

THE ALGOMA ANGLICAN

VOL. 6, NO. 4

Official Publication of The Diocese of Algoma

APRIL, 1962

Diocesan Treasurer Resigns University Head Briefs

"Monty" To Retire When Successor Appointed



H. M. MONTEITH

The last item of business considered by the Executive Committee of the Synod at the Quarterly meeting held at Sudbury, February 21, came as a profound shock and was the subject for many expressions of regret; it was the resignation of Mr. H. M. Monteith from the post of Treasurer of the Diocese of Algoma. In a brief letter read by the Archbishop at the close of the meeting, "Monty" tendered his resignation. It was accepted with regret, and he was asked to remain in office until a successor has been appointed.

Seven years ago, when Canon F. W. Colloton announced his retirement after twenty-three years as Secretary-Treasurer of the diocese, a prominent layman, a devoted member of St. Luke's Cathedral parish, was just "retiring" as branch manager of one of the largest banks in Sault Ste Marie. He was persuaded to fill the vacant post; this he agreed to do for five years, but having a strong sense of duty, Mr. Monteith has

worked for an extra two years, because of important advances in the life of the diocese and his loyalty to the Synod and the Archbishop.

During his tenure of office, Mr. Monteith, or "Monty" as he is affectionately known by members of the Synod, has seen the work of the Synod Office increase tremendously; not only has the Diocese of Algoma become self-supporting, but its offerings to the work of the Church outside the diocese has increased four-fold; the administration of the Church Extension Fund within the diocese has been an additional project since Mr. Monteith took office. The retiring Treasurer has represented the diocese on Provincial and General Synods, and is a valued member of the Church Pensions Board. In every capacity, he has been most zealous for the welfare of the clergy and has done everything in his power on their behalf.

In all his work on behalf of the Church Mr. Monteith has been encouraged by the support and interest of his wife. Mrs. Monteith has been a keen member of St. Luke's Cathedral Woman's Auxiliary, and as a leader on the Diocesan Board capably filled the office of President for five years.

"Monty" has been a courteous, efficient and devoted treasurer, a dedicated Churchman, and we thank him most sincerely. When his successor is appointed we shall wish both Mr. and Mrs. Monteith a long period free from heavy responsibilities, and rich in the blessings of good health and happiness.

Thorneloe Board

The Board of Governors of Thorneloe University, the proposed Anglican College to be affiliated with Sudbury and Huntington in the Laurentian University of Sudbury, met at the parish hall, Church of the Epiphany, Sudbury, February 21.

Mr. G. W. Hewson, Treasurer, and Chairman of the Finance Committee, presented the draft budget to the end of June, 1963. The Church Extension Committee of the diocese had agreed to make a grant of ten thousand dollars to Thorneloe, and as needed, a loan of \$25,000.00, subject to the approval of the Synod Executive Committee (this was later given). It was announced that a gift of five hundred dollars had been made to Thorneloe University by the Woman's Auxiliary of the Church of the Epiphany, Sudbury. Mr. L. Lane, President pro-tem of the Senate, reported that applications had

been received for the office of University President and were being given careful consideration.

The members of the Board were favoured by the presence of Dr. Bennett, President of Laurentian University of Sudbury. He gave them a clear, concise picture of the background of the University, its problems relating to federation with other Universities such as Huntington and Thorneloe, and some of the future plans. This presentation was of great help to the Board in formulating plans. There was general agreement that Thorneloe should only take responsibility for the teaching of Religious Knowledge and Philosophy during its early years of operation. It is expected classes will begin this Fall.

Two new members of the Board of Governors were introduced: Mr. G. W. Hewson and Dr. F. H. Flowers.

Nurses Hear Talk On Spiritual Healing

Burks Falls—The monthly dinner meeting of the Muskoka Chapter of the Registered Nurses Association of Ontario was held at the Central Hotel here on March 8. Guest speaker was the Reverend Ross Crichton, Incumbent of the parish, who chose as his topic, "Spiritual Healing". He described the Church's Ministry of Healing which can be carried on in co-operation with the medical profession. Helping the sick to form right attitudes of prayer and to receive the Sacrament of the Lay-

ing On Of Hands and Unction were explained by the speaker as part of the ministry of spiritual healing, which, he pointed out to the thirty Registered Nurses at the meeting, was much different from "faith" healing.

INDUCTION HELD

The Induction of the Rev. D. M. Landon as Rector of Holy Trinity parish, Sault Ste Marie was held on March 13; the Ven. J. S. Smedley performing the service. The sermon was preached by The Archbishop of Algoma.

Processional Crosses Dedicated At Lakehead

The Archbishop of Algoma, The Most Rev. W. L. Wright, is scheduled to visit St. Paul's Church, Fort William, Wednesday, April 4, to administer Confirmation. At this service he will also dedicate two Processional Crosses which have recently been given to the Church by two of the parishioners.

The Cochran family entered into negotiations to present to St. Paul's Church a Processional Cross of sil-

ver over a year ago. Designs were submitted and the Cross was finally made and began to be used on Christmas Day. It is very beautiful and has symbols of the four Gospels on the arms and the Agnus Dei is symbolized at the centre.

It is the custom of the Church to use more subdued things during the penitential seasons of Advent and Lent, and to this end Mrs. H. M. Scollie has given a sturdy plain oak Cross for use during these seasons.

Both these Crosses were given, not to perpetuate names of persons, although the lives of loved ones naturally greatly influenced the giving, but both Crosses were given as acts of thanksgiving to God for His grace bestowed upon the families, and especially through the ministrations and worship of their parish church.

A.Y.P.A. MARKS FORTY-EIGHTH ANNIVERSARY

On Feb. 14 the Church of the Epiphany, Sudbury Branch of the A.Y.P.A. celebrated the occasion of the forty-eighth anniversary of their branch's charter with a turkey dinner in the parish hall. The banquet speaker was the Rector of the parish, Canon S. Maitland Craymer.

Quiet Day Climax Of Busy Week For Nun

Sister Rosemary Anne, S.S.J.D., Assistant Superior, St. John's Convent, Willowdale, conducted a Quiet Day for the women of Muskoka-Parry Sound Deanery at Bracebridge on March 15, culminating a very active week's visit to the Diocese of Algoma.

Arriving at Powassan, March 8, she addressed a women's meeting in the parish, then proceeded to Temagami, where she spoke at the Women's World Day of Prayer Service held in St. Simon's Church; travelling from there to Cobalt to give an illustrated address at a parish gathering before going to Sturgeon Falls where she spent a busy week-end, speaking to the congregations on Sunday and at an A.Y.P.A. meeting after Evensong, showing colored slides on the work of the Society of St. John the Divine in its various tasks of nursing, re-habilitation and retreats, etc.

On Monday, March 12, Sister spoke to members of the W.A. and J.A. at Sturgeon Falls and to the W.A. in Warren. Tuesday, she ad-

ressed the Anglican students of the High School on the subject of the Religious Life. Travelling to Bracebridge on Wednesday, she gave an illustrated address to the members of the Junior Auxiliary of St. Thomas' Church. The following day, more than sixty women from all parts of the Muskoka-Parry Sound Deanery attended the Quiet Day devotions which began with Mattins and Eucharist said in the parish church beginning at 9.30 a.m. The Rev. J. T. L. James assisted the Rector with the Service. The ladies were guests of the W.A. branches of St. Thomas' Church at breakfast and luncheon served in the Browning Memorial Hall. Sister Rosemary Anne gave four addresses in the church during the morning and afternoon. At 3.30 p.m. Evensong was said by the Rector, with Canon W. A. Hankinson reading the lessons. The clergy of the Deanery attended the services and were guests at the S.S.J.E. Mission House for their regular Deanery meeting during the day.

Parish Dinner Marks Opening Of Three-Year Financial Drive

To mark the beginning of a Combined Funds Canvass in their parish the members of St. John's, North Bay, attended a Loyalty Dinner held at the Empire Hotel, at which His Grace, the Archbishop of Algoma was the guest of honour and addressed the gathering. More than two hundred people were present and heard the operation of the Canvass explained

by the General Chairman of the Committee, Mr. George E. Wallace, Q.C. and other members of the Committee, Fred Malone, Jack Stockdale, R. B. Kennedy, J. E. Tyler, R. W. Armstrong and the Rector of the parish, Canon Chas. F. Large.

The estimated figure of \$150,000 for Church maintenance and extension over the next three years in-

cludes amounts for clergy stipends and rectory upkeep, maintenance costs for the church buildings, Missionary Apportionment and Diocesan Expense Fund, capital expenditures including modernization of the Sunday School and an improved heating system, and the purchase of property for another church in a new development district.



—Photo, North Bay Nugget

Above photo shows head table guests and part of crowd of more than two hundred parishioners who attended St. John's loyalty dinner.

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The Anglican Church of Canada

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All news items, correspondence, &c., should be sent to the Editor.
Subscriptions, one dollar a year, paid through your parish or sent to the Treasurer.
Make cheques, &c., payable to Diocese of Algoma.
Authorized as second class matter and for payment of postage in
cash, Post Office Department, Ottawa.
Printed and mailed monthly by Charters Publishing Co., Brampton, Ont.

A Week To Be Observed

One of the marks of our affluent Western society is the designation of certain weeks in the year for the promotion of some specific merchandise, or carrying out a special activity. Thus, we have become used to "National Cheese Week", "Salad Week", "Health Week", "Book Week", etc. We are hoping the government will sponsor a "National Butter-your bread Week" and sell some of its stock-pile of that dairy produce at a reasonable price before it turns rancid! "National push-ups Week" should encourage us to take some much needed exercise!

Where did this idea take its origin? Why, the custom of dedicating a week to some special "observance" was taken by the secular world from the Church! The Christian Feasts, with their "Octaves" of rejoicing gave men the idea. The Christian practice, of course, was borrowed from the Jewish eight-day observance of the Feast of Tabernacles and the Dedication of the Temple. The Emperor Constantine introduced the custom of extending festivities for a week at the dedication of basilicas.

Gradually, the liturgical feasts of Easter, Pentecost and Epiphany were continued for a week, to provide a time of recollection for the newly baptized. From the seventh century, feasts of Saints began to have octaves, the oldest being that of SS. Peter and Paul.

A study of the Prayer Book (1959) will show how the Canadian Church encourages the observance of Octaves or "weeks" of Christmas, Epiphany, Easter, Ascension, Whitsunday, St. John the Baptist, SS. Peter and Paul and All Saints'.

The most solemn "week" of all the Christian Year, and one meant to be marked with more careful observance than any other is HOLY WEEK, when the Church's Liturgy re-enacts the events of the last week of our Saviour's earthly life and the events of His Passion, from the "Hosannas" of the Triumphal Entry on Palm Sunday to the great silence of the tomb on Easter Even. Yet, during the days of that week, how seldom are our churches crowded, unless it may be for an hour on Good Friday!

Surely one week out of the year is not too much time for us to pause and meditate upon that drama of our salvation which fills one-fourth of the Gospels. It can be a rewarding experience for any person to reflect on its meaning today for the members of Christ's Body, the Church.

Let's keep Holy Week wholly, not partly. The way to the Cross and the Tomb, marked out by the Church (see the Prayer Book, (1959) pp. 150-181) is one that involves discipline of mind and heart and will, but only by following that way can we hope to experience the Joy of Easter Day.

The Anglican Congress

In sixteen months from now the province of Ontario will see the largest gathering of Anglicans ever assembled together from so many places in the world. Toronto will be host to the Anglican Congress, which meets every ten years between Lambeth Conferences, and brings together the Bishops and representatives of the clergy and laity from the dioceses of the Anglican Communion throughout the world. More than one thousand official delegates are expected to attend the sessions, which will be held August 13-23, 1963.

Our purpose in writing on this subject now is to express our concern that adequate preparations be made in Algoma on a diocesan level to ensure our fullest participation in this event.

What should we be doing? you may ask, Is not the host Diocese of Toronto organized to the nth degree for the Congress?—Where do we come in? Plans are being made for Congress delegates to visit Canadian dioceses before and after the meetings in Toronto. This is where we come in, or should come in; for unless we do some work ourselves in this matter we may be left out!

With Algoma in such easy travelling distance from the Congress centre, ways and means should be found to bring as many as possible of the delegates to this diocese.

It will be a unique opportunity for Christian "public relations". Visitors from other countries could not find anywhere more interesting features of Canadian life than Algoma has to offer: an area with more coastline on inland seas than any other diocese; the historic associations with early Indian missions; the great grain elevators and paper mills at the Lakehead; Lake Superior's rugged and beautiful scenery, the steel mill at Sault Ste. Marie, where two great nations meet; the huge Inco. smelters at Sudbury; Muskoka, in its Autumn dress of gorgeous colours; and in large city or tiny village, the Church strong and vigorous, proud to carry on its Anglican heritage among all the peoples and varied aspects of our Canadian scene.

Should we not open our doors wide to our fellow Anglicans of other countries, and make hospitality the keynote and spirit of all our preparations? We have heard that one Deanery has already invited a Bishop from Australia; but this job should not be a series of a few isolated efforts. Public meetings should be arranged in several places with outstanding leaders as speakers—this requires diocesan team-work which should be organized as soon as possible. It can mean an opportunity for all of us to be inspired by the experience of the breadth of the fellowship and service of the Anglican Communion.

Diocesan Lay-Readers

You may remember that in the February issue we published a communication about Lay Readers' Licences. The Clergy were informed that all Lay-Readers in their parishes should surrender their licences to them so they could be renewed and an official diocesan list drawn up. To date, the following men have received their licences as Lay Readers:—

Lay Reader	Parish	Licensed under
Edgar M. Rumney	St. John's, Copper Cliff	The Ven. G. Thompson
H. George Brooke		
William A. Gartrell	St. Thomas', Fort William	The Rev. E. R. Haddon
Harry F. Jones	St. James', Gravenhurst	The Rev. W. R. Thistle
John Avery		
Robert Reeves	Christ Church, Lively	The Rev. A. Crisp
James Sharp		
John Smorthwaite	St. Brice's, North Bay	The Rev. B. G. Gosse



The Archbishop's Letter

Centre Of
Christianity
Is The Cross

Bishophurst,
Lent, 1962

My dear People:

Holy Week draws attention to that which is central in Christianity. It confronts men with the Cross. Though the Gospels record but a few representative incidents in Christ's life and preserve the merest fragments of His teaching, they give a detailed account of His sufferings and death. The history of those few days between Palm Sunday and Good Friday occupy more than a quarter of the evangelic narrative. The Gospels provide an account of the death rather than the life of Christ.

This prominence given to the Cross is apparent throughout the New Testament. The Epistles are almost entirely silent about Christ's ministry, but they constantly refer to His death. St. Paul declared that the substance of his preaching was Christ crucified. He was content to preach this alone. Yet nothing could have been so repellent to the people to whom Christianity was first offered than a religion which made the crucifixion of its Founder the central fact of its witness. Christian evangelists desired to win converts, and they used every possible means to secure men's acceptance of the faith they preached. Why then did they insist, with such unmistakable emphasis, on the Cross?

The history of Christianity shows that the Cross has been the most powerful element in a religion which in the early centuries overcame all its rivals and continues to maintain its influence in the lives of millions. Here is the mystery of the Christian faith. The death of Jesus has been an inspiration to countless numbers who in their time of trial have recalled His sufferings and death and shaped their lives according to His example. He is the Hero of heroes, but He is something more. The Cross transcends the orbit of human life. It discloses something which lies in the heart of God.

Our Lord's sufferings show us that pain is not only the experience of human life but that God is also concerned with it. We must hold the Christian doctrine of the Cross

which finds in it an expression of that which is in the heart of God, Who has His part in the sorrows and pain of humanity. The Cross is the trysting place of God and man, assuring us that in suffering we are brought into a nearer fellowship with the Eternal.

The worst sufferings that come to man have their source in his sin. If in the Cross we find God and man in fellowship, He is also concerned not merely with pain but with the fact of sin. Here is the supreme purpose of the Cross. It takes away sin. This is a great mystery, and we cannot begin to understand its significance until we recognize what sin is, and that we are guilty of it. In many quarters the Cross has little meaning today because there is a defective sense of sin, which is but another way of saying we are blind to the holiness and purity of God. He there shows us the result of sin while he manifests how it is overcome. The paradox of the Cross lies in the fact that while it reveals the true nature and work of sin, it overcomes it.

The Cross stands for self-sacrifice on the part of Him Who suffered for us. The centre of Christianity is always the Cross, and if we would be Christians it must be borne for us for the same purpose as was in the heart of Christ. We are bidden to the companionship of sacrifice. "If any man would come after Me, let him deny himself, and take up his cross, and follow me, for whosoever would save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's shall save it".

May this Holy Week and Easter Day bring to you, one and all, the blessedness of going forth into the future without fear. "Thanks be to God Who giveth us the victory through Our Lord Jesus Christ."

May all joy be yours.

Your friend and Archbishop,

William L. Wright

The Archbishop's Itinerary

April 8-13:	Noon Day Lenten Services, Winnipeg	
April 15	Palm Sunday—9 & 11 a.m.—West Thunder Bay	Confirmation
	3 p.m.—St. Luke's, Fort William	"
	7 p.m.—St. Michael's, Port Arthur	"
April 16	8 p.m. St. Thomas', Fort William	"
April 17	8 p.m. St. Stephen's, Port Arthur	"
April 20	Good Friday—Three Hours Service—Christ Church, Toronto	
April 22	Easter Day—11 a.m. St. Luke's Cathedral, Sault Ste Marie	
May 1	Ontario House of Bishops, Toronto	
May 2	Provincial Synod Council, Toronto	
May 3-5:	Canadian House of Bishops, Toronto	
May 7-11	General Synod Board meetings, Toronto	

Charles S. Raymond	Redeemer, Rosseau	The Rev. R. G. Charles
Harry Johnston		
Kenneth G. Jones		
William O. Jones	St. John's, Sault Ste Marie	The Ven. J. S. Smedley
Morris Manchester		
Gordon J. Smedley		
Richard Brideaux		
Edward Clement	St. Matthew's, Sault Ste Marie	The Rev. H. Morrow
William B. Kidd		
Grant Campbell		
Albert Cornwell	Trinity, Parry Sound	The Ven. C. H. G. Peto
W. Leonard Fisk		
William Russell	St. George's, Espanola	The Rev. E. R. Nornabell

Lay Readers are licensed only by the Bishop of the diocese, under the authority and provisions of Canon XVII, Provincial Synod of Ontario.

G. A. Festival At Elliot Lake During Easter Week



Three G.A. members from the Deanery of Nipissing hold the Archbishop's Trophy which they won as best all-round group in the 1960 Festival. Last year it was awarded to the Deanery of Algoma. Girls from seven deaneries will be competing for the prize trophy again this year when the festival is held at Elliot Lake, April 24, 25.

—Sault Star Photo

W.A. NEWS AND NOTES

Mrs. Rose Dilley, President of St. John's, Port Arthur W.A. expresses her branch's aims in song:—

When monthly meeting comes around,
It is a pleasure sweet
To travel down to old St. John's
And with the members meet.

Our various projects to discuss
And plans to clarify;
For we don't always think alike
Nor see things eye to eye.

One thing we have in common
Is furthering of God's plan;
And to this end we must all work
With willing heart and hand.

God grant that we be kindly
And try to understand
It takes all sorts and "sizes" too
To make a happy band.

So many personalities,
Each with a different view;
Constrained by love of Christ alone
Our duties to pursue.

W.A. DONATES CREDENCE TABLE TO CHURCH

The Church of the Ascension, Sudbury branch of the Woman's Auxiliary is giving a Credence Table to the church in memory of Olga Griss, one of the founders of the Ascension W.A. branch in 1956.

WORLD DAY OF PRAYER

Members of the G.A. of the Church of the Epiphany, Sudbury joined with the J.A. and G.A. at the neighbouring parish of The Resurrection in a World Day of Prayer service on Friday, March 3; members took part in the scripture, prayers and hymns.

LIFE-MEMBERSHIP PRESENTED

Members of the W.A. of the Church of the Resurrection, Sudbury attended a Corporate Communion on Sunday, March 11. At the service their honorary president, Mrs. S. Flewelling, was presented with a Diocesan life membership in the W.A. in recognition to her long and devoted service to the W.A. and her parish church.

Canadian Church Calendar

4. April 2 — Henry Budd, first North American Indian to be ordained to the ministry, 1850.

When the Rev. John West came to the Red River settlement (what is now Winnipeg) as its first missionary, in 1822, one of his first converts was a Cree Indian lad whom he baptized with the name of the Vicar under whom he had worked as a Curate in England, the Rev. Henry Budd, one of the founders of the Church Missionary Society.

It seems a shame that the early traders and missionaries showed less imagination than zeal by discouraging the use of the more meaningful and musical Indian names; it was one of the indignities the Red Man suffered by his contact with the "superior" white civilization, and Canadian culture is poorer as a result.

Henry Budd, whatever his Indian name had been, became the protege of John West and studying theology under the latter's direction, passed a satisfactory examination. In 1840 he was sent five hundred miles north to open a mission at The Pas, Manitoba, not far from the place where a village perpetuates his name. Here he worked for twelve years, instructing the natives in the Christian Faith, converting and preparing them for Baptism.

With the Rev. James Hunter (later Archdeacon Hunter) he translated the Prayer Book and several hymns into Cree and had

built a beautiful church, which was consecrated by Bishop Anderson in 1850. The first service held in it after the consecration was the ordination of Henry Budd to the Diaconate. It is said that about eleven hundred people gathered there to witness the first member of the Indian race receive Holy Orders, and there were more than three hundred communicants.

Two years later the Rev. Henry Budd was ordained to the Priesthood and was sent farther west along the Saskatchewan river to Nipawin and what is today the Fort a la Corne Mission, where he carried on a faithful ministry until he died in 1875. His life was a noble example to the many other native clergy who have followed in his footsteps.

In commemorating his life, we should not forget his son, Henry Budd, Jr., for he too, was ordained, ten years after his father, in 1860. He had studied in England, at the C. M. S. college in Islington. Of him it was recorded there that . . . "We have never had a pupil who wrote more beautiful English, full of poetry and pathos, and he held his own in all our classes."

Transplanted from his native soil, young Budd's health weakened in the English climate, and he had to leave before the completion of his course, symptoms of tuberculosis already having ap-

Cathedral Chats . . .

By The Very Rev. F. F. Nock,
Dean, St. Luke's Cathedral

Church Government — I

There are a great many methods of Church government throughout the Christian Church. In this issue I would like to contrast the Anglican system of self-governing National or Provincial Churches with two other types of Church government — Totalitarian and Congregational.

The most obvious example of the totalitarian type is the Roman Catholic system. Here we have one supreme authority—the Pope. He is the guardian of all doctrine and it is he who is the final authority of any dogma proclaimed by the Roman Church. All senior appointments in the Church through-

out the world, such as the Cardinals and Bishops, Monsignors, Vicars-General, etc. are made by the Pope. The laity have no decision in the appointment of their bishops nor in any vital matter concerning the rule and conduct of the Church. There are other "churches" which are essentially totalitarian in their government such as the Mormons (Latter Day Saints) and the Jehovah's Witnesses. The governing body of the Jehovah's Witnesses is the board of seven directors which elects its president. The decisions of this board are final and binding upon all members throughout the world. The Mormons are also governed by a strong central organization with three presiding "high priests" and a Council of The "Twelve" Apostles. The decisions of this body are binding upon all members of the Mormon church.

At the opposite end of the scale is the Congregational system of Church government. In this type each congregation acts as an independent unit. Examples of this kind are the Pentecostal, Gospel Halls, Brethren, and many of the Baptist sects. Each congregation calls its own minister (indeed, in some there is no ordained ministry); each congregation defines its own doctrinal requirements and each minister who is called has to subscribe to the tenets of the particular congregation which calls him. In most cases each congregation supports its own personal missionaries.

The foundation of the Anglican Church is its system of self-government in which the Bishops, Clergy and Laity have a vital share. The Anglican Communion consists of a number of self-governing Churches throughout the world. These may be on a National or a regional (Provincial) basis. Each Church governs its own affairs, such as defining its canons, revising its prayer and hymn books, electing its bishops, etc.

In the next issue Dean Nock tells how the Canadian Church is governed.

NATIONAL HEALTH WEEK OBSERVED

Dr. Jerome Harvey, of the Nipigon Clinic spoke to the members of St. Mary's, Nipigon and St. Peter's, Red Rock at the regular Sunday services on March 11. The Rector states in the parish bulletin: "We, as followers of Christ, are concerned with the spiritual, mental and physical well-being of our parishioners".

The Rev. G. K. Gibbs, Rector of Nipigon, holds a Communion Service on the third Sunday of each month at Beardmore at 7.30 p.m. so that Anglicans on the staff of the Beardmore Red Cross Hospital may be able to attend.

Films illustrating the work of the Primate's World Relief Fund were slated to be shown at a meeting of the congregations of Nipigon Parish held at Red Rock, March 29.

The boys of the Servers Guild of Trinity Church, Parry Sound look forward each year to their annual week-end trip to Toronto. This is made possible through the kindness of their leader, Dr. Dawson Einarson, who with the assistance of Messrs Jarv. Gabel and Pat King-Wilson, transported twelve boys to the big city on a Saturday in February.

Leaving Parry Sound at 8 a.m. they arrived in Toronto at 11.30 and after getting settled in their hotel rooms and had lunch, they went to the O'Keefe Centre to see "The Unsinkable Molly Brown". In the evening they were treated to a Cinemiracle show, "Holiday In Spain". On Sunday morning they attended the 8 a.m. Eucharist at St. James' Cathedral. Following the service they met the Dean and were taken on a "tour" of the Cathedral by one of the Curates. After a Subway ride and breakfast, they attended The Church of The Messiah at 11 a.m. On that Sunday some of the boys of the Church of The Messiah were taking part in the service and a former member of their own parish in Parry Sound was singing in the Choir. After a chat with the Rector and a luncheon at The Town and Country, they returned home.

He died after a brief ministry of only four years.

It must have been a great disappointment to the elder Budd to hear of the death of his son, who had shown such great promise; within a few months he was also bereaved of his wife and daughter. In loneliness and much hardship, the first North American Indian to be ordained to the ministry continued to spread the Gospel and establish the Faith among his people, worthy of his high calling and of a place in the Calendar of the Church.

STORY OF JESUS SHOWN DURING LENT

As part of the Wednesday evening devotions during Lent at the Church of the Resurrection, Sudbury, the Rector is showing a series of sound film-strips on "The Story of Jesus", beginning with The Triumphal Entry through to our Lord's appearances after the Resurrection.

Beginning this month, *The Canadian Churchman*, our National insert, will publish The Anglican Cycle of Prayer; we respectfully draw this to your attention in the hope that many of our readers will use this along with our Diocesan Chain of Prayer; the Anglican Cycle includes all the dioceses of the Anglican Communion throughout the world with the names of the bishops. We commend the Editor, The Reverend A. Gordon Baker, for providing this service to the Church. May we suggest that you keep the monthly list handy, or cut it out and place it in your Prayer Book for daily use.

DIocese OF ALGOMA CHAIN OF PRAYER

1962	Week of	Parish	Clergy
April 15	Palm S.	St. Mark's, Garson Good Shepherd, Skead Rd. Falconbridge	William J. Ellam
April 22	Easter Day	St. Aidan's, Monetville	
April 29	Easter 1	Burwash Reformatory	G. Frank Leigh
May 6	Easter 2	St. Mary Magdalene's, Sturgeon Falls St. Barnabas', Cache Bay St. George's, Warren	James Patterson

Youth Council Holds Spring Conference



CLYDE OPALEYCHUCK

Who was elected President Manitoulin-Nipissing A.Y.P.A. Local Council. He is a member of The Church of The Epiphany, Sudbury.

The Tenth annual Spring Conference of the Manitoulin-Nipissing Deanery Local Council of the Anglican Young People's Association was held at St. Alban the Martyr Church, Capreol, Feb. 9, 10, 11, with more than 130 delegates attending from the Deanery and visitors from Sault Ste. Marie, North Bay, Cobalt and New Liskeard. The theme speaker was Dr. E. R. Fairweather of Trinity College, Toronto.

Church's Growth Traced By Bishop Waterman

The Rt. Rev. Robert Harold Waterman, Bishop of Nova Scotia, visited the Diocese of Algoma during February and kindly conducted the devotions during the Clergy Quiet Day held at the Church of the Epiphany, Sudbury, Feb. 20. The Bishop officiated at the Eucharist and gave three addresses on the task of fulfilling our vocation as priests of the Church. The following day Bishop Waterman was guest speaker at the meeting of

the Synod Executive Committee. As the Chairman of the General Synod Budget Committee, he presented an illustrated report of the growth of financial responsibility of the Canadian Church during the past twenty years.

The Executive Committee accepted the proposed amount of \$32,500 as the Apportionment to be raised by the Diocese of Algoma for 1963.

EPISCOPAL BOOK CLUB A VENTURE OF FAITH

A few years ago an American priest and some of his parishioners began a "book club"; their choice of books for their reading became so popular that membership increased, and soon "The Episcopal Book Club" had so many subscribers that the founder began to dream of being able to devote himself wholly to the great task of communicating the written word.

When an ancient philosopher made an important discovery, it is said he shouted "Eureka" — "I have found it", and Fr Foland, the Episcopal Book Club Editor, found the place of his dreams at Eureka Springs, Arkansas. Here he was able to acquire a "mountain" which he calls "Hillspeak" and is working to develop a "community" where people may bring their talents to contribute to the work of publishing and distributing the club's quarterly book selections, the "Anglican Digest", a journal of information, as well as other projects Fr Foland has in mind as a service to the Church.

It would be an interesting experience for Anglicans on holiday to include Eureka Springs and Hillspeak in their travels. Meantime, anyone can join the growing family of readers by subscribing to the Episcopal Book Club. The fee is ten dollars a year and members receive a book at each of the Ember seasons.

Previous EBC selections have been mentioned or reviewed in these pages; the current selection, *These Forty Days*, which we expect will be reviewed in the national insert this month, is a series of twenty-one "Lenten Counsels" or sermons written by outstanding Anglican leaders. It is of special interest to Anglicans in Algoma because the one Canadian contribution to the series is written by a priest of this diocese, Fr John G. McCausland, S.S.J.E.

Strangely enough, the most of the writings selected by the Episcopal Book Club seem to emanate from England. *These Forty Days* was "assembled" by the Chairman of A. R. Mowbray & Co., London, Eng., and published there by that firm.

Girls Compete In Oratory Efforts

In a Canadian Legion sponsored Oratorical contest at Parry Sound, Miss Trudy Gilchrist gained first place and later in the area competitions qualified for the Provincial contest to be held at Sault Ste. Marie. Trudy was enrolled in Holy Trinity 1st Parry Sound Girl Guide Company at their annual banquet held on Feb. 12, and on that occasion gave the speech which had won her recognition. Her subject was appropriately entitled "Girl Guide History".

At the Lakehead, 13-year old Jacqueline Vibert's effort in a public speaking contest was featured in the March issue of the *Mission Bell*. Her subject was "A Recipe For A Happy Life" and is a delightful exposition on the three "ingredients" of Faith, Hope and Charity which are to be found in a truly happy life. The Editor comments that "it shows a grasp of essential truths far beyond that of many presumably older and wiser adults".

Amen Corner

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

BENEDICTUS QUI VENIT

Either following the Sanctus "Holy, Holy, Holy" or else just before the reception of the Holy Communion this Anthem may be used. "Blessed is he that cometh in the Name of the Lord: Hosanna in the highest."

It comes originally from Psalm 118; 25, 26. Hosanna means "Help us now", "Give victory now". It is probable that the crowd on the first Palm Sunday were singing this patriotic pilgrim song as they made their way up to Jerusalem. Look at verse 27 in the renewed Prayer Book to see how the branches come in. They applied verses 25 and 26 to our Lord when they saw Him join the procession riding on the royal beast, the donkey. So this Psalm formed the Anthem to accompany His triumphal procession up to Jerusalem to suffer and die and rise again for us.

In Psalm 118 the words mean "Blessed is he who comes in the Lord's Name to worship at Jerusalem." In the Gospel story Jesus comes along with God's people to worship. He alone can offer absolutely acceptable worship for He alone is without sin. Jesus is the Blessed One. Hosanna is a war cry: "Give victory, O Thou Who art in the highest." Jesus the King rides on to victory over evil, sin, and death.

In the first Prayer Book, 1549, the revisers translated Hosanna "Glory be to Thee, O Lord, in the highest." This was altered in 1552 to "Glory be to Thee, O Lord." A happy mistranslation which we are

glad to keep. In 1552 the rest of the Anthem was left out. Until recently in the Roman Church at a sung Eucharist the Sanctus was sung before the consecration and the Benedictus after the same. In the Eastern Church it is sung after the Sanctus and again before the reception of Communion. When used after the Sanctus it carries us from the worship of heaven "Holy, Holy, Holy" to sing of our Lord's blessed coming into the world as the Babe of Bethlehem and to suffer and die and to rise again victorious.

It forms a natural transition from the Sanctus to the Prayer of Consecration. It should follow the Sanctus without any break, and if said should be said in full by Priest and People together, not as verse and response. The Prayer of Consecration should follow at once without any pause. It is all part of the great Thanksgiving and Eulogy offered to God. It is not a series of detached texts. When used immediately before Communion it is a song of welcome to our Lord Who comes to us in this Holy Sacrament to be our heavenly Food and to give us strength to get the victory over sin.

Blessed be our Lord Jesus Who came to seek and save the lost. Blessed be our Lord Jesus Who offers perfect worship to the Father on our behalf, and Who comes to us in this holy Sacrament.

Blessed be each one of us who comes in His holy Name.

DELHI CITY OF CONTRASTS Archbishop At Burks Falls

Archbishop Wright visited the parish of Burks Falls, Monday, March 4, for the purpose of administering Confirmation to a class of candidates prepared by the Rev. Ross Crichton, Incumbent. Twelve persons, of whom half were adults, were presented and knelt before the Archbishop to receive the Laying On Of Hands.

The church was filled to overflowing for the occasion and visitors were present from other points in the parish, Magnetewan and Dunchurch, as well as from neighbouring parishes of Sundridge, Emsdale, Huntsville and Bracebridge.

In his sermon the Archbishop reminded the candidates and congregation of the gift of the Holy Spirit at Confirmation and their responsibility to use it. He said the parish should be proud of the fact that two of its members (James Francom and Murray Bradford) are now in training for Holy Orders.

Following the Service a reception was held in the parish hall and the whole congregation stayed to hear the Archbishop tell of some of his impressions gathered during the trip to India which he and Mrs. Wright had made a few months ago. His Grace said that on their arrival in New Delhi they were immediately struck by the obvious contrasts — between modern and

very ancient ways of living; the rich and the very poor; the privileged few and the helpless millions living in mud huts and existing on a bowl of rice a day.

The Archbishop described New Delhi as a city of 3,600,000 people with another million people living in the older part of the city. There is a University with some seven thousand undergraduates; but he said India is in desperate need of technicians and machinery; he told the meeting of the primitive methods of roadbuilding he had observed in one place, and of seeing women carrying water in pitchers on their heads.

Archbishop Wright mentioned some of the highlights of the Assembly of the World Council of Churches which he attended. There were fifteen hundred people present and six hundred accredited delegates representing 198 Christian groups. Official languages spoken included German, English, French and Russian. By the use of earphones delegates could listen to an instantaneous translation of each speaker's message. His Grace had words of praise for the sincerity and deep intensity of religion he had seen in the delegates from the East, and also spoke of the self-sacrificing work being performed by Canadian missionaries whom he had visited in India.

In the next issue the Archbishop continues his series on the Work of the World Council of Churches Assembly with an article on "The Church and Social Change".

CHURCH EXTENSION NOTES

St. Paul's, Manitowaning are planning to install an electric organ in their church; it will be a gift of the Woman's Auxiliary of the parish.

St. George's, Minnow Lake are working on a project to tile the floor of the church and panel the side walls. The labour will be voluntary.

Christ Church, Korah—Approval has been given for repairs and renovation to the church building at a cost of ten thousand dollars; half this amount is in hand and the parish has received permission to negotiate a loan for the remaining five thousand.

Trinity Church, Parry Sound—Plan to commence work on the addition of a Narthex to the present church at a cost of thirty thousand dollars.

St. Paul's Fort William—Renovation of crypt, involving re-location of church office, kitchen and washrooms, at a cost of \$4,500.

Biscotasing — The congregation will build a cottage to serve as living quarters for a summer student working in this area.

St. Alban's, Capreol—Two stained glass windows, completing the Crucifixion scene, are to be in-

stalled in the east end of the church. The windows have been given as memorials.

St. John's, South Bay Mouth—Two sanctuary chairs to be installed.

Sunday School Leader Feted

After Evensong on Sunday, Feb. 25, over one hundred members of St. Thomas' congregation gathered in the crypt of the church to honour one of the parishioners, Mr. Ted Fairbridge, who has recently retired after eleven years as Sunday School Superintendent.

The "Ted Fairbridge" night was organized by the Sunday School teachers, who served a lunch at the close of the evening. The Rector, the Rev. E. R. Haddon, presented on behalf of the teachers and pupils a travelling flight bag to Mr. Fairbridge as a token of the esteem in which he is held. When Ted became Superintendent eleven years ago there was an enrollment of one hundred pupils in the Sunday School; when he retired there were more than four hundred attending.

UNIQUE ALTAR FURNISHINGS DEDICATED AT LAKE OF BAYS Confirmations Held

On Sunday, March 4, The Archbishop visited the three congregations in the Lake of Bays Mission, Muskoka (The Rev. J. T. L. James, Incumbent) holding Confirmation services in two of the churches. At the 9 a.m. Eucharist at St. James', Port Cunnington the Archbishop dedicated matching cross, candlesticks and vases in memory of the parents of Dr. Roy Montgomery of New York City and Port Cunnington. Hand-made by Boyce Cunnington, Sr., the memorials are constructed of sumach wood, 163 pieces in all being fitted by this craftsman.

Fourteen candidates were presented to receive the Laying On of

Hands in St. Mary Magdalene's, Dorset at 11 a.m. Immediately following the Confirmation the Archbishop was the Celebrant at the Holy Eucharist in which the newly confirmed received their first Communion.

At 7 p.m. in St. Ambrose' Church, Baysville, nine candidates were confirmed by the Archbishop. These received first Communion on Ash Wednesday morning at St. Ambrose' Church.

A reception was held following the evening service, with the members of St. Ambrose' W.A. providing refreshments. Large congregations turned out for each service to welcome their Father-in-

God who as always seemed pleased to be among his people and congratulated them on the evident signs of active Church life in each part of the Mission.

ASSIST PRAYER PARTNER

One half of the offering received through the use of Self-denial folders at the Church of the Ascension, Sudbury this year is to be sent to the parish prayer-partner, the Reverend George Hamilton at Fort Simpson in the Diocese of the Arctic. The children's mite-box offering will go to help build a church in Hong-Kong.