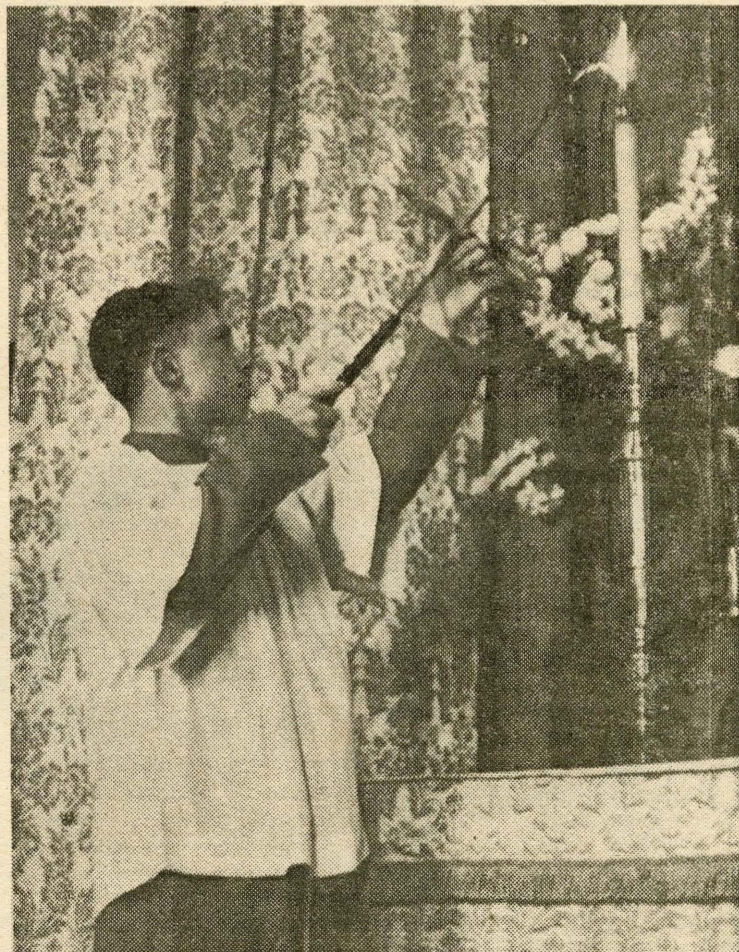
Children of Israel, led by Moses, had made their way into the wilderness of Sinai. They were hungry and without food. Then God miraculously provided for their needs, sending them manna, supernatural bread from heaven.

Few Canadians in our day suffer physical hunger. But many hunger to be fed spiritually. Do they realize how wonderfully God provides for our spiritual needs? In the Eucharist God gives His people the perfect Food to nourish their souls and preserve them for unending life. One of the chief aspects of the Eucharist is that it is the Lord's Supper, the Lord's Banquet, through which Jesus Himself comes to us and imparts to us His life. In this Sacrament God feeds us the true Bread from heaven which the manna of the Old Testament foreshadowed.

As you worship at the Eucharist in your parish church, notice how many things connected with the service emphasize its character as a holy Banquet. The altar serves as the Lord's table for His Banquet; it is a family table at which God's family gathers. On the altar a white table-cloth is spread and banquet candles are glowing. The holy food, as far as man can prepare it, is ready on the credence. As the earthly food for His Banquet God uses the simplest of substances: bread and wine are food and drink which everyone in the world can know and understand. Who is the Host at this Banquet? It is the Lord Jesus Himself. As He presides at His table, He meets with us and gives us His Food for our souls.

How fitting that God should meet with us at a meal! When we wish to get together with our friends, we invite them over for dinner. When friends drop in on us for a visit, we plug in the kettle or put the teapot on the stove. It is through the sharing of food and drink that we express the friendship that unites us with others.

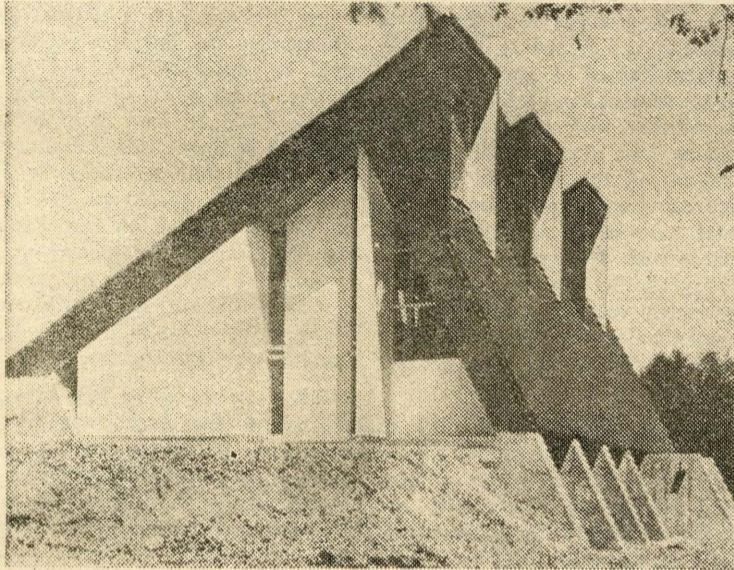
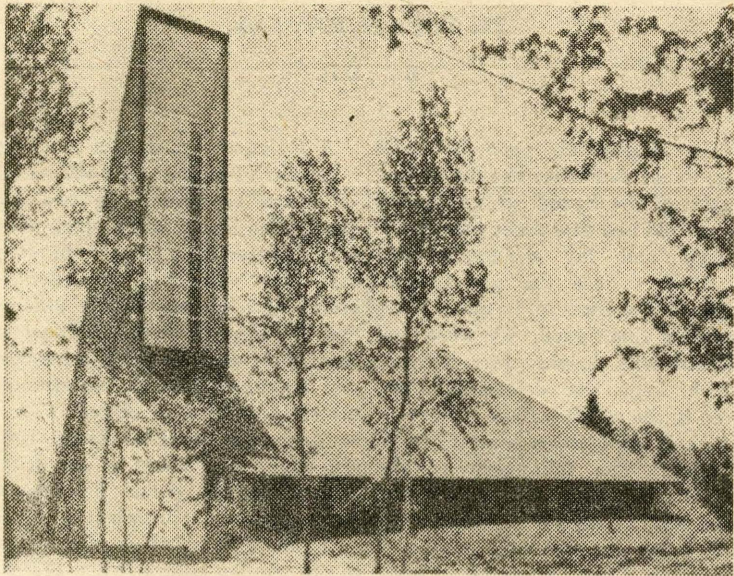
News correspondents please note: Deadline date for material reaching Editor for next issue: August 10th. Thank you.



—Photo by Rev. Ronald Barnes

CALLING ALL SERVERS! The Annual Festival of the Ontario Servers' Guild, Christ Church, Belleville, Ont., Sept. 22, 23. How Many Algoma Servers Will Be Attending? Register Now.

New Parish Builds Church Of Unique Architecture

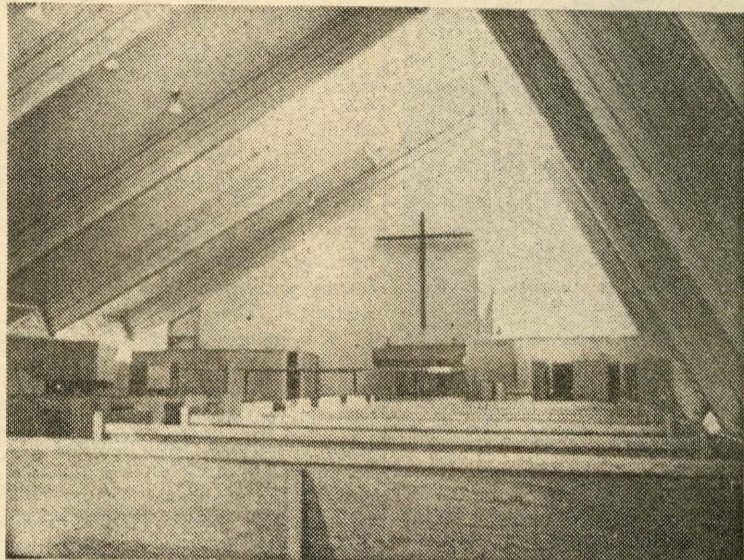


The dedication of the newly constructed St. Matthew's Church, Wellington St. E., Sault Ste Marie, which took place on Sunday, June 4th was attended by over two hundred persons. His Grace, The Most Rev. W. L. Wright, Archbishop of Algoma, officiated at the ceremony, assisted by the clergy of the Deanery of Algoma, and the Reverend Harry Morrow, who had been appointed as first Rector of this new parish which includes the Church of the Epiphany in the Rankin location. Mr. Morrow will assume duties at both churches August 1st.

The new church, a \$76,000 structure, designed by Rounthwaite and Associates, Architects, Sault Ste. Marie, will serve an area from

Lake Street east to Boundary Road. Its members have worshipped in the Shingwauk Chapel since the parish was formed in 1958. Construction of St. Matthew's was started in November; its architectural feature, which is unusual here, is the Scandinavian arches which may be described as inverted "Vs". Most churches are designed with pointed or rounded arches. The Scandinavian arches allow for a larger roof area, resulting in lower construction costs.

The church is equipped with an electric organ and an Italian marble font. Pews and altar furnishings are of golden oak, while the cross and candlesticks are of walnut.



The above photographs show the unusual design—something new in Church architecture, of St. Matthew's Church, Sault Ste. Marie.

Deanery Festivals Show Interesting J.A. Programs

Evidence of the activity of the Junior Auxiliary in the Diocese is revealed by reports of Festivals held in the Deaneries of Thunder Bay, Nipissing and Muskoka.

This year two festivals were held at the Lakehead as no hall was large enough to accommodate all the branches, their displays of work, and competitions. One festival was held at St. Thomas', Fort William, with 104 present from the three Fort William parishes; a week later a second festival took place at St. George's, Port Arthur, and 93 attended from the parishes in that area. A feature of both these festivals was the singing in both English and Japanese of the song used by the World Convention on Christian Education, held last year in Japan.

In Nipissing Deanery the J. A. Festival was held at the Church of

the Resurrection, Sudbury, with 95 children present. Branches taking part in the program included J.A.'s from the Sudbury parishes: Epiphany, Resurrection, and Ascension; Christ Church, Lively; St. James', Lockerby; St. Michael's, Azilda; St. George's, Minnow Lake; and St. John's, Copper Cliff.

St. James', Gravenhurst, was host to the Muskoka Deanery Festival, which began with a Service in the church conducted by the Rector, the Rev. Wm. Thistle. 101 Juniors and eighteen leaders were present from Burks Falls, Huntsville, Bracebridge, MacTier, Milford Bay, and Gravenhurst. The Rural Dean, Fr. Geo. Sutherland, spoke to the girls about the J.A. Deanery Camp to be held at MacTier the first week of August. The Deanery shield was won by the branch of St. Thomas', Bracebridge.

Synod A Busy Time For Diocesan Office Staff



Mrs. Cecil Rose
Office Assistant



Miss Pamela Bird
Archbishop's Secretary

Great credit is due to the willing work of these two women who assist Mr. Montieth at the Synod Office. Miss Bird is also Circulation Manager of this paper.

Lakehead Rector Visits England

The Reverend James Turner, Rector of St. George's, Port Arthur, has been granted two months leave of absence to visit his home in England. Mrs. Turner and their little son, Geoffrey left on May 18th and Fr. Turner will join them some time in July.

During the Rector's absence Canon Cyril Goodier will be priest-in-residence at St. George's, and in charge of all services.

Fr. Turner attended the Diocesan Synod and immediately afterwards travelled to Toronto where he represented his parish at the annual meeting of the Confraternity of the Blessed Sacrament, held there June 9th and 10th.

Mrs. Knowles

(Continued from page 1A)

themselves round your heart strings. They become your people, the true limitless fellowship of the Church."

Mrs. Knowles records a regular weekly radio broadcast "Morning Devotions", and for the past fifteen years has played a large part in the writing and mailing of "The Mission Bell", a monthly mimeographed effort of six foolscap sized pages, giving news of the Church in the West Thunder Bay Parish. The postage for sending this out to about 350 families is paid by the W.A. of St. Paul's Church. In the Sunday School by Post work she is helped by Mrs. Strawson of St. Luke's W.A. who wraps and mails the papers to some 150 children out of reach of regular Sunday Schools.

In her work, Mrs. Knowles drives about 20,000 miles a year. The W.A. of the Diocese has provided her with a car, a little Arctic Blue Volkswagen, which she has affectionately called "Avigna", the Eskimo word for the small, tailless Arctic Lemming. Like the lemming, "Avigna" is always "on the go", carrying her devoted driver on her missions of service in the never-ending task of the Church.

Pamphlet On Christian Burial

Arising out of the report of the Diocesan Council for Social Service, of which the Ven. James F. Hinchliffe is Chairman, a pamphlet on Christian Burial, prepared by members of the Committee, was presented. It received the wholehearted approval of Synod and will now be printed in quantity and distributed to the parishes.

It is a pamphlet to be placed in the hands of Anglicans so that they may know the ideals of Christian Burial. It contains excellent advice which it would do well for people to think about before they are faced with the task of arranging for the Burial of loved ones. As the pamphlet concludes: "It is good to think upon these things now. Then we will be prepared to face sorrow when it comes, to act with sound judgment and give true expression to Christian faith and victory."

Deanery Chapter Hears Talk On Stewardship

At a special meeting of the Great Chapter of Manitoulin Deanery held on May 23rd at Little Current, a representative of the Wells Organization of Canada, Mr. G. King, was the guest speaker. The meeting had been called to discuss the possibility of holding a stewardship campaign in the Deanery. The Archdeacon, the Ven. Gilbert Thompson, was present. Chairman was the Rural Dean, the Rev. E. R. Nornabell.

"A stewardship campaign", said Mr. King, "is not a matter of chasing those who already give: it is a means of contacting the inactive or irregular Churchman. This is not just a job for the priest, but for all the parish members. Stewardship is a sign of what the Church means to you. People are very often awakened to responsibility by a stewardship visitation. We need to teach the joy of giving to those who have not had the opportunity to experience it."

Mr. King said that a truly great parish is one where half of the income is spent outside the parish itself, on missionary work, etc. He said it is the layman's job to open the door to lapsed families, that they may return again to the Church.

The Anglican Way

Method Of Clergy Appointments Unchanged

One of the controversial topics on the Synod Agenda was a move to speed the appointment of clergy to vacant rectories and to give missions the right to consult with the bishop before appointments are made in aided parishes.

This motion, to amend Canon 12, had been passed by the nineteenth session, though with insufficient majority for it to become effective. When it came up for ratification at this session it was defeated by both clergy and laity. The majority, it seemed, was satisfied with the present arrangement by which the bishop nominates clergy from whom the self-supporting parishes may choose their Rector, and appoints Incumbents to all mission parishes.

During the debate, a very comprehensive report on the various ways appointments are made in other dioceses was presented by the Reverend J. C. M. Doolan, who had been given this task after the last session.

AMEN CORNER

by Canon Roland F. Palmer, S.S.J.E.

Our Lord Jesus took Bread, and took the Cup. That part of His holy action on the night in which He was betrayed is represented by the OFFERTORY, the preparation for the Sacramental part of the Service.

Next, He gave thanks over the Bread and the Cup. That was the Hebrew way of saying grace, asking the blessing. By blessing God for His good gifts we show that we realize that they come from Him. Then we shall not misuse them, but use them aright and so they will be blessings to us.

There has never been but one Lord's Supper. Our Lord instituted it, that is, He started it, and He commanded us to continue it as the perpetual memorial of Him until He comes in glory. So we keep up the very same supper which He began in the Upper Room. It is still the Last Supper for there will never be another. It is still going on. Somewhere at this moment God's people are gathered around

His Table keeping up what our Lord started.

Our Lord is still the Master at His own Table. He is the great High Priest. He uses His minister the earthly priest as hands and lips to say the holy words and to perform the holy action, but it is really Jesus Who does it. Unless Jesus take this Bread and Cup, give thanks over them and bless them, break the Bread, and give them to us, then they will not be the holy Sacrament of His Body and Blood.

It is very suitable then that the priest and people wish one another the presence of our blessed Master, "The Lord be with you", says the Priest. We reply "And with thy spirit."—"and with you too".

Our Lord Jesus is present as the Master at His Table. We are at the Last Supper in the Upper Room. With Peter and Andrew and James and John, and all the Saints of God who have done this in remembrance of Him, we "continue a perpetual memorial". It never stops.