

# FINANCE HEAD TELLS OF WORLD MISSION

The inception of a new program within the life of the Anglican Church to be known as ANGLICAN WORLD MISSION was the theme of an address by Mr. John Ligertwood, Treasurer of General Synod, to the annual laymen's banquet sponsored by the Brotherhood of Anglican Churchmen of the Deanery of Algoma and held this year on Oct. 30 at all Saints' Church, Sault Ste Marie.

With over one hundred men in attendance, the evening began with Evensong led by the Rector. Deanery B.A.C. president, Al Bestall of St. Luke's was chairman for the business meeting. Following adoption of the financial statement by Treasurer Charlie Honess of St. John's, a motion was passed to continue to provide a bursary of two hundred dollars to young men from the deanery who are studying for the ministry.

Mr. Ligertwood, who has been Treasurer of General Synod since 1955, was at one time national president of the A.Y.P.A. A westerner by birth, he was educated in Winnipeg, receiving his Chartered Accountant's degree from the University of Manitoba in 1933.

In his address, he gave a short outline of the organization of the Canadian Church and spoke of the financial support which had been given in the past. He encouraged the men to become familiar with the objectives of ANGLICAN WORLD MISSION; these, he said,

are five main areas of concern: prayer and intercession, study and information, recruitment and interchange of trained personnel, establishment of priorities, and a financial campaign to undergird these efforts.

Mr. Ligertwood then outlined five lines of inquiry which he felt were worthy of study by Churchmen:

1. Review our organizations to see if they have any connection with the work of the Church.
2. Investigate importance of parish needs compared with those of the world-wide Church.
3. Determine amount of support for work in new areas so that necessary existing work may continue.
4. Moving the resources of the Church so that the greatest service can be given by the limited numbers of trained clergy and personnel.
5. Rethink aims and objectives of the Church in each locality. The extent to which this is done will determine our response to the challenge presented to the Church by its leaders at the time of the Anglican Congress, he concluded.

Plans for the event were in charge of Deanery Secretary Henry Gaines, assisted by other members of the Executive. He also thanked the ladies of All Saints' parish, who, under the convener-ship of Mrs. Fenn Hankinson had prepared the traditional turkey supper for the occasion.

At the close of the meeting, His Grace, Archbishop Wright spoke briefly and stressed the importance of Mr. Ligertwood's remarks. "The time has come, he noted, for a significant breakthrough to the perimeter of the Mission of the Church, which is nothing less than the whole world."

## Estates Left To Diocese

It was announced at the Executive meeting of the Synod held in October that the diocese was the recipient of bequests provided for in the wills of two former members of St. Paul's, Fort William. In the will of the late P. H. B. Dawson the sum of twenty thousand dollars was given as an endowment for general purposes, the income to be used for work within the diocese. The residue of Mr. Dawson's estate is to be held in trust and the income divided between the Anglican Foundation and the Synod of Algoma.

Under the terms of the will of the late Chancellor Fred Babe, sixty per cent of his estate is to be given to the Archbishop Thorne-loe Memorial Fund; this will increase the endowment originally raised by the late Bishop Rock- borough Smith and divided equally between the Algoma Mission Fund and the Episcopal Endowment Fund.

### STEWARDSHIP

From the Parish Bulletin of the Church of The Holy Spirit, Manitowadge comes news of a real piece of stewardship; a man who owns a roto-tiller rents it out with all the proceeds going to the Church.

# THE ALGOMA ANGLICAN

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## Thorne-loe Fund Campaign Opens



The Archbishop is shown discussing the Thorne-loe University building program with Dr. W. Gerhart of Parry Sound (left), Dean Nock, and Mr. A. E. Goring, Sudbury, (right). A well illustrated brochure explaining the University project was given to everybody attending the dinner.

The drive for capital funds to establish Thorne-loe University was begun on October 15 when more than eleven hundred members of the Anglican parishes of the Deanery of Sudbury attended a dinner held in the Memorial Hall, Sudbury, at which the principal speaker was His Grace, The Most Rev. W. L. Wright, Archbishop of Algoma.

Mrs. Edna Johnston of the Church of The Epiphany was chairman of the Hostess committee responsible for the arrangements of the huge dinner. John Pigott, Vice-chairman of the General committee was master of ceremonies and speakers included Bill Dopson, Initial Gifts chairman, who reported that twelve Anglicans had given more than forty thousands dollars to start the financial campaign; Fred Sheridan,

the General chairman, who said two hundred canvassers were ready to call on all parishioners in the area in an effort to raise three hundred thousand dollars to build residences, chapel, library and staff houses for the new Anglican University; Rodger Allan, district High School Inspector, spoke of the need for more university facilities in the immediate future; others who spoke briefly of the importance of the campaign were Lenox Lane, president pro-tem of Thorne-loe; Edward Bruton, Canvass chairman and E. G. Higgins, chairman of Thorne-loe Board of Governors.

The final speaker of the evening was Archbishop Wright, who made a stirring appeal for support for the new university, which, he said, would be a fitting memorial to a great scholar and spiritual leader, the late Archbishop Thorne-loe.

An increase of nearly one hundred students were registered for full-time classes in Laurentian University this term, it was reported by the president, Mr. Stanley Mullins, towards the end of September. He anticipates an enrollment of twice the present figure when the new campus is completed in 1964. Thorne-loe will occupy a ten-acre site adjoining Sudbury, Huntingdon and University Colleges.

**Diocesan Appointments**  
His Grace the Archbishop announces that The Reverend William Stadnyk, who has been Incumbent at Manitowadge since 1958, has been appointed Incumbent of the parish of St. Peter's, Elliot Lake as from November 25.

## African Bishop Visits Manitoulin



Photo by Eddie Hay

Karen and John Cooper of Mindemoya seem quite thrilled to have their picture taken with The Rt. Rev. R. N. Bara Hart, Bishop of the Niger Delta, Nigeria, West Africa. The Bishop, who came to the Manitoulin Deanery for a short visit following the Anglican Congress, preached at an evening service held in St. Francis of Assisi Church, Mindemoya, and met with the congregation, many of them tourists, at a reception held in his honour.

## Doctor Prescribes Treatment For Church's Ills

More than eighty men from parishes in the Deanery of Muskoka-Parry Sound gathered at Brace-bridge on the evening of All Saints' Day, Nov. 1, for the annual fall meeting of the deanery Brotherhood of Anglican Churchmen. When an outstanding and thought-provoking address was given by Dr. Ashley Roundhill of Parry Sound, a physician who worked for some time with the Grenfell Mission in Labrador and also on the staff of an Anglican Sisters' hospital in Africa.

Dr. Roundhill's address was en-

titled "A Doctor Looks At The Church". Prefacing his remarks by explaining how a doctor must have a knowledge of the structure (anatomy) of the human body, its function (physiology) and its disease (pathology), as well as having some concept of health and the patient's relationship as a social being, he went on to describe the Church as "unwell" and requiring diagnosis and treatment. He observed that the structure of the Church was, according to St. Paul's analogy, "The Body of Christ", that it included the laity as well

as bishops, priests and deacons. The clergy, he referred to as being "the nervous system" of the body. The Church's function, said Dr. Roundhill, may be described as "the agency through which Christ expresses His personality."

In diagnosing the "disease" affecting the Church today, he said that sin, which is the result of the devil, or power of evil in the world, is "the difference between what we are and what we ought to be." The common diseases he mentioned as being obvious were: "myopia"—shortsightedness, which occurs

when a parish becomes very active in running bazaars, spending a lot on the church furnishings but refusing to give proper support to missionary work; "apathy", or the couldn't care less attitude where there is a lack of concern shown by those who merely profess Christianity; "infantilism"—childishness in thinking because the members have never been educated beyond Sunday School level. He told how as a young medical student he had been driven from the Church because so many clergy and people were talking in a child-

ish way, their Christian thinking had never progressed beyond a "pie in the sky when you die" fallacy.

Other diseases outlined by the speaker included "Confusion," where so many organizations and committees may be very active but miss the whole function of the Church; "Mania"—an emotional unbalance, the "holy joes" who peddle a "hell-fire" Christianity which is not a rational approach, and "conventionalism"—churches with "one track minds", thinking  
(Continued on page 4A)

## THE ALGOMA ANGLICAN

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### THE CHRIST-CHILD'S CAROL

THE NIGHT IS COLD, THE SNOW IS DEEP  
WITH NORTHERN LIGHTS OUTREACHING WIDE;  
O MEN WHOSE HOMES ARE WARM AND BRIGHT  
NOW HEAR THE VOICE OF LOVE OUTSIDE: — ★

"I'VE LEFT MY FATHER'S THRONE OF LIGHT  
TO BEAR THE LOAD OF PAIN AND SIN;  
I'VE COME TO BRING THEE GRACE AND TRUTH —  
DEAR HEART, O LET THY SAVIOUR IN!"

THE BIRDS ARE IN THE SHELTERING TREES,  
THE FOX IS SLEEPING IN HIS DEN;  
THERE'S NOWHERE FOR THE SON OF MAN  
TO REST IN, BUT THE HEARTS OF MEN;

FOR I'VE BECOME A LITTLE CHILD  
AND ALL FOR LOVE, FOR LOVE OF THEE,  
AND I SHALL DIE ON CALVARY'S TREE  
FOR LOVE, DEAR LOVE, FOR LOVE OF THEE!"

This beautiful carol was written and illustrated for The Algoma Anglican by Miss Muriel Newton-White, Charlton Station, Ont., artist and originator of the "Faith" series of greeting cards for Christmas and other occasions.

### Letters From College . . .

The Reverend Petro Y. Simalenga, whose picture, with news item, appeared in the October issue, writes from Chichester Theological College, Sussex, England, giving us some impressions of the Anglican Congress:

"I am gradually getting settled with the English as well as the College way of life. It is obvious, as you know, that always things seem to be difficult when you start, yet by the Grace of God I have every hope that I shall get used to them.

As far as the Anglican Congress is concerned, I here state briefly my impressions as you requested me in your letter.

1. On the whole I was very much impressed by the way things were performed systematically. Really, organizers deserve credit.

2. The opening ceremony was a moving scene as well as colorful. The choir sang so beautifully. It was a vision of its kind!

3. Outside the Congress, I am sure that every delegate and visitor from all over the world saw the progressive country; its beauty and riches — Niagara Falls, farms, industries, etc. But above all, one saw the friendliness and smiling faces of the Canadians! I, being an African, did not find any sign of discrimination. Instead, I had many telephone calls, inviting me to meals.

4. The Anglican Congress was a unique occasion; it was an experience of unity, Brotherhood and Fellowship within the Anglican Communion. Moreover, it has given us all an opportunity of knowing each other's problems and thus bearing one's burden through prayers.

5. I feel it would be quite unfair for me to end my impressions without mentioning the generosity of the Anglican Canadian Christians and to whom I am (and on behalf of my Diocese — South West Tanganyika)

so grateful; for without your help—through your offerings—my diocese would not have sent me to be a representative, and which is at the moment at a dangerous state of collapsing and for which I am here earnestly asking for your prayers so that means to overcome the tragedies can be found."

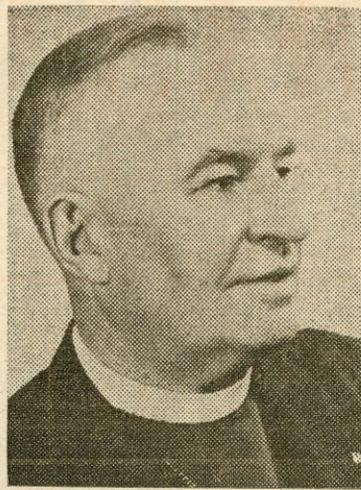
Yours sincerely,  
Petro Y. Simalenga."

Mr. Murray Bradford, of All Saints', Burks Falls parish, who is studying theology at Montreal Diocesan College, writes on various aspects of life at that Anglican Residential Theological College:

"Academically our course of study includes such subjects as Old and New Testament, Church History, Pastoralia and others which prepare us for the ministry, and of course that subject that takes up most of our study time, Greek. There are two diplomas towards which a student may work. The College has a four-year course leading to the L.Th. We are also affiliated with the Faculty of Divinity of McGill University where students may work towards a B.D. degree.

An equally important aspect of our life here centres on the Chapel. There are four services daily, beginning with Holy Eucharist at 7.15 a.m. and ending with Compline at 10 p.m. Although a weekly chapel report for daily Mattins and Evensong must be submitted to our Warden, it is not obligatory to attend all services, leaving the student to set his own pattern of self-discipline.

Last, but certainly not least is the fellowship which we are able to share with our fellow students. Life would be very drab if it was all work and no play. We enjoy such sports as floor hockey, football, badminton



### The Archbishop's Letter

## THE ADVENT MESSAGE and THE CHURCH'S MISSION

My dear People:

Two pertinent subjects come to mind as I write this letter. The significance of the Advent Season prompts me to address you in this December issue, and at the same time the message of the Anglican Congress is still before us for action.

But is there any apparent conflict in the Advent message and the Congress message? Mankind has not ceased to be confronted by the facts to which the message of Advent bears witness. Man's well-being depends on his attention to them and to their warnings. Christianity insists on God's eternal sovereignty. It declares that all things must serve Him. The total mission of the whole Church is to proclaim God's sovereignty. The Advent message must be proclaimed and that message is that God is the Lord of all and must be at last acknowledged as such by all.

The Church's mission is to extend that message until it is acknowledged by all. Here we come upon the motive and the true character of the Church's work. And it was just here that the Anglican Congress came to grips with the proclamation of the Advent message which is in reality being incorporated into the Congress message.

The Executive Council of General Synod meeting in Banff during October took definite steps to implement in each diocese and parish not only the Congress message but the entire content of the document *Mutual Responsibility and Interdependence in the Body of Christ*.

The Anglican World Mission Committee was set up to bring into renewed action the total mission of the Church. There are three central truths which the document challenges us:—

The Church's Mission is response to the living God Who in His love creates, reveals, judges, redeems, fulfils. It is He Who moves through our history to teach and to save, Who calls us to receive His love, to learn, to obey and to follow.

Our unity in Christ, expressed in our full communion, is the most profound bond among us, in all our political and racial and cultural diversity.

The time has fully come when this unity and interdependence must find a completely new level of expression and corporate obedience."

There was a special plan adopted at Banff by this Committee and I am incorporating it in this letter so that you may be prepared to share in it within our own diocese. All dioceses are sharing in the plan.

1. During November each Bishop should consult with his clergy and people regarding the plan. (a sub-committee of the Executive of the diocese met in November to give guidance in this.)

2. That the message of the Congress and the "Mutual Responsibility" document be read and considered by the diocesan Synod,

and many other games which might attract our interests. Often these sports are held in tournaments against our United, Presbyterian and Roman Catholic brethren.

On the more serious side, we have been deeply involved in ecumenical encounters with both Protestant and Roman Catholic Seminaries such as the Dominicans, Franciscans, Sulpicians (Grande Seminaire), the Jesuits, United Church and Presbyterians much to the mutual enrichment and understanding of all concerned. This ecumenical activity is one of the most important works in which we are involved as a College.

Although this is a sparse outline of our life in the Diocesan College, it may give some idea of how we spend our time.

Murray E. Bradford."

Executive or deanery groups, and related to the life and witness of the diocese. (Sometime in the near future this must be acted upon if all of us are to accept the challenge of the Congress.)

3. That a strong diocesan committee be formed with sub-committees and conveners for:

Prayer Partnership  
Parish Study  
Recruitment  
Finances  
Self-examination—structure and priorities.

And that the parishes be asked to organize a world-mission committee with similar five sub-committees and parish conveners, and that the Central Committee be informed of diocesan action and officers.

4. During Advent there will be read in all churches the Primate's special pastoral on World Mission.

5. In all parishes material will be provided for study and valuable information will be forthcoming concerning special projects in the near and far East in which the Canadian Church will have a share.

There are other phases to our 1964 program but I shall mention only one—"Self-examination in the Church". The "Mutual Responsibility" document calls the whole Church to a frank study of our present structures and priorities. Are our structures "appropriate to our world"? If not, how should they be changed? Are we putting secondary needs of our own ahead of essential needs for our brothers?

These are some of the questions which we must face during 1964. But they all have a bearing on the main mission of the Church and the Advent message. The Advent call must be made with authority. Obedience is the process by which men understand what Christianity means. Its significance is never understood by those who give it passing attention or treat it as a matter for debate. Not until a man accepts and obeys the Church's message can he grasp its full significance.

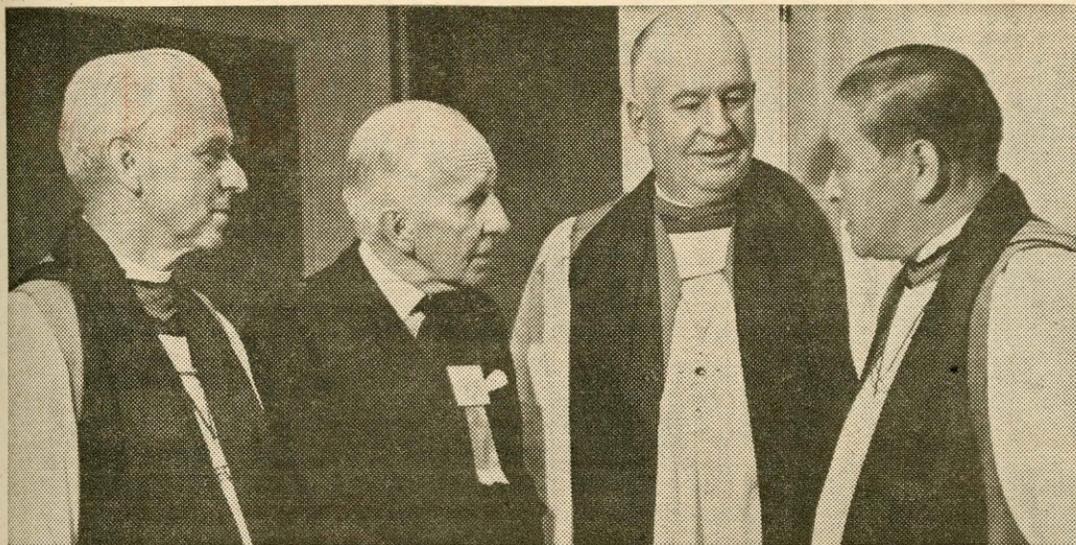
I call upon our Church people to take a "new look" at the Church's mission and its corresponding challenge. Before we can celebrate the coming of the Christ Child at the manger throne we must be certain that all areas of the world have had the good news of the Advent significance brought to them.

In this Advent prayer and hope I wish you and yours a Blessed Advent and Christmas.

Your friend and Archbishop,

William L. Wright

Archbishop's Itinerary For December  
Dec. 1—4.30 p.m. Desbarats  
3—St. James' Episcopal Church, Sault Ste Marie, Mich.  
8—11 a.m. Thessalon  
2.30 p.m. Bruce Mines  
12—Sault Ste Marie — Address Ministerial Association  
15—11 a.m. Re-opening of St. John's, Copper Cliff  
3 p.m. Naim )  
5.15 p.m. Webbwood ) Tentative  
19—Address Kiwanis Club, Sault Ste Marie  
25—Christmas Day, St. Luke's Cathedral  
29—Searchmont  
Jan. 1—Bishopsthorpe, New Year's Day Reception, 3 p.m.-5 p.m.  
7 & 8—Archdeacons' and Rural Deans' Conference, Sault Ste Marie



In this picture taken during the Anglican Congress His Grace The Archbishop of Algoma is shown with The Most Rev. Arthur Lichtenburger, Presiding Bishop of the Church in the U.S.A. and The Rt. Hon. Vincent Massey talking with The Most Rev. Michael Yashiro, Presiding Bishop of the Church in Japan who is standing at the right.

Photo by Milne

## Anglican Congress - "Bird's" Eye View

Ed. Note:—

(Miss Pamela Bird, the Archbishop's Secretary, and Circulation Manager of The Algoma Anglican, was employed as a secretary with the Program Committee and was able to observe the whole Congress activities at close range. We appreciate having her comments.)

How does one convey or impart a vision—an atmosphere—an experience — a spirit? The intermingling of race and colour from every corner of the earth made an impact almost impossible to describe: the warmth of fellowship, the spirit of good-will and friendliness, and determination that this gathering should not merely be an occasion for good comradeship and mutual back-slapping; but that criticism and suggestions should be given and accepted gladly, in love and humility; such was the temper and climate of the Congress. Real problems were given expression and listened to with sympathy; and there grew an increasing awareness of the great need of co-operation between the eighteen member Churches of the Anglican Communion.

Several powerful forces surged to the surface and exerted greater influence with each passing day of the Congress. One was a SENSE OF OBEDIENCE to the Will of God for the Anglican Communion. Another was a SENSE OF URGENCY in today's fast moving world. Another was an awakening consciousness of the ROLE OF LAY PEOPLE.

Most noticeable and moving was the one-ness in Christ—a conglomeration of races—men and women—black, brown, white and yellow, attired in episcopal purple, clerical black or white, national costumes of variegated colour, summer dresses and grey suiting . . . mingling together as the people of God, gathering every morning to meet their Lord in the Holy Communion, which was celebrated each time in a DIFFERENT way, sometimes in a DIFFERENT language, by DIFFERENT races of DIFFERENT colours . . . the rite of the Nippon Sei Ko Kwai in the Japanese tongue, the Presiding Bishop of this Church in his magnificent robes standing motionless beside the altar, his face a mask of oriental inscrutability while his Japanese brethren administered

the Sacrament — he might have been carved in old ivory. Black and white bishops together celebrated this Eucharist in the various rites of Africa and the West Indies. Again, when the Indian metropolitan and two assisting bishops con-celebrated at the same altar, according to the Indian rite, moving silently in the sanctuary on bare feet, one could not help but feel that the mysticism of the East had been brought into the service of Christ. Each service was embellished by the atmosphere and customs of a different people . . . all different and yet the same; many—and yet one. OBEDIENCE—waiting on God in prayer and worship.

Each morning was devoted to general sessions. The main speaker for that day addressed the Congress for about an hour. After a short coffee break, a panel of four speakers each gave brief addresses on related subjects and then the session was thrown open to the floor. This was the most disappointing part, when it should have been the most exciting. Most of the contributors from the floor proceeded to give five-minute or three-minute lectures on their own pet subjects rather than plying the panel with questions and keeping the discussion live and interesting. Not till the second week, and then by accident, did I discover that the press conferences held at the close of the morning sessions were far more animated and to the purpose and really gave the speakers scope.

The afternoons were occupied by the Congress delegates breaking into thirty-seven groups to discuss the morning's speeches, and group secretaries had their work cut out to deliver reports of these discussions to the Program and Editorial committees by five o'clock. The Program committee sifted and analysed them, extracting from all the reports the main issues and reducing them to questions. After each period of three days, these questions formed the agenda for the plenary sessions.

The first three days were given to a consideration of the various spheres or frontiers where Christianity is called to witness. There is URGENCY: what may be true now—today—may not be significant in ten years' time. We have to move fast. Today's frontiers must be dealt with immediately:

Tomorrow's may be somewhere else. Janet Lacey (the Director of Inter-Church Aid) in her address stated that two-thirds of the world's population are hungry ALL the time. Canon Howard Johnson, author of *Global Odyssey* stated:

One quarter of the human race is Chinese;

One third is under Communist rule;

Two-thirds have never had the Gospel preached to them.

Yet another great force to be reckoned with is the rapid resurgence of other religions which have become aggressively missionary—Buddhism, Hinduism, Islam . . . and the growth and infectious spread of non-religion—or secularism.

The remaining addresses dealt with: Training for Action, Organizing for Action, and the Vocation of the Anglican Communion in all this. Many areas were covered—the lack of and misuse of trained personnel; the lack of supplies, that is, Christian literature, equipment, money; the necessity for new means of communication, and re-interpretation of the unchanging Faith; the need for some central source of organization and information.

The greatest—and so far least employed weapon is the proper use of the LAITY. Ninety-nine per cent of the Church are lay people. They must be so grounded and trained and steeped in the Christian Faith that they can apply it in their lay occupations, in their local politics, social service, and informal relationships.

The challenge issued in the document by the Primates and Metropolitans, *Mutual Responsibility and Interdependence in the Body of Christ* asks a totally new attitude to MISSION. The Archbishop of York stated that the only dynamic behind the Document is LOVE. It demands that all the Anglican Churches pool their resources, both material and spiritual — their scholarship, experience, money—that these be shared and exchanged, and that no time be lost. No Church is so poor it has nothing to give; no Church so rich it does not need to receive. The Archbishop said "Love one another and work it out at great cost."

Please think about . . . OBEDIENCE . . . URGENCY . . . AND THE ROLE OF LAY PEOPLE, that you and I must play.

### BIBLE SOCIETY CANVASS SUCCESSFUL

The largest amount ever subscribed by the parish of Nipigon to the work of the Canadian Bible Society was given this year. With the aid of faithful canvassers on the job, the members of this parish raised a total of one hundred and twenty-seven dollars by free-will offerings in response to the Bible Society's appeal for funds.

### Chapleau Parishioner Gives Camp Property To Diocese

The offer of seven lots at Mulligan's Bay, near Chapleau, complete with buildings suitable for use as a Church camp, was made to the diocese by Mr. Reg. Thrush, a parishioner of St. John's, Chapleau and accepted by a motion passed by the Executive Commit-

tee of the Synod which met at Copper Cliff on October 16. It was felt that this generous gift would provide camping facilities for the children in that part of the diocese and may also be able to serve part of the Diocese of Moosonee.

## Benedicite

(Contributed)

"O ye Children of Men, bless ye the Lord: praise Him and magnify Him for ever."

Christmas, as has been said so often, is the Children's Festival; we can't even hear the word Christmas without thinking of children.

But we may sometimes feel that both Christmas and childhood have been ruined and desecrated. The holy Christmas festival is turned into a commercial racket and an occasion for drunkenness and greediness. Advertising and the fast pace of modern living do all they can to rob children of their childhood. Children are overloaded with presents and swamped by entertainments. Santa Claus occupies the place of honour, while the Holy Family is politely but firmly relegated to the stable.

But somehow the spirit of pure and holy childhood is able to shine through all this, like stars shining through the darkness of the night. Just when one is feeling surfeited on the "Christmas Spirit" this Light will shine through in such form, perhaps, as a little group of children singing "Away in a Manger", with a reflected glory of heaven in their eyes and the echo of angel-notes in their voices.

### W.A. ADOPTS KOREAN ORPHAN

During the year the W.A. of St. Matthew's, Sault Ste Marie became Foster Parents to a Korean girl named Paik Him. They are responsible for sending sixteen dollars a month through the Foster Parents Plan. Half of this is used for school fees and living necessities; the other half is used to buy such things as soap, clothes, bed sheets, etc. The W.A. also sent a Birthday and Christmas parcel to Paik Him.

### DIOCESAN W.A. NEWS

There will be two important W.A. events in this diocese in the first two months of 1964.

In January each deanery will arrange workshops to be led by members of the W.A. staff at Church House and the G.B.R.E. Be sure to watch for dates and places.

In February, Miss P. Napier, A.W.T.C. Field Secretary, will be visiting each deanery, meeting with young people and other groups to point out the interesting facets of women's work in the Church and to make us aware of the vital need for such workers.

Please keep these events in mind and plan to support them; you will never know what you might have learned if you do not attend.

It is a great privilege to watch a simple Nativity Play with solemn, eager little people putting all they have into acting their parts. Lines may be forgotten and mistakes made. But somehow we get the feeling that the little girl in the blue housecoat and white shawl is truly Blessed Mary of Nazareth, not little Mary Smith who has to be reminded not to chew gum in Sunday School. And that the night-gown clad figure with one wing beginning to slip sideways is indeed an angel of God and not one of those pesky McGillicuddy kids.

It is a blessed privilege also to read the Christmas story to a small child, and to see the little face light up with wonder. Perhaps, moments later, the same child will be taking part in a most unholy row with a brother or sister, or will be driving us distracted by whining for some money to spend. These contrasts can help us to see that this holy and beautiful spirit of childhood is not a part of our natural human nature but is nothing less than the Holy Spirit of Jesus breaking through and revealing Himself just as he was revealed at Bethlehem long ago. Perhaps this is part of what our Lord means when He tells us that unless we become as little children we cannot enter into the Kingdom of Heaven. He can shine through us grown-ups even as He shines through the children, if we will let Him.

"O ye Children of Men, bless ye the Lord: praise Him and magnify Him for ever." —M.W.

### YOUTH HEAR OF VOCATIONS

The young people of Trinity Church, Parry Sound are currently doing a series of studies on careers and vocations. By the use of speakers and films various requirements and benefits are explained. Addresses have been given by a physician and an Insurance Life Underwriter. The group meets twice a month on Friday evenings.

### HALLOWE'EN PARTY

Fifty members of the Girls' Auxiliary from four Lakehead parishes took part in a Halloween party at St. Paul's parish hall, Fort William. Games and dancing were enjoyed and prizes were given for the best costumes worn. Convener of the party was Mrs. E. L. Pierce, Deanery G.A. Leader. Mrs. Manley, Deanery W.A. President and Mrs. Hinchliffe, wife of the Rector of St. Paul's, judged the costumes. Girls and Leaders attended from St. Michael and All Angels', St. Luke's, St. Thomas' and St. Paul's parishes.



Archdeacon and Mrs. J. S. Smedley are shown chatting with the Rev. and Mrs. J. W. Scott, the clerical and lay representatives of the Diocese of Exeter at the Anglican Congress; they were one of the few "husband and wife" teams who were both official delegates. Mr. Scott had been a Captain in the Royal Navy before entering the priesthood; his wife is Head of the Mother's Union in the Diocese of Exeter, England.

## Cathedral Chats

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

The Rev. Dr W. J. Platt, former General Secretary of the British and Foreign Bible Society visited North Bay, Sudbury, Sault Ste Marie and the Lakehead recently. For those who were privileged to hear him speak it was a moving experience. It made us think deeply about our debt to the twenty-three Societies which are in fellowship with the British and Foreign Bible Society. We were surprised to learn that the Canadian Bible Society was the third largest with a budget of \$600,000.

The emphasis of his address was the conference of the United Bible Societies held in Tokyo and their consideration of the theme "God's Word in a New Age". Dr. Platt outlined some characteristics of the new age and the challenge facing the Bible Societies. The first is the Population Explosion. The population of the world is increasing by sixty million persons a year. The total circulation of the Scriptures is fifty million a year. It is obvious that the United Bible Societies are not keeping pace with the world's population. Coupled with this is the rapid growth of literacy especially in Asiatic and African countries. There is an intense desire to learn to read, for reading means jobs and work means life. Communist literature is flooding the markets of the East, Africa and South America, and as one person on the spot has noted, "It is beautifully produced and ridiculously cheap."

A third factor is the spiritual vacuum which exists in many countries. In Africa Western civilization has shattered tribalism and ancestor worship and the native people are eager to read religious literature to fill up the vacuum in their lives. In Japan the traditional religions are losing their grip; ninety per cent of the people are literate and there is a burning thirst for knowledge. As an example of this Dr Platt stated that while there are only one-half million Christians in Japan, two million people buy the Gospels in a year. The modern Japanese translation of the Scriptures was awarded the honor of The Book of The Year by a large Japanese newspaper.

In India three million portions of the Scripture are distributed every year, but among 450,000,000 people "what are they among so many?" Coupled with this, said Dr Platt, is the fact that in Asia and Africa today the most respected figure is Jesus Christ. Even when people are not ready to accept Him as their Lord and

Saviour they are eager to read and absorb His teachings.

The fifth factor which challenges the Christian Church and the Bible Societies is the predominance of young people in the East. It is estimated that half the population in such countries as India and Hong Kong are under the age of twenty-one. What kind of literature will they read? How inexpensively can it be made available to them?

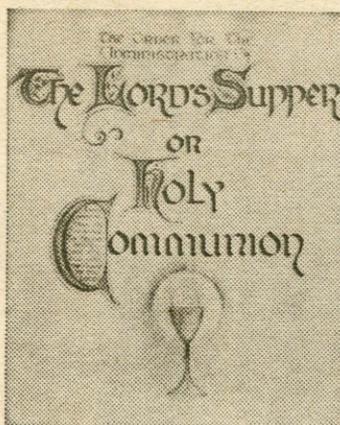
These compelling facts were presented to us with authority and with knowledge by Dr Platt and made a deep impression on all concerned. To meet this tremendous challenge the United Bible Societies have decided to step up production of the Scriptures to one hundred million copies in 1964 and one hundred and fifty million in 1965. Obviously this cannot be accomplished without the increased support of the Churches and of interested Christians. When Wardens are making up the parish budget for 1964 will you plan an increased grant to the Canadian Bible Society, or if you are deciding on a personal contribution will you make it in the light of the vital necessity for spreading abroad "God's Word for a New Age"? The Churches themselves do not publish the Scriptures, this is the purpose and task of the Bible Societies. They count on the prayers and support of Christian people everywhere.

### Doctor Prescribes . . .

that Christianity is something reserved for Sunday alone when everyone must be dressed up to attend church."

Certain diseases peculiar to the clergy, Dr. Roundhill mentioned as being "professionalism" when they cannot seem to get on a level with the people in the pews, and "discouragement", when they lose their enthusiasm. He said that clergy need refresher courses just as doctors do, and also that they should spend some time in retreat each year.

"What should a healthy Church be like?", the speaker asked, and then suggested three things on which it depends; first, it should give a sense of worshipping community, where daily worship takes place, not something confined to Sundays and Holy-days; second, it should mirror our Lord, because it shares His concern for others, for the hungry and lonely and sick and needy in the world, and also a concern about the divisions of the Church in our own community, and thirdly, that the Church should



### ALTAR BOOK COMPLETED

Begun by Miss Muriel Newton-White two years ago as a thank-offering to God for use in the churches of the parish of Englehart, the beautiful illuminated Altar Book is now completed except for a permanent binding. It contains the whole Communion Service. Shown above is the title page; the book is a unique offering of the artist's skill, patience and devotion.

### APPRECIATION

"..It was a Monday night; he had officiated at three services the day before and this was the fourth today in as many churches. He must have been tired and hard pressed for time; but one of the Confirmation candidates and her mother were there, and our Archbishop took them home, driving six miles each way, before leaving on his own journey . . . This means much more to us than having a reception and a signature in our Prayer Book . . . it's the sort of thing one doesn't forget."

influence the community because the lay people are bringing the Christian Faith into their homes, work, clubs, seven days a week.

"Some people", said the speaker, "prescribe different treatment for the Church's ills, just as doctors may differ in their treatment of patients." He said some believed in "surgery" as the answer, and would cut away everything but the Bible; he agreed that a good deal of "conventional Christianity" and organizations which obscure the function of the Church could well be removed. Others, he likened to those who come to the doctor "for a needle," who think that an "injection" is needed. Stewardship campaigns, he said, are often just a "shot in the arm", providing some temporary relief.

Dr. Roundhill said that sometimes "persecution" provided good treatment for the Church, mentioning how the last war gave rise to the Lay Movement throughout Europe. Finally, he prescribed two remedies which he felt would get to the cause of the Church's ill-health; these he said were *worship and education*. "Only as we become a worshipping Church can we be a healthy Church." He challenged the clergy to show how relevant is the worship of God today, also to lead in the education of the laity, not merely by preaching, but by meeting with them in groups for studying the Faith. Stressing the importance of the basic Catholic doctrines the Church holds, he said that science and learning are in agreement with them, but that the people should be taught to realize it.

The retiring president, Mr. Ron Slater, of Parry Sound was chairman. The men were welcomed to the parish by His Honor, Judge D. C. Thomas and the speaker was thanked by Mr. W. F. Hammell. The offering from the service was given towards the training of a young layman from the deanery who is studying for the priesthood. During the past few years the Anglican men in the deanery have been supporting the project of assisting men and women preparing for work in the church.

## Diocesan Budget - 1964

(Adopted by Executive Committee, October 16, 1963)

### MISSION FUND APPORTIONMENTS:

Stipend grants, assisted parishes .....	\$ 43,600
Pension assessments re above .....	4,300
Travel grants .....	11,000
Summer Students .....	2,700
Sunday School by Post .....	400
Clergy moving grants .....	1,500
General Synod apportionment .....	37,000
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	\$100,500

### Less, Anticipated Receipts:

Woman's Auxiliary .....	\$5,000
W.A., re Summer Students .....	500
Income on endowments, gifts .....	7,850
Sundry .....	650
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	\$ 14,000

\$ 86,500

### DIOCESAN EXPENSE FUND:

#### Administration:

Salaries .....	\$ 12,650
Pension Fund levies .....	1,615
Property expense .....	4,700
Transportation allowances .....	2,580
Travel and meeting costs .....	3,350
Synod Office .....	5,005
Group Life Insurance .....	1,600
Specific programs .....	2,840
Unforeseen .....	500
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	\$ 34,840

Contingency fund .....	2,000
Diocesan Synod expense .....	2,000

#### Diocesan Boards:

Missions .....	\$300.00
Religious Education .....	500.00
Social Service .....	300.00
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	1,100

Co-ordination of Christian Education .....	1,000
General Synod assessment .....	2,650
Provincial Synod assessment .....	350
Thorneloe University .....	5,000
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	\$ 48,940

Camp Manitou (four deaneries) .....	2,160
Algoma Anglican subscriptions .....	6,300
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	\$ 143,900

### TOTAL OF ITEMS SHOWN

(Increase over 1963: \$11,070)

In addition, there will be:

**Parish Pension Fund assessments** (based on figures provided after annual vestry meetings).

**Anglican World Mission** (Post-Congress program to begin this Advent).

Major increases include:

1. Increased stipend grants to meet new level of minimum stipends (\$3,200 as from Jan. 1, 1964).

2. Increased share of General Synod apportionments. Algoma accepted an increase of \$4,500 bringing its share of the \$1,750,000 national Church House budget to \$37,000.

3. Increased administrative expenses, Diocesan Synod, group life insurance and stationery.

4. Increased scope of diocesan activities by providing for training programs relating to Marriage Counselling and Family Life studies, co-ordination of Christian education, particularly the New Curriculum and Missionary Education projects.

5. New method of charging running costs of Camp Manitou to the four deaneries it serves, viz.,

Algoma, Mississauga, Manitoulin and Sudbury.

Detailed parish allotments will be published as soon as possible. Every attempt has been made to curtail increased expenditure to permit personal and parochial support to the Capital Funds appeal of Thorneloe University and the program of the Anglican World Mission during the coming year.

Inquiries regarding any of the items listed in the budget will be welcomed at the Synod Office, for reply either in these pages or by direct correspondence.

W. Wadley, Treasurer.

### LAYMEN'S CONFERENCE POSTPONED

Owing to the very busy shipping season at the Lakehead this year, requiring large numbers of men to work on Saturdays, the *Laymen's Conference* scheduled to have been held at Fort William on St. Andrew's Day has been postponed tentatively until March 14, 1964. Plans called for an all-day meeting at St. Thomas' Church and the Archbishop and Wm. Wadley, Diocesan Treasurer, as guest speakers with Canon Hobbs and Eric Freeman from Church House leading the discussions.

## Priest Builds New Church - Two More "Converted"

The construction of a new church at Tophet, which is the village of the Mountbatten Indian Reserve, near Chapleau, is well underway with the visiting priest, the Reverend Lloyd Hoover, supervising the building. Fr. Hoover, who is an experienced carpenter, has done much of the manual labour himself with local help; they have also contributed out of their Band funds the sum of \$2,500 to match the amount given by the diocese towards this project. The Church of St. John the Divine at Copper Cliff which is undergoing an extensive renovation has donated pews, windows and doors to the Tophet church.

The "conversion" of two church buildings has been quietly going on in the diocese; at Hawk Junction, near Wawa, under the leader-

ship of the Rector, the Rev. I. L. Robertson, the Presbyterian church has been purchased and renovated for use in Anglican services. We were glad to hear that this paper had some small part in this "renewed church"—the Rector having seen the offer of a Communion Rail by the Rev. C. J. Passey of Coniston published in the October Algoma Anglican, asked to have it for the Hawk Junction church.

At Barkway, one of the S.S.J.E. missions in Muskoka, the Free Methodist church has been purchased to take the place of the old log Church of the Holy Manger, which may have to be taken down to make way for a new road. The altar, which is in the shape of a manger, will be taken to the "new" church, which is in a better location in the centre of the village.



Part of the Algoma delegation attending the two-day session of the Provincial Synod held at St. Jude's, Oakville, Oct. 22 and 23 is shown above. From l. to r. they are Mr. Wm. Kidd (Sault Ste Marie), Mr. R. W. Dudley (North Bay), Canon Craymer (Sudbury) and the Rev. G. W. Sutherland (Huntsville). Eighteen delegates represented the diocese at the Synod, which was presided over by Archbishop Wright, Metropolitan of Ontario. Mr. Dudley was re-elected Lay Secretary.