

Primate To Preach At Synod Service

As announced by His Grace, Archbishop Wright, last month, the Synod will be held in Sault Ste Marie, June 3, 4, 5, this year, and The Most Rev. H. H. Clark, Primate of All Canada, will be the Preacher at the Service. This will be the twenty-first Synod since the first held in 1906, and it will also mark the ninetieth year of the Diocese since it was founded in 1873.



The above photograph shows The Most Reverend Howard H. Clark, Archbishop of Rupert's Land and Primate of All Canada, receiving a model of Kei Oi (Love of Christ) Church in Hong Kong, from the Bishop of Victoria, Hong Kong, The Rt. Rev. Ronald O. Hall, taken after a celebration of the Holy Eucharist on the site of that church in November, 1962, during the Primate's visit to Japan and Hong Kong.

Archbishop Clark, who chose the photograph as his "Christmas card" for 1962, says of it: "It is a picture that shows forth the implications of the Incarnation, for this Church will rise behind the primary school out of which its congregation developed, and the Eucharist was celebrated with a cement mixer for a reredos. Thus our Lord still comes into the actual world in which men live and learn and work."

Preacher's Car Stuck In Snow Laity Keep Church On The Go

While the congregation of St. Francis of Assisi Church, Minde-moya awaited the arrival of The Reverend Roy Locke to conduct the Service of Evensong on the Sunday after Christmas word came that he had the misfortune of getting his car stuck in a snowdrift enroute from Manitowaning. However, the Service proceeded as scheduled with the priest's Warden, Dr. D. A. Hart leading in the service.

According to Mrs. Lois Cooper, who regularly and efficiently produces the parish journal, *The Anglican Way*, the enthusiasm of the parishioners runs high in spite of the fact that they have no resident priest. The church was tastefully decorated at Christmas and a large congregation attended on Christmas Day when the Eucharist was celebrated by The Rev. R. A. Locke at 9 a.m. Services at St. John's, Kagawong are conducted by The Rev. L. R. A. Sutherland of Gore Bay.

Mid-week activities in the parish

include regular meetings of the W.A., C.B.L. and J.A. beside a Study Group which meets twice-a-month.

Fort William Sudbury Choirs Broadcast Carol Services

For the twenty-sixth consecutive year the Choir of St. Paul's, Fort William, was heard in a radio broadcast of Christmas Carols, sponsored by Chapples Ltd. It was broadcast on Sunday, Dec. 23, having been recorded earlier. On the Sunday within the Octave of Christmas Day Radio Station C.J.L.V. broadcast from the church the Traditional Service of the Nine Lessons and Carols. Readers represented the various ministerial functions in the Church: Member of the Bible Class, Sunday School Superintendent, Chairman of Sidesman, Sacristan, Chorister, Wardens, Lay-Reader, and the Rector reading the

Christmas Gospel. The Service apparently was well received for the Station continued it well over the usual hour allotted for the time and broadcast the entire service.

Besides these efforts and the Christmas Eve and Christmas Day Services, St. Paul's Choir put on a program of Carols in the auditorium of the Fort William Sanatorium for the patients there, on St. John's Day, December 27. A lunch was served by the hospital staff after the program.

The Choir of St. James' (Lock-erby), Sudbury, had their recording of the Festival of Lessons and

Holy Spirit and The Church)

Wednesday—"Who Hired the Rector?" (The ministry, sacraments, worship)

Thursday—"What's the World Coming To?" (The last things, death, judgment, heaven, hell)

Friday—"Fit To Be Tied" (Discussion of dating and sex, for teenagers)

Tuesday—"God In Action" (The

THE ALGOMA ANGLICAN

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New Break - Through In Dialogue Friendliness Between Churches

One of the most interesting Inter-Church projects attempted by a small town or community took place on the first Wednesday in December, 1962, at Cameron Falls, when more than sixty people from the town and from neighbouring towns of Nipigon and Red Rock held an "Ecumenical Council".

As reported by Marion Lake in *The Nipigon Northshore Sentinel*, the meeting was opened by the chairman, Mr. Pat Jones, reading the text from I Corinthians 13: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." The "program" then consisted of the presentation of the two filmstrips, one giving a short outline of the Roman Catholic Church and the other containing information about Protestantism and Anglicanism, after which the four clergy present were given fifteen minutes each to speak on different aspects of their own Church. Topics dealt with covered Church organization, the Bible,

Creeds, Sacraments and Prayer.

Clergy participating in the "panel" discussion were The Rev. J. Meyers, Roman Catholic priest, The Rev. K. Gibbs, Anglican priest, The Rev. A. Gavel, United Church and The Rev. M. Kaija, Lutheran, all from Nipigon. The interest in the audience could be measured by the fact that nearly all the people present had a written question for a particular clergyman or the group to discuss, while underlying all the "Council" was the obvious desire to get to know and understand each other better.

As the Christmas Midnight Eucharist was being celebrated in two churches on adjacent corners of the same street is Gravenhurst, part of the congregation in each were accompanied by uniformed guards, members of the staff of the Beaver Creek Correctional Camp, who were attending the Christmas Eve Services at St. James' Anglican and St. Paul's

Roman Catholic churches. The two parish priests, The Rev. Wm. Thistle (Anglican) and The Rev. H. Garvey (Roman Catholic) are the official chaplains at the Camp and had arranged for the residents at the Camp to attend the Midnight Eucharist in their churches.

A further gesture, which was appreciated by all present, took place after the Services, when the Roman Catholic priest brought his "boys" across to the crypt of the Anglican church for a "Coffee Hour" when all were guests of St. James' congregation.

On Christmas Day another group attended the Eucharist at St. James', this time a number of inmates from the local Ontario Hospital for children, accompanied by nurses and nurses' aides. The rector visits this institution (formerly the Gravenhurst Sanatorium) every week, and the children (in age from fourteen to fifty) were delighted to attend a real "church" on Christmas Day.

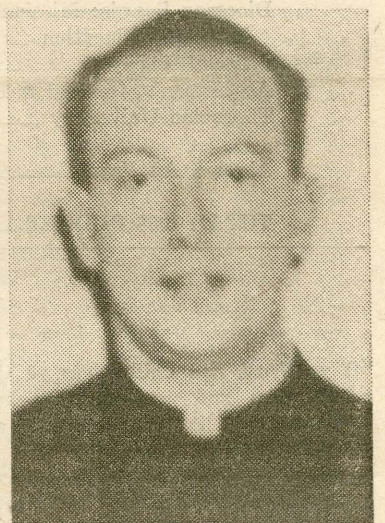
Young People Present Pageant

At the Evening Service on Sunday, January 6, in the Church of The Epiphany, Sudbury, it being the feast of their parish title, the members of the Senior Department of the Sunday School presented an Epiphany pageant, "The Festival of Lights". It consisted of the Lighting of "The Christ Candle" during the singing of the *Nunc Dimittis*, then after the Office Hymn, readings described how the Light came to the Apostles, the defection of Judas, followed by the election of his successor, Matthias; Saul's conversion, and the missionary work of the Church showing how the Light of the Gospel spread to Asia Minor, Mediterranean lands, to Britain and to Canada; finally, how the Light comes to us by means of Grace, of Prayer and Sacraments.

Algoma Priest Leaves For Work Among Ex-Prisoners

After serving in the Diocese of Algoma for nearly five years, three and one half years as Priest-in-charge of the Lake of Bays parish, The Reverend Thomas James left during January to take charge of St. Leonard's House, a re-habilitation centre for ex-prisoners in Windsor, Ontario (see story of its opening in this issue of *The Canadian Churchman*).

During his parish ministry Fr James has become increasingly re-habilitation in the work of prisoner re-habilitation, having housed in his rectory several paroled ex-offenders. Now he is taking on a full time work as spiritual director to a steady stream of men trying to regain a respectable place in society. Though the work at St. Leonard's is the concern of the whole community and "inter-denominational", it has been directed by The Rev. T. N. Libby, Assistant Curate of All Saints' Church, since its inception last



year. It is a unique social service program, often called "The Half-way House".

Fr James was born in Brockville, Ont. where he received his early education; in 1957 he entered the University of Toronto, graduating in 1955 with a B.A. in geology. After doing post-graduate work for a year, including a summer's work as a geologist in Ungava and Lake Athabasca regions of the Canadian North, he decided to train for the priesthood, and in 1956 began the theology course at Trinity College, Toronto.

As a student at Trinity he served as assistant in the parish of St. James the Apostle, Toronto. Ordained to the diaconate May 1, 1958 at St. John's Church, North Bay, he served as Assistant Curate at St. John's, Port Arthur until the fall. Following his graduation in 1959 he was ordained to the priesthood on June 11 at St. James', Gravenhurst and was licensed as Priest-in-charge of the Lake of Bays Mission. He obtained the degree of Bachelor of Sacred Theology (S.T.B.) from Trinity College.

An outstanding parish priest, he will be missed from the diocese and among hundreds of summer residents to whom he has ministered each year. His many friends will assure him of their prayers for his continued success in his new and difficult work.

Cathedral Plans Teaching Mission

A Teaching Mission will be held at St. Luke's Cathedral, Sault Ste Marie, during the Lenten season this year, from Sunday, March 17 to Friday, March 22. The Reverend John Bothwell, Rector of St. James' Church, Dundas, Ont., will be the Missioner. The theme of the teaching will be "The God Beyond Space" and there will also be a

children's mission for those of public school age. Subjects each evening during the Mission will be:

Sunday—"The God Beyond Space" (God, man and creation)

Monday—"God Came Down" (The Person and Work of our Lord)

Tuesday—"God In Action" (The

Holy Spirit and The Church)

Wednesday—"Who Hired the Rector?" (The ministry, sacraments, worship)

Thursday—"What's the World Coming To?" (The last things, death, judgment, heaven, hell)

Friday—"Fit To Be Tied" (Discussion of dating and sex, for teenagers)

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Diocesan Budget For 1963

APPORTIONMENTS

Payable to General Synod:

Missionary Society	\$21,552	
Board of Religious Education	2,724	
Social Service Council	1,644	
Information and Stewardship	3,096	
Canadian Churchman	1,750	
Inter-Church activities	964	
General Purposes	770	\$32,500

Diocese of Algoma:

Clergy stipend grants	\$37,500	
Travel grants	12,000	
Summer students	2,700	
Sunday School by Post	400	
Pension assessments	4,500	
Clergy moving expenses	1,500	\$ 58,600

Special missionary appeals

4,300

\$ 95,400

Less: Anticipated receipts:

Diocesan Woman's Auxiliary	\$ 5,500	
Endowment Income & Bequests	7,750	
Sundry donations	650	\$ 13,900

Net Apportionments:

\$ 81,500

ASSESSMENTS

General diocesan administration	\$31,230	
Contingency fund, including appeals for Anglican Congress and Anglican Women's Training College	4,000	
Diocesan Synod expense	1,000	
Diocesan Boards: Missions	\$ 300	
Religious education	300	
Social service	300	
Assessments, General & Provincial Synods	2,900	
Thorneloe University	5,000	\$ 45,030

Algoma Anglican 6,300

TOTAL 1963 BUDGET \$132,830

Benedicite

(Contributed)

"O ye Frost and Cold, bless ye the Lord: praise Him and magnify Him for ever"

Would you like us to spend a winter Sunday morning together? The thermometer outside says thirty below zero, but we have the fires going; we've broken the ice on the water pail that was left too near the outside wall, and the kitchen, at least, is warm. We have had breakfast, done the dishes, and tidied up the house as best we can by lamp-light. It's nearly 8.30 and we should be starting for church. No, the chores are not quite finished, but there's something we must look at before we go. Come over to this east window. It's all frozen over with a delicate fern-pattern, and the rising sun is touching it with sparkling gold. The effect is somewhat like that of the white superfrontal in our church, with its lovely "now you see it, now you don't" design. Who but the Great Artist could take a pane of glass, air currents, steam, some bitter cold and a touch of sunlight and from them create a thing of such beauty? And why should He do it? Because He cannot do otherwise; the Mind of God is inconceivably beautiful and can only be expressed in utter beauty. O ye Frost and Cold, bless ye the Lord!

But now we must leave our contemplation of the frozen window or we'll be late for church. No, there won't be many there, but that's all the more reason why we should go. Yes, of course it's crazy to go two miles when it's thirty below, facing a north wind.

It's a good thing we enjoyed looking at the frosted window before we came out, because we can't see much now, what with being all bundled up with clothes, and the wind making our eyes water. The snow is drifting in white swirls around our feet; let's not look at it too much or it will make us dizzy. Our breath is making white clouds around us, and we are getting icicles and nosicles on our faces. We had better hold on to our noses, for the same frost that

makes the windows so beautiful likes to decorate noses also. We can warm our hands a little by slapping them against our sides, and our feet by tramping a little harder. We can't talk to each other now because our mouths are too stiff. (Why didn't we listen to that good advice about staying home?)

Now what were those words we were using in our early meditation? — "O ye Frost and Cold, bless ye the Lord: praise Him and magnify Him for ever". Those last two words are the only ones that have any meaning for us just now. It really does seem to be "for ever", because we are sure we will never get to the end of this trip without becoming solid blocks of ice. And how can we praise the Lord when we are half-blinded and quite speechless? Perhaps just by holding on, keeping going. . .

At last we are here. Please don't anyone look at us; we are not arrayed in our Sunday best; and yes, we did freeze our noses. No, we haven't been drinking—it's just the sudden impact of the warmth. We'll not add much to the singing or the responses as our voices haven't thawed out yet. Our fingers refuse to turn the pages of our books. Even our minds seem more dumb than usual. But we are here; we can kneel, and sit, and stand—even if somewhat stiffly. God will accept this as our praise, and give to it His own Beauty. It is all we have to offer, but it has cost us much to bring it.

Perhaps this can be a parable of what happens to us so often in our spiritual lives. We may begin in a happy glow of enthusiasm, but then there is a kind of "frost and cold" that takes hold of us, and we can neither pray nor praise, feel nor think. But we can hold on, we can keep going; we can offer to God our inability to pray and praise Him and He will accept that itself as our prayers and praise.

(Continued on page 3A)



The Archbishop's Letter

Strengthen The Parish Ministry

My dear People:

A few weeks ago on *Comment and Conviction*—an Anglican television program which I trust you all follow—there appeared three outstanding theologians: The Reverend Gregory Baum, Professor of Religious Knowledge, St. Michael's College, Toronto; The Reverend William Fennell, Professor of Systematic Theology, Emmanuel College, Toronto; and The Reverend Derwyn R. G. Owen, Provost of Trinity College, Toronto. During the discussion on the place of bishops in the Church, one of the panelists stated: "I think bishops are administrators rather than Fathers-in-God." This was a surprising statement! But it gave me food for thought and I asked myself if that is the image of the function of a bishop that the average man possesses.

I must admit that the burden of modern Church organization sometimes seems to compel a bishop to be more of an administrator and less of a pastor and Father-in-God. This seems to be verified by current thinking in different circles. Here is a quotation made by a leading churchman not so long ago (I shall omit his name): "Men who have become bishops have lost the common touch, have been drowned in paper, immersed in committees, disguised in pompous authority. The episcopal bench has often become so much higher than the pew as to be almost out of sight, except for erratic and occasional explosions."

A bishop cannot be oblivious to this type of comment and a spirit of self-examination is timely in making a fresh appraisal of the calling of a bishop in the Church of God. I sometimes read over the godly exhortations given to a bishop on the day of his consecration. I find nothing which urges a bishop to be faithful in attending conferences, workshops, or taking the chair at innumerable committee meetings. But I do find that solemn instructions were given about our personal lives, about the duty of prayer and the study of the Holy Scriptures, about visiting and about the teaching of sound doctrine. These are the primary functions. A bishop must above all else be a Father-in-God. Of course he is to be an administrator but it is the personal relationship of bishop to priests and to his people in the diocese which gives spiritual significance to his high office.

And we must put FIRST THINGS FIRST in all our Church work. How shall the purposes of God be carried out? How shall we best endeavour to carry out His will? What is the nature of the Church's structure through which we, His chosen instruments, are called upon to witness?

From the very early days of the Anglican Communion, following the missionary work

of St. Augustine, and of those Celtic missionaries who, working from the north, helped to win back England to the Christian faith; from the days of the Council of Whitby, when the tension between those two great branches of the Christian Church, the Celtic and the Western, was finally resolved into a unity which is the Anglican Communion; and especially from the days of that great and forceful leader, Theodore, the Church has been organized into provinces, dioceses and parishes. That organization has become the physical framework of the Anglican Communion throughout the world. Churches, provinces, dioceses and parishes—that is the organized structure at which we aim always and everywhere. But this is what I want to stress—all down the ages it has been in our parishes that the vital work of the Church has been accomplished. It is so today. As we gradually approach the Lenten season, it is well for bishops, priests and laity to be reminded of this and put FIRST THINGS FIRST.

Without the faith and enthusiastic work done in the small parochial communities, our work is in vain. Parish priests are called to be faithful dispensers of the Word of God and of the Holy Sacraments. Teaching and worship are to be the most essential parts of the task. It is hard work, this parochial ministrations, calling for whole-hearted devotion and sacrifice. But it is in the parishes that the essential work of the Church is done. The Church has the world to win for Christ, but it can only be won through sacrifice; and sacrifice is demanded of the parish priest, who daily loses himself in his work for God.

A modern Church historian has written "It is upon the saints in common life, who cannot be canonized because they cannot be known, and upon the cumulative pressure upon society of tens of thousands of parochial communities and mission stations, that the Anglican Communion has always placed its main reliance for the discharge before God of its responsibilities all over the world." This spiritual vocation is found in the so-called unexciting work of our parishes. Through the weekly worship, through the teaching of children, through the work of Confirmation classes, by pastoral visitation, millions in each generation are being taught the Christian faith, and are finding grace to live Christian lives.

It follows that if we are to put first things first, our immediate task is to strengthen the work which is being carried on in our parishes and mission stations, throughout the whole Anglican Communion. Our chief need is for recruits. The report of every missionary society contains pathetic appeals for more workers, men and women of vision, full of faith and of the Holy Spirit. The doors of opportunity are wide open. We cannot enter them for lack of manpower.

This is part of the emphasis which must be placed in the discharge of our Christian vocation. Bishop, priest and layman in each diocese and parish have been given special functions and it remains for us to be faithful. What better time to re-dedicate ourselves to God's challenge than now, as we approach the threshold of the Lenten season?

PUT FIRST THINGS FIRST—Grow into the likeness of our Lord and Saviour Jesus Christ. But this demands *renewal*, a change of heart, a change of emphasis and waiting upon God in prayer and sacrament.

Your friend and Archbishop,

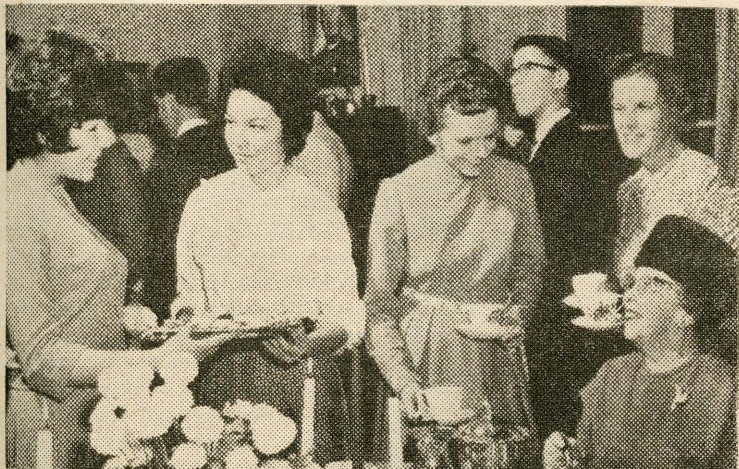
The Archbishop's Itinerary

February 5	Quiet Day for Clergy of Diocese, Sudbury.
6	Executive Committee of Diocese, Sudbury.
10	Holy Trinity Church, Toronto—Fiftieth anniversary, Downtown Church Workers' Association.
11-14	Quarterly Board Meetings, Toronto.
11	Ontario House of Bishops, Toronto.
24	9.30 a.m. Bala 11.15 a.m. Mactier 7.00 p.m. Bracebridge
25	Huntsville, 7.30 p.m.
26	Port Cunnington.
27	Dorset and Baysville Sprucedale.
28	Port Carling.
March 3-8	Deanery of Algoma.



At their annual New Year's Day reception at Bishophurst, the Archbishop and Mrs. Wright are shown greeting two of their callers, Mrs. E. Drew and Mrs. Walter McKibbon.

—Sault Star Photo



It was a busy time serving refreshments to the many guests who called at Bishophurst on New Year's Day. The photo above shows Miss Louise Friday, Miss Charlotte Brien, Miss Pamela Bird and Mrs. Bagot King-Edwards, while Mrs. W. O. Langdon pours tea.

—Sault Star Photo

BENEDICITE

(Continued from page 2A)

Perhaps it is even more precious to Him than what we have to offer when things are easier and happier, because it is the more costly.

Let us go back to our frozen window, and let it remind us that God is able to beautify and glorify all things, even the hardest and most painful, because He is Eternal Beauty. O ye Frost and Cold, bless ye the Lord: praise Him and magnify Him for ever!

CHURCH RECEIVES CHALICE, PATEN

In the December issue of The Algoma Anglican a news item recounted how the Communion vessels of the Church of The Good Shepherd, Slate River had been destroyed in a fire; even before the paper was in the mail the church had received a Chalice and Paten from the parish of St. Michael and All Angels, Port Arthur. The Rector of the parish of West Thunder Bay, The Rev. Mark Conliffe, has informed the editor with thanks for our interest and attention.

Children Bring Toys To Church

At the 11 A.M. Choral Eucharist on Christmas Day at St. Paul's Church, Fort William, the younger children of the parish were encouraged to bring one of their toys which had been left under their Christmas tree the night before; these were placed on tables near the creche, carefully marked with the names of their owners. During the Communion the children were brought to the altar rail by their parents, and with hands folded in the beautiful and traditional attitude of prayer, received a blessing. At the end of the Service they watched, as the Rector, The Ven. Jas. F. Hinchliffe, accompanied by the servers, came down to the creche and asked a blessing on the toys, praying "... that as Thy children enjoy them, they may be a remembrance to them of the joy and gladness of the Day, and of their worship and blessing in Thy holy house. . . ."

Cathedral Chats . . .

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

The Bible Society Should Have Greater Support . . .

A few weeks ago The Rev. G. Beattie, Northern Ontario Secretary of the Canadian Bible Society, was in Sault Ste Marie. In addition to speaking engagements a general meeting was held to which members of all non-Roman churches were invited. The response was pitifully small and discouraging. The financial contributions of the churches as a whole were just as pitiful and discouraging. I am not pointing out the Sault as a horrible example for I suspect that the interest in and support of the Canadian Bible Society is just as feeble and weak almost anywhere in Algoma.

The general apathy towards the work of the Canadian Bible Society indicates that by and large our people do not take the value of the Scriptures very seriously. We do not read the Bible to any extent ourselves and we do not see the

need for the distribution of the Scriptures to those millions of people who do not know Jesus Christ.

The Communists do not take this apathetic attitude towards the spread of their beliefs among the people of the world. They are flooding Asia, Africa, India, the South Pacific and South America with millions of tracts, pamphlets and books, mostly at no cost. The publishers of immoral and low class literature are also flooding the markets with cheap books and magazines. And yet we are content to let the pagan and uneducated masses of the world starve for the word of God by our paltry support. If we as Christians really believe that the Scriptures contain the true revelation of God then it's about time we woke up and realized that if we do not flood the world with the Gospel, the world will succumb to atheistic communism.

The Canadian Bible Society is the handmaid of all the non-Roman churches in the printing and distribution of the Scriptures, as part of the world-wide British and Foreign Bible Society. But the Society is powerless without our support. The cost of translation into the hundreds of languages of the world is a staggering cost, let alone the cost of printing and distribution. If the Christian Church is going to take the Scriptures seriously and flood the world with the Gospel then financial support will have to be in terms of many millions of dollars, not thousands. If we take the Scriptures seriously as the Word of Life we should make sure that the support of the Canadian Bible Society is included as part of every parish budget. The support of the Society should not depend upon the generosity and good-will of a few dedicated people. It is the responsibility of each member of a congregation to have a share in this important task. Placing the support of the Canadian Bible Society in the parish budget will assure that every member of the congregation has a share in this responsibility.

The Diocese of Algoma could take a significant lead in this realistic kind of support if every parish would set an amount in its budget for the work of the Society. For in the final analysis, the Society's work is really our work.

A High School Student Thinks Of The Priesthood

By Glenn White

(Glenn is a 14 year old student at Cobalt High School and member of St. James' Church, Cobalt. This was written by him as an oral composition for delivery before his class.)

What does it take to be priest? Well, first of all it takes a man—a man with a heart capable of love for his fellow-man and most important, love for God. The Priesthood calls for many sacrifices, but there are joys that more than compensate for any sacrifice a Priest can make.

The Priest and Clergyman have played an important part in the history of Canada from its earliest days of settlement through its whole course. The priest is an important influence in every community. He is the shepherd of his flock; he will visit the people of his parish, watch over the children, cheer the sick and aged, comfort the sorrowing, encourage and counsel those who have problems. The most important work of the Priesthood is to offer the Holy Sacrifice uniting himself and his people to Christ. He must lead them in worship, pronounce God's blessing, and absolution for forgiveness of sins.

There are many qualifications necessary to enter the Priesthood, the main one being that he must give his whole life to the Church. Then, he must pray about his vocation and seek God's guidance. After he feels sure this is what

God wants of him he must work hard to acquire senior matriculation, attend college for four years to obtain his B.A. and spend the next three years in theological college. He is usually under some ecclesiastical authority throughout his course of training where advice and guidance are available to him.

After he has completed his course he is given a careful examination, not only on his academic progress but also on his personal character and the development of his ministerial gifts. When all these requirements are met he is ordained. He is required to make solemn vows of devotion. After he has made these vows, the Bishop, with other priests present, lay their hands upon his head, and the bishop says, "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

After his ordination the Bishop will appoint the new priest to a parish where he will carry on the work of God.

The rewards of a Priest's labours are not financial. He will have a living but his greatest satisfaction will be in the sense of fulfilling his calling, in the privilege of service, and in the gratitude and affection of those he serves. These however are rewards of the highest worth. A faithful Priest is held in high regard and his career is filled with spiritual satisfaction.

How often a Priest may reflect upon his ordination and the words of the Bishop, "Be thou a faithful dispenser of the Word of God", and know that he is doing God's will. He must have a wonderful feeling of satisfaction and be content with all conditions of his life.

DOLLARS AND SENSE

by William Wadley,
Diocesan Treasurer

The Meaning of Stewardship
The parish letter of St. John's Church, Port Arthur recently carried this succinct definition of Christian Stewardship:

A Christian believes that everything he is that everything he has is a gift from God. He considers himself a trustee of such talents, treasures, and time, that he possesses; And that he must use these gifts to the best of his ability in God's service.

We Want You
The theme of a recent visitation program conducted by the members of St. James' Church, Gravenhurst, was embodied in a booklet entitled "We Want You".

Invitations were extended by the Womens' Auxiliary, Lay Readers, Servers' Guild, Parish Guild, Altar Guild, Sunday School, Junior Auxiliary, and the Rector, The Rev. W. R. Thistle. These were summed up by the General Chairman, Charles Pike, in three telling paragraphs:

"We Want You to join us in making the Church a 'Hive of Activity'—a place where the whole Anglican Parish Family worships together, plays together and works together.

If this is to be achieved everyone must play his or her part. Those who have lost touch must, by their own efforts and the encouragement of others, resume their place in the family. Those who believe them-

selves to be active members of the family must do all in their power to make 'Home' an attractive place both for themselves and for those who have lost touch.

This booklet . . . is not just a plea for more helpers in the Sunday School or at Rummage Sales and Teas; it is a genuine invitation to you to take part in the life of your Church, and to discover how rewarding that participation can prove to be."

Divisible by twelve, or by ten?

Some parish Treasurers have commented that the new 1963 Apportionments and Assessments are hard to divide by twelve in computing the amount of the monthly remittance to the Synod Office.

An alternative method used by some of the parish Treasurers is to divide the annual acceptances by ten, making six regular remittances from January to June, and four in the fall.

Whether you divide by ten or twelve the important thing is to try to make regular monthly installments to the Synod Office; only in this way is the Diocese able to meet its commitments as they come due month by month.

(Ed. Note: Material suitable for use in this column is invited by the Diocesan Treasurer.)

ALGOMA HAS INTERESTING DERIVATION

The word "Algoma" is derived from a compound of the Indian word for "sea" — (gomee), and the first syllable of the generic

name of the Indian tribe, the Algonquins; thus, Al-goma, "The sea of the Algonquins".

The originator of the phrase was Henry Schoolcraft, the famous authority on Indian lore, whose books inspired the poet Longfellow to write *Hiawatha*. Schoolcraft was the U.S. government agent at Sault Ste Marie, Michigan nearly 150 years ago. He suggested the name "Algoma" for the great lake now called Superior, but the mapmakers of the day were not imaginative enough to grasp the significance of the poetical and cultural charm of "Algoma", and instead the white man's "Superior" was chosen as the title for the largest of the Great Lakes.

Henry Schoolcraft's suggestion, however, has been perpetuated in other ways; the Provisional Judicial District created by Order-in-Council in 1859 adopted the name which has been in use ever since and is found in the names of two electoral districts today. In 1872 this name was happily chosen for Ontario's fifth Anglican diocese.

NEXT ISSUE

"Alcohol and Intemperance", second in a series by The Reverend Lloyd Hoover. "Canadian Church Hymns", etc. Deadline for News Copy: February 10

CANON COLLTON ILL IN HOSPITAL

Canon Fred W. Collton, Diocesan Archivist and former Secretary-Treasurer of the diocese, is at present a patient in the hospital at Sault Ste Marie. His many friends throughout the diocese pray for his speedy recovery to health.

DIocese OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
Feb. 10— Septuagesima	Chapleau	George Doolan
Feb. 17— Sexagesima	Blind River, Walford	Ronald L. Barnes
Feb. 24— Quinquagesima	Elliot Lake	Leslie E. Peterson
Mar. 3— Lent I	St. John's, Port Arthur	Canon Alvin J. Thomson John McIntosh (Lay-assistant) Mark Sauerbrei (Deacon)

"A NEW CHURCH RISING OUT OF THE ROCK"

This is the story of a church — but it is more than that. It is the story of a town and the vagrant beginnings of both. The stories of each are woven together and this in itself is unique in our time.

Those days, when the road was the legendary Indian trail — that Christmas of '55 some eight or ten people gathered together in the cookery at Quirke for a Christmas service — this gathering — this nucleus — is the earliest record of our beginning.

You could scarcely call the Alcan theatre the Community church — but it was. In the early summer of '56 Mr. Bill Stadnyk, a divinity student of Trinity College, working that summer in Espanola, held services at the Alcan on Sunday afternoons — as Karl Lehman valiantly played his borrowed portable organ, and the congregation rose to sing, the nickelodian in the snack bar would commence to play some rock and roll! — remember how one exasperated parishioner pulled the juke box plug — and a burly miner was only pacified after he had been given his money back! Alcan Sundays, when the debris from the night before still lay among the congregation — to whom the Archbishop wrote in May, '58:

"For the past two years I have watched with interest the development of the Townsite of Elliot Lake. It was bitterly cold the first time I visited your area. Very few buildings had been erected, and they of a temporary nature, and the most familiar sight was a panorama of colorful trailers and fallen trees. Into this environment I insisted the time must come for an Anglican church to be located."

Into these incongruous surroundings — the fallen trees, the blasted rock, the broken bits, the smell of new lumber, the sound of bulldozers — Bill Stadnyk came and knocked on doors looking for Anglicans — knocked on trailer doors at Quirke and Nordic, looking for Anglicans; and the Alcan handful grew.

New names, new faces, new builders, all flowing into the growing stream. Builders who would prove themselves.

If you were here before THE ROAD, you will remember the W. A. and its beginning in October '56 when fourteen attended its first meeting.

In late '56 the Reverend Fred Roberts, newly appointed priest at Blind River, braved the winter road in a borrowed truck and continued to build our congregation and compete with the nickelodian until the spring when the Reverend Robert Lumley became priest in charge of the Church without a name — that was the spring when we moved from the Alcan to the Spruce Ave. School — and the poor people, how they sat hunched in their little kindergarten desks all through the Holy Eucharist; and the choir singing and Karl playing his little chord organ.

That Sunday morning, when the priest, ordained in the Church of Ireland, loved the Communion Service with all the vestments — things done in an orderly, sanctified manner, you might say, — was forced to appear in plain surplice and announce we'd not be celebrating the Eucharist, but Morning Prayer instead, because the Communion wine had been "misplaced". He hadn't the heart to tell us what he suspected. They were wild and loveable boys in the bunkhouse in those days — he could vouch for that, for he lived there in the bunkhouse with them.

The High School services now and Dick Osborne preaching — the Sunday School expanding, the committees, visitations, consultations, the growing pains now of a hundred family congregation, — talking of building, speaking of space.

And then the Archbishop's visit when he urged us to organize all

St. Peter's Elliot Lake

This is the story of its people — the dedicated ones who made it all possible — because the history of anything is the story of men and women. This is the record of birth and growth and triumph and failure; a record of people — their joy and despair.



our efforts to build a church — and the Church to be called St. Peter the Apostle.

A Church with a purpose.

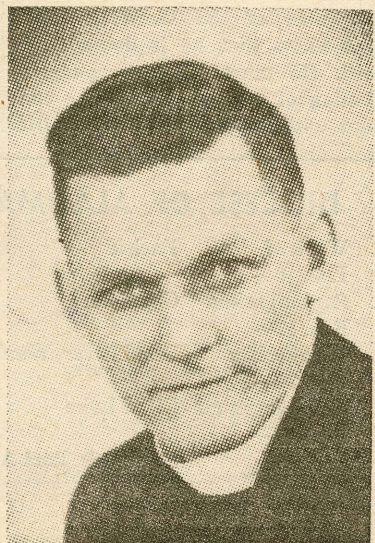
A Church with a name.

We should read the annual Vestry Minutes and watch the pattern emerging — the pattern of growth — a kaleidoscope of memories for many. Take the minutes of '58:

"... That a church lot and two residential lots have been purchased. Discussion was held on building a church and it was agreed that a start should be made on a church basement."

It comes home to you in the quiet after moments, that this building is far more than mortar and brick and the sounds of hammers and saws.

It is the sum total of a hundred meetings of men and women,



THE REV. LES PATERSON

motions moved and seconded, hours of discussion and consultation. It is the product of the minds of men who lay awake in the night.

And the names of the men emerge again — too numerous to mention. But new names now and new blood and a new church rising out of the rock.

"... I remember when we first

arrived and the movers had left us standing in our kitchen, with the boxes and the scratches on the stove; before the Hydro was turned on and our bathtub full of water to the brim. A knock on the door resounding through the hollow, unfamiliar rooms. And when it was answered, he stood there, blonde and smiling, a little shy in his dark

Fr. Lockyer, R.I.P.

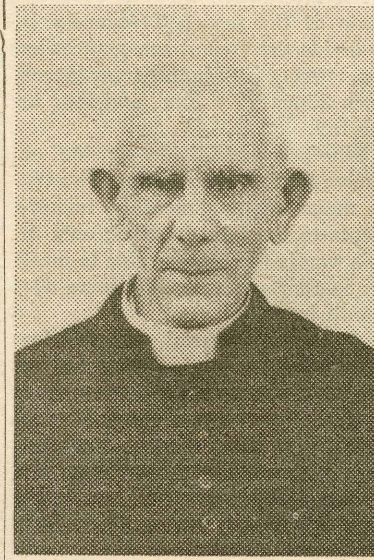
Veteran Soldier, Chaplain, Missionary

A priest in the Diocese of Algoma for nearly thirty years, since he became a member of the Society of St. John the Evangelist, The Reverend Edmund Raymond Lockyer died on Friday, January 4, in Toronto, where he had been receiving surgical treatment. Fr Lockyer was in his eighty-fourth year and had been in ailing health for some time.

Born in England, the aged priest was a veteran of the Boer War in which he had been taken prisoner, later returning to England where he studied at St. John's College, Oxford, graduating, B.A. (1910) and M.A. (1912); he was trained for the priesthood at Cuddesdon College and was ordained Deacon in 1913 and Priest in 1914, in the Diocese of Bath and Wells, serving as Curate of Bruton, 1913 - 14.

During the first World War Fr Lockyer was a chaplain to the Forces, mainly with the British Army in the Middle East, 1914 - 21. Once the ship on which he was travelling was torpedoed, and the

only object salvaged from it being his portable altar, the handy "Cowley" design used by so many chaplains and still a standard for portable altars. This one is now at the Mission House at Bracebridge and is sometimes used. In 1921 Fr



FR LOCKYER, S.S.J.E.

blue sweatshirt and his faded overalls, and said:

"I'm Les Paterson, your first visitor. Can I give your a hand?"

And we dipped the water from the tub and made a pot of coffee — so it all began — the growing admiration for this humble man of God — so convinced and so persistent in his faith that the monstrous obstacles we saw along the way were negligible to him. As if the Lord had touched him with a blessed blindness.

And now the shimmering panorama of the more sophisticated years slips by and I can see them all — the happy memories, the triumphs — and the fears!

The Building Fund Program, the Wells campaign, the dissonant, discordant notes; the builders going broke, the interviews. All these and many more — the singing voices in the Sunday School, the banging chairs and kids who stopped in on the way from school for warmth. Nursery schools and meetings; dinners, teas, bazaars and dancing; and the coffee urn and friends who came to call on Sunday afternoons.

The choir voices, choir gowns and Christmas pageants; the wide-eyed children, Mary, Joseph and the Kings. The tragedy and hope of Easter and the early morning vigil prayers. And the confidence, the saint-like faith of the one who led us.

The crises — letters of resolution to the Prime Minister, letters of protest, people in panic in November, 1959. A high white organ with sticking keys, the race to have the first Church bell in town, the carpets on the aisles, the heavy Euclids panting up the hill to fill the parking lot with waste from underground.

Men swatting mosquitoes while laying sod, garden planters, stone removers, grass-seed planters, black-fly eaters — drinking coffee when their work was done.

This is the story of a Church and its people — people who dreamed and thought and argued and laboured. People who swallowed their differences and their pride. People who lost their faith and found it again.

And at the time — they never realized their value, were never aware of their worth.

It is only now, in retrospect, that we realize something of their work as builders of Christ's Church.

Lockyer was made an Honorary Chaplain and for some years served in the Diocese of Bath and Wells, being Curate of Shepton-Beauchamp, 1923 - 25.

In 1925 he came to Canada and was Priest-in-charge of Fort Pitt, Sask., for four years, when he was appointed Rector of St. Stephen's, Edmonton, remaining there until 1933, when he resigned to enter the Society of St. John the Evangelist at Bracebridge.

Fr Lockyer was greatly beloved as a mission priest, a wise spiritual counsellor; he kept up a busy correspondence with friends all over the world. Burial rites were held at the Collegiate Church, Bracebridge, on Monday, January 7, with Canon Roland F. Palmer, S.S.J.E., leading in the recitation of the Burial Office. Requiem Eucharist was sung by The Reverend Norman H. Thornton, Superior of the Canadian congregation. Clergy of the Deanery of Muskoka acted as pallbearers. Interment was in the monastery cemetery.