

THE ALGOMA ANGLICAN

VOL. 8, NO. 1

JANUARY, 1964

Diocese Organizes For Part In World Mission

At a meeting held in Sault Ste Marie on Tuesday, Dec. 10, His Grace The Archbishop appointed the diocesan committee which is to co-operate with the national committee in organizing the participation of the Diocese of Algoma in the Anglican World Mission program.

General Chairman of the Committee is Dean Nock, and sub-committees with the chairman of each are:

Intercession and Prayer Partners—The Rev. F. R. Coyle.

Self-examination and Priorities—Canon A. J. Thomson.
Finance—Canon S. M. Craymer.
Recruitment—Canon C. F. Large.
Study Programs—The Rev. G. W. Sutherland.

It is expected that plans will be approved at a special Synod Executive meeting in January for the diocese to begin by raising \$12,500 a year for two years to build a church, school and rectory in the Diocese of Ruanda-Urundi, which is part of the Congo in East Africa.

Bishop Of Arctic Heard In Lakehead Churches

On Sunday, Nov. 17, which happily co-incided with their Parish Visitation Program, the people of St. John's, Port Arthur were honoured by having as preacher at the 11 a.m. service the Right Reverend Donald B. Marsh.

One of the largest dioceses in the world, The Arctic has been the scene of Bishop Marsh's ministry for thirty-seven years since his ordination in 1926, working among both Indian and Eskimo people. He was consecrated as its second bishop in 1950. In 1963 a Suffragan bishop was consecrated for the western part of the diocese.

Bishop Marsh also spoke to the young people of the Church at their Bible class and to the children of

the Sunday School before the 11 a.m. service. In the evening he was guest preacher at St. Thomas', Fort William. Mrs. Marsh accompanied her husband on his visit to the Lakehead and they were guests during their stay at the home of their son and daughter-in-law, Mr. and Mrs. David Marsh of Port Arthur.

Following the morning service at St. John's, the Bishop was guest of the laymen of the parish who had lunch together at the Nor-Shor Motor Hotel where final instructions were given to them before they went out to call on all parishioners who had not returned their 1964 Commitment cards. Chairman of the Visitation Committee this year was Mr. G. A. Gridale. Their excellent brochure, entitled "Vision For St. John's Church", setting out briefly and clearly their stewardship goals for 1964 was specially commended by Canon Ebert Hobbs, head of the Stewardship Department of General Synod. The budget which the Committee is aiming to raise this year amounts to \$47,600 and does not include extra financial appeals undertaken in addition to the fixed expenses which the budget specifies. Canon A. J. Thomson has been Rector of St. John's since 1957.

SERVERS WASH CARS

In order to raise funds for the purchase of new cassocks and cottas the members of the Servers' Guild of St. Francis of Assisi Church, Mindemoya, led by their parish priest, Fr. Bain Peever, held an "outdoor car wash" on Saturday, Oct. 19.

TELEVISION SERIES

Clergy in the Sudbury area participated in a Television program entitled "The Pastor's Study", shown each day, Monday to Friday, at 1.15 p.m. on Channel 5. The Rev. A. E. Reimers, Rector of the Church of the Ascension, takes the Tuesday program on "Symbol and Story" in which he discusses the meaning of some of the Christian symbols and the stories connected with them. The series is sponsored by the Sudbury Ministerial Association.

Church Editors Will Meet

The third Anglican Editors' Conference, which is held every two years will again be in association with the Canadian Church Press Workshop in Toronto at the end of January. The Anglican editors will meet at the Toronto Diocesan Conference Centre, Aurora under the leadership of The Reverend Gordon Baker, Editor of the *Canadian Churchman*. John C. Cosby, Editor Diocesan Press Service for the Church in the U.S.A., will lead a discussion on "The Anglican Congress and The Church Press".

Anglican participation and leadership in the Canadian Church Press Workshop is assured by The Rev. M. A. Stephens, Assistant editor of *The Canadian Churchman* taking one of the training sessions, with Henry McCorkle, Editor of *The Episcopalian* and President of the Associated Church Press as speaker at the luncheon, and Arnold Edinborough, Editor of *Saturday Night*, as speaker at the banquet.

Boys Trained For Cathedral Choir



Some of the boys of the Cathedral Choir shown above at practice for which they meet three times a week. They sing with the adults at the morning and evening services each Sunday.

Boys, whose voices blend with the adult members of the choir of St. Luke's Cathedral, Sault Ste Marie can look back with pride to the fine standard of Church Music they have helped to establish there during the past five years. Under the leadership of Fred. James, former organist, who left in 1962 to study for the priesthood, and the present organist and choirmaster, John M. White, Mus. B., the boys' section has been maintained at a strength of twenty voices and the boys, ranging in age from eight to thirteen, attend three practices a week, on Wednesday and Friday mornings at eight o'clock and Thursday evenings at seven o'clock. Usually, by entering the choir early they can get five years of training and experience in choir work before their voices change.

The Cathedral Boys Choir is affiliated with the Royal School of Church Music, which encourages Church choir training throughout the Commonwealth. Two of the boys were members of the special Anglican Congress Choir which sang at the opening service of the

Congress and the Service of Witness held in the Maple Leaf Gardens in Toronto.

Writing in the *Sault Daily Star*, John Campbell, Features Editor, has this to say: "... St. Luke's Anglican Cathedral uses a twenty-voice boys' choir to supplement the work of the adult choir in morning and evening services of worship. In addition to their contribution to the service boys supply the ideal means of building the adult male section of regular church choirs as they grow older."

In referring to the history of boys' choirs, Mr. Campbell writes: "Those parts in most choirs of our day which require high voices are usually reserved for the female vocalists. But it was not always so, for small boys between the ages of eight and thirteen years used to carry those parts exclusively in years gone by."

The age of the choir boy is still very much with us. The boys' clear, high-pitched tones, which generally lack the vibrato of the female

voice, more easily achieve a good musical blend.

Prior to the Victorian age in England Anglican choirs used boys to sing high parts and it has only been since that time that women have been added to their choirs. Boys usually can go higher, according to Choirmaster White, but do not have as wide a range as the ladies."

While the boys sing the Liturgy along with the adult members of the choir, they sometimes are heard as a group in anthems. In the services they wear the medal and red ribbon, badge of the Royal School of Church Music. The Cathedral choir plan to present a variety concert during February at which time the boys' choir will take part.

Plan College Of Preachers

A lecturer on different occasions at the College of Preachers, founded forty years ago in Washington by Bishop Philip Rhineland, Canon Roland F. Palmer, Father Superior of the Society of St. John the Evangelist in Bracebridge, has long dreamed of having such an institution in Canada where clergy can come for refresher courses under visiting lecturers. By saving a part of the very generous bequest left to the Society by the late Gerald Larkin, they expect to endow a "Little College of Preachers". There will be accommodation in the Guest House for from fifteen to twenty and they hope to invite clergy and laymen from different parts of Canada for short courses at little expense. Several Canadian clergy have attended the College of Preachers in Washington and have expressed the hope that a similar school would be provided for the Canadian Church.

Trinity Encourages Scholars

In the thirteenth annual "Admission of Scholars" ceremony held at Trinity College, Toronto, a large crowd, many of whom were unable to get inside Seeley Hall, saw 135 members of the student body honoured in a ceremony held on October 30, 1963.

Recalling that in 1951, when thirty-one scholars and fellows were admitted, they represented five and one-half per cent of the student body, the Reverend Derwyn R. G. Owen, Provost of Trinity said "It was intended to demonstrate the importance we attach to scholarship, and it seems we have made our point!" He reported that at this ceremony 135 members, or seventeen per cent of the student body were eligible for this recog-

nitition. Moreover, twenty-five of the students had won University of Toronto awards and three, for their high standing in French, language and literature had been awarded prizes offered by the French Consul General.

Of the class entering Trinity this year, forty-eight were "Ontario Scholars", who because of their high academic standing were automatically received as "Trinity Scholars". (An Ontario scholar must have obtained an average of at least eighty per cent in eight papers in the final Grade XIII examinations).

The admission ceremony was attended by several of Trinity's teaching staff, some of whom assisted in the awarding of the fel-

lowships and scholarships. The address was given by Miss Mary E. White, who after a teaching career of twenty years at Trinity, came of the time as Associate Professor of Classics, had recently been appointed to a newly created chair in that department, the Worrell Professor of Classics.

Professor White spoke of the importance of the humanities (classical languages and literature) in the college curriculum. Saying that it was the duty of academic institutions to foster sound scholarship, she noted that a university provides a means of training and also a means of communication of knowledge, but that while sciences

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(See Picture, page 4A)

THE ALGOMA ANGLICAN

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The Anglican Congress

2. TENSION

A meeting of a large number of people is usually the setting where tensions are revealed in debate and argument, or striving after control. If they are not brought out into the open and faced the meeting is neither democratic nor sincere. There is such a thing as false unanimity, cut and dried decisions, which are dishonest and show a lack of courage to fight for convictions.

The Anglican Congress, though it followed a planned program and agenda, did not lose anything in integrity but displayed a spontaneity and freedom that brought the tensions into the light where they could be faced and resolved.

The theme of the Congress "The Challenge of the Frontiers" meant that differences of opinion would be expressed as we considered the religious, cultural, and political tensions in the world. Racial tension was a very real problem. There were at the

Congress those who had shared the indignity and pain of segregation. Tension between cultures too, was strong as the Church tried to shake itself free of the idea that it was synonymous with "western civilization." There was an underlying tension in regard to certain moral issues; the "march on Washington", and the "Profumo scandal" cast their shadows on the Congress debates. There was tension too, in considering the vocation of the Anglican Communion, in the respective roles of the clergy and laity and the training they must receive.

Tension is necessary in the life of the Church in the world. It reveals points of strength and weakness; it shows where repair is needed and the potential leadership to carry it out. By honestly facing its tensions, the Congress resulted in a greater understanding of our world-wide mission, a knowledge of each other's problems and aspirations, and a desire to share them in brotherly concern.

Book Examines Human Problem In Light Of Christian Faith

THE LONELINESS OF MAN—by Raymond Chapman. Fortress Press, January, 1964; 170 pp., \$3.00 — Winter Selection of Episcopal Book Club.

An Anglican layman, who lectures in English in the University of London School of Economics and has several literary accomplishments to his credit, in this book which was originally published by the S.C.M. Press in 1963, sets the problem of loneliness in the midst of our modern world and examines it in the light of his faith and experience. It should prove to be a popular text-book on the subject.

To the basic fears of death, guilt, and meaninglessness, he adds a fourth, the fear of choice, experienced by all who try to escape loneliness.

His study includes some of the ways man attempts to alleviate the condition of loneliness; there is a frank criticism of modern advertising methods which exploit loneliness. Showing how false are their promises, he says "You cannot buy your way out of loneliness". Group activities, so popular nowadays, are dismissed as offering only a temporary escape. His comments on the parish system in the Church's organization are worth pondering and makes us wonder if we are becoming so institutionalized and unionized that the parish will disappear as a community unit in many places.

One criticism which may be made about the book is that the author gets carried away in his "lecture" and loses track of the main subject, but we find his "digressions" worth a careful reading and they lead eventually to a logical conclusion which help us to see the problem in a clearer light.

Mr. Chapman attacks the "doctrine of

general improvement" believed by those who equate "modern" with "better" and insists that material progress cannot be complete without moral reformation. Loneliness is traced back to the Fall of Man, "which is repeated in every human life and the whole life of man in society" as every age brings its challenge to make choices and judgments, "which the individual must make in his loneliness."

Though love, in its highest expressions, can relieve loneliness as nothing else on earth can, the author reminds us that it results, when death comes, in the dreaded loneliness of bereavement, though he describes a creative and positive use of it here. To those who try to "put up a bold front" and seek to live in their own world, he shows the hopeless inadequacy of shutting oneself out of one's environment. He suggests that loneliness can be absorbed in faith, or "the leap in the dark" as he calls it, where we find outstretched hands in the labyrinth through which we all must travel. This involves an act of the will, obeying Christ as did those who saw Him in the flesh.

Finally, the author sees the sanctification of loneliness in suffering, helping us to experience the meaning of the Atonement and becoming the way of compassion and love uniting us.

I like his simple, yet forceful presentation of the Faith, belief in Jesus Christ the Son of God; it has a bracing air of confidence, so refreshing after the doldrums of some recent confused gropings in theology done in England. This is a timely book and will help us to understand our condition in this world and the glory of our Christian vocation.

DIOCESAN CHAIN OF PRAYER

Week of	Parish	Clergy
Jan. 5 Christmas 2	Lake of Bays	E. James Francom
12 Epiphany 2	Port Sydney	Canon Cyril Goodier
19 Epiphany 2	St. Thomas', Bracebridge	David N. Mitchell
26 Septuagesima	Collegiate Church of St. John the Evangelist and Muskoka Missions	Canon Roland F. Palmer Norman H. Thornton John G. McCausland John W. Hawkes Lawrence E. C. Frith Horace G. Garrard David Hemming
Feb. 2 Sexagesima	Gravenhurst	William R. Thistle Ven. John B. Lindsell



The Archbishop's Letter

A Call For Responsibility

My dear People:

The year 1964 will be of momentous significance to the Anglican Communion, and in particular, to the Anglican Church of Canada. This will be a year when we are faced with the responsibility of carrying out the spirit of the Anglican Congress through the document "Mutual Responsibility and Interdependence in the Body of Christ". In other words we are called upon to PRAY — STUDY — REFLECT — and GIVE.

The Archbishop of Canterbury has recently made a timely observation — "In a changing world the Anglican Communion has changed greatly. There was first the change from a Church in the British Isles to a family of Christians all over the world. There is now the change in the Churches of this family, as we cease to think of some of our Anglican Churches as 'mother' Churches and of others as 'Missionary' or 'dependent' or 'younger' and come to think of them all as equal in authority and responsibility, serving one another as they serve God and humanity in a single missionary task."

It is in this context of the "family spirit" that we undertake our task in 1964. For it was the mind of the Church at the Anglican Congress that our Anglican Churches belong to one another and must more realistically bear one another's burdens. The new responsibility is that of each particular Anglican Church thinking and acting in terms not of "what are our Church's needs and tasks, with service to others as a kind of an extra" but rather of "what are the needs and tasks of our world-wide Communion, and what is our Church's share and opportunity within it?"

And this responsibility will begin with the annual vestry meetings in each parish.

In the spirit of the "document" the time has come for each congregation to review its own needs in terms of the wider responsibility of the whole Church. Of course there must be adequate local facilities in order to forward the Church's mission. New Church buildings are a necessity in the expanding areas of our larger cities. New equipment must be placed in existing church buildings and halls. But the time has come when the line must be drawn. The Congress has reminded us that there is a border between necessity and self-indulgence, and when the border has been crossed, the mission of the Church of God takes a secondary place.

At the annual vestry meeting of your parish, when plans are being laid for the year 1964 and the challenge of the Congress is before you, I ask that all of you prayerfully consider the new emphasis and responsibility proposed in the closing section of the Congress Report — "of radical changes in our priorities — even leading us to share with others at least as much as we spend on ourselves. It means the death of old isolations and inherited attitudes. It means a willingness to forego many desirable things in every Church."

Our Lord calls us in 1964 to reconsider His Commission to us all — "As my Father hath sent me, even so send I you". Sustained by His grace, let us go forward to fulfil His mission towards the peoples of the world which the Church tries to serve — in Christ's name.

Your friend and Archbishop,

William L. Wright

ARCHBISHOP'S ITINERARY

Jan. 7-8	Conference with Archdeacons and Rural Deans, Sault Ste Marie
Jan. 8 (1 p.m.)	Diocesan Executive Committee
Jan. 19	All Saints', Kingsway, Toronto
Jan. 26	Sudbury
Jan. 28	Quiet Day for the Clergy, Church of the Epiphany, Sudbury
Jan. 29	Executive Committee meeting, Sudbury
Feb. 3-7	General Synod Board meetings, Toronto

Benedicite

"O ye Ice and Snow, bless ye the Lord: praise Him and magnify Him for ever."

What thoughts do these words "ice and snow" bring to your mind?

If you drive a car, perhaps you will think first of icy or snow-blocked roads and poor visibility. If you live on a farm or in the bush you will think of having to tramp through snow as you go about your work, and of having to cut through ice to make a watering place for cattle or horses. If you are a town-dweller you may think of paths and driveways that will have to be shoveled out.

But if you are a child, or still have the heart of a child, you will think of sparkling ice as you see it in icicles, and the green hardness of it in the places where you go sliding. You will think of snow in its shining purity, piled on trees like icing on cakes; snow that crunches when you walk on it; snow that can be made into snowballs and snowmen. Snow that glistens in sunlight, alive with blue shadows; that sparkles in moonlight. Snow that dances down from heaven as if sprinkled by the angels; snow that sings with the north wind — a thing to be greeted with courage, joy, and wonder.

It is one of the sadder things about adulthood that we become so practical, and so self-centred. Our thoughts of how things

affect us and our doings blind us to their beauty. Ice and snow are — literally — cold, hard facts: they make our lives harder for us, and so we complain about them.

But when God "saith to the snow, Be thou on the earth" (Job 37: 6), and when "by the Breath of God frost is given" (v. 10), He gives this glorious beauty freely thrown in with their needfulness. He does this with the joyful, lavish abandon of a child painting a picture; He Who is not only the Great Artist but is also the Eternal Child.

When we miss this beauty and think only of the inconvenience and misery, when we complain about the cold and the snow, we are guilty of the sin of ingratitude. Think of God the Artist pointing to His lovely snow-laden landscape and saying as a child will say, "See what I've done!" Think of the sadness we bring Him if all we say is, "How sick I am of this wretched snow!" When we feel like complaining, let's ask God to help us find the way back — or is it forward? — into childhood's delight; ask Him to let us "enter into the treasures of the snow", and to show us "the treasures of the hail".

"O ye Ice and Snow, bless ye the Lord: praise Him and magnify Him for ever."
—MNW



A sing song led by G. A. members from St. Luke's Cathedral, the hostess group, is enjoyed by Lucy Bobbish and Lillian Neacappo, members from Shingwauk G. A. attending the Algoma Deanery rally. Program included supper and a fold demonstration.

Looking At The W.A. Program

An address by Miss Helen Norman, Associate Executive Secretary of the Woman's Auxiliary, given at the Muskoka Deanery Workshop held at Bracebridge, Nov. 9, 1963.

In considering the subject of "programs", especially in relation to the Woman's Auxiliary, there are two things to be remembered. First, more important than "What we do" is "why we do it". Secondly, equally important as "why we do it" is "how we do it". Let us think about each of these things in turn.

More important than "what we do" is "why we do it." What do most people think a program is? Why, a program is what we do in our meetings. A program is discussing problems, listening to speakers, hearing reports, sewing quilts, planning a bazaar or studying a book. Thus, when we have a workshop on planning people often expect us to talk about what W.A. members do or should do in a meeting. However, programs are more than this. Programs are means to an end, not ends in themselves.

Why, for instance, do we invite Marianne Nattress to a deanery meeting? Is it because we simply want to hear Miss Nattress speak? Is it because we are too lazy to plan a program ourselves? Is it because we want to learn more about India and the work of the Church in that place? Is it because a better understanding of the

work of the Church in another land makes us more intelligent Christians? Programs, and each element of the programs, are means to an end.

Programs are a means by which we fulfil the purpose of the W.A. That purpose, as passed by the 1963 annual meeting in Winnipeg, is "to unite women in fellowship for Christian witness and service." The "why" of W.A. programs, the uniting of women in fellowship for Christian witness and service, is more important than the "what" of W.A. programs. The "why we do it" is more important than "what we do".

Equally important as "why we do it" is "how we do it". As we have seen above, the "why" of W.A. programs is not to do things, or hear people or to see pictures; it is to unite women in fellowship for Christian witness and service. The "why" of W.A. programs concerns people, not things. People, the other woman in your branch, your fellow members, these are the most important part of your program. Remember, in a program, it is PEOPLE who take part, PEOPLE who do the work, PEOPLE who give.

A program, then, becomes not simply something we do; a program is people working together and people living together, caring for each other and witnessing to one another as they seek to fulfil the purpose of their group. If the program, whatever it is, is to fulfil

its purpose the people that part must be of one mind in the concern for each other and those whom they serve. Action speak louder than words.

Is the purpose of the W.A. fulfilled when three-quarters the meeting time is spent deciding what the next money raising effort will be? What is happening in W.A. group on election night when no one will accept the office president? What is the feeling of an educational secretary when is given the last fifteen minutes of the program for her study presentation? When the rector appears for a G.A. leader and there is expression of concern on the part of W.A. members, what is one usually inclined to think? What indicated when a W.A. group did not get the new members that so badly needs and loses even some of its former members?

If an honest attempt is made to examine questions like these, I believe we would see more clearly where the difficulty lies. It is enough to understand why we do the things we do or to realize the importance of how we do things we do. We must act on that understanding and be influenced by that realization. The W.A. is a group committed to a certain program of working, praying, giving and studying. This is the "what do" part of the W.A. However, no time must we become slaves to that program that we get to consider the people involved in it. They are individuals like you and me. They are persons, worthy of respect; persons whose contributions (whatever they are) are part of the program. People are important. To forget this is to testify that we do not really understand even "what we do".

Literally, and only literally, program is "what we do". More important than "what we do" is "why we do it". Equally important as "why we do it" is "how we do it". Somehow, somewhere we must face up to this fact and orientate ourselves, and our programs, in fact our whole lives accordingly.

Marianne Nattress Speaks At Muskoka W.A. Meet

Greetings from the Woman's Auxiliary in Kangra, India, were brought to the W.A. members of Muskoka Deanery at their nineteenth annual meeting held at Gravenhurst October 16, 1963. The speaker was Miss Marianne Nattress, who has recently returned to her home in Sault Ste Marie after thirty-five years in India as a W.A. missionary.

The outstanding event during her stay in that country was her participation in India and Pakistan, Miss Nattress considered. She said there is a "no man's land" between the two, and Pakistani and Indians have no dealings with one another. This disrupted the work of the Church for some time. The Diocese of Amritsar, where Miss Nattress worked, is in India, but borders upon Tibet, China, and Pakistan.

Before returning to Canada Miss Nattress was Secretary to Bishop Anand of Amritsar for two years, but most of her work in India had been as an evangelist in the Kangra district and a teacher among the Criminal tribes. Drawing on her long experience the retired missionary described the problems faced by the Church in schools and hospitals, mentioning that some former pupils in the Church schools are now on the staff as teachers; similarly nurses have been trained for work in the hospitals.

Collections from branches received during the meeting amounted to sixty dollars and was voted to be given towards salaries of primary school teachers in the Diocese of Amritsar, a project suggested by Miss Nattress.

WA DIOCESAN BOARD NEWS

We take great pleasure in drawing your attention to the winning of the Carrington Cup by the Algoma Girls' Auxiliary in a Dominion-wide competition. This cup is awarded for general efficiency and overall work. We are indeed proud of our girls and their leaders.

During February we will be fortunate in having Miss Winnifred Grey to tell us of her work at the hospital in Kangra, India. Watch your deanery announcements for the date in the first week of that month when Miss Grey will be travelling through the diocese. Here is your opportunity to learn of the work which is helped by your work, money, and prayers.

Then the next three weeks will see Miss P. Napier of the Anglican Women's Training College addressing meetings in the diocese. This is her itinerary for the deaneries:

Thunder Bay	—	Feb. 10, 11, 12
Superior	—	13, 14
Algoma	—	15, 17, 18
Mississauga	—	19, 20
Manitoulin	—	21, 22
Sudbury	—	24, 25
Temiskaming	—	26, 27, 28
Muskoka	—	to be announced.

Memo from Recording Secretary:

Please fill in Branch Officers lists, giving initials or names and full mailing addresses, and return to Mrs. W. Yrjola, 142 Brien Ave., Sault Ste Marie, by January 31 at the latest.

ATTENTION

CLERGY — W.A. MEMBERS — G.A. LEADERS

of the

DEANERIES OF MUSKOKA, SUDBURY, TEMISKAMING

The need for leaders in the Church is critical. We offer the third in a series of Training Courses.

WHO MAY ATTEND?

Anyone interested in the Girls' Auxiliary, present or prospective leaders.

The sessions will include practical examples and instruction in G.A. work and Leadership Theory.

AT ALL SAINTS' PARISH HALL, HUNTSVILLE
JANUARY 24-25, 1964
(Friday Evening to Saturday Evening)

CHRISTIAN LEADERSHIP IS EVERYONE'S CONCERN

Trinity . . .

(Continued from page 1)

and social science had been emphasized, the humanities were often neglected; she illustrated the danger of this by observing how people could be highly trained in science but have distorted ideas because they lack a good classical education.

The "tools" required for the study of the humanities, Prof. White noted, were "books and time". Mentioning Shakespeare, Plato, and Aristotle, she stated that in the humanities the past has as much importance as the present; to know only the present is to be woefully inadequate in training and knowledge: "History", she said, "is regarded as a social science, but more importantly it is one of the humanities."

While contributing to the whole sum of knowledge, the professor said that the humanities also give us an understanding of values which help us to make sound judgments in morals, politics, etc. "The humanities are timeless", she added,—"they will accept truth and beauty, no matter to which age it belongs, and while fear inhibits the free dissemination of scientific knowledge, the humanities show no fear!"

Among the "Trinity Scholars" presented at the ceremony were a son and daughter of Algoma clergy, Peter Brian Patterson of Sturgeon Falls and Elizabeth Kathleen Mitchell of Bracebridge. Both were Ontario Scholars and Class Valedictorians in their respective High Schools.

C.B.L. Members Present Program

On Wednesday, Dec. 4, at St. Matthew's Church, Sault Ste Marie, eight boys were admitted by the parish priest, The Rev. H. Morrow, to the order of "Esquire" in the Church Boys' League. Parents of the boys were invited to attend the ceremony which was followed by a special program presented by the C. B. L. members and based on the study book. It was entitled "Festival in India".

RECEIVE BEQUEST

A bequest of one hundred and fifty pounds, from the estate of the late John Tregany of England has been received by St. George's Church, Warren. The bequest will be used to provide some needed church furnishings.

The Ministry Of Healing

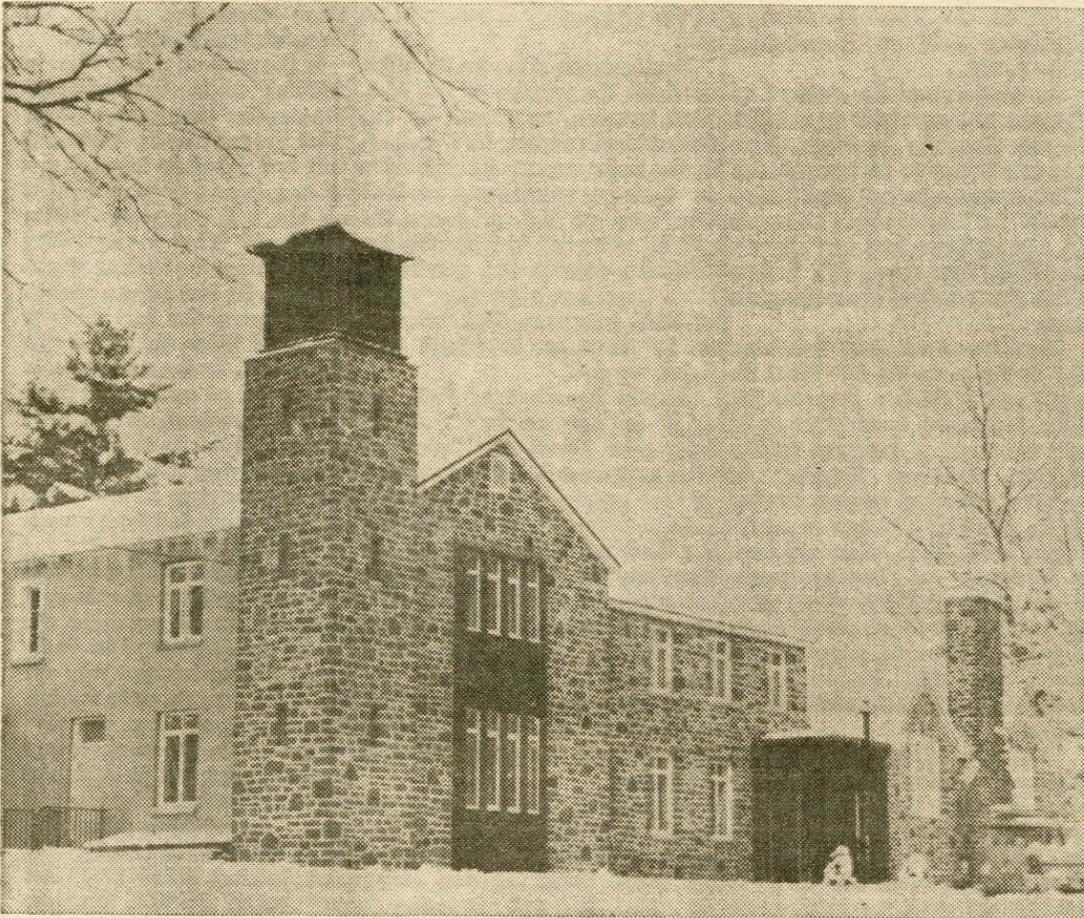
... by a Nurse

When any person is sick, no thereof shall be given to the Pastor of the Parish, who shall minister to the sick person . . . (Pro Book, pp. 576 - 591).

Once I had the privilege assisting at the bedside of a woman of great age who dearly loved Lord. She had me read to her from the Office of the Visitation to the Book of Common Prayer. When I came to the section dealing with the 'Laying On Of Hands Anointing Of the Sick', she grew quite restless, "But they don't do it—they don't do it", she cried of the Church's priests. Well, of course they do, if they are asked, they do not give us free will nothing—ours must be the choice or that of one near and dear to us for our good in a state of ill health. These sacramental ministrations are God's gifts, to be partaken by us along with the advice, medicinal or surgical treatment, the attending doctors and nurses. God uses the hands and voice of His priests; they are but the channels of His grace as is the oil of Unction and the words of Penance, Counsel, and Absolution sacramental Confession.

As a nurse who has witnessed the wonders of these mysterious ministrations, the care of the sick, and in personal thanksgiving for the experience of their benefit, may I urge all members of the Anglican Communion use the "means of grace" available for us, as clearly shown in the Prayer Book.

Bell Rings From New Monastery Tower Across Muskoka Snow



The above photo shows part of new buildings erected at the Mission House, Bracebridge; the project includes renovation of the existing buildings to provide larger guest accommodation, refectory and kitchen. The new part will provide room for the library and accommodation for the members of the Society and the novitiate. Corner stone of the new buildings was laid on September 17, 1963. Workmen are busy finishing the interior.

Pro and Con . . . "Parish" vs "Mission"

In a communication issued to the Archbishop, the Archdeacons and Rural Deans of the diocese, the members of the Clerical Chapter of Manitoulin Deanery have gone on record in favor of dropping the title of "Mission" as applied to a parish which is not self-supporting. The resolution, adopted at a regular meeting of the chapter held in Gore Bay on Nov. 5, reads as follows:

"Whereas the Anglican Congress, inspired by the Holy Spirit, has led the way in breaking down the barriers between the materially rich and the materially poor sections of Christ's Church; and whereas, the Congress has urged that discrimination between the 'haves' and the 'have-nots' be done away; and whereas, the decree 'Mutual Responsibility and Interdependence' asked for the end of all discrimination between Diocese and between Parishes, saying that all people must bear equal responsibility in the Church according to their abilities, both spiritual and

material, therefore be it resolved that all discrimination between missions and parishes be eliminated, and all areas in this diocese under the pastoral care of a priest, deacon, (or other duly licensed pastor) be called a parish."

Members of the committee at present studying a revision of the diocesan rules and regulations will be interested in the outcome of this resolution, if it is considered. The designation "mission" occurs many times in the Constitution and Canons of Algoma. Canon 11 states "Every ecclesiastical division supplied by a clergyman who receives the whole or part of his stipend from sources outside his charge shall be called a mission."

Missions, of course, are "parishes" or "cures", the last term being rarely used now, though it is found in the Office for the Institution and Induction of Incumbents to minister in parishes. (P. 668, Prayer Book). A self-supporting parish is rightly termed a "rectory" by the same canon quoted above, though this word has by common usage come to refer to the house or "parsonage" where the "rector" lives.

In the pages of this publication we have almost invariably used the

READERS SHOW KEEN INTEREST

That the people of St. Matthew's Church, Sault Ste Marie are interested readers of the Church Press is shown by the fact that they wrote *The Canadian Churchman* office about the news item in the June issue which stated that the Primate's World Relief Fund had financed the building of a new church in Hong Kong to the amount of \$25,000. Upon investigation being made into the matter it was revealed that the new church building will house a meal centre for the children of refugees. The donation from the Primate's Relief Fund was to insure that all facilities for this centre would be provided. The Church also operates a school in connection with the same church, the foundation stone of which was laid by the Primate during his visit to Hong Kong in 1962.

term "parish" whether it referred to a rectory or a mission but to eliminate the word from the Constitution and Canons may be a difficult task without causing ambiguities. A suggestion was made a few years ago that we use the term "aided parish" instead of "mission"—a much less desirable title, we would think. We wonder if the Manitoulin Chapter considered the implication of their resolution "that all discrimination between missions and parishes be eliminated"—would they expect the same privilege of choosing their incumbents as the self-supporting parishes seem to cherish?

Could it be that the chapter resolution has confused the whole point of the famous "Mutual Responsibility" document presented at the Anglican Congress? In hearing it then and reading and studying it since we did not observe any problem of "discrimination" and the only time the word was mentioned in the Congress was in connection with racial tensions. The "document" does indeed have a lot to say about "mission", defining it in terms of ". . . mutual, united obedience to the one God Whose mission it is. The form of the Church must reflect that."

We would like to hear of a deanery favoring the abolition of the word "parish"—think of the difference that would make it our outlook! "parish" comes from the Greek, *paroikia*, meaning "district"

DOLLARS AND SENSE

By William Wadley, Diocesan Treasurer and Stewardship Officer

Q. You know, I've heard a lot since the Congress about the role the Canadian Church does or doesn't play in the work of the Anglican Communion around the world. Could you help me sort out a few facts?

A. I'll try. Go ahead.

Q. Well, first, how little or how much help is being given now?

A. Let's take 1962. With the help of the Woman's Auxiliary our Department of Missions (MSCC) provided direct financial assistance to overseas Anglican dioceses of \$333,687.

Q. But haven't we some missionaries of our own? Seems to me I've seen their pictures in the Church Calendar my wife gets each year.

A. Yes, we have. During 1962 we had fifty-five Canadian missionaries serving abroad, who required support totalling \$200,023.

Q. Do these figures include the Primate's World Relief Fund that the rector's been telling us about?

A. No, actually, they don't. It's extra. Another \$125,123 plus another \$20,500 from budget funds for work abroad under ecumenical auspices.

Q. Ecumenical what?

A. Ecumenical auspices, or what the English call Inter-Church Aid.

Q. Anything else, or is that all?

A. No one knows the extent of other contributions in response to appeals. However, we do know that in 1962 the MSCC alone handled some \$59,656 in designated contributions for overseas work. Sent in by individuals and groups these were received and disbursed for specific projects in various countries as directed by the donors.

Q. What does it all add up to?

A. In 1962 it came to \$738,989.

Q. That's a good start, I'd say, but but shouldn't we be able to better it?

A. I agree. You'll remember last time we talked, we said there were 669,291 confirmed Anglican on our parish rolls in 1961, and their total giving through the parishes amounted to \$33,844,703.

Q. Maybe this Congress business came along none too soon. How did the Archbishop of Canterbury put it?

A. "The Church that lives to itself will die by itself."

CHOIR VISITS HOSPITAL

In what is an annual custom with them, the members of Christ Church Junior Choir, Englehart, visited the Englehart District Hospital on the evening of Dec. 23 to sing Christmas Carols for the patients.

—it refers to the Church restricted within definite boundaries; besides "parishioner" sounds too provincial . . . "narrow in thought, in culture and creed". Let's take the Congress message to heart and place "mission" in its proper context; it's a good word—it speaks of PURPOSE, of a wider outlook and concern, and "missioner" or "missionary"—there's a challenging title for any Christian to have! Let's call all our parishes "missions".

Since receiving the Manitoulin resolution we read that at a post-Congress meeting held in the Diocese of Montreal, a suggestion was made "that the distinction between parishes and missions be abolished."

CLERGY HOLD RETREAT

Centered around the theme of "The Priest", a day's retreat was held on November 25 and 26 at Holy Trinity Church, Marathon, for the clergy of the Archdeaconery of Thunder Bay. Last year, following the first such retreat conducted by Archdeacon Hinchcliffe, the clergy expressed the wish to make it an annual exercise.

Hospitality for the clergy was provided by the congregation at Marathon and after the evening meal and Evensong the Greater Silence was kept until Evensong the following day when the retreat closed. Four addresses were given on the life of the priest by the Conductor, The Reverend James Turner, Rector of St. George's, Port Arthur.

Qu'Appelle Priest For Garden River Parish

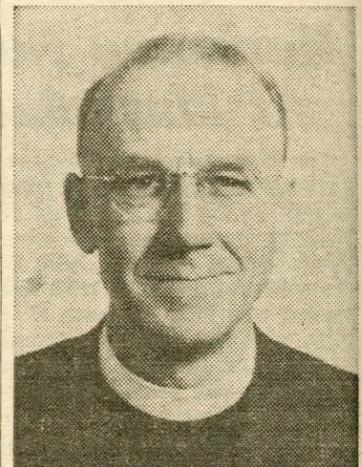
The Archbishop has announced that as from January 1, 1964, he has appointed The Reverend Michael Roderick Hankinson as Incumbent of Garden River and Echo Bay. Mr. Hankinson will succeed The Rev. W. B. R. King-Edwards who has moved to White River.

Mr. Hankinson, who is a nephew of Canon W. A. Hankinson of Milford Bay comes to Algoma from the Diocese of Qu'Appelle where he

has served since his ordination to the priesthood in 1956. He has held curacies at Fairfield, Moose Jaw and Rockglen, and since 1958 has been Incumbent at Cabri, Sask.

A native of Saskatchewan, Mr. Hankinson went to the University of Manitoba, graduating with a B. A. degree in 1949. He received his Licentiate in Theology from St. John's College, Winnipeg in 1952. He is married and they have one child.

Hornby Named Rural Dean



The Rev. Norman Hornby

To fill the office vacated by the transfer of former Rural Dean, The Rev. L. E. Peterson from the parish of Elliot Lake to the parish of Christ Church, North Bay, His Grace, the Archbishop of Algoma has appointed The Reverend Norman Hornby as Rural Dean of Mississauga. Fr. Hornby is in charge of the parish of Thessalon, which includes Bruce Mines and Desbarats.

The Deanery of Mississauga is comprised of the parishes of Thessalon, Blind River (including, Massey), Elliot Lake, Chapleau, and railway points Biscotasing and Ramsey, as well as the Indian reservation at Tophet.

The new Rural Dean was ordained to the diaconate in 1948 and to the priesthood the following year in the Diocese of Qu'Appelle, after completing studies at St. Chad's College, Regina. Previously, he had been for eighteen years a printer in Hamilton. In 1954 he came to the Diocese of Algoma where he served as parish priest of St. Joseph's Island until he moved to his present parish in 1960.

Rural Dean Hornby is married; his wife is on the teaching staff of the Junior High School in Thessalon. They have two school-age daughters, Margaret and Frances, at home, and three sons; David, in Saskatchewan; Christopher, in Oklahoma, and Patrick in Sault Ste Marie.

As Rural Dean, Fr Hornby will now be a member of the Executive Committee of Synod.