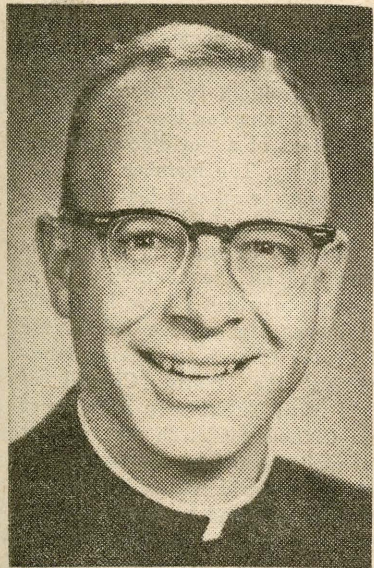


Archbishop Appoints The Rev. D. M. Landon Rector New Parish

In just a year after their new church of the Holy Trinity, Tarentorous, had been officially opened and dedicated the people of this parish have successfully completed



The Rev. D. M. Landon

a financial campaign under the direction of the Wells Organizations and have reached the status of a self-supporting parish. The Reverend Warren Banting has been Incumbent of Holy Trinity as well as of All Saints', Sault Ste Marie, which also recently became a self-supporting parish with Fr Banting as Rector.

His Grace, the Archbishop has appointed as first Rector of Holy Trinity, The Reverend Donald M. Landon, M.A., L.L.B., S.T.B., who, since his ordination to the priesthood, has been Assistant Curate at St. Paul's, Fort William.

Long a struggling Mission on the outskirts of the city, Holy Trinity now finds itself in a strategic location in the midst of a growing area. The new church, built to accommodate 250 worshippers, is located on Highway 17 West. The parishioners are confident of its future as it becomes the newest self-supporting parish in the Diocese of Algoma.

(See "New Rector", p. 4A)

Rector Leads Movement For New Public School In Blind River

Because he contends that the Michigan Ave. School, used by the Blind River School Board for children attending the elementary Grades I-V, is unsafe and unsanitary, the Reverend Gordon M. Madge, Rector of St. Saviour's, Blind River, and himself an elected member of the Town's School Board has aroused public support for his plan to replace the antiquated building with a new school. SENDS CHILDREN TO R.C. SCHOOL

Fr Madge contends that the school building, built sixty years ago, is unhealthy and a fire-trap. He has withdrawn his own children, Stephen, (8 years old in Grade III,) and Jane, (6 years old in Grade I,) from the classes held there and enrolled them in the town's Roman Catholic Separate School, where, he says, they will

stay until better Public School accommodation is provided. As the Anglican Rectory pays Public School taxes, he will have to pay tuition fees for his children at the Separate School.

When the Public School supporters realized the deep concern the Rector and his wife shared about the obsolete school building a special Ratepayers' meeting was called which resulted in overwhelming support for exploring the possibility of building a new Public School for Blind River.

LARGEST CHURCH EXTENSION FUND PLEDGE PAID

Before the end of the year, St. John's, Port Arthur made the final payment of \$8500 to complete their \$100,000 pledge to the Church Extension Fund.

Plans Made To Open Anglican University At Sudbury

An Anglican University in the Diocese of Algoma, which will serve as a fitting memorial to one of her most illustrious bishops, is now being guided through the early stages of its inception. It is Thorneloe University, to be affiliated with Sudbury (Roman Catholic) and Huntingdon (United Church of Canada) in the Laurentian University of Sudbury.

A Board of Governors has been officially formed and includes the following: Chancellor, The Most Rev. W. L. Wright; Chairman, Mr. E. G. Higgins, Sudbury; The Very Rev. F. F. Nock, Archdeacons J. Smedley, C. Peto, J. Hinchliffe and G. Thompson, Canon S. M. Craymer; Messrs R. W. Dudley (North Bay); F. S. Dent, D. M. Lawson, H. M. Monteith, (Sault Ste Marie); A. E. Goring, M. Spergel, R. P. Crawford, L. T. Lane, W. A. Inch, L. S. Martin, G. Hewson (Sudbury); W. A. Gerhart (Parry Sound); A. Godfrey, F. Flowers, (Copper Cliff); A. Clarke (Falconbridge).

The Senate, which is responsible for the academic matters relating to the University, is composed at

present of Archbishop Wright, The Very Rev. F. F. Nock, Messrs E. G. Higgins and L. T. Lane, who is President pro-tem. The Senate is now making inquiries regarding the future appointment of a Principal, and if possible they hope to begin classes in September, 1962.

Various essential committees have been established as follows: Executive Committee: The Chairman and President ex officio, the Treasurer, Mr. G. Hewson, the Chairman of the Property Committee and the Personnel Committee. The Property Committee consists of Messrs A. Goring, W. Sperle and A. Clarke. The Finance Committee is composed of Messrs W. A. Gerhard, D. M. Lawson, G. Hewson, I. Martin and A. Godfrey. Further appointments are still to be made to the Board of Governors and the Senate. The Board of Governors is to meet monthly. The Banking authority for Thorneloe University is the Royal Bank of Canada.

Thorneloe University was incorporated by an act of the Ontario Legislature passed in December, 1960.

Making Christ Known In The Space Age

His Grace, the Archbishop of Algoma will outline some of the findings of the Third Assembly of the World Council of Churches in a series of articles for the readers of The Algoma Anglican. Archbishop Wright was the leader of the Canadian Anglican delegation which attended this conference in New Delhi, and was one of the two Canadians elected to the Central Committee of the Council.

1. Communicating the Gospel

The good news about Christ is relevant to all ages, but, since every age differs from the other ages, so must its ways and forms of communicating the Gospel. In every age the Holy Spirit makes possible the communication of the truth, but often the new ways in which He seeks to lead Christ's witnesses seem strange and dangerous to those who are accustomed to traditional methods. Nevertheless, if some kind of a breakthrough is to be made, the surmounting of obstacles and the seizing of opportunities must be attempted, so that we may confront the real situation of today and thus discover that through the power of the Spirit, many apparent impossibilities have become possibilities, and that the word of proclamation has still its ancient power. In our discussions, we have been concerned chiefly with what seem to us the most important factors in the new situation of our days, which call for a new approach.

To communicate the Gospel involves the willingness and the ability of the evangelist to identify himself with those whom he addresses. To get alongside our hearer, to sit where he sits, is the essential condition upon which alone we may claim the right to be heard. By such sympathetic identification, in which the love of Christ is reflected, the Christian witness shows that he is not proclaiming his own message or superior gifts, but the truth of Christ; it is as though one beggar is telling another where the bread of life may be obtained.

There are certain areas in life today where this kind of sympathetic identification is particularly needful and in which it is especially important that the witness should himself be first of all a listener. Amongst these areas may be mentioned the spheres of youth, the worker and the intellectual. If they are to be won, we must share their concerns, sympathize with their aspirations and learn their language. Otherwise they will translate our words into their own terms and they will not understand what we are saying.

The evangelist must study the milieu in which his message is to be proclaimed. The resurgence of ancient faiths under the stimulus of nationalism is an example of the kind of challenge which demands from us a sympathetic and patient understanding, if we are to convince their adherents that in the Universal Christ is to be found the answer to the desire of all nations. Or again, on the other hand, the view of many intellectuals in our technological society that all religious language, including Christian language, is a using of words that have no meaning at all, is an expression of disillusionment which demands from us a patient study and a sincere attempt to understand its deep causes. Only if we enter the world of our hearers will they be willing or able to listen to us. Instead of dismissing men's negative reactions to our message, we should take upon ourselves the burden of their unbelief.

(Continued on page 4A)
(See also Archbishop's Letter on page 2A)

The Rev. G.K. Gibbs Raised To Priesthood In Ordination At Sault Ste. Marie

by Pamela Bird

"Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of His holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

With these historic words from the Ordinal, spoken by the Archbishop of Algoma, The Reverend Graham Kenneth Gibbs, Incumbent of the parish of Nipigon, was raised to the Priesthood on St. Thomas' Day, December 21, 1961.

The Ordination took place in the striking new building of St. Matthew's—a daughter church of the Cathedral parish, in Sault Ste Marie, dedicated only last June, and one of the churches made possible by the funds raised for the Archbishop Wright Church Extension project.

The morning was brilliant with sunshine and the occasion a happy one for the new priest. Yet a shadow could not help but subdue the ceremony and sadden those present. For another ordinand, William Mackenzie-Smith, was to have been made Deacon on this day and less than a week previously he had been killed in a motor

accident. The prayers and thoughts of clergy and congregation were equally concerned with him and his bereaved family.

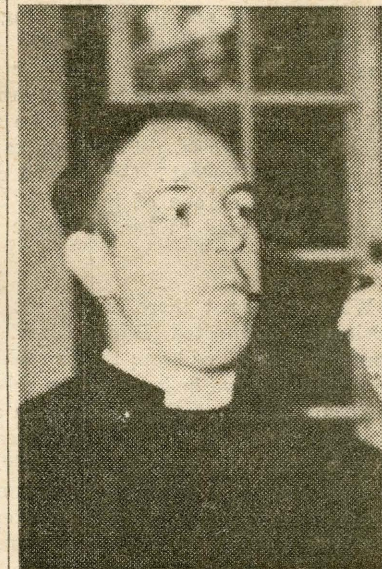
The sermon was preached by the Reverend Leslie E. Peterson, Rector of St. Peter's, Elliott Lake, who took as his text part of the epistle for the Ordering of Priests: "Unto every one of us is given grace, according to the measure of the gift of Christ: . . . and He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers. . . ." Weaving into this text the teachings in the Lord's Prayer, Fr Peterson connected the whole with the daily work and life of a priest, admonishing and encouraging the candidate to remember and use the gifts of grace bestowed on him in this Sacrament in the daily fulfilling of his charge.

The ordinand was presented to the Archbishop by The Venerable Julian S. Smedley, Archbishop of Algoma, and the Litany was sung by the Dean, The Very Rev. F. F. Nock. With the prayers of the congregation upholding him, the ordinand received the gift of the Holy Spirit in the laying on of hands by the Archbishop and the priests present, amongst whose number he was now admitted.

Then, still kneeling before the Archbishop, Graham Kenneth

The Rev. Michael Thomas Returns To England

On January 7, during the Eucharist at the Church of St Francis of Assisi, Mindemoya, the Reverend Michael Thomas, who has been Incumbent of the parish for the past nine years, announced that he would be leaving at the end of January to take a new appointment only ten miles away from his home town in Hertfordshire, Eng.



The Rev. M. P. Thomas

Fr Thomas has been appointed Priest-in-charge of Holy Trinity Parish, Bushey, by the Bishop of St. Albans. It is a new church built on a housing estate with a reputed six thousand parishioners. Bushey is a town of twenty thousand people with three Anglican churches.

On Manitoulin Island he has had charge of three churches located at Mindemoya, Kagawong and Providence Bay. His incumbency there has been marked by steady spiritual and material progress. The congregation has doubled in size and tripled their giving. Taking a keen interest in music and dramatics, he and Mrs. Thomas will be missed at the Anglican Youth Camp for their leadership in Children's and Young People's activities.

The Editor of The Algoma Anglican loses a faithful colleague in the departure of Fr Thomas from the diocese. His monthly parish journal, "The Anglican Way" has been a constant source of news of the Deanery of Manitoulin, while in lighter vein contributions of his poetry have appeared in these pages from time to time. We are proud to join with their many friends in wishing the Thomases "bon voyage" and success and happiness in their new parish.

A.Y.P.A. CONFERENCE

The Winter Conference of the A.Y.P.A. Local Council of the Archdeaconery of Nipissing will take place at the Church of St. Alban the Martyr, Capreol, February 9-11, 1962.

Gibbs, now a priest in the Church of God, receives his commission: "Take thou authority to preach the Word of God and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto."

Following the Ordination an excellent luncheon was served by the members of St. Matthew's W.A. in their new hall. Messages of congratulations were read and expressions of good wishes made before the new priest and his wife began their northward journey home.

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The Archbishop's Letter

Thoughts On The World Council Of Churches

Bishophurst, January, 1962

My dear People:

It is good to be home again in Algoma after being away in India attending the Third Assembly of the World Council of Churches. To those who have sent me letters of "welcome back", may I use this means of thanking you for the same.

It was a unique experience to be present at that momentous meeting. Now it is my privilege and duty to disseminate some of the highlights as I visit the parishes within the diocese and without. I am planning to give in detail the salient features of the deliberations during the receptions which are usually accorded me following the services. If time permits I shall also show some of my colored pictures. I am only an amateur photographer but the majority of the pictures are satisfactory.

The question which I have been asked constantly since my return is "What is the significance of such a gathering for the Church?" This demands a number of answers because certain subjects of importance in our contemporary world were under discussion, viz., Witness, Service, Unity. Inasmuch as I was on the committee to consider the Service of the Church, it is only natural that I should make certain observations of this section of the deliberations in my first letter of the New Year.

The challenge of social change occupied a prominent place on the agenda of the discussions. The 198 member Churches were urged to understand the pressing needs of the times, particularly in the developing countries, and to take an active part in the secular, political, social and economic life of the world. Two speakers, Dr. Egbert de Vries, Rector of the International Institute of Social Studies, The Hague, and Mr. M. M. Thomas, Associate Director of the Christian Institute for the Study of Religion at Bangalore opened the discussion of this challenge. Dr. de Vries, a noted sociologist, said that in the dynamic society of today, it has become utterly impossible for the Christian Church to stay aloof from social changes. He stated that any Church which is static or purely introspective is committing suicide "in a dynamic auto-directed society".

Dr. de Vries emphasized the fact that there was need for the Churches to differentiate between the message of the Gospel and the socio-economic-political structure of Western society. Western society had become thoroughly secularized and this meant that the social and economic structures had only a temporary and not an eternal value.

One observation which possessed a pointed implication was that Governments all round the world are beginning to understand the truth that their nations can live and prosper only in the context of a world economy and a world community. The member Churches of the Assembly were admonished to understand the deep implications which science, economics, politics, armaments and world organizations had on the Church.

Another question which I have been asked is "What was the motive behind the Russian Orthodox Church in seeking membership within the World Council of Churches?" I recall Archbishop Nikodim of the Russian Orthodox Church stating that for some years they had been closely associated with the World Council and had watched its progress, and he was convinced that the W.C.C. takes an objective view of the present-day social problems. The Russian Orthodox delegation contributed a great deal both intellectually and spiritually to the discussions.

It may be of interest to the readers of this letter to know that during the Conference at a press interview, Archbishop Nikodim had been asked whether his delegation had come with the approval of the authorities at the Kremlin. He replied that the Church is completely independent in Russia and there is no question of government approval or disapproval. He also stated that it was the Gospel and not governmental influence that determined the positions of Churches in Russia. He said that services in Russia were regular and priests had the freedom to speak what they wished. With the admission of new Orthodox Church members, about a dozen Eastern and Western Orthodox Churches in three continents are now represented in the World Council. The Russian Orthodox Church has twenty thousand parishes, forty monasteries and seventy-three bishoprics within the Soviet Union.

In the report on Service, I shall have more to write in subsequent issues. Questions of war and peace, racial discrimination, nationalism, and the principle of non-violence are questions which were discussed with candour.

I trust that these thoughts will be of interest to you.

Your friend and Archbishop,

William L. Wright

Dry Rot In Ontario Schools

The action of the Rector of St. Saviour's, Blind River, in withdrawing his children from the Public school and enrolling them in the Roman Catholic Separate school must have required considerable courage. That they will not be segregated from religious instruction may make some people raise their eyebrows, yet who can say it is not sound and logical? Certainly it carried the precedent of one of the early Church Fathers who said "When in Rome do as Rome does".

Whether or not there is dry rot in the obviously antiquated Blind River school does not concern us here; their problem can be solved and we believe will be solved by replacing the present structure with a new, modern school. Dry rot in an educational system cannot be remedied so simply. Like the physical rot it spreads almost unnoticed until its disagreeable odour is apparent and the system begins to weaken by abuse and the impact of public concern. The recent

controversy about religious education in Ontario schools should cause us to ponder how much "dry-rot" there may be in the policy of the "Inter-Church Committee On Religious Education".

The Ontario regulations passed in 1944 regarding religious instruction in schools allow many glaring abuses to occur which should give concern to Anglican parents who are duty bound to have their children instructed in the Catechism. We wonder if many would rather have their children receive some definite religious teaching as provided in a "separate" Church school than subject them to such a travesty of the Faith as *The Seed And The Harvest*, recently published by "The Inter-Church Committee" as the text book for Grade VIII.

Is it time to forsake the "rotten" structure and build again on the foundations laid by Bishop Strachan and other great priest-educators? There are far too few Anglican schools. Our heritage is too precious to lose by default.

Order, Obedience And Ceremonial

(Contributed)

Not long ago we watched a superb performance of teamwork—thirty-two horses and horsemen in the beautiful spectacle of The Musical Ride. In it there was perfect control and obedience; all tension was absent. A lovely flowing rhythm of peace; call it calm, if you will, emanated from the ordered perfection of that fellowship of movement. It was sheer delight to watch, and watching, one became no longer an "observer", but a participant in the loyalty and love which existed so harmoniously in silence between man and beast. For us it ceased to be a "show" and became a parable of living at its true and ordered best.

At Evensong, that same day, our voices were lifted in unison to the praise and glory of God and in prayerful intention for human need. In a beautiful and hallowed church once again we were aware of the obedience and order, discipline and dedication which were moulding and shaping each life there towards perfection and purity of purpose in the worship of God and the unity in Him of all mankind.

We thought, too, of ceremonial in family life, in school life, in the Church's ordered beauty of Liturgy, in the daily Rule of Life; the obedience of children to parents

in a well-ordered home, the disciplined pupil in an orderly school, the efficiency of an ordered office, hospital, factory, organization, country. We saw Order to be one of the ways God helps us to conquer our self-will and please Him Who created all ordered existence.

Thus we come to Reverence, the centre of true ceremonial—an outgoing gesture of an inward humility from a loving heart to an object worthy of respect. In the liturgical life of the Church, in the home, in the school, in the shop, organization, hospital, etc., it is expressed in ceremonial.

"The highest," said Goethe, "can never be spoken". But it can be acted! The highest and deepest truths about God are beyond the power of human speech to express; but they are "actable". By acting the highest, "doing" the Liturgy, a ceremonial of fellowship with the whole Church throughout the world, we not only grasp it ourselves, but we communicate it in the clearest manner, one to another. We should never be satisfied with worship which shows no outward and bodily recognition of reverent homage. An earnest effort to adore God demands the most reverent and fitting attitude of body as well as of mind and heart.

Lay Readers' Licenses

The office of Lay-Reader is very important in the Church; the holder of it is appointed by the Bishop of the Diocese, on recommendation of his Rector and the Warden of Lay-Readers, after he has completed a course of study or has a faculty. Congregations may be justifiably proud of their members who undertake courses of study to prepare themselves to render this service to the Church.

Lay-Readers assist by taking the Offices of Mattins and Evensong in parishes when priests are called on to administer the Holy Communion at other points, or in Charges temporarily vacant, or when Clergy are absent through sickness, holidays or attending conferences. Along with Sunday School Teachers, Choir members and a host of other lay-workers, they devote a great deal of their time and ability to continue the regular worship of the People of God.

Unfortunately, in the past the Diocese of Algoma has not had an up-to-date register of the Lay-Readers holding valid licenses. This situation is now being rectified by the issuing of new licenses dated January 1,

1962. Will any Lay-Reader holding a licence dated previous to Jan. 1, 1962, please surrender it to his Rector or Parish priest? And will the clergy kindly return them immediately to the Synod Office?

To date, seventeen Lay-Readers have been authorized in eight parishes to work under their respective Clergy. We hope to publish the list as soon as further returns are in.

The Warden of Lay-Readers in the Diocese of Algoma is The Reverend Reginald Inshaw, Rector of St. John's, Schreiber.

On February 20, the Diocese of Algoma is to be honoured by the presence of the Right Reverend Robert Harold Waterman, Bishop of Nova Scotia, who will conduct a Quiet Day for the clergy in the Church of the Epiphany, Sudbury.

The Diocesan Executive Committee will meet the following day in the parish hall of the Church of the Epiphany.

The Archbishop's Itinerary

February	6	—Bishop's University, Lennoxville, P.Q.
"	7	—Address Montreal Diocesan W.A.
"		—Interview, Montreal Diocesan College
"	8	—Appointments in Toronto
"	10	—Meeting of the Senate of Thorneloe University, Blind River
"	12-16	—Quarterly Board Meetings, Toronto
"	20	—Quiet Day for the Clergy, Sudbury
"	21	—Diocesan Executive meeting, Sudbury
"		Meeting of Board of Governors, Thorneloe College
"	25	—Founders' Day Service, St. Andrew's College, Aurora
March	6	—St. James' Episcopal Church, Sault Ste. Marie, Michigan
"	11-13	—Episcopal Visitation to Temiskaming Deanery

DIOCESE OF ALGOMA CHAIN OF PRAYER

1962	Week of	Parish	Clergy
Feb. 11	Epiphany VI	St. George's, Minnow Lake St. James', Lockerby	Colin P. Clay
Feb. 18	Septuagesima	Epiphany, Sudbury	Canon S. Maitland Craymer Anthony B. Whyham
Feb. 25	Sexagesima	Resurrection, Sudbury	Frederick G. Roberts
March 4	Quinquagesima	Ascension, Sudbury	Alfred G. Reimers
March 11	Lent I	St. John the Divine, Copper Cliff	Ven. Gilbert Thompson

Social Service Important Part Of Parish Work At St. John's Port Arthur

Members of St. John's parish, Port Arthur, combined their talents and resources to bring Christmas cheer to some 250 sick, shut-in and needy persons during the Christmas season. A Food Shower held by pupils of the Church School resulted in sufficient canned and packaged foodstuffs to provide a two-week supply of groceries for seven large families. This work was carried out in co-operation with the Port Arthur Community Services Christmas Cheer Fund to avoid overlapping and duplication of effort.

The hampers were packed and delivered by members of the A.Y.P.A. under the direction of the Rev. Mark Conliffe, Assistant Curate. Members of the W.A., Group IV, collected toys and clothing to provide for the children of each family assisted. These gifts were attractively wrapped with the name of each recipient on a gift tag. Through the generosity of several laymen turkeys were provided for each family.

A group of W.A. members met and packed 200 bags of fruit, candy and cigarettes. These were distributed to Anglican patients in the General and St. Joseph's Hospitals, Dawson Court and St. Joseph's Manor (Homes for the Aged) and Cumberland Hall Home for the Blind. In addition each shut-in and aged member of the parish received a personal visit and gift.

One of the highlights of the Christmas season was the Carol Service provided for nearly 100 Anglican patients in the Ontario Hospital. The Rector, the Rev. Alvin J. Thomas, acted as Chairman. A group of choir members under the leadership of Lay-reader Wm. Tozer, led in the singing of familiar carols which were enjoyed by the patients. Short addresses were made by Mrs. A. Manley, Social Service Convenor and Mrs. C. Dilley, W.A. President, also by the Rev. Robert Lumley, Chaplain to the Ontario Hospital. Dr. J. H. Howitt, Superintendent of the Hospital, thanked St. John's W.A. and members for their interest in the patients, not only at Christmas, but throughout the year.

These projects have become an annual custom at St. John's. While they require much time and planning, those who take part agree that Christmas for them is more enjoyable because of the pleasure they derive from serving others less fortunate.

Five Branches Woman's Auxiliary In Thunder Bay Parish

The reports of the annual meetings of the five branches of the Woman's Auxiliary in the parish of West Thunder Bay, as recorded in the January issue of *The Mission Bell*, show that though small in membership each branch was actively taking part in the work of the parish and their respective congregations and communities.

The Church of the Messiah, Kakabeka Falls branch elected a slate of new officers; Miss Irene Pool, though still a member of the Executive, retired from the office of Secretary-Treasurer of the branch after a record tenure of twenty-four years. The dorsal curtains for the altar of the church are to be completed by the new President, Mrs. F. Nordstrom.

Making and selling quilts was one of the projects undertaken by the women of The Church of the Good Shepherd, Slate River; Christmas gifts were sent to senior members.

St. Mary's, Vicker's Heights, use the W.A. Study Book at their meetings. They contributed twenty-five dollars to the Bursary Fund for Divinity Students. A branch of the J.A. is being organized with two of the the W.A. members acting as leaders.

The question of holding bazaars

was the chief topic for discussion at the annual meeting of the St. James', Murillo W.A. The general opinion seemed to be that a monthly donation from each member would be a much better way to raise the money required for their work than the holding of an annual bazaar.

A special service of installation of the newly-elected officers of St. Mark's, Rosslyn branch took place during the evening Service on Dec. 17. As the correspondent observes, "This service was so impressive that many of the ladies remarked later about the greatness of responsibility that all members, not only the officers, have in working for the Church and the community."

MINISTERIAL ASSOCIATION HOLDS PRAYER MISSION

In observance of the Universal Week of Prayer, January 7-13, the Sault and District Ministerial Association held a series of evening services from Monday to Friday in the Lutheran, Baptist, Presbyterian and United churches and in St. Luke's Cathedral. Each night an address was given on different aspects of Prayer by the Missioner, the Venerable F. G. Lightbourn, Rector of St. John's Church, Kitchener, Ont.

HI-LITES FROM PARISH OF THE RESURRECTION, SUDBURY

By Mrs. J. Mitchell

A new Violet Super-frontal, presented to the parish by the Altar Guild, was blessed by the Rector during the Eucharist on the first Sunday in Advent.

Marking the first time such a service had been held here, two members of the Church Boys' League, John Varney and Dale Verge, were made "Knights of the Cross" during the Evening Service on Dec. 3; it began with the boys making a vigil in the church and taking their pledge before the altar in the presence of the Rector and congregation. Their silver pins were presented to them by their respective fathers.

Ten girls were admitted into the Girls' Auxiliary as each received membership cards and pins during the Morning Service on Dec. 10; four of the girls were promoted from the Junior Auxiliary and were sponsored by the G.A. Leader, Mrs. A. Nadorozny.

Fifty members of the Sunday School participated in a Christmas Nativity Pageant, presented in the chancel of the church on the Feast of the Holy Innocents', Dec. 28; later a party was held in the Parish Hall when a lunch was provided by the Woman's Auxiliary and gifts distributed to the children. This pageant has become a tradition in the parish and already plans are being made for the one in 1962.

Cathedral Chats . . .

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

The Anglican Church In The Reformation

Two months ago I began an article dealing with the place of our Anglican Communion within the Christian history. One fact stood out clearly and that was: King Henry VIII did not begin the Church of England during his reign. It had come into being well before the year 179 A.D. and was substantially the same Church in the reign of Henry VIII as it was in 179, only greatly enlarged and extended. It was the same Church after Henry VIII as it is today. NO NEW CHURCH had been founded. But it had reformed itself. It is the meaning of this term which we will deal with in this issue.

We use the term Reform and Reformation in many ways. When an army is badly beaten in battle it will often re-form itself; its Commanders regroup its personnel. It is not a new army now! It is the same army, but it has reformed itself. When a prisoner comes out of prison and leads an honest and respectable life we say he has reformed. We do not mean by this that he is a different human being, but that he has changed his ways for the better. This is why some of our corrective schools are called Reformatories. Their purpose is to train a young boy or girl so that they will discard their old habits and change to new ones which are better.

When we turn to Church History and talk about the Reformation of the Church on the continent of Europe or in England the terms Reform or Reformation carry essentially the same meaning. These

terms, as far as the Church of England was concerned, do not imply a new organization, but a change within the life of the Church, a change, which we believe was for the better.

A good illustration is the spring house-cleaning which every good housewife does. Over the year the attic has become filled with odds and ends which are of no value and clutter up the room. Many of them are useless and dust catchers—old papers and magazines, worn out dolls and parts of bicycles or skates, picture frames, flower pots, etc. When Mother gets busy all these useless articles are thrown out and only the essential things left. The attic is tidied up, cleaned, and perhaps the walls are painted. But it is not a new attic! It is the same old attic which has had a housecleaning, a reformation, a change for the better.

This is exactly what happened in the Church of England. During the centuries the Bishops of Rome (who became known as the Popes) claimed undue and excessive power over other parts of the Catholic Church in other parts of the world. It was a power and authority which did not exist in the early days of the Church's history. The Church of Rome also began to insist that other parts of the Catholic Church must accept certain abuses in teaching and unscriptural doctrines, or else they could not be in Communion with Rome. Thirdly there was the insistence that the Bible could only be read in the Latin tongue and all the Services ought to be in Latin.

There were many times during its history when the English part of the Catholic Church objected to these claims and abuses. And it was during the reign of Henry VIII that the whole matter came to a head. At this time the Church (1) discarded the authority of the Bishop of Rome in England. (2) discarded the abuses in teaching and unscriptural doctrines. (3) produced the Bible and the Services in English, simplified them and made them uniform. It was a house-cleaning, a Reformation, a change for the better. But no new Church was founded. The ancient essential Catholic scriptural services and beliefs were kept intact. There were still the same churches, the same clergy, the same services and the same people.

From 1553-1558 Queen Mary was on the throne and was loyal to the Pope. During her reign the authority of the Pope over the Church in England was restored. Under Queen Elizabeth I (1570) the Church in England finally and completely discarded the Pope's authority. The Pope then excommunicated Elizabeth and all the clergy and people who supported her action. For the first time in English history a new branch of the Catholic Church appeared in England, but it was the Roman Catholic Church with its own churches, services, bishop and clergy. The same old Catholic Church in England continued to exist as it had existed since 179 A.D. This is the part of the Catholic Church to which you and I belong as Anglicans.

FELLOWSHIP NIGHT

Recently the congregation of St. Peter's, Red Rock were host to many of their fellow parishioners from other parts of the Nipigon parish who came at their invitation to attend a "Fellowship Night". They felt it was a good way to meet and become better acquainted with fellow Anglicans from different parts of the parish.



Members of St. John's Girls' Auxiliary assist in packing Christmas hampers for needy families.

Courtesy, Port Arthur News-Chronicle

New Rector Has Wide Academic Experience Holds Five Degrees

The Reverend Donald Mackenzie Landon, who takes over the post of first Rector of the new Holy Trinity parish, Tarentorous, on February 1, has a varied academic background covering ten years of study at the University of Toronto.

Fr Landon was born in Winnipeg, Man., but grew up in Toronto, in St. Olave's parish, Swansea, where he was confirmed and where in 1951 he was appointed a Lay-Reader, the youngest in the Diocese of Toronto. He received his high school training at the University of Toronto Schools (a model school for those with high academic ability) and on graduation took an honour course in Political Science and Economics at Victoria College, University of Toronto, 1949-1953, graduating with B.A. in 1953. For the next three years he studied at the Faculty of Law, University of Toronto, graduating with an LL.B. degree in 1956. From 1956 to 1959 he was enrolled in the School of Graduate Studies, University of Toronto and attended Trinity College in preparation for the priesthood. He received his M.A. (Toronto); S.T.B. and L.Th. (Trinity) in 1959.

The new Rector was ordained to the Diaconate May 1, 1958 at St. John's Church, North Bay and raised to the Priesthood on June 11, 1959, at St. James', Gravenhurst. Both Ordinations were performed by Archbishop Wright. While he was a student, and later as a Deacon, Fr Landon served at St. Thomas', Orrville, May, 1957 to October, 1958. Since August 1, 1959, he has been Assistant Curate, St. Paul's Church, Fort William. At the Lakehead he served as Chaplain to the A.Y.P.A. Local Council, as Secretary-Treasurer of the Thunder Bay Deanery Chapter and as a Lecturer in Religious Knowledge at the Lakehead Teachers' College.

Fr Landon's hobby is photography, and for sports prefers fishing, golf and curling.

RECTORY RECEPTION

The new Rector of St. Mary's, Nipigon, the Rev. Kenneth Gibbs, his wife, and mother, Mrs. Edith Gibbs, held "Open House" at the Rectory, Saturday, Dec. 30, for the people of the parish who were able to come and call. They hope to make this an annual event.

Canadian Church Calendar

2. February — Lindel Tsen and Paul Sasaki

On February 23, our Prayer Book Calendar has an historical entry which commemorates the missionary outreach of the Canadian Church and two of her "associate" bishops whose memory is honoured for their faithful leadership under great hardships.

Lindel Tsen, Bishop in China, consecrated, 1929 and Paul Sasaki, Bishop in Japan, consecrated 1935, as the Prayer Book entry reads, were the first "native" bishops of the diocese of Honan and Mid-Japan. These dioceses had been established by the missionaries of the Canadian Church and supported by the Missionary Society of the Church. At first they were presided over by Canadian bishops, but in 1934 these strongly recommended that their dioceses should each have its own native bishop in charge. Lindel Tsen had already been consecrated as Assistant to Bishop White in Honan, China.

The Reverend Paul Sasaki was consecrated July 25, 1935 as Bishop of Mid-Japan in succession to Bishop Hamilton, and on Sept. 22, 1935, Bishop Lindel Tsen was elected to succeed Bishop White in the Diocese of Honan. That the Canadian missionaries had laid a good foundation and made wise choices for

the spiritual leaders of their daughter Churches was proven by the fact that Bishop Tsen eventually became Chairman of the House of Bishops of the Church in China and Bishop Sasaki the Presiding Bishop of the Church in Japan.

These two bishops suffered considerable privation and distress in their respective countries during the Communist revolution in China and the Second World War. Isolated from the rest of the Church, cut off from any financial support from their "Mother" Church, they remained faithful, encouraging their people, so that the Church in China and Japan continued to grow during those difficult years.

It was in 1937 that Lindel Tsen and Paul Sasaki visited Canada and attended the General Synod held in Halifax, Nova Scotia, where they made a lasting impression on all who met them. It was at that time that their two countries began fighting against each other in bitter war, but Bishop Tsen and Bishop Sasaki prayed together and walked into the Synod hall arm in arm as Christian brothers. They were lovely and pleasant in their lives and in the Communion of Saints they are not divided.

Theological Education Sunday

The importance of financial assistance for theological colleges is usually brought to the attention of Anglican congregations throughout Canada on the Sunday nearest the Feast of the Conversion of St. Paul, Jan 25. Most parishes this year would have observed Jan. 28 as "Theological Education Sunday". Some have special offering envelopes distributed on this Sunday while there are other parishes which set a certain amount in their budget for this cause. The amount should be earmarked for the college they support and sent through the Diocesan Treasurer, Mr. H. M. Monteith, Synod Office, Box 637, Sault Ste. Marie, Ont.

In 1961 a total of \$1,378.00 was given for the Theological Colleges. (This does not include offerings which may have been sent direct to some colleges and not reported to the Synod Office; we have the figures from one college only). Of the total the percentage distributed to the various colleges was as follows:

Anglican Women's Training College	3
Bishop's University	2½
Huron College	18
Montreal Diocesan	12
St. Chad's	3
St. John's	1½
Trinity	50
Wycliffe	10

WHITE GIFTS

Members of the Church of the Ascension, Sudbury brought their "White Gifts", each wrapped and with a tag indicating the age and sex of person for whom the gift was suitable, and laid them around the Christmas trees in their church at the morning services on the Sunday after Christmas. It was suggested to both children and adults that the gift be one they received at Christmas or one they would like to have received. All gifts collected were given to the City Welfare Dept. for distribution to needy families as they come to the department's attention during the year.

Unusual Presentation Of The Christmas Story At Manitowadge

By Olga Fothergill

Immediately before the Midnight Eucharist on Christmas Eve a new and different presentation of the Nativity of Our Lord, entitled "Dreams of Christmas Eve", was offered to the congregation of the Church of The Holy Spirit, Manitowadge. This was an unusual concept of the Nativity, which through the dreams of those people who took part in that wondrous event, (The Wise Men, The Innkeeper, The Shepherds, Mary, Joseph, Herod) spanned the intervening years, like an arc across the sky, and gave an acute awareness of the meaning of the Birth of Christ in this age, for these people.

As the Rector, the Reverend William R. Stadyk, stated in a letter to the people, "Eternal as the Gospel is, it must be translated into the present tense; and 'Dreams of Christmas Eve' is an attempt, through music and dramatic reading, to make people really aware that the Birth of Christ is not just another event in history, but that it is a timeless event, of eternal significance; and that the Birth of the Saviour does have real meaning for us in a twentieth century of atom bombs and space ships."

This work, written by an Episcopalian priest, Franklin D. Elmer, Jr., is made up of six "dreams", blended together into a mature and beautiful pattern, with music specially chosen to enhance and transport the theme from one

dream to the next. The music was sung by an octet, in four parts, at the back of the church. The "dreams" were read by six members, each read in the character of the dreamer, traversing the centuries and finding his counterpart in the people of today and bringing a realization of how little we have progressed in the Christian Way, and how urgent is our need for the Messiah, the Saviour of mankind.

The members of the parish who took part in the "Dreams of Christmas Eve" found worthwhile pleasure doing it, and the people who heard it found new food for thought, through adult drama, which can do a great deal to stir our hearts and bring us closer to God.

LAKEHEAD PRIESTS GIVE TV TALKS

Last November Station CFCJ-TV at the Lakehead began telecasting at noon daily, beginning each day's programming with a short devotional program, entitled "Reflections". It consists of three-minute talks by local priests and ministers from groups belonging to the Canadian Council of Churches. The Rev. A. J. Thomson, Rector of St. John's, Port Arthur, gave the talks from Dec. 4-8, and The Ven. J. F. Hinchliffe, Rector of St. Paul's, Fort William, was the speaker from Jan. 8-12.

Lakehead Children Take Part In Nativity Pageants

For the first time in many years members of St. John's, Port Arthur Sunday School presented a Nativity pageant; this was held on Sunday, Dec. 31, after Evensong at 4.30 p.m. The pageant was in tableau form with the Bible passages read by a Narrator. The Junior Choir sang the hymns and carols. Many

of the teachers assisted by planning the costumes and dressing the children for the rehearsal and presentation. The pageant was directed by Mrs. Joyce Porter and the choir by Martin Grinstead. Loretta Neale was Organist.

At St. Luke's, Fort William the Nativity play was presented in the church on the Wednesday evening following Christmas Day. It was directed by the Rev. and Mrs. H. A. Vallis assisted by Mrs. A. Laswick and Mrs. M. Barnuk. Special music was supplied by Mrs. F. Beecher, Organist. Chancel and tableau lighting was by Mr. L. Kyyny.

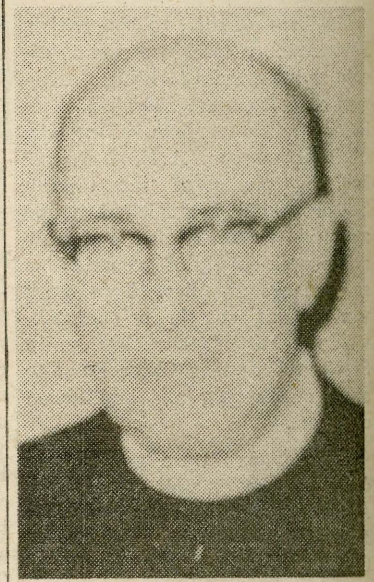
Following the Nativity play a party for the children of the Sunday School was held in the parish hall. Gifts laid at the crib in the church were taken later to the children at the Fort William Sanatorium.

ORGAN RECITAL

St. Mark's Church, Rosslyn, West Thunder Bay Parish, sponsored an Evening Organ Recital on December 16, 1961. It was held in St. Paul's Church, Fort William and featured a program of classical organ music with Mr. Robert L. Love, B.A., S.T.B. as organist. An address was given by the Rector of West Thunder Bay, the Reverend Eric B. Paterson, and the offertory was in aid of St. Mark's loan fund.

Mr. Love is well known in this Thunder Bay parish, having served

Former Algoma Priest Honoured



Canon W. W. Jarvis

The Reverend Walter W. Jarvis, Rector of St. Thomas' Church, Toronto has recently been made a Canon of St. James' Cathedral, Toronto. Canon Jarvis is well known in the Diocese of Algoma where he was ordained and served for many years before taking his present charge in Toronto. He had been Rector of St. John's, North Bay and succeeded the late Dean Jennings as Rector of St. Paul's, Fort William in which parish he also served as Archdeacon of Thunder Bay.

The new Canon was an active member of the Algoma Synod, serving on the Executive Committee and on different occasions representing the diocese on Provincial and General Synods. Since moving to Toronto he has again become a member of the Provincial Synod from that diocese and is the Chairman of the Diocesan Committee on Ecumenical Affairs.

Canon Jarvis was born in England and came to Canada in 1929 as a member of the Church Army team which founded the work of that Society in Canada. He was later transferred to the U.S.A. but left the Church Army to return to Canada, where he was associated with the Society of St. John the Evangelist, Bracebridge, prior to his ordination to the Priesthood.

The Algoma Anglican joins his many friends throughout the diocese in extending congratulations to Fr Jarvis on his appointment.

BAPTIZED—On December 17, at St. James', Murillo, by the Venerable James F. Hinchliffe, Kathrine Diane and Laura Susan, twin daughters of the Reverend and Mrs. Eric B. Paterson.

as student-assistant for a summer while he was a seminarian at Church Divinity School, Philadelphia. He studied organ under Willard Irving Nevins at the Guilman Organ School in New York and also at the Oberlin Conservatory of Music (Ohio) and the Royal School of Church Music (England). After one year teaching at Lakehead High School, Port Arthur, he is at present on the staff of Rainy River High School.

Windows Dedicated In St. Luke's Cathedral

Three stained glass windows, created by Angus Macdonald, were recently dedicated in St. Luke's Cathedral, Sault Ste Marie, by the Dean. The first is a beautiful Baptistry window depicting the Christ surmounted by the symbol of the Holy Spirit, the Dove, baptizing young and old, crippled and healthy. The window illustrates the universality of Christ's Gospel through the Sacrament of Holy Baptism. It was given in memory of Lt. Col. Francis Bertram Wilson, O.B.E., by his wife.

The second is a Nave window presented by Mrs. Joan Downey

and family in loving memory of Adelaide M. Durling. The symbol in this window is the Ionic Cross with the Circle of Eternity, one of a series of Christian Crosses depicted in the Nave windows.

The third dedication was a window with a beautiful Chalice in rich blues surmounted by a Cross. It speaks to us in symbolic language of the Chalice of Love and the Cross of Sacrifice, two of the fundamentals of the Christian Faith. The window was given by the members of the Girls' Auxiliary of St. Luke's Cathedral, and presented at the time of the dedication by Miss Nora Nock, President.