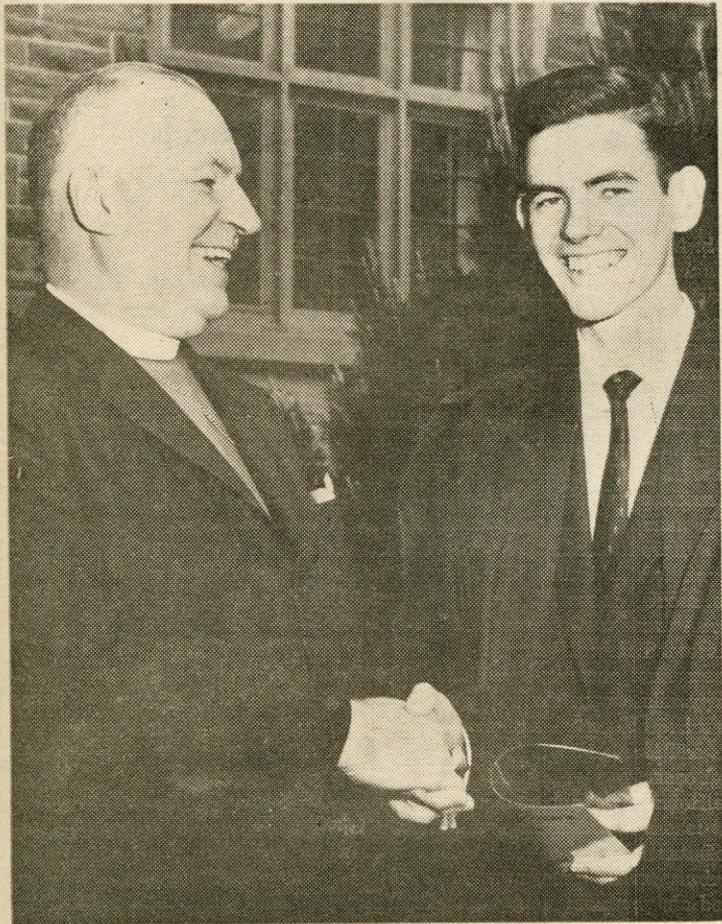


# THE ALGOMA ANGLICAN

VOL. 6, NO. 7

Official Publication of The Diocese of Algoma

JULY - AUGUST, 1962



—Courtesy London-Free Press

**ARCHBISHOP CONGRATULATES SON**—John Wright, holding his graduation diploma, is being congratulated by his father, the Archbishop of Algoma, at the recent Convocation of the University of Western Ontario. John was the Gold Medalist, attaining highest proficiency in his course at the University.

## Barnstorming For B.A.C. Lakehead Men Visit Kenora

Early in May, at the invitation of the Men's Club of St. Alban's Pro-Cathedral, Kenora, a group of men from the Lakehead attended a banquet held at Kenora, at which fifty men from the parishes of the Pro-Cathedral and St. James', Keewatin, were present to hear the purposes and constitution of the Brotherhood of Anglican Churchmen explained by a few enthusiastic members from St. George's, Port Arthur and St. Thomas', Fort William parishes. Chief speaker for the evening was Mr. George Brooke, veteran Lay-Reader of St.

Thomas', Fort William.

The team of laymen was organized by Mr. Don Rowan, of St. George's, and a former member of St. Alban's, Kenora; other B. A. C. members from St. Thomas' were Art Robinson, Percy Dower and Elgin Metcalfe. The Rectors of the two parishes also accompanied the team and spoke of the merits of having a B. A. C. group in a parish.

The laymen of the Keewatin Diocese showed a keen interest in the program of the B.A.C. and asked many questions of the visitors; they adopted a motion to become affiliated with the Brotherhood.

Previously a group of men from the Thomas' B. A. C. had helped to form a Chapter of the Brotherhood at Atikokan, also in the Diocese of Keewatin.

### IMPROVEMENTS AT ST. JAMES', COBALT

A new tile ceiling for the church in this parish has been built, the gift of the Woman's Auxiliary. The outside grounds will be kept in shape during the Summer with a power mower, given by the A.Y.P.A.

## Spiritual Healing Should Be Part Of Regular Parish Work

by

The Rev. R. C. Crighton, B.A., B.D.

*"And He sent them to preach the Kingdom of God and to heal the sick" . . . St. Luke 9:2.*

One of the most exciting movements in religion today is the restoration of the healing ministry of our Lord to its rightful place within the Christian Church. Many organizations and individuals are contributing to this revival of concern for the total well-being of men, such as The Canadian Guild of Health in Canada, The Guild of St. Raphael in Great Britain, The Order of St. Luke the Physician in America and the School of Pastoral Care in Whittinsville, Mass. for the training of the clergy and laity in the practice of Spiritual Healing.

The basic principles on which these groups function and which underlie the Healing Ministry are these:

1. God wills for us, His children, wholeness of mind, body and soul.
2. He has the power to bestow or to re-bestow these blessings upon us when the appropriate channels can be found.
3. Spiritual Healing is not a substitute for medical treatment. God alone heals. He may and does use doctors, nurses and others concerned for the physical and mental health of persons, prayer groups, and the Services of His Church—the Sacraments and such Sacramental acts as Laying On Of Hands and Anointing with Oil.

The mere mention of healing by other than the generally accepted means raises many questions in people's minds. But two things are clear. First, the ministry of healing should not be regarded as confined to priests possessed of special charismatic gifts, but it should be regarded as a regular part of the normal duties of the

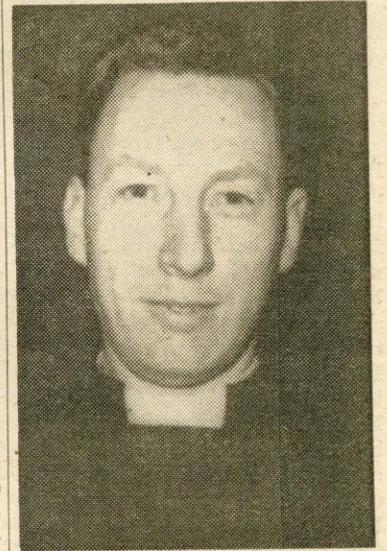
ordinary parish priest. It is by virtue of his priesthood that God uses him as a channel through which He can pour his healing power.

Secondly, on the question of "failures", it can be said that there are none. Those who earnestly seek spiritual healing are never left unhelped. If the body is not healed, the spirit is. As a woman said to me after her "uncurable" cancer had been destroyed through prayer and the Laying On Of Hands, "Even if this evil thing should some day return and eventually cause my death, I will be forever grateful for what I have learned through Spiritual Healing about God and His love for me." As Christians, "We are dedicated," said the late Dr. Trudeau, "to a ministry which manages to heal sometimes, to relieve often, and to comfort always."

As an indication of the mounting interest in this field of the Church's activity there is the enthusiastic response that greeted the recent Healing Mission of Dr. Alfred Price, Warden of the Order of St. Luke, conducted in St. Paul's Church, Bloor Street, Toronto, May 27 to 29 this year. The average attendance at the three evening services was around two thousand, with hundreds coming forward for the Laying On Of Hands for healing.

However, interest in the subject is by no means confined to the larger centres. The lectures on Spiritual Healing given at St. Paul's, Sundridge and All Saints', Burks Falls during Lent this year were well attended and more than eighty persons received the Laying On Of Hands for healing. As for the "results" of these services it is impossible without very thorough investigation over a fair period of time to make any specific claims of healing, but the

## "Need Courage To Turn Belief Into Faith"



THE REV. R. C. CRIGHTON

The Ministry of Healing has been used at various times and places, and although the Canadian Prayer Book recognizes its growing importance in the Church, the majority of Anglicans are unaware of the sacramental means available. The Reverend Ross Crighton, Rector of Burks Falls, and author of the accompanying article believes that the dispensing of the Sacrament of Healing is part of the priest's regular parochial work. He said, "I expect most clergy believe in the healing ministry, but to be effective in it requires the courage to turn belief into faith!"

sustained attendance, the heightened spiritual atmosphere and the many requests for a continuance of similar mid-week services after Easter indicate their value in the life of the ordinary, small parish.

Certainly from my own experience in the field of Spiritual Healing over a period of four or five years, when our Lord's command "to preach the Kingdom of God and to heal the sick" is taken seriously things happen in the lives of individuals — physical, mental and spiritual—and also in the life of the parish as a whole.

Those who would like to inquire further about this subject of Spiritual Healing, or perhaps would like to receive the Spiritual healing of their bodies, minds or souls, or just become channels for the healing of others, are invited to come to the Services of Healing which will be held from 8.30 p.m. to 9.30 p.m. in St. George's church, Magnetawan each Tuesday from June 26 to August 28, and in St. Paul's church, Sundridge, each Wednesday from June 27 to August 29 this summer.

## Commission To Survey Needs Of Diocese

A Commission, to survey the work of the whole Diocese, and where necessary, re-assess its needs against the background of population changes and industrial development in many places, is to be carried out as a result of a decision made by the Executive Committee of the Synod which met recently at Parry Sound. The Commission, appointed by the Archbishop, and consisting of the four

Archdeacons, will probably recommend re-arrangement of parish boundaries if present or anticipated future needs warrant such changes being made.

Now that the man-power situation in the Diocese had never been better, the Archbishop considered it may be a good time to "take stock" and look to see how we can better serve the Church.

## Modern Approach Needed In Evangelism But Frown On New English Bible In Liturgy

Enroute from England to attend the Central Council meetings of their religious order, the Society of St. John the Evangelist, (the Anglican Church's oldest order for men who follow the ancient monastic rules of poverty, chastity and obedience), the Superior-General of the Society, Fr. Dalby; and the Novice Master of the Mother house of the Society at Cowley, Oxford, Fr. Triffitt, spent a few days at the Mission House, Bracebridge, headquarters of the Canadian Congregation.

In a short interview with the English priests we asked for their

views on the problem of communication between the Church and the younger generation; it was soon apparent these men had a practical view of the changing situation in which the Gospel is to be preached: they feel that much effective evangelization is being done today in the various Youth Clubs organized by the Church in England. The old Moody-Sankey type of Missions, with its emphasis on emotional preaching is gone, they said; now parishes do successful Mission work among small gatherings of people at teas and house parties, where the emphasis is on personal evangelism.

When the editor commented on the fact that a prominent English Bishop advocated the use of the New English Bible in the Church Services and Liturgy, Fr. Dalby did not entirely agree: "The New English Translation is very valuable for private reading and study, in making the Bible come alive and helping to explain passages, but it is not particularly appropriate for use in Church; it lacks the solemnity of the King James Version," he said.

The two priests agreed that the recent revision of the Church Catechism in England had been timely, and though it was still in the ex-

perimental stage, they considered the revisers had done a good job.

The Church's approach today, they observed, must be geared to people who are "on the go", busy with many activities, whose chief diversion, when they are still, is "television watching".

As to the progress religious communities such as theirs is making, the Novice Master, Fr. Triffitt, observed that although the number of postulants were few, there had been a considerable increase in the interest shown in the religious life and more people were visiting their houses for retreats; this, he felt, would bear fruit in coming years.

### SAILORS CHEERED BY BROADCAST

The 11 a.m. Services of St. John's, Port Arthur were broadcast by radio on the Sunday mornings during May. One of these was picked up by the crew of a ship which had come up through the St. Lawrence Seaway into Lake Superior; hearing the work of the "Flying Angel" mission mentioned during the Service, they looked forward to meeting the Port Chaplain at the Lakehead, The Reverend Robert Lumley, and a visit to his "trailer" which serves as his headquarters at the waterfront and a rendezvous for the sailors while in port.

## THE ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma  
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.

### Canadian Church Calendar

7. August 12—Charles Inglis, First Anglican Bishop in Canada, consecrated 1787

August 28—Robert McDonald, Missionary in the Western Arctic, 1913

These two commemorations in the Prayer Book Calendar emphasize the history and nature of the Canadian Church: Charles Inglis, of whom it may be said he was the founder of the Anglican Church of Canada, was the first of the great statesmen-bishops, who moved in the higher levels of society and influenced their own and future times and established schools and colleges; Robert McDonald, on the other hand, lived his life in the lonely places of the great North West. Of Scottish and Indian stock, he was trained at Bishop Anderson's school at Red River. He was ordained and eventually became Archdeacon of MacKenzie River, labored in the Yukon and translated the Scriptures and Liturgy into Tukulth.

Charles Inglis was born in Ireland, of Scottish ancestry, where four generations of his family had served in the ministry of the Church. He emigrated to America as a school teacher. Returning to England, he was ordained Deacon and Priest in 1758 and appointed a missionary in Delaware. During the American Revolution he was Rector of Trinity Church, New York, and was forced to leave because of his sympathy with the Loyalist cause.

Having been a strong advocate of an American episcopate, Inglis himself was selected as the first overseas bishop in the British dominions, after three bishops had been consecrated for the Church in the United States. The consecration of Charles Inglis took place at Lambeth Palace on Sunday, August 12, 1787. The next morning he put his books and furniture aboard a ship and sailed for Halifax, as "Bishop of Nova Scotia and its dependencies".

The formidable task confronting him and the continual opposition he had to overcome is recounted by Reginald V. Harris, Q.C.,

in his history, *Charles Inglis, Missionary, Loyalist, Bishop.*

Our first Bishop set a standard of undaunted zeal in the face of almost insurmountable difficulties which has been the inspiration for later missionaries of the Church in Canada, including Robert McDonald, the Apostle to the Western Arctic. Inglis established King's College, the first University in the British overseas dominions, and a Boys' School, both of which still continue and have many distinguished graduates to their credit. One hundred years later, Robert McDonald had taught the Indians of the Yukon to read from books he had written for them in their own language. During his many travels, he had been the first to call attention to the presence of gold in the Klondike. The great North claims his bones; Bishop Inglis is buried in the crypt of St. Paul's Church, Halifax, the oldest Anglican Church in Canada, which was his Cathedral; His motto, *Nisi Dominus Frustra* (Except the Lord build) from Psalm 127, is the motto of the Canadian Church and is incorporated in its Coat of Arms.

Dr. George Frederick Kingstom, who was Algoma's fifth bishop, began his ministry as Professor of Philosophy at the University. Bishop Inglis founded, and it was to the Diocese of Nova Scotia that he was translated, later becoming Primate of All Canada.

The General Synod of the Church, which meets this year at Kingston, Ont., testifies to the fact that the labours of great pioneers like Charles Inglis and Robert McDonald have not been lost.

"God of our fathers, be the God  
Of their succeeding race."

### Benedicite

(Contributed)

"O all ye Green Things upon the Earth, bless ye the Lord: praise Him and magnify Him for ever."

Let's think of a grassy hillside in early Summer. It is evening and the sun is low, shining through the transparent blades of grass. A light breeze is rippling them into glowing green waves. Let's kneel down here and talk with God: in the words of one of our loveliest hymns, "In the rustling grass I hear Him pass, He speaks to me everywhere." Listen for His voice!

While we are kneeling here, let's single out one green shoot and look at it closely. See the soft light stem, and the green blades that reach up towards heaven, curving so gracefully. Such a simple thing, yet so perfect, so lovely in its attitude of prayer and praise. O all ye Green Things upon the Earth, bless ye the Lord!

And now let's look at the trees beyond the pasture fence. Follow them in spirit through the changing year: the golden-green of the small new leaves, the full green of Summer, the gold, brown, or red of Autumn, and then again the bare twigs of Winter. See the white birches with their shining trunks and graceful branches; the poplars with their leaves constantly quivering; the scented brown-green balm-of-gileads. So many shades of colour, so many shapes, so many patterns, designed by the Great Artist.

Let's look now at the evergreens on the next hillside—those deeper, more solemn green trees, symbols of everlasting life. Look at their sweeping branches: the small upper ones lifted to the sky in joyful praise,

the lower ones weighed down by snow and years, bowed as if in beseeching prayer. Spruce, pine, balsam, cedar; each with its different colour, different needles, different shape; varied expressions of the beautiful Mind of God. O all ye Green Things upon the Earth, bless ye the Lord!

Shall we leave our dream-hillside now and look at whatever "Green Things" happen to be nearest to us—in the garden, by a roadside, in the lawn, or in the back yard. Trees, plants, grass; each one will have lovely leaves each with its own shape, its own colour, its own pattern of veining, its own serrations, its own texture, its own purpose in being. And each one perfectly fitted for that purpose. The Green Things upon the earth are very silent. They have no voices except when moved by the winds of God. But they speak His praises just by being what they are, showing in their small way His Grace and Truth—the Grace and Truth that have their fullness in the Only-begotten Son, through Whom all things were made.

And let us turn now to some of the words of Scripture which speak of the Green Things, beautiful words of joy and praise:

"Out of the ground made the Lord God to grow every tree that is pleasant to the sight." Genesis 2: 9

"Then shall the trees of the wood sing out at the Presence of the Lord." I Chronicles 16: 33

"Break forth into singing, ye mountains, O Forest, and every tree therein." Isaiah 44: 23



### The Archbishop's Letter

#### Loyalty To

#### The Church

My dear People:

In this Summer issue I would ask you to think with me of three or four basic qualities needed in a good Churchman. The Church consists of the laity as well as the clergy. You who are laymen and laywomen have a definite responsibility for the work of the Church. You can be loyal or disloyal to your Church. I want therefore to appeal to you for renewed loyalty, and I ask you to show your loyalty to your Church in three special ways.

##### 1. Church Attendance

I ask for regular attendance at Church at least once a Sunday. Until the Reformation the Holy Communion was the Service at which attendance on Sunday was a matter of obligation. Since then our Church has insisted on Communion at least three times a year, of which Easter shall be one. We are instructed to make frequent Communion; but a large number of people allow Sunday after Sunday to pass without attendance at any of the Services of the Church. Please guard yourselves against such a temptation if you are on holidays. Seek out your nearest Church; take time and trouble to find out the hour of service. There are too many lawn mowers in action and too many verandahs being painted at the time the church bell rings calling people to worship God. Church-going should be looked upon not as a matter of inclination but of obligation. It is when the Christian feels least inclined to go to Church that he has the greatest opportunity of making some sacrifice to the Lord to Whom his worship is due. You should join in public worship not so much because you expect to receive benefit from it (though this indeed you will if you go in the right spirit) but because as a member of the family of God you join with other members of the family in offering to Him Sunday by Sunday a sacrifice of prayer and praise.

Church-going is also an act of witness. It is a very simple and unobtrusive way of showing your neighbour that your religion really means something to you. This witness is all the more effective if it costs you some inconvenience. The early Christians often attended worship—the Service of the Holy Communion—on the first day of the week at the risk of their lives. As at dawn the Christian entered a house for worship he might be noted by some spy. As he came out he might be tapped on the shoulder by a policeman waiting for him, and suddenly asked the question: "Are you a Christian?" There and then he had to decide whether he would affirm or deny his faith. If he said "No", he might be allowed to slip away without further questioning, but if he replied "Yes", he would be hurried off to the magistrate. He would again be asked the same question, and if he continued to reply in the affirmative, there would follow a more deadly request: "You see there an image of the Emperor, with an altar beneath it? Just throw a little incense on it with a prayer, and you may go free. But if you refuse, the penalty is death." Many a Christian within a few hours of his worship paid for it at the hands of the executioner. How slight is the price we have to

pay for our worship, possibly a little inconvenience! It is worth paying this price out of loyalty to Christ.

##### 2. Fellowship

This leads me to speak of another obligation. You must live and serve as members of a fellowship. If in your parish it is felt that those who attend its Church are cold and unfriendly to their neighbours, or quarreling among themselves, no one there will believe that the Church is a fellowship. If however, in every parish there exists a little fellowship in which the members are banded together in loyalty to Christ, ready to take the lead, to make the stranger feel at home, to welcome the newly-confirmed; this more than anything else will attract and convince. Church-going will be so much more spontaneous when it is the worship of a community. We shall not make very much progress in commending the Church to the world until we can show it is a warm-hearted fellowship.

##### 3. Instructed Churchmanship

At this time Church unity discussions are going on, not only in Canada but in other parts of the world. It is important to know what the Church stands for, what is the Faith of our own Church and the reasons for holding it. Our Church asks for an intelligent faith. I commend the little book, *The Church In The 60's* for your study beginning in September for the proper preparation of the Anglican Congress to which I referred in my last letter.

It is more important than ever that in these days the laity should know the reasons for their faith. Learn then what your faith is and your reasons for holding it. A systematic course of study has been provided by the Church in Canada. I have often been struck by the way in which little groups devoted to some social or economic cause have had an influence out of all proportion to their numbers. The secret of this has been that they knew what they stood for; they had been well coached in the arguments for it. It is also true in the study of the Faith. I would commend *The Church In The 60's* for your Summer holiday reading in preparation for the Autumn. Consult your Rector for a copy or if you are away from home, write to the Anglican Book Centre, 600 Jarvis St., Toronto, for a copy. It is an inexpensive little book.

So I call upon you to renew your loyalty to Christ and His Church, to carry out your Confirmation promise, and to do all within your power to build up, strengthen, and extend the Church in which God has called you into membership.

I hope that you all manage to get a little holiday. The Wrights will be at the cottage, outside the Sault during the early part of August, then a wedding, then General Synod in Kingston, August 22.

With all best wishes,

Your friend and Archbishop,

William L. Wright

### ORDINATION

at

St. John's Church

North Bay

Sunday, July 8, 1962

TO THE DIACONATE

Thomas J. Davidson, B.A.

Edward James Francom, B.A.

Bain Peever, B.A.

M.W.

# Honour Pins Awarded To J.A. Members Festivals Reflect Season's Work

The Junior Auxiliary branches of the North Bay parishes held their Spring Festival on the evening of May 10, at St. Brice's Church. After a worship service led by Mary Large of St. John's J. A. and the presentation of the offering, which amounted to eighteen dollars and was given to the Chapel Fund of Camp Manitou, a delightful program was presented, which dramatized by games and singing and skits much of the study book on South America which had been taken up in the branches during the past season.

At the end of the program presentations of stripes and badges were made to those Juniors who had earned them during the year. For outstanding co-operation, diligence in learning and faithful attendance for at least three years, the Junior Honour Pin was awarded to Sandi-Lee Stanton, Nora Elliott and Mary Large, all of St. John's J. A. Mary also won the promotion badge to Girls' Auxiliary for having earned all the stripes and badges of the Junior Auxiliary. Miss Jennifer Gigg, who began as a Junior at St. John's, was a member of St. Brice's J. A., and for three years has been a leader of both St. John's and St. Brice's J. A., was presented with the Junior Honour Pin.

Approximately eighty-five members attended the festival from the parishes of St. John's, St. Brice's, and Christ Church, North Bay and from St. Mary Magdalene's, Sturgeon Falls. Chairman for the program was Mrs. J. H. Elliott, Deanery J. A. Secretary.

## TRINITY BEAUS AND BELLES HAVE SUCCESSFUL FIRST YEAR

The "Beaus and Belles", Trinity Church, Bala's version of the A.Y.P.A., in their case a gathering of the young teen-agers of the parish for regular meetings at the Rectory or homes, concluded a successful season of work and play with a banquet, election of officers for 1962-63 and a "twist party"!

The Rectory at Bala, which a few years ago was raised up and placed on a new foundation, has recently been enhanced by having a new asphalt roof and the woodwork painted. Having previously had a separate water supply from the river, it has been connected with the town water supply system.



The Long and the Short Of It!

These two Juniors, members of All Saints', MacTier branch, proudly hold the banner, given to the branch gaining second place in the Muskoka J.A. Festival. Taking first place, and winning the shield were members of All Saints', Huntsville. Other branches participating in the Festival, held at Rosseau, under the chairmanship

of Miss Doris Clinch, Deanery J.A. Secretary, were: St. James', Gravenhurst; St. Thomas', Bracebridge; Redeemer, Rosseau; St. Mark's, Milford Bay; St. Mark's, Emsdale; All Saints', Burks Falls.

## ST. MARY'S, NIPIGON — STEWARDSHIP IN ACTION

With voluntary donation of time and talents on the part of the men and women of St. Mary's, Nipigon, the church and grounds have been undergoing a transformation. The W.A. held a cleaning bee and spring-cleaned the church. A donation of gravel was received and a new driveway made for the rectory, and the grounds beautified with sod and shrubs. Repairs have been made and painting of the church carried out by the men. The girls of St. Mary's G.A. gave a cheque in the amount of twenty-one dollars towards the paint fund.

## Girls Raise Money To Buy Prayer Books

by  
Mrs. H. L. Brandt

How do you get cool on a scorching hot afternoon when the temperature is in the high nineties? The J.A. and G.A. groups of All Saints', Burks Falls found a solution recently, when they held a Tea, South American style, in keeping with the J.A. Study Book. As you entered the Parish Hall

to the strains of South American music, it made you feel cool just to enter and see the pool surrounded by all types of cacti, green grass and fruit trees. How we envied the statues of children sitting in the pool, and a little boy fishing from a rock in the corner! A salad supper was served by members of the J.A. and G.A., dressed in South American costume. There was a "Touch and Take" table, set up to represent a South American market place.

The girls from each group had a wonderful display of the work they had done during the past year. As a background there was a quilt in the form of the map of South America. Each square in the quilt had been embroidered by a member of the J.A. to demonstrate the way of life in that country.

The tea and display of work was a great credit to the leaders of the two Girls' groups. The hall was crowded to capacity during the afternoon and the sum of more than seventy dollars was realized from their efforts. This has been used to purchase new Prayer Books for their church.

The Archbishop of Algoma was present and said Grace at the banquet given by the Province of Ontario to Her Majesty, Queen Elizabeth, the Queen Mother, on the occasion of her visit to the province during her recent visit to Canada.

## Algoma Girl Top Student At A. W. T. C.

Miss Helen Hannon, a sister of Joseph Hannon of Orrville, a member of the Synod from the parish of Rosseau, has been a student at the Anglican Women's Training College, Toronto, for the past two years. This year she won the Ar-

bella Williams Scholarship for obtaining highest marks in the second year class and has been elected Senior Student for the 1962-63 term. Last year she was elected as one of the two women delegates to the Anglican Seminary Conference held at Austin, Texas.

## Juniors' Original Song Feature At Lakehead Festivals

Because of the large number of girls belonging to the Junior Auxiliary, the Thunder Bay Deanery Festival is held in two parts; this year one took place at St. Michael and All Angels Church, Port Arthur with 114 present, and one at St. Paul's, Fort William with 138 in attendance. The offering presented by each branch was given to the Primate's Fund to provide meals for children in Hong Kong.

A variety of handwork, sewing and knitting, all of which had been done by the Juniors themselves under the guidance of their leaders, was displayed prior to being entered in the Dominion competition. Songs, games and plays were presented by the various branches. One of the highlights of the program was a song, composed by the Juniors of St. Michael's, Port Arthur, and sung by them; it was agreed that all the branches of the Deanery should adopt it as their theme song. The words are as follows:—  
J is for Jesus Who reigns in our Church,  
U is for Unity of all the Faiths,  
N is for the Nations which must get together,  
I as in raIn or shIne whate'er the weather.  
O is for O that all would join together;

## ARCHBISHOP AT DINNER FOR QUEEN MOTHER

The Archbishop of Algoma was present and said Grace at the banquet given by the Province of Ontario to Her Majesty, Queen Elizabeth, the Queen Mother, on the occasion of her visit to the province during her recent visit to Canada.

Since this issue will appear sometime in July the question comes to my mind—What about our spiritual life during the summer months? Will we take a holiday from the things of the spirit for a month or two as we take a holiday from our daily work and from our normal social contacts? This is exactly what happens to a vast majority of people, even devout Christians, as soon as the good weather comes. They are like the little girl who was going to her cottage for the summer holidays. As she passed her church she waved from the car and cried out "Good-bye, God"! This is what happens to a great many Christians. When summer comes they say "Good-bye, God". Their spiritual life is at a stand-still as they seek the great out-doors. They change from God-lovers to nature-lovers.

This is a most disturbing situation; for to neglect strengthening our spiritual resources for two months is as disastrous to our whole being as it would be to stop eating for two months. We would never—in fact could not—stop strengthening our physical bodies for two months; we would die of starvation! And yet we are content to stop strengthening ourselves spiritually for two months and expect to be as strong spiritually at the end of the summer as we are at the beginning. I am not for one moment suggesting the abolition

of summer holidays, summer camps, etc. We all need the change and relaxation which the Summer months afford. But what I am pleading for is that we do not neglect the things of the spirit just because we are enjoying a change of routine and living quarters.

What can we do then to ensure the continuous strengthening of our lives spiritually during the summer months? One thing we can do is to find the nearest Anglican church and attend it on the Sundays we are away from our parish church. What does it matter if we have to drive five, ten or fifteen miles? When we are on holidays we have lots of time; there is no pressure of business or home routine; it doesn't matter what time we eat. We have all the time in the world on our holidays. Use part of this relaxed time to go to Church.

Here is a second thought: If there is no church available—and this is most unusual—take your Prayer Books with you and say the services of Mattins and Evensong together as a family at your camp. Everyone can take part—Father or Mother can take the prayers and the children can read the lesson or vice versa. Better still, if there are neighbouring campers near you invite your neighbours in to share your Sunday worship with you.

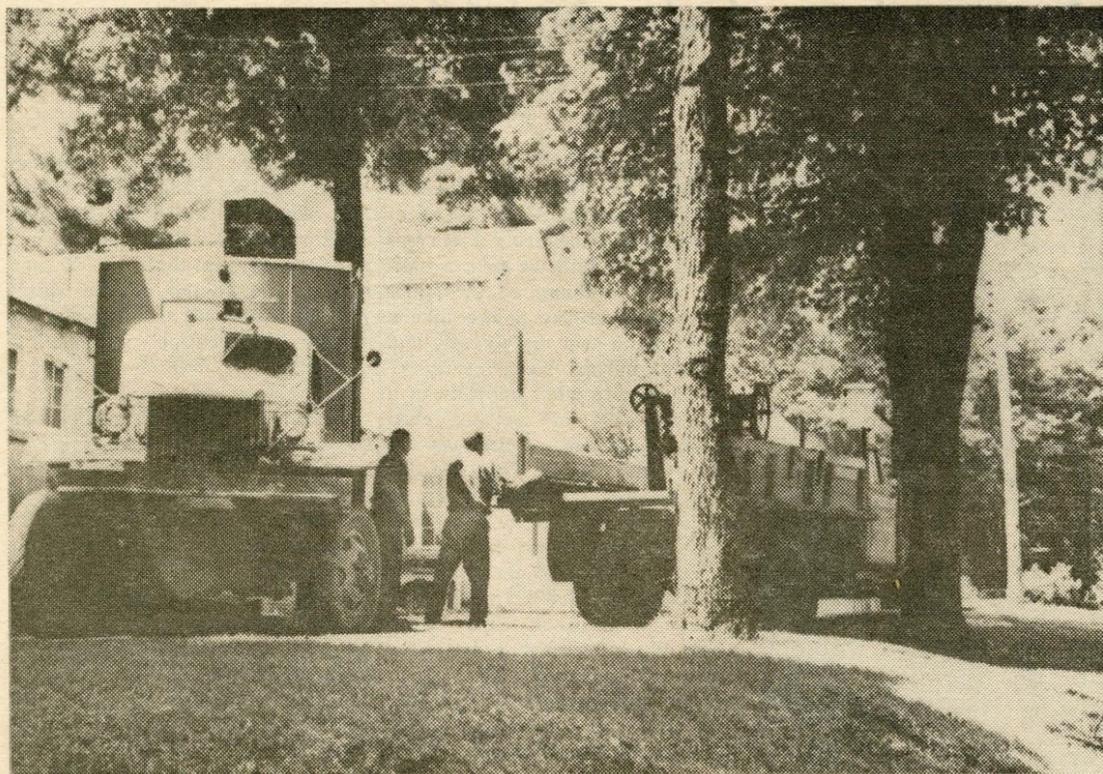
Since you are all together as a family on your holidays—something which is often impossible during the rest of the year, with business and school activities—this is a good time to use the daily morning and evening Family Prayers found at the back of the Prayer Book. Another suggestion is to take your Bible with you and since you have time get into the habit of some daily Bible reading.

Above all don't neglect to say your own private prayers. Since you have more time at your disposal give more of it to cementing your fellowship with God. Your holidays are also a good time to read a good religious or spiritual book or two. We often plead lack of time during the fall and winter months because of our frenzied activities. In the more relaxed atmosphere of the Summer months spiritual reading and meditation are often possible.

Don't let this summer be a dead summer spiritually. Give God the glory—Praise Him. Adore Him, Thank Him, Glorify Him, Worship Him.

## DIOCESE OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
July 15	St. Francis', Mindemoya	James Francom
	St. John's, Kagawong	Mr. Duncan McNabb
	St. Augustine's, Whitefish Falls	(student)
July 22	St. George's, Espanola	E. Raymond Nornabell
July 29	Gowan Gillmor Memorial,	Douglas Sissenah
	Spanish River	
	St. James', Massey	
Aug. 5	St. George's, Walford	Roy H. Nixon
	St. Paul's, Haileybury	
	St. George's, North Cobalt	
Aug. 12	St. James', Cobalt	David A. P. Smith
	St. Simon's, Temagami	
	St. George's, Bear Island	
Aug. 19	Christ Church, Latchford	Mr. David Bugler
	St. John's, New Liskeard	
	Christ Church, Englehart	
Aug. 26	St. Faith's, Charlton	Frank R. Coyle
	St. James', Heaslip	
	St. Andrew's, Chamberlain	
Sept. 2	Trinity, Parry Sound	The Ven. Cyril G. Peto
	St. Mark's, Emsdale	
	St. Luke's, Kearney	
Sept. 9	St. Mary's, Novar	Harry W. Garbutt
	St. Paul's, Sprucedale	
	St. Mary's, Sand Lake	
	St. Stephen's, Broadbent	



**FOR THE SAKE OF SILENCE**—Strange goes on at a monastery! But it took this large crane and truck to move the heavy printing press and equipment from the crypt under the chapel to a building in another part of the property. Men visiting the S.S.J.E. Mission Houses at Bracebridge for a retreat will not be disturbed by the work of the Print Shop. Both the work of retreats and the work of printing have increased so much that they had to be separated.

## High School Students Qualify In Religious Education

Anglican High School students at Sturgeon Falls have an incentive when they write their examinations in Religious Education. Regular instructions are given in the school by the Rector. In 1958, Father Thistle, a former Rector of the parish, instituted a cup to be awarded to the Anglican student who stood first in Religious Education. The Wardens of St. Mary Magdalene's, Sturgeon Falls, undertook to continue this annual

presentation. This year our Anglican Young People showed their stuff with three tied for first place: Dawn Harrower, Peter Patterson and Gayle Turcott.

As both Dawn and Peter had been previous cup winners, the trophy of 1961-62 was awarded to Gayle; a suitable prize also being awarded the other two, who having once won the trophy, placed first a second time. Congratulations!

## Theological Sunday Offerings

Below are the amounts received at the Synod office this year; this does not include any offerings which may have been paid direct by the parishes to the theological colleges.

Deanery of Algoma	
Sault Ste Marie—	
Christ Church .....	\$ 15.00
Epiphany .....	5.65
Holy Trinity .....	15.00
St. John's .....	25.00
Cathedral .....	49.00
St. Matthew's .....	18.85
St. Peter's .....	15.00
<b>Deanery of Mississauga</b>	
Chapleau .....	84.50
<b>Deanery of Muskoka</b>	
Bala .....	10.00
Bracebridge .....	50.00
Burks Falls .....	12.50
Magnetawan .....	16.00
Parry Sound .....	100.00
Port Sydney .....	16.00
<b>Deanery of Nipissing</b>	
Copper Cliff .....	248.00
Coniston .....	10.00
Sudbury—Ascension ..	7.00
<b>Deanery of Superior</b>	
Manitouwadge .....	3.00
Nipigon .....	44.00
Red Rock .....	25.00
Wawa .....	21.50
<b>Deanery of Temiskaming</b>	
Cobalt .....	4.15
Englehart .....	42.57
Sturgeon Falls .....	30.20
Sundridge .....	25.00
Temagami .....	1.00
<b>Deanery of Thunder Bay</b>	
Fort William—	
St. Luke's .....	20.00
St. Paul's .....	112.55
Port Arthur—	

### FUNERAL PALL GIVEN TO PARISH

During May the Rector of St. Mary Magdalene's, Sturgeon Falls, received a beautiful new Funeral Pall which was dedicated at one of the morning services. It is for the use of the whole parish. The gift of Mr. Theoret, Funeral Director at Sturgeon Falls, the Pall is of deep purple, with a gold cross, edged with gold fringe.

St. George's .....	10.00
Balance, 1961 .....	.10

Distributed as follows: \$1,036.57

College .....	\$301.50
Huron .....	
Montreal .....	
Diocesan .....	
College .....	66.00
St. John's .....	
College .....	19.00
Trinity .....	
College .....	357.37
Wycliffe .....	
College .....	292.70
	\$1,036.57

## Archbishop Represented At Coventry Cathedral Opening

The Bishop of Toronto, The Rt. Rev. Frederick H. Wilkinson, who was in England during May, represented Archbishop Wright, Metropolitan of the Ecclesiastical Province of Ontario, at the opening and consecration of the new Cathedral at Coventry, England, on May 25. The Cathedral, of modern design, was built to replace the former

### NEW FONT DEDICATED

At the Church of the Ascension, Sudbury, on May 20, at the 11 a.m. Service, a new Font was dedicated as a memorial to Joan Dilworth. On the same afternoon, a Baptism Service was held at which the first person to be baptized in the new Font was a sister of the child in whose memory it is dedicated.

## Plan To Build At Camp Manitou

One of the projects of the Central Camp Committee of the diocese is to erect a chapel at Camp Manitou. At present plans have not developed beyond having draft sketches drawn of a proposed building. As this camp site is accessible only by boat, the cost of transporting the necessary materials must be one factor in the

### B.A.C. HOLD WORK BEES

The Brotherhood of Anglican Churchmen chapter of St. Francis of Assisi church, Mindemoya, has been busy with work parties around the church property, trimming the trees and shrubs, and cleaning up the yard. The old garage adjoining the vicarage has been torn down and taken away; the appearance of the property has been greatly improved by the efforts of the men.

The St. Francis' W.A. are not outdone by the men in their work for the Church, however; they have been active, keeping the interior of the church clean and attending to new drapes for the church vestry and the Vicarage. During May they held a tea and bake sale in the church hall.

Mr. E. J. Francom, who will be ordained to the Diaconate at St. John's, North Bay on July 8, is in charge of the parish during the summer and he with Mrs. Francom and their two children are in residence at the Vicarage. Celebrants at the Eucharist every other Sunday at Mindemoya and Kagawong are the priests from the neighbouring parishes of Manitowaning and Gore Bay.

cathedral destroyed by German bombs during the raid on Coventry in November, 1940. Writing of the great Service of Consecration, Bishop Wilkinson described the new building as "a symbol of healing and resurrection."

## Lay-Brother Works In Fort William Parish During Summer

Brother Bede John, a lay member of the Society of St. John the Evangelist, is assisting Archdeacon Hinchcliffe at St. Paul's Church, Fort William during the Summer months. Brother Bede is studying theology and looking forward to ordination, and the practical work with a parish priest is part of the training usually demanded by this Order which has had an outstand-

# Reports From New Delhi

by

The Most Rev. William L. Wright, Archbishop of Algoma, and leader of the Canadian delegation to the World Council of Churches Assembly, New Delhi, November, 1961.

### 5. Reaching the Unchurched

How is the Church to get in touch with the unchurched? What can the laity do? How can the clergy help? The situations by which the Church is confronted in different parts of the world today are so varied that it is impossible to make recommendations which will be equally suitable for all areas. In certain places, especially those in which the Church faces active hostility and organized opposition, it is important to strengthen the local parish, or congregation, in every way possible, to hold it together and tend it as a shepherd gathers and feeds his flock.

The pastoral task of the clergyman and his helpers in one place may be quite different in its expression, though not in its spirit and purpose, from its expression in other places, such as, for instance, those in which the local congregation has lost its sense of mission to the world and is happily content to regard its primary function as that of keeping itself alive as a prosperous going concern. Or again, in many urbanized or industrialized areas in the West, the Church has lost contact with the masses of the people who do not feel at home in our churches nor understand the language that is spoken in them.

The Assembly strongly urged that the local Church on the parish level should strive to penetrate into the unevangelized population by the setting up of "cells" or local Christian community groups; a handful of typists and sales-girls in a big store, a dozen or so workers on the various floors of a factory, a few Christian teachers on the staff of a big school, a little congregation gathered from two or three streets meeting as a house-

church in the home of one of their number. This was practised very successfully in St. John's parish, North Bay, at the time Canon W. W. Jarvis was Rector. Especially such an experiment proved helpful during the Lenten Season, but it entailed a great deal of extra work for the Rector.

The Assembly spent much time discussing the methods by which laymen might and should come in contact with the "fringers" within the Body of Christ. Different situations from those I have mentioned as examples will demand different patterns for re-shaping. The Assembly urged that "those who know themselves to be called to the responsibility of Christian witness in their own locality should examine afresh the structures of their Church life with a view to meeting the challenge and opportunity of a new day".

In a spirit of penitence and of willingness to be led by the Spirit of God into new ways of witness, the whole Church must recognize that her divine mission calls for the most dynamic and costly flexibility. Far-reaching changes are taking place, especially in the traditionally "missionary" lands of Africa, Asia and Latin America. The way in which the challenge of Christian witness is met in those areas will be an example to us all. The relation of missions to Churches is already greatly modified in some lands, and the process is being carried forward courageously and trustfully, so that the young Churches are carrying increasing responsibility for their own life and witness. Although in some areas progress is slow, in other areas more vigorous action is taking place.

I think it would be helpful to quote one section of the Report dealing with this whole subject of lay witness:

## Former Server Now In Church Army

One of a class of five graduates of the Church Army Training School in Toronto commissioned as lay-evangelists by the Primate of All Canada in St. James' Cathedral, Toronto, on May 11, was Arthur Hillen, a former server of the Church of The Ascension, Sudbury. Captain Hillen attended Nickel District Collegiate Institute and the Sudbury Business College before leaving to join the Armed Forces. While serving at Camp Shilo, Manitoba, he decided to train for service in the Church Army.

"A re-appraisal of the patterns of Church organization and institutions inherited by the younger Churches must be attempted, so that outdated forms which belong to an era that is rapidly passing away may be replaced by strong and relevant ways of evangelism. This is only one illustration, but an important one, of how the Church may become the Pilgrim Church, which goes forth boldly as Abraham did into the unknown future, not afraid to leave behind the securities of conventional structures, glad to dwell in the tent of perpetual adaption, looking to the city whose builder and maker is God."

(In the next issue the Archbishop will discuss the subject of "The Church and Racial Equality".)

### BISHOP DE MEL ELECTED PRIMATE OF INDIA

Many Churchmen in Algoma who remember the visit to our diocese a few years ago of the Rt. Rev. Jacob de Mel, of Kurunagala, Ceylon, will be interested to know that he has been elected Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma and Ceylon. Bishop de Mel addressed large gatherings in this diocese following the last Anglican Congress held in Minneapolis. He is looked upon as one of the great leaders in the Anglican Communion today and is expected to play an important part in the Anglican Congress to be held next year in Toronto. Bishop de Mel is a graduate of Oxford university and is the first native of Ceylon to become a bishop. He was consecrated in 1945 as Assistant Bishop of Colombo.

ing record of missionary work. One of the lay-brothers duties at St. Paul's will be to conduct the Summer Sunday School for the children during the morning service.

Father Palmer, a former Superior of the Canadian branch of the Society, will be in charge of the parish while the Archdeacon is on holiday in August.

and should be forwarded to The Ven. G. Thompson, Secty-treas., Central Camp Committee, Box 631, Copper Cliff, Ont. The offerings received at the Camp services have been earmarked for this fund and donations of varying sums from organizations in the Archdeaconry of Nipissing have been received for the chapel.

committee's plans.

A simple, rustic design of a building approximately 50 x 26 feet, with a vestry and belfry, has been proposed. Money for the building should be in hand before the project is undertaken and donations from interested groups and individuals will be welcomed