

THE ALGOMA ANGLICAN

VOL. 8, NO. 2

FEBRUARY, 1964

Renovations Dedicated At Copper Cliff Church

The climax of an extensive renovation program costing twenty-five thousand dollars was reached on Sunday, December 15, 1963 with the re-opening and dedication of the Church of St. John the Divine, Copper Cliff, by His Grace the Archbishop.

From the moment the Archbishop, standing outside the church doors, knocked three times with his pastoral staff, saying "Open to me the gates of righteousness that I may go into them and give thanks unto the Lord", and the door being opened by the Rector's Warden, Mr. Alex. Godfrey, with the words: "This is the gate of the Lord; the righteous shall enter into it", the service proceeded on a triumphant note of thanksgiving, concluding with the singing of the Te Deum Laudamus by the choir and congregation which filled the church to the doors.

The Venerable Gilbert Thompson, Rector of St. John's since 1950, said in his message to the parishioners, "The renovation of the basement four years ago proved the wisdom of that undertaking, and I am sure that today as we see the completion of this larger undertaking, we are equally gratified with the results. We welcome the many changes and improvements that have been made."

Besides the complete renovation of the interior of the church, many

new furnishings and memorial gifts were dedicated by the Archbishop; these included completely new seating in the nave of the church, chancel rail, panelling and carving over the altar. Two stained glass windows in the nave were also unveiled during the ceremony; one, depicting the Birth of Christ, and the other, The Presentation in the Temple. Following the dedication ceremony a flourish of trumpets, sounded by three trumpeters of the Sudbury band, was a prelude for the entire congregation to sing the doxology.

In his sermon the Archbishop stressed the importance of strength and beauty in the Church of God. He referred to Solomon's temple at Jerusalem, with its two pillars, Boaz and Jachin — symbolizing strength and beauty, the strength of purpose of those who built; the beauty of character of the people therein. "This morning", he continued, "we are reminded that in this church, which is a spiritual gem, a beautiful gift in the best interests of the work of God, we are now faced by these pillars — strength and beauty; we need to have strength of purpose and beauty of character!"

Taking part in the service with the Archbishop and Rector were Canon S. M. Craymer, Rector of The Church of the Epiphany, Sudbury, and The Rev. Fred Roberts, Rector of The Church of the Resurrection and Rural Dean of Sudbury. After the service the congregation met in the crypt where coffee and fruit bread was served by the women of the parish.

Besides the windows mentioned above, other gifts dedicated at the service included: twenty-two Pews, Chancel Rail and Hand Rail, panelling in Sanctuary and at the Font,

Seamen's Mission Reports Active Year At Lakehead

Covering a twenty-mile waterfront, two thousand miles inland from the ocean, during a shipping season lasting from April 23 to December 2 has been the job undertaken by the Lakehead Branch of the "Flying Angel" Missions to Seamen, which has reported on its second season of work.

The Reverend Robert Lumley, who has been the very active Chaplain of the Mission, besides being Priest-in-charge of St. Stephen's, Port Arthur and Chaplain to the Ontario Hospital, has presented a very comprehensive report of the year's work showing a total of ninety ships visited, three hundred and fifty seamen visited the Mission trailer, many for the evening prayers conducted there. The Mission mailed two hundred and fifty letters for the men, arranged twenty-six conducted tours and organized fifteen Soccer games as well as holding ten dances in the various parish halls of the two cities.

ORGAN TO HONOR FORMER RECTOR

The Wardens and Advisory Board of St. Paul's Church, Hailseybury have decided that the pipe organ, now under construction and to be installed in the church this month, should be dedicated in memory of a former Rector, Canon Francis H. Hincks, M.A., who served the parish from 1919 until 1935, a period which saw the rebuilding of the present church and rectory after the disastrous fire in 1922.

Carving behind altar and panelling, Credence Bracket, Bread Box, Altar Book, Ciborium, Fair Linen Cloth and Credence cover.

Fr. Lumley is ably supported in this work by an active committee of Lakehead Church people under the chairmanship of Archdeacon Hinchliffe. Treasurer, Mr. G. K. Laing; Car Pool and Maintenance, Mr. R. J. Barton; Convenor of the Evening Watch, Mrs. F. Wright; and Social Director, Mrs. W. Gera-velis. Fifty-seven drivers have transported more than a thousand men on tours, to and from dances, etc. Fifty-four ladies have acted as hostesses at the Mission Trailer and twenty-six girls — "harbour lights" as they are affectionately called, acted as partners for the dances.

The Chaplain reports that during the 1963 season approximately twenty-nine hundred pounds of magazines and books were distributed to the sailors; they were mainly English, but included also German, French, Finnish, Swedish, and Italian.

The work of the Flying Angel Mission in visiting the sailors on board ship and arranging recreation for them while they are in port has been commended by the Lakehead harbour officials and the Chaplain has a special word of

thanks for the co-operation he has received from them, particularly in the provision of a soccer field close by the Mission Trailer's stand at the Keefer Terminal.

As to how the work is appreciated by the men, Chaplain Lumley notes in the "Feed Back" part of his report that a British ship's company passed the hat and collected fifty dollars for the Mission. Spanish seamen presented a Madonna and Child to the trailer chapel; artificial flowers and German figurines were given for the lounge, and a chief steward gave an Irish shillelagh to the Chaplain's wife! Several times has the chaplain been invited to have meals with the men aboard ship, and letters from seamen have been received testifying to the appreciation they have for the Church's interest in them.

The Flying Angel Mission on the Great Lakes was first organized by Canon Guy Marshall whose consultation with the chaplains is valued by them; branches of the work have been promoted at Toronto, Hamilton, Windsor and Sarnia. It is a world-wide mission activity of the Church, having been founded in 1856.

Lay-Reader Retires



HARRY S. JONES

A long-time record for continuous service as a Lay-Reader is held by Mr. Harry S. Jones, who has recently retired from that office at St. James', Gravenhurst. Given permission to act as Lay-Reader by Archbishop Thorneloe thirty-eight years ago, Mr. Jones has held licences from three bishops since and has served under six Rectors.

Diocese Sets Goals For World Mission

The members of the Diocesan Executive Committee, called together at Sault Ste Marie on January 8 for a special meeting, approved, by the passing of five specific resolutions, the Anglican World Mission Program for this diocese. Plans developed at the national level by the Executive Council of General Synod and set forth in the Advent Pastoral from the Primate were discussed and their application in this diocese studied.

The members had already asked His Grace the Archbishop to appoint a central committee to co-ordinate the development of the Anglican World Mission program within the diocese. Details about the work and membership of this committee were published in the January issue, following a meeting of that committee held early in December under the chairmanship of Dean F. F. Nock.

The five resolutions passed by the Committee were:

1. To pledge support to the Anglican World Mission program.
2. To concur with the Archbishop's action in setting up a diocesan committee.
3. To accept the figure of \$12,500 as the minimum annual

share for this diocese of the \$500,000 national financial objective for each of the next five years, as part of the fifteen million dollar program outlined in the document on Mutual Responsibility for the whole of the Anglican Communion.

4. To try to achieve the goal of sharing with others at least as much as we spend on ourselves.
5. To levy no administration or overhead charges against the monies to be raised for the Anglican World Mission Fund, so that all monies given through the parishes and forwarded to the Synod Office, will be sent intact to the General Treasurer.

Mr. William Wadley, Diocesan Treasurer explained that the amount of \$12,500 was about one-quarter of the 1964 budget for the Diocesan Expense Fund, or one-seventh of that for the Algoma Mission Fund. He was directed to prepare a schedule of minimum allotments for the parishes on that basis in time for consideration at their annual meetings.

Dean Nock stressed the fact that there were other aspects to the program besides financial and

Wawa Rector Receives Post-Graduate Degree

Among those receiving degrees at the Convocation of Huron College, London, Ont., held on Dec. 2, 1963 to mark the centenary of its founding, was a priest from the Diocese of Algoma, The Reverend Lawrence Robertson, Rector of St. Paul's Church, Wawa. A graduate of Huron in Arts and Theology, he received the degree of Bachelor of Divinity.

The convocation was attended by a large number of the alumni of Huron College, including a former principal, The Most Rev. A. H. O'Neill, Archbishop of Fredericton, who presented a portrait of himself to the college.

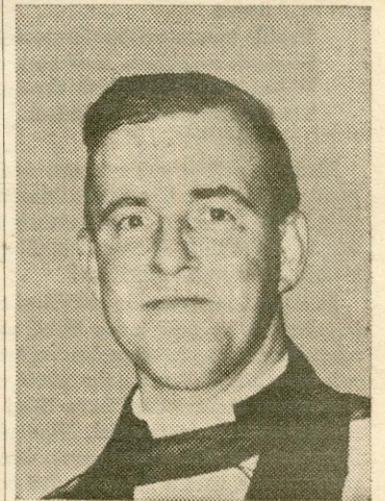
To complete work on the advanced degree Fr. Robertson wrote ten papers, majoring in Church History. Accompanying him to the convocation ceremonies were his wife, Joyce, and his father and mother, Mr. and Mrs. I. L. Robertson of Sault Ste Marie.

that these themes would be developed in the coming months both by the national and diocesan committees. He suggested the appointment of a co-ordinator in each parish to act as a liaison between the parish and the diocesan committees.

His Grace the Archbishop noted that the work of prayer partnership and intercession might well prove the most fruitful of all our endeavours. Part of our present task, he said, is to review our obedience to the call to mission that confronts us all as Christians.

SIXTIETH ANNIVERSARY

St. Barnabas', Cache Bay, observed the sixtieth anniversary of the first service held in that church, a celebration of the Eucharist on Christmas Day, 1903.



THE REV. I. L. ROBERTSON

OCTAVE OF PRAYER OBSERVED

The Octave of Prayer for Christian Unity was observed in the New Sudbury area by special services held each evening from Sunday, Jan. 19 to Sunday, Jan. 26, in The Church of the Ascension. The Services were conducted by the clergy and lay-readers of the parish and sermon and meditation given by the ministers of the participating congregations of Calvin Presbyterian and St. Stephen's United as well as the parish priest and deacon of the host church, each one leading for two successive evenings.

TO HOLD PARISH MISSION

A Parish Mission, described by the Rector in his monthly magazine as a "discovery of ourselves", is to be held at St. Thomas', Fort William, February 23-26; it will feature services each evening conducted by The Rev. A. C. Capon, M.A., General Secretary of the Scripture Union in Canada.

THE ALGOMA ANGLICAN

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The Archbishop's Letter



The Call Of Lent

The Anglican Congress

3. FRUSTRATION

"We need to be radically honest about our failures . . . illusion has no place in the mind of a Christian", said the Primate of All Canada in his address at the opening service of the Anglican Congress. It would not be honest for us to imagine that this great meeting, filled with tensions, as we have observed, should not experience many frustrations in considering the Church's Mission in the world.

Superficially, there was the frustration of *language*. With such an abundance of words pouring forth from the lips of speakers, those unable to understand English must have felt frustrated; perhaps some future congress will have a gallery where ear-phones are available for instantaneous translation. It was not only non-Anglo-Saxons who had difficulty! Once, when a delegate from the "Mother Church" was speaking I found myself sitting next to an American press colleague, and as a Canadian, being asked to "interpret". "What did he say?" . . . "What was that?" . . . "I wish I could understand English!" One speech was delivered in Japanese, a few words were spoken in Spanish; many other tongues could have been heard if there had been time.

Time, this was perhaps the greatest frustration, as Canon Cragg, the first panel speaker, put it: ". . . Nine minutes for the Ninety-Nine Names of God: nine paragraphs for the Muslim frontier with its thousands of crowded miles through fourteen centuries. . .

Pardon, gentles all,
The poor, perplexed spirit that hath dared
In this unworthy fashion to set forth
So great an object. How may we cram
Within this Royal York the very tests
That do await the Church in
Isfahan? . . ."

Most panelists were short and to the point; a few were like Bishop Ted Wickham, who began by saying "It is utterly frustrating to offer nine minutes on this subject"—then took about nineteen!

In a previous issue we published another's observation of how many lined up at the microphones to give speeches rather than to ask questions following the panel speakers, and many more would have liked to have spoken had time permitted. No doubt it was here that the afternoon "group discussions" performed a useful function, for how in an assembly of a thousand persons could there possibly be found time to hear all viewpoints?

Again, frustration was experienced in the *Inability to communicate* wholly all the ideas expressed to all the delegates, many felt the Congress was not speaking clearly and emphatically enough about the problems—religious, political, and cultural in

the world today. Many with "an axe to grind" found other delegates slow in sharpening the blade.

The most critical frustration seemed to be that experienced by members of the "younger" Churches as they considered the *modern laxity in morals* evident in countries they had regarded as "Christian". This was poignantly expressed by Asian and African bishops, who were perhaps even more frustrated by the apparent lack of concern about it.

As the Church's Mission to the world was considered there was evident the frustration of *stewardship* — we were not getting the adequate man-power, material and money necessary for so great a task. Bishop Emrich of Michigan said: "To give casually is to teach contempt". Frustrated hearts found a gleam of hope in the Congress work, and to all there came the warning that never again could we accept the Church's Mission casually. It demands top priority.

Benedicite

(Contributed)

"O Ye Light and Darkness, bless ye the Lord: praise Him, and magnify Him for ever."

Perhaps you will be reading this in the daytime, by the light from your window; or it may be evening, and your light is from hydro. The whole room will be light, so light that you may not be giving any thought to it. But whatever the source of light, we miss a great deal if we take it for granted, for there is so much it can tell us of God.

These words are being written by the light of a simple candle in an old-fashioned holder. There is one bright little centre of light, a living, flickering flame which casts a lovely glow over everything near at hand. The rest of the room is in darkness, except for a few highlights caught on shiny surfaces. It is a shadowy, velvety darkness; a colored darkness — deep purple, deep blue, deep green. One is very much aware of both the light and the darkness: one cannot ignore "a light that shineth in a dark place".

In Heaven "they need no candle, neither light of the sun, for the Lord God giveth them light." But here on earth we still live in darkness and in the shadow of death. And as we read the Scriptures we are struck by the number of references to God as Light, contrasted against the darkness of our sin. In Psalm 18 (v. 30) we read: ". . . the Lord my God shall make my darkness to be light." (see how it is "*my* darkness" and *God's* light"! In I John 2 (v. 8),

My dear People:

Lent in 1964 comes to us quickly following the Christmas season. It may be difficult for some people to "become adjusted" to the disciplinary challenge of Lent so soon after celebrating the Birth of the Christ Child with all the attendant voices of carols, angels, shepherds and the Wise Men.

The opportunity for definite spiritual growth in the Christian life is now before us. Increasingly the Lenten season is being observed by more people today than in past years. But we must admit that far too many churchmen appear to miss the main objective of Lent which is to become more dedicated to God so that we may celebrate more convincingly the Resurrection triumph of Easter. If we are going to keep Lent properly, let us keep it seriously and with a definite desire to offer our lives more fully to God's service.

The primary question which I think should be asked is — "What can we do to strengthen our love for God?" This question has a timely and pertinent challenge

" . . . the darkness is past and the true light now shineth." In St. John 8 (v. 12) our Lord says, "I am the Light of the world: he that followeth Me shall not walk in darkness but shall have the light of life." There are many other references, all pointing out this contrast of light against darkness, all saying in words what this little candle says by example: "The Light shineth in darkness, and the darkness overcame it not."

The darkness of sin and misery and suffering can never overcome the Light of the World. In this shadowy room there is a much greater area of darkness than there is of light. But this one small flame is the most powerful thing here. One's eyes are drawn to it irresistably. It has more power, by force of contrast, than the brightest fluorescent fixture in a light-filled room. This is how God, the Light, shines in the dark place which is the world, and in the darkness of our hearts.

One further thought, from I John 1 (v. 5) "God is Light, and in Him is no darkness at all." He may "form light and create darkness", but it is not the black darkness such as man creates. God's darkness is a "coloured" darkness. When man puts black tarpaper on a shack, or black asphalt on a road, or wears black clothes, God's light refuses to let them remain black. He lights them with sunlight and turns them golden, with soft daylight and makes them silvery-grey. He paints the shadowed places purple or green or blue and relieves them with reflected lights. And this is what He does with our lives. It is only when we stay away from Him in

this year as we think of the *Anglican World Mission* emanating from the Congress and its call to us. Of course, in the Lenten season each one of us will examine his life and make a Lenten rule that is worth making and strive to keep it. In other words, the emphasis will be placed upon the positive observance of this season rather than the negative. All of us will wish to "give up" those things which impede our spiritual progress, but it is with the motive that we shall identify ourselves more closely with our Lord's way of life and recognize that in Him is "The Way, the Truth and the Life". Let us therefore follow the pastoral directives of the parish priest and share the joys which will ultimately come from a positive, personal observance of these Forty Days.

But I would stress that this Lent should be observed in particular with special reference to our neighbours who live in other parts of the world. The *Anglican World Mission* program which you will hear about has at its centre the primary concern of *prayer* for our brethren in Africa, India, Latin America, South America, and indeed in every part of the world. Possibly we have had a too selfish approach to Lent in the past. This year concentrate on the welfare of *others* — their needs.

We have had the opportunity of meeting representatives of other countries in our diocese following the Congress. We have heard their story. They have, by their very presence endeared themselves. We have felt close to them even now that they have returned to their own countries. Surely it is not a case of "out of sight, out of mind", but rather we desire to continue to manifest Christ's love for them and their followers through our own prayers and study and gifts. This surely is the Call of Lent for 1964. It is an unselfish call. It is thinking of others. This will not be done in a haphazard manner for in every parish the opportunity will be given YOU to lift your spiritual vision in a tangible manner to our co-workers in Christ in other lands.

I need not elaborate on the details of the manner in which you will follow through my suggestion. This will be brought to you in your own parish. The *Anglican World Mission* has set before us in Algoma a definite spiritual adventure. There has been chosen a competent group of clergy and laity under the chairmanship of Dean Nock who will give you, through your own rector, guidance in this important venture.

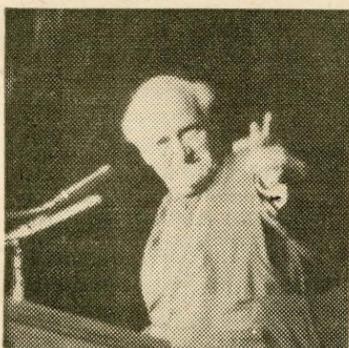
Make Lent count this year. Yes, the keeping of a good Lent can be summed up in the words our Lord used to dismiss the devil in the last of the temptations. Jesus says to him: "Get thee hence, Satan, for it is written "Thou shalt worship the Lord thy God, and Him only shalt thou serve".

During this Lenten season, let us try to see our Lord inviting All men, ALL nations, ourselves included, to find rest and refreshment and inspiration from Him. Let us see the work of the Church in all lands, as echoing Christ's call to us, making all men hear, making all men see.

Your friend and Archbishop,

William L. Wright

AT THE CONGRESS



The Most Rev. and Rt. Hon. A. M. Ramsay, Archbishop of Canterbury "The Church that lives to itself will die by itself".



The Very Rev. T. O. Olufosoye, Chairman, Panel Discussion for Provost of Ondo-Benin, Nigeria; The Rt. Hon. Vincent Massey, Sadiq, Bishop of Nagpur, India.

black despair that He is unable to do this for us. As soon as we bring our sins and miseries and sufferings to Him He pours His glorious light over them and changes their blackness into beautiful colour.

DIOCESE OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
Feb. 9—Quinquagesima	Bala	Peter S. Park
Feb. 16—Lent I	Port Carling	Nelson Adair
Feb. 23—Lent II	Rosseau	Robert G. Charles
Mar. 1—Lent III	Milford Bay	Canon Wm. A. Hankinson

Bishophurst Continues New Year's Custom

Years of Sault Ste Marie's past seemed to crowd within the doors of its most famous house and mingle with the present as Archbishop and Mrs. Wright entertained probably the largest crowd in its more than eighty years old history at their annual New Year's Day reception this year.

While most of those who called during the afternoon were residents of the See City, there were also several out of town guests from Sault Ste Marie, Michigan, and from as far away as Belleville and Toronto, also a number of university students home for the holidays. Some regimental officers called before going to their own reception at the Officers' Mess.

Assisting Archbishop and Mrs. Wright to receive the guests this year were their sons, Peter and John, and younger daughter, Miss Jane Wright. John, home for the holidays, studies Law at Osgoode Hall, Toronto; Peter, from Huron College, London. Jane, still at home, is a student at Sault Collegiate. Among the women who assisted by pouring tea were Mrs. J. L. McIntyre, wife of the Mayor of Sault Ste Marie, and Mrs. F. F. Nock, wife of the Dean of St. Luke's Cathedral. A huge Christmas tree, which was a gift to the family this year, and suited to the high ceilings in the old house, enhanced the festive arrangements and reminded visitors that New Year's is the Octave Day of Christmas.

Bishophurst, situated on Simpson St., Sault Ste Marie, was built during the episcopate of The Rt. Rev. F. D. Fauquier, first bishop of Algoma, and has ever since served as the beautiful and substantial home of the bishops of Algoma. The New Year's Day reception has been a traditional event since the earliest days.



Shown above with Archbishop and Mrs. Wright at the New Year's Day reception at Bishophurst are Dr. J. A. Nattress, Miss Marianne Nattress (centre) and Mrs. G. Coulter. Left, Mrs. J. S. Smedley is seen pouring tea for one of the young ladies who assisted in serving the guests.



In the receiving line with the Archbishop are his son, Peter, and daughter, Jane, as His Grace greets Lt. Col. and Mrs. Norman S. Currie, who were among the many guests attending the reception this year.

Diocese Has Car Plan For Clergy

The Clergy Car Plan was put into operation a number of years ago, having been presented to the Synod for approval in 1953 by Mr. Robt. Dudley of North Bay.

Here is how it works: the diocese buys and owns the car, and the clergyman, and parish pay for the use of the car. It is better described as a Car Rental Plan whereby the parish and clergyman rent the car from the diocese. The diocese co-operates in the cost by paying for the car, the license, insurance, any major repairs, new tires and snow tires.

The diocese proposes the following payments in the share of this operation, and notes the advisability of owning a vehicle suitable to the climate and road conditions of the parish concerned, also rise in cost of this operation.

The diocese pays \$360.00 a year.

The parish pays 360.00 a year.

The clergyman pays 180.00 a year.

to cover the costs noted above and provide a fund for a trade-in. This is based on a standard size car; cost of operating Volkswagens and Vauxhalls are lower.

This plan has proved quite satisfactory in most places where it has been tried and is operating in the following places: Capreol, Mindemoya, Spanish River, Nipigon, Sundridge, North Bay, Manitowaning, West Thunder Bay, Elliot Lake, and New Sudbury.

... from the

Nipigon Parish Newsletter.

SEND CHRISTMAS GIFTS TO WEST

Instead of the usual Sunday School party at Christmas time, the parish of St. George's, Port Arthur decided last year to send gifts to less fortunate children in some other part of Canada. The children's response to this idea was

W. A. Members Obligations Outlined By Branch Leader

The following are some excerpts from a message by Olive C. Cassidy, President of St. Paul's, Haileybury W. A. branch and printed in the September issue of the Parish Magazine.

The Woman's Auxiliary... is an auxiliary to the whole Church, both in the parish and beyond. The aims are: to pray, to learn, to work, to give, in that order. At every meeting there is a short devotional period when prayers are offered for various people and situations. There are also several corporate Communion throughout the year, when members as a body offer the Holy Sacrifice for the work of the Auxiliary. There should also be a short period of instruction on the Church both at home and aboard. There is so much of interest to

quite enthusiastic and a large collection of gifts suitably marked and wrapped were presented on a "White Gift" Sunday held early in Advent. The gifts were sent to a large rural parish in the Diocese of Qu'Appelle, Saskatchewan, in time for distribution before Christmas.

learn about the dedicated women who are serving in the mission fields, not only overseas but also in Canada. The Living Message, a W. A. publication, contains many kinds of information including letters from our own missionaries.

If we sincerely pray, learn more about our Church, and give of our time and work, the monetary giving will follow. Not only does the W. A. pledge a certain amount to the parish, but there are also diocesan obligations. There are three funds which need the support of every branch.

The Extra Cent A Day Fund is the Bishop's pocketbook. This takes care of emergencies which have not been allowed for in his budget, such as replacing a roof or plumbing in some isolated mission.

The Thankoffering Fund is divided. Two-thirds pays for the training and equipping of our women missionaries, and the other third for the missionaries' Pension Fund.

The United Pledge Fund pays the salaries of all W. A. missionaries.



Sault Star Photo

OUR NEW MASTHEAD

Several favorable comments have been received about the new masthead this paper sported for the first number of its eighth volume.

The original design, a black sector, on all the thirty-eight issues published from May, 1957 until March, 1961, was not used by the present editor; instead, the thirty issues produced from April, 1961 until December 1963 carried simple Bodoni, 48 pt. type in the title.

While we dreamed of having a distinctive masthead for the paper, it was not until last fall, when our artist friend, Miss Muriel Newton-White, was visiting Muskoka and we mentioned our idea to her, that what we had visualized began to take shape. Our wish was for a map, not a copy or reproduction, but a drawing which should incorporate an original design for the name of the paper.

The new masthead, then, is the work of this gifted artist who had dedicated her talents to the glory of God. Miss Newton-White excels in the work of illuminating scrolls, etc. and her many designs of religious greeting cards are very popular (obtainable from Faith Greeting Cards, Charlton Station, Ont.) but she is happiest when painting the simple things in Nature as God made them, the trees, the birds and animals in their natural habitat.

The map is meant to show the extent of the diocese, its shoreline along two great lakes, and some of its parishes and principal cities. We regret that it was not possible to show all the places, either by name or symbol, without a loss in appearance. We assure every part of the diocese that we will still continue to publish all the news of interest from your area as it is reported to us!

Our thanks is extended to the artist, with our prayers for blessing upon her ministry of expressing beauty and truth through word and picture by her writing and painting.

Canon Palmer Preacher

Founder's Day Observed

"John Strachan, first bishop of Toronto and founder of Trinity College, was a Tory, with a holy discontent!", said Canon Roland F. Palmer, S.S.J.E. in a sermon preached in the crowded Trinity College Chapel on the occasion of the annual "Commemoration of the Founder and Benefactors of the College" held on January 12.

The special Service of Commemoration took place at 5:30 p.m. following a reception and tea held in the new Gerald Larkin wing. The service was conducted by the Provost, The Rev. D. R. G. Owen, assisted by the Chaplain, Fr. Challacombe. Trinity was founded by Bishop Strachan in 1852, and the list of benefactors of the college contains names extending over a hundred years.

Canon Palmer, the preacher at this year's service, and himself one of the College's distinguished graduates, referred to Bishop Strachan's determination and stubborn perseverance, when, after the first college he founded was taken from his control, he founded the present Trinity University—"He brought from his native Scotland a great reverence for sound education. This was his greatest dream: not content with just a school of theology, he wanted this university to be the educator of Christian men and women for whatever work God had for them. His dream, was that the life of Upper Canada would be dominated by a steady stream of scholars from Trinity."

One of the College's greatest benefactors, the late Gerald Larkin, was mentioned by Father

Palmer as "helping to preserve the idea of the founder that the college should live together in one community". However, he warned that it should guard against "intellectual snobbery". He contrasted the fine buildings at Trinity today with those of the old college on Queen St. where he had studied, and described the fraternal spirit that existed and the good work of the Theological Society begun in those days by The Rev. F. H. Cosgrave, who later became Provost.

In urging the faculty and student body of today to preserve the traditions of the past, Canon Palmer said "Tradition is to be respected in any department of life and thought, and Trinity has a solid tradition given by its founder, John Strachan, whose motto was 'All Truth is One'."

BOOKS FOR SAILORS

The parish of Sturgeon Falls, which last year sent what the Port Chaplain in his report described as a "sensational shipment" of books (he referred to the quantity) for distribution among the sailors by the Anglican Mission to Seamen at the Lakehead, has already begun to collect paper-back novels to send this year. The first contribution towards their effort came from their neighbouring Roman Catholic parish of The Sacred Heart, which sent fifty their members had collected too late for last year's shipment. (As reported in the October, 1963 issue of this paper, the parish sent more than five hundred books to the Seamen's Mission last year.)

Canterbury College Draws Men From Around World

by

The Reverend David A. P. Smith, B.A., L.Th.

WHAT IS ST. AUGUSTINE'S

This is the "central" college of the Anglican Communion. Although the Archbishop of Canterbury himself is the Visitor (and he makes a formal visit for Evensong, dinner and a question period once a year) the college really belongs to no one diocese, but stands as a meeting point to which representatives from all dioceses throughout the Anglican world can and do come.

THE BUILDINGS—WITHIN SHADOW OF CATHEDRAL

It is a new college in old buildings. The Lambeth Conference (the meeting of all Anglican Bishops throughout the world) of 1948, aware of the nebulous structure of the Anglican Communion, authorized it to be set up to be a focal point for Anglican clergy around the world to meet, share experiences, and study together. The obvious place for such a college is Canterbury, the heart and birthplace of Anglicanism.

St. Augustine's occupies a rambling series of flint-stone structures, arranged around a quadrangle, quaint and lovely, but a nightmare to the administration. Most of the buildings were erected over a hundred years ago when St. Augustine's was founded as a Missionary College. Many great missionary clergy, including a number who found their way to Canada and became stalwarts of the Canadian Church, were trained here.

The site of the college is unique. The mortal remains of St. Augustine, who came to Christianize the Saxons in 597 A.D., lie in the ruins of the abbey and monastery he founded. The foundations of the ruins are still here, including the additions of later centuries. When Henry VIII turned the monastery into a private palace he built a tennis court, the outline of which can still be seen. Charles I and his bride occupied the gateway chamber where we hold our seminars.

All this lies within the shadow



The Reverend Dishon Mwangota, who visited Sudbury last year, chats with the writer outside St. Augustine's, Canterbury.

of the cathedral about two hundred yards away. It is a soaring spectacle and the more one sees of it the more one is awed. You have to stand close by it, or inside on the floor of the great nave and stare upwards to really appreciate it. The choir is small by ordinary standards: eighteen boys and ten men in all, but the music is superb—and devout. The offices of Matins and Evensong are offered each day, as is the Holy Eucharist.

The Archbishop tries to be in residence whenever he can on the week-ends, and he often is. On such occasions, of course, he is the celebrant. The Archbishop's interest in books is legendary, and it is not unusual when browsing in the S.P.S.K. bookshop in the precincts on a Saturday afternoon, or in one of the book stores of the town, or even in our own St. Augustine's library, to see a silver-topped mass of purple cassock blending into a corner of the shelves. One such personal encounter resulted in a brief but memorable conversation with him.

THE STUDENTS—FROM ALL OVER THE WORLD

The Warden of St. Augustine's,

Canon A. Kenneth Cragg, aptly described us, at the beginning of term, as a "microcosm"—"a little world". We are a motley crowd of priests—thirty in all. There are four Canadians: The Reverend Glenn Ash (and his family) from the Diocese of Athabasca, The Reverend Eric Powell of the Columbia Coast Mission, The Reverend Stephen Lee, a Chinese Canadian from the Diocese of Kootenay, and myself. The Episcopal Church of the U.S.A. is represented by five priests, one from the Philippines. Japan has sent two priests and a layman who is a professor from the University of Tokyo. There is the vicar of the cathedral of the Diocese of Kurunagala, Ceylon; a representative of New Zealand; one from Australia; one from England (enroute to Singapore); even a Serbian Orthodox monk from Yugoslavia on a World Council of Churches scholarship. There are many from Africa, two of whom the readers of The Algoma Anglican will recognize in the persons of The Reverend Dishon Mwangota, from Kenya, and The Reverend Ishaq Musaad, from Egypt; both pictured in the October, 1963 issue as visitors to our diocese last August. Many bring their families with them and the college provides residences for them.

How are these students selected to come to St. Augustine's? It is a great mystery known only to the selection committees of each national Church. Our Canadian committee is headed by the Bishop of Kootenay, who entertains applications made through or by the various Canadian bishops. Certainly the selections are not based on scholarship alone, if at all; but an interesting and stimulating cross-section of Anglicanism is the result.

WORSHIP IN DIFFERENT LANGUAGES

Each day begins with Mattins

and meditation, and the Holy Eucharist is offered according to the rite of the celebrant's national Church and in his language. The universality of Anglicanism cannot be missed. One morning we use the rite of the Church of South India, on another, that of the Nippon Sei Ko Kai (Japan), or of the Canadian Book of Common Prayer. (Many say how much they appreciate our Canadian rite for the Holy Communion). We find we can follow the Service easily, even though the celebrant may speak in Sinhala, the language of Ceylon, beautiful and melodious; Arabic, which is more guttural; or Shona, the flowing language of Southern Rhodesia.

STUDY COURSES—WITH NO EXAMS!

These men from around the world do not come for any set course of study, nor even for any particular length of time. They come when they can, and if the money can be found. The Assistant Bishop of Accra (Ghana, West Africa) who is with us now (December) can only stay one week. Others stay for a few months. Most try to remain, and usually do, a full nine months. Some come in January, others in April or October or whenever they can be spared from their home dioceses. With us also are six ordinands; they are Englishmen, each over fifty years old, who are preparing for ordination in the Church of England.

Lectures are offered each morning. The Visiting Fellow this year at the college is a Canadian, Canon L. F. Wilmot, formerly of St. John's College, Winnipeg. The courses are directly related to the present day problems of the Church: preaching to the Muslim in Egypt or the disinterested in Chicago or Vancouver, the relation between the Church and the socializing state, the moral issues of birth-control in the face of over-population and starvation. But there are no examinations — we come from such a diversity of backgrounds, both academic and cul-

tural, that each is permitted to proceed at his own pace and in his own field of interest.

LARGE LIBRARY

St. Augustine's library is being developed into one of the most complete theological sources in the country and one spends most of his time reading — books and more books. The latest works are always available. A student is expected to produce two essays each term he is in residence as an expression of his reading, and he may structure his studies into a thesis if he desires.

There is every opportunity for discussion amongst ourselves, whether at meal-time, tea, or coffee-break, and there are formal discussion-times on Tuesday evenings. Even the Wednesday morning Bible Study develops along these lines. On Thursday evenings the most interesting persons obtainable come to address us. We have listened to the Bishop of Singapore, to both the Bishop and Provost of Coventry (where the now famous resurrected cathedral stands). In chapel we have heard Archbishop deMel of India, Bishop Scott of Sierra Leone, and Canon John Taylor, General Secretary of the Church Missionary Society. All this in less than one term, and I have still two terms here! We get a very clear picture of what is happening around the Anglican world.

FUNCTION OF THE COLLEGE

St. Augustine's College still needs a lot of promotion. Only a minority of Anglicans seem to have heard about it. It still looks for greater support from the Churches of the Anglican Communion so that it can function on the scale it would like. The possibilities are tremendous. We hope there will be an increased confidence in the role of the college, expressed in a deeper and wider participation in it, so that its total cohesive and stimulating nature may have an increasing effect in bringing the impact of Anglicanism to the world.

DOLLARS AND SENSE

By William Wadley, Diocesan Treasurer and Stewardship Officer

Those 1964 Allotments

Early in the New Year a letter went out from the Synod Office to the Rectors and Wardens of the congregations in the diocese concerning the calculation of the 1964 allotments for extra-parochial outlays.

It was noted that the basic rates of assessment were unchanged from 1963, even though the total budget had increased by \$11,070, as reported in the December issue of The Algoma Anglican.

Obviously these increased expenditures could only have been met by a considerable amount of growth in the assessable base: much of which occurred in new suburban parishes.

Because of the time lag involved in the calculations the 1964 schedules reflect changes at the parish levels which occurred in 1962, and it is hoped that during the intervening twelve to twenty-four months that provision has been made in their parish budgets in anticipation of this result.

Growing Pains

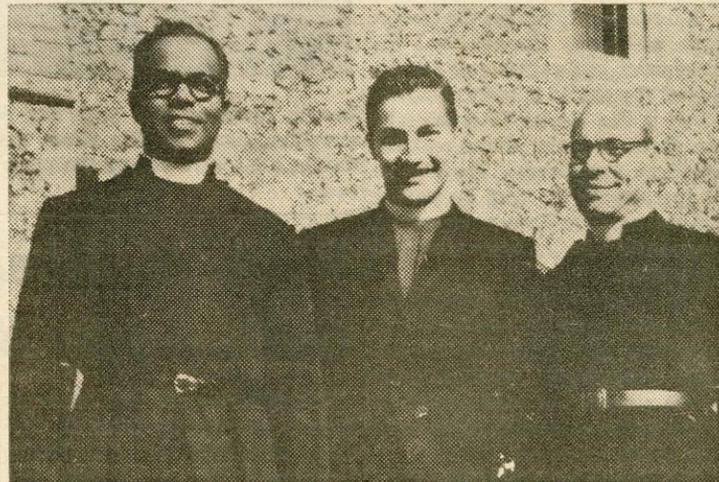
In a way, I suppose, the growing pains which our newer parishes experience are not unlike those of young people as they approach maturity. It all serves to point to the fact that our parishes are all at different levels of financial maturity and stability; and similarly within the parish family, we as individuals are at differing levels of stewardship experience and responsibility.

Church Extension Fund

As was noted in its report to Synod, many of these younger parishes have already been helped in a substantial way by the combined effort of the older parishes through the medium of the Archbishop Wright Church Extension Fund. For example, during the first six years to the end of 1962, outright grants for new sites were made of \$168,000, plus capital advances of \$564,000 for new churches, parsonages, and parish halls. Just as soon as the figures for 1963 are available, it is hoped to present in these pages an up-to-date compilation of what has been accomplished with the help of this fund.

Personal Commitment

From the personal point of view as well, it is clear that we are all at varying levels of stewardship experience. In most of our parishes we are given a chance each fall to review our level of giving, and to express it in terms of a pledge for the coming year: in other parishes this opportunity is given at the start of each year when the new boxes of weekly offering envelopes are distributed. Whichever method we follow the important thing is that we plan our giving, and to do this we have to review our personal patterns of spending.



The writer with two of his fellow students, the Rev. Ishaq Musaad is seen standing on the right.

Standard of giving

As one of this year's stewardship pamphlets inquired: Has our standard of giving kept pace with our standard of living?

We keep coming back to this question of priorities: of what we put first in our lives, and second, and third, and so on. In doing this it is wise to set ourselves a challenging but attainable goal and then to compare our achievements with our aims at regular intervals to assess how we are living up to them.

Anglican World Mission

This question of priorities is being faced by the Church as a whole. As a part of the Anglican World Mission program which grew out of the 1963 Congress, our Anglican Communion is attempting to reassess its standards of relative values and priorities. Study groups will be set up in each diocese for this purpose.

In the coming months we would do well to take an active part in the Anglican World Mission program, and through it to reassess our position and responsibilities as Church members. Our response will be shaped largely by the extent of our seeking, of our obedience, of our commitment.

Copies available

Copies of the 1963 Synod Journal, including the Diocesan Constitution and Canons, revised to date, are available on request from the Synod Office. Also available for reference purposes are separate copies of the revised canons.

Advice Given Communicants

Here are a few suggestions printed in the bulletin of St. Matthew's Parish, Sault Ste Marie, recently:

Especially at services with many communicants—fill up the Communion rail each time (for instance if choir uses only a portion).

At all times—remove gloves and receive the consecrated Bread in your cupped right hand held above your left—take hold of the base of the Chalice to ensure receiving some of the consecrated Wine, but only the smallest amount possible. Wait until the person beside you has received before you get up, to prevent jarring while that person receives.