

# THE ALGOMA ANGLICAN

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NOVEMBER, 1964

Ralph D. Parker Honoured

## University Buildings Open

With the laying of the cornerstone and the official opening of the new academic buildings of Laurentian University on October 8, 1964, a great landmark in the history of higher education in Ontario has been passed. Within the immense structures of steel and cement and stone which rise on the campus overlooking Ramsey Lake, Sudbury, there is the throbbing life of the province's first bilingual university, undenominational, but with three Church-affiliated colleges working together within the whole university, Huntingdon (United Church), Sudbury (Roman Catholic), and Thorneloe (Anglican).

Growing out of the original Sacred Heart College, founded by the Jesuit order, which later became the University of Sudbury, affiliated with Laval University; the new university is a federation of this, and the other newly formed colleges mentioned above, with the non-denominational University College. Students may register with any of the four colleges but degrees are conferred by Laurentian. The affiliated colleges waive their degree-conferring powers and teach their students only in the departments of philosophy and religion. The Church-affiliated colleges will have residences on the campus, chapels, libraries, classrooms, etc.

The Thorneloe University Board of Governors plan to have eventually four residences, with accommodation for two hundred students, a large chapel, and academic buildings as well as accommodation for staff. It is expected the first residence will be ready by next summer; meanwhile Thorneloe begins its first academic term this year in rented accommodations in the University buildings, and its students housed in the Huntingdon residence, which is the only one yet completed.

Representing the Anglican Communion at the opening ceremonies of Laurentian was His Grace, The Most Reverend William L. Wright,

Archbishop of Algoma, and Chancellor of Thorneloe University. The Archbishop participated, along with Roman Catholic and United Church clergy, by saying the Dedicatory prayer as the cornerstone was laid by The Premier of Ontario, The Honourable John Robarts. In the same ceremony, the President of Laurentian University, Dr. Stanley George Mullins, was installed in office by the Chairman of the Board of Governors, Mr. Ralph D. Parker, assisted by Judge Maurice Lacourciere, a member of the board. Several heads of universities from Ontario and Quebec were present, including The Reverend Derwyn R. G. Owen, Provost of Trinity College, Toronto, from which the new President graduated with honours in Latin, French, and Greek; and The Right Reverend Georges Abel, of Laval University, where President Mullins took his doctorate, and later became head of its department of English Language and Literature.

In honour of Mr. Ralph D. Parker, to whose initiative and interest the new university owes so much, the central part of the university complex, the beautiful library podium on which a tower ten stories high will be erected, has been designated the Ralph D. Parker Building.

## College True To Its Motto

Anglicans, especially those in the Diocese of Algoma, owe a great responsibility towards the new university at Sudbury, for the Church is "on the campus" and Thorneloe, the Anglican College, has enrolled its first students, twenty-nine in all; although the smallest unit within the University, it is proud of the fact that it begins its life as a "co-ed" establishment, for three of the students belong to the fair sex. They are Janet Biggs of Little Current, Diane Davidson of Sudbury, and Dale Silver of Copper Cliff. Janet and Dale are in third year, and Diane is a freshman. In all, there are eight third year students registered with Thorneloe, and sixteen first year students. Under the leadership of The Reverend David S. Forth, B.A., B.D., Ph.D., acting-Provost, the Anglican College is becoming an important part of this liberal arts institution. The motto of Thorneloe is "Initium Sapientiae Timor Domini", a quotation from the Psalms and Proverbs in the Old Testament, "The Fear of the Lord is the Beginning of Wisdom". Faithful to this truth, the College, though yet in rented rooms, has a temporary chapel where regular services are held. The first was held on October 11, the Sunday following the official opening.

Construction of the first Thorneloe residence is expected to begin shortly; a loan of \$364,000 has been secured from the Central Mortgage and Housing Corporation for this project. Financial campaigns are underway in different deaneries of the diocese to solicit donations towards this, perhaps the greatest challenge to the Church yet presented in the diocese, but one that will be a living memorial to a great scholar and Christian leader, Archbishop George Thorneloe.

of the diocese which serves the same area.

In the absence of the Presiding Bishop, whose retirement for reasons of failing health takes effect following the National Convention, the Consecrator conducting the ceremony was the President of their fifth province, The Right Reverend John P. Craine, Bishop of Indianapolis.

The sermon on the meaning of the episcopate was preached by The Right Reverend Richard Emrich, of Detroit, Bishop of Michigan. Three of the main characteristics of bishops, he noted, were that they were called to serve as

## Retired Worker Travels to Near East to Train Others

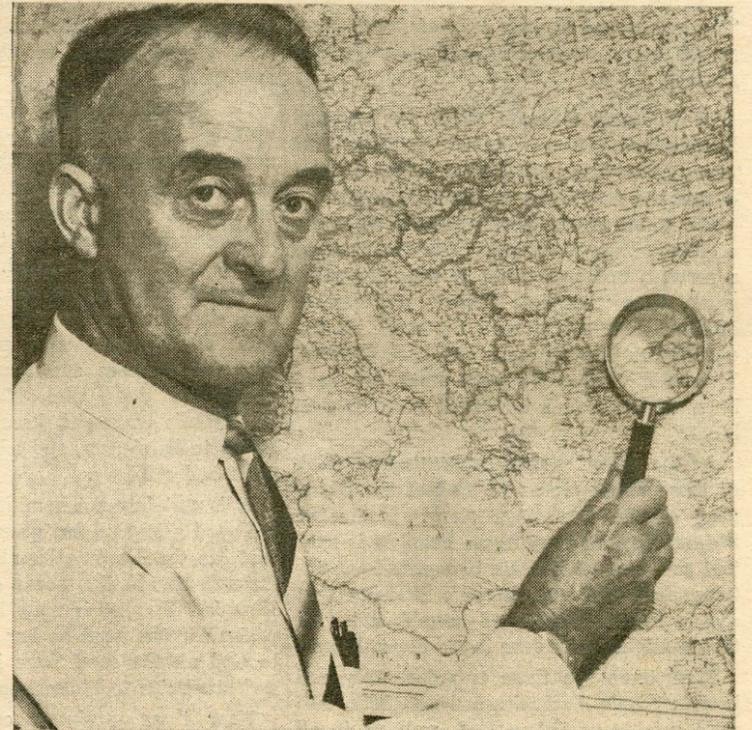


Photo courtesy Sault Star  
Harry P. Waite finds his destination on the map of Turkey before leaving his home in Sault Ste Marie to train men for work in a steel plant in Ereğli, a city on the Black Sea coast.

A prominent Algoma layman, Harry P. Waite, of Sault Ste. Marie has left to take up a new career in far-off Turkey. Mr. Waite retired at the end of August, after forty-four years with the Algoma Steel Corporation, and immediately signed a contract with an American steel firm to take a two-year job to train men in one of their large plants, manned by twenty-five hundred workers, in the Turkish city of Ereğli, on the north coast of the Black Sea, about one hundred and fifty miles east of Istanbul. At the end of the two-year contract, he has the option of remaining another year, taking a similar position in another country, or retiring. Mr. Waite has decided that when he does "retire", it will be in Sault Ste Marie.

During his years of employment at the Algoma Steel mill he was an active member of the United Steelworkers of America, and had served as President of the Local at Algoma Steel. Mr. Waite was also a keen civic leader, serving as

defenders of the Faith, pastors of the faithful, and as instruments of unity in the Church. The mingling of the hands of the consecrators symbolized the link with the past right back through history to the apostles and our Lord, and forward in time to all who would be confirmed or ordained by the new bishop.

chairman of the civil defence committee during the second World War, as first chairman of the town planning board, as a city alderman, and a member of the Parks Committee.

Mr. Waite is a diocesan lay-reader, and has frequently assisted at services, and before the formation of the Brotherhood of Anglican Churchmen was President of the Algoma Deanery Laymen's Council. He played a large part in arranging the annual outdoor service under the pines at Garden River, and in promoting the Deanery Divinity Students' Fund. He was an active member of St. Peter's Church, and has been parish treasurer for the past twenty years. Many of his fellow-parishioners honoured him by a reception shortly before he left for Turkey and presented him with a wrist watch as an expression of their gratitude for his untiring and cheerful service to the Church over many years.

Mr. Waite is married and they have five children and nine grandchildren; Mrs. Waite plans to join her husband in the new year, but their youngest daughter will be staying here to complete her education. The popular layman served as a delegate to the Synod on a number of occasions; all his friends throughout the diocese will wish him every success and blessing as he follows his second career as an "Anglican abroad".

## In Neighbouring Diocese

### New Bishop Consecrated

St. Paul's Episcopal Church, Marquette, Michigan, was the scene on Thursday, October 1, 1964, of the Consecration of the new Bishop of Northern Michigan, The Right Reverend George Rhys Selway.

The newly consecrated bishop succeeds the Right Reverend Herman Page, who some twenty years ago assisted in the consecration at Sault Ste Marie, Ontario of The

Right Reverend William L. Wright as Bishop of Algoma. It seemed fitting that two decades later our Archbishop was able to accept the invitation from the neighbouring diocese to take part in the consecration of its new bishop.

The service was not held in the see city of Menominee but in Marquette, which is situated more in the geographical centre of the upper peninsula of Michigan and

## Men from Correctional Camp Tell of Retreat at Monastery

Michaelmas Day, 1964 will remain for a long time in the memories of the seven men from the camp who spent the day in retreat at the Cowley Mission House in Bracebridge.

For all of them, this was a completely new experience. For some of them, an event looked forward to with some trepidation, requiring more than a little courage to have made the decision to attend.

Leaving camp at 7 a.m. in the company of Father Thistle, the camp's Anglican padre, they arrived at the monastery in good time for the celebration of High Mass for St. Michael's Day. Then followed breakfast in the refectory, with the Fathers, in complete silence — also a new experience.

In charge of the retreat was Father Hemming, who during the day gave three addresses, and con-

ducted a question and answer period.

New words were added to the men's vocabularies, in "Terce", "Sext", and "None" pronounced (NOHN), the names of offices or short services held each day of the year at 9 a.m., noon, and 3 p.m. The men returned to the camp at 4 p.m.

The glorious sunshine added to

the calmness and serenity of the day, spent completely free from stress and strain in wholly peaceful surroundings. As one of the men said, "It is all so strange — just as I am beginning to understand the meaning of "retreat" we have to leave — the time is all too short."

And so it was. It is hoped that this first retreat for men of the camp will be the forerunner of

many more — and that in future arrangements may be considered to lengthen the duration in "retreat".

Certainly it was a fully worth while experience. Ask the men who went.

—From *The Lodestar*, Journal of the Beaver Creek Correctional Camp, Gravenhurst, Ont.

## THE ALGOMA ANGLICAN

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### Benedicite

(Contributed)

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

It isn't easy to write about the holy and humble ones, because we know so little about them. Their lives are hidden in the heights of holiness and in the depths of humility.

We think of our Blessed Lord, the King of Glory, Who "took upon Him the form of a servant, and was made in the likeness of men", Who "humbled Himself, and became obedient unto death, even the death of the cross"; the King of kings and Lord of lords, Who said, "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart."

As the Advent season approaches we think of those whose names we find at the beginning of the Christmas story. First, the Blessed Virgin Mary, whose humility is such that she need not hesitate to say, "all generations shall call me blessed", knowing that she is indeed nothing of herself, but "He that is mighty hath done to me great things".

Then there are those two dear holy and humble people, Zacharias and Elizabeth, who were "righteous before God, walking in all the commandments and ordinances of the Lord blameless". Elizabeth, who said no proud word of her own triumph and joy, but exclaimed to Mary, her young cousin, "and whence is this to me, that the mother of my Lord should come to me?"

We think, too, of St. Joseph, the "just man", of whom we are told so little — except of his unquestioning obedience; Joseph, the craftsman used to being his own boss, who "did as the angel of the Lord had bidden him", even though the things he was told to do were probably quite against his own judgement.

Last of all, there is St. John the Baptist, a strong man of forceful character, able to trouble the consciences of kings and high priests. He declared, even to his enemies, that he was only a "voice crying in the wilderness", that there was Another coming, to be preferred before him, Whose shoe's latchet he was not worthy to unloose. He rejoiced to see his own well-loved disciples walking away from him to follow the Lamb of God. His joy was fulfilled when he could say, "He must increase, but I must decrease."

Humility is indeed a beautiful virtue, and most of us would be glad enough to have it; but it has been said that humility is only nurtured by humiliations — and who wants those? There was nothing beautiful about the shadow of scandal under which Mary and Joseph had to live; nothing attractive about Zacharias' nine months of dumbness; nothing to be desired in the doubts which so plagued John the Baptist that even at the last he had

### MEMORIAL GIFTS

The Synod office acknowledges the receipt of recent donations made to the *Primate's World Relief Fund* in memory of the faithful departed. Given by relatives and friends to the Glory of God and in memory of

Fred S. Dent, Mrs. Isabel Reid, Mrs. Jennie Fisher, Mrs. Hilda Dorland, Mrs. Jenny Bell, Herbert Wyant.

to send word to Jesus, "... art Thou He that should come, or do we look for another?"

St. Francis de Sales disturbs us in his writings by using the word "humility" almost interchangeably with "abjection" — a word with most unpleasant associations. But we need to be reminded that humility is by no means a sweet and pretty virtue, but one of the finest and strongest. And if we find ourselves thinking we are humble, it is a sure sign that we are not. There is nothing more deadly than being secretly proud of our own holiness and humility! The true saints are those who, like St. Paul and St. Francis of Assisi, honestly know themselves to be sinners, and admit to their own pride and self-love.

It is certainly not humility to try to deny the good gifts God has given us, or the good that He, in His own humility, deigns to do through us. In the words of St. Thomas à Kempis, "He that is truly humble seeks not praise for the good he has done, but refers to God all the good there is in his actions, and attributes to himself only what is evil."

Hear these words of our Lady's song, "... He that is mighty hath magnified me, and holy is His Name. ... He hath put down the mighty from their seat, and hath exalted the humble and meek."

"O ye holy and humble Men (and women!) of heart, bless ye the Lord: praise Him and magnify Him for ever."

### Archbishop's Itinerary

Nov. 4-6: Diocesan Centre, Ancaster, Ont. Committee of "Ten"—Anglican and United Church leaders.  
Nov. 9-13: Quarterly Board meetings, Toronto.  
Nov. 14: 8 p.m.—Massey, Confirmation.  
Nov. 15: 9 a.m.—Massey.  
11 a.m.—Elliot Lake.  
7 p.m.—Blind River.  
Nov. 17-19: Canadian Council of Churches, Niagara Falls.  
Nov. 23: Blind River, Quiet morning for Clergy, Mississauga Deanery.  
Nov. 29: 11 a.m.—Thessalon.  
3 p.m.—Bruce Mines.  
Dec. 6: 9 a.m.—Cobalt.  
11 a.m.—Haileybury.

### Congratulations

The Diocese of Algoma joins with the rest of the Canadian Church in extending congratulations and good wishes to The Rt. Rev. R. S. Dean, Bishop of Cariboo, who this month assumes the task of Executive Officer of The Anglican Communion, succeeding Bishop Bayne, who returns to the U.S.A. to become Director of the Overseas Dept. of the Episcopal Church.

The work of Executive Officer is like a kind of general manager for the whole world-wide Church. With the vast program envisioned by the last Anglican Congress, his will be the task of guiding the missionary strategy of the Church; in this he will be assisted by regional directors in various parts of the world.



## The Archbishop's Letter

### EXAMINING OUR PRIORITIES

My dear People:

Anglican World Mission is the theme which is being fairly well faced by all dioceses and parishes throughout Canada at the present time. Here in Algoma we have a competent committee set up under the chairmanship of the Dean, and plans are going steadily forward in taking a more realistic approach to the real mission of the Church.

A south Pacific Anglican Conference has given a real lead in this movement. Bishop George Ambo of the Diocese of New Guinea tells of a statement which a young theological student made during the sessions which gives an added impetus to our program in Algoma. He said, "Our Church cannot grow strong when we only receive, so I feel strongly that we need to teach our people that it is not always good to receive. Our needs are great, but we must try to give out. The widow gave only her mite, but she gave her all, and we must be like that woman."

Those words were echoed by, and found a welcome in, the hearts and speeches of every delegate to that historic conference when the development of Anglican life in the South Pacific was being planned and prepared. In other words, they were trying to assess priorities for their young Churches as they faced increasingly rapid social and political change and were seeking ways in which they could grow together in Witness, Service, and Love. In the South Pacific a high priority is attached to educational work, for over sixty percent of the population is under twenty-one years of age, and forty-seven per cent under fifteen years of age. Here is one area in Anglican World Mission which must have definite priority, and we by our prayers, study, and gifts are assisting them.

Prayer must always take priority. Accordingly, in the Anglican Cycle of Prayer, each day we remember a different diocese (Bishops and people) asking God's blessing upon their clergy and laity. Also, we ask to be worthy stewards of those spiritual, mental, and financial gifts which will show us that we all belong to the Body of Christ. Without constant spiritual renewal this task is impossible.

What lies beyond all this business of trying to work out priorities in practice? The key to the Mutual Responsibility document, which was produced at the Anglican Congress in Toronto, is the call "radically to examine our obedience to mission". Our task is not to keep the machine going, not to make sure that we are secure. We are to be on the march, on mission. Mission begins and ends with God. Our response can never be made in terms of self-interest. How do we examine our obedience to mission? We are so accustomed to going on in the old ways: we are so caught up in the machinery of the organized Church that often we do not know how to begin.

When we talk about "Mutual Responsibility" are we looking inward or outward?

The Church is required to make not only a greater contribution to missions, but a greater commitment to mission. No congregation will ever learn to look beyond the seas until it has first learned quite simply to look beyond its own walls and rediscover that it exists to show Christ to the world of

its immediate neighbourhood. The key is to make the Church in every place the redemptive society, because in every place it is the redeemed society. The first priority is for converted people.

Bishop Stephen Bayne, who was the Executive Officer of the Anglican Communion, has asked some disturbing questions about our organization for "self-perpetuation". We serve a Lord Who "emptied" Himself, and Who was sent, and Who calls us to follow in His steps. Every part of the Church's life must come under the scrutiny of mission. This is what Mutual Responsibility is all about; not simply more money and men for Africa and Asia, but a response in the power of the Holy Spirit to the needs of the hungry sheep looking up for the Word of life and the Lord of life, and not being fed.

### How do we find priorities?

1. By Prayer—It is God's will we are seeking, not ours. We need as individuals, parishes, dioceses, and provinces, to take an honest look at our past behaviour. Prayer opens our ears to God's call, shows us the needs He has in the hearts and bodies of His people, makes plain the way to be used by Him, and then supplies the grace to serve.

2. The Church needs to teach more definitely the priority of mission. Mission is not a "gimmick" but a command laid upon us by God Who is Himself on mission. Equally it needs to be made plain in the life of a bishop, priest, and layman. Does our daily life as Churchmen make it clear that our chief concern is mission? If we feel no compulsion to speak about Jesus to others, then we ourselves do not know Him. Why do we spend so much of our time teaching people facts about God and His Church, and yet fail to introduce them to the living God?

3. We must see clearly that our greatest resource is dependence upon God, for in our own strength we can do nothing.

If we throw ourselves upon Him He will provide. But we must pray and work and give. We can spend too much time planning what we will do. What is required is for us to co-operate with what God has done and is doing; as Bishop Bayne once remarked, "God is now waist-deep in Mission." It is our response which is needed. All of you in the diocese are responding — more fervent prayer is being offered on behalf of the whole Church; increased study is the order of the day in parochial groups; generous gifts of money are forthcoming for the urgent needs of God's people in other parts of the world. We are weak in sending recruits to serve for a time in educational, social, and agricultural work. Against the background of this letter, I bid you go forward more faithfully in our Lord's service. To this challenge, I give myself as your Father-in-God.

With all best wishes,

Your friend and Archbishop,

William L. Wright

### CLERGY RECOVER AFTER ACCIDENTS, ILLNESS

Clergy of the diocese who have been laid up due to accidents or illness are making satisfactory recovery. Canon Alvin Thomson, who was injured when his car went off the highway near Terrace Bay late in July, was in hospital for some time, but has returned to his usual parish duties. He took a leading part in the planning of the

Marriage Guidance Conference at North Bay in October.

The Rev. F. J. Dobney, Assistant Priest, St. Paul's, Fort William, spent several weeks in hospital after being severely injured in a car accident during the last week of July. We are happy to note that he is back in his parish again.

The Venerable Cyril Peto, Rec-

tor of Holy Trinity, Parry Sound, returns to his home from hospital just as we go to press; he has suffered a heart attack and it is indefinite when he will be able to resume his parish work. The Archdeacon wishes to thank his many friends from all parts of the diocese for their kind messages sent to him during his illness.

### DIocese OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
Nov. 15—Trinity 25	Garson	William J. Ellam
Nov. 22—S. next before Advent	Sturgeon Falls	James Patterson
Nov. 29—Advent 1	St. John's, North Bay	Canon Charles F. Large
Dec. 6—Advent 2	St. Brice's, North Bay	Baxter G. Gosse

## Altar Guilds Hold Interesting Meeting



Photo courtesy Sault Star

From left to right: Mrs. W. E. Cleverdon (St. Luke's, Sault Ste Marie), Mrs. N. Kyryakos (Epiphany, Sault Ste Marie), Mrs. V. Read (St. Thomas', Fort William), Miss Irene Benjafield (St. Thomas', Bracebridge) — a few of the delegates from Algoma Diocese who attended the Altar Guild Conference.

By Susan Fogg

The eleventh annual meeting of the Ontario Provincial Executive of Diocesan Altar and Chancel Guilds took place at St. Luke's Cathedral, Sault Ste Marie, on September 25, 26. For the first time observers from the Dioceses of Algoma, Keewatin and Moosonee were present for the purpose of reporting back to their own parishes on the possibility of forming guilds in their respective dioceses. Friday's meeting consisted of informal talks and discussion, a display of books, needlework, and the Archbishop Thorneloe Chalice, were on view. Altogether there were eighty women representing Altar Guilds in seven different dioceses.

On Saturday morning the Holy Communion was celebrated by His Grace, The Most Rev. W. L. Wright, Archbishop of Algoma, assisted by the Chaplain to the Provincial Executive, The Rev. R. J. Berryman, Rector of the Church of The Transfiguration, London, Ont. After breakfast the Archbishop officially welcomed delegates to the See city, and compared the beauty

and quietness of Algoma to the Guild members' work in the Sanctuary, and said their contribution was a great asset to the many parishes.

Concise reports, given by Mrs. Reid, President of the Provincial Executive, and the diocesan presidents of Huron, Niagara, Ottawa, and Toronto, revealed the advantages of contact between groups from different districts. Ontario is the only Ecclesiastical Province yet organized, and it is hoped that soon all its diocese will be participating. A new, revised Altar Guild manual was mentioned, also the help offered to smaller churches across Canada in the way of altar linens, etc.

It was emphasized that, although some guilds have fees, a special collection to meet their expenses, the Altar Guild is not a fund-raising organization, and that in each guild, the parish priest alone is responsible for its recruiting, training, and direction.

Following the business sessions, the delegates were taken to the Bishop Fauquier Memorial Chapel,

Shingwauk Residence, where Dean F. F. Nock conducted Evensong and a short meditation. The conference concluded with tea served at Bishophurst.

Algoma was invited to send representatives to the next conference. Suggestions for future diocesan meetings were made, in which members asked for more time for meditation, a wider display of books, actual examples of needlework, professional instruction on embroidery and flower decoration, etc. Mrs. Pickett, of Niagara diocese, agreed to give needlework lessons in Algoma.

One of the highlights of the conference was the address given by Mrs. Wright, wife of the Archbishop of Algoma, at the noon-hour luncheon in St. Luke's Hall. All the members felt a greater sense of unity and purpose in their common tasks in the sanctuary, and were inspired to maintain and encourage a high standard of reverence, devotion and faithfulness.

### RECTORY RECEPTION

On the evening following the Harvest Thanksgiving services, Monday, October 5, The Reverend and Mrs. Harry Morrow, of St. Matthew's—Epiphany parishes, Sault Ste Marie, held an "at home" for the parishioners, who were invited to come and meet together and especially to get to know any new-comers to the parish. The Harvest Thanksgiving services were held at 8 a.m. and 11 a.m. and 7 p.m. at St. Matthew's, and at 9.30 a.m. at Epiphany.

### W.A. Branch Receives Thanks

Several parish groups in the diocese are participating in the "Foster Parents' Plan" for helping orphan children in other countries. The W.A. of St. Matthew's Church, Sault Ste Marie recently received a letter of appreciation from the Ministry of Health and Social Affairs, Republic of Korea, for their support of a Korean girl, Lee Pail Lim, under the Foster Parents' Plan.

## Pro and Con

### Let's Amalgamate The Appeals!

St. Mary's Evening W.A. Powassan, Ont.

Editor, Algoma Anglican:  
At a recent meeting of this W.A. a letter was received requesting donations to the Extra-cent-a-day Fund. This led to some discussion about the various appeals and funds that the W.A. branches are expected to contribute to in the course of a year. As a result I, as Branch Treasurer, was asked to write to the Algoma Anglican to say that we feel that there are too

many small funds. We think that each branch should be assessed one sum to cover everything for the year. This would surely cut down considerably on the amount spent on book-keeping, bank exchange, and postage. I believe that the situation is similar with the Church Treasurers as they have to meet several different appeals and assessments every year.

Yours faithfully,  
Margaret L. Van Toen  
(Treasurer)

## The WA — Is It Fifty Years Behind The Times?

The Seventy-ninth annual meeting of the Woman's Auxiliary of The Anglican Church of Canada must have been a rather challenging experience for the delegates if the report of Algoma's Diocesan Educational Secretary, Mary A. Turnbull, is any indication. Mrs. Turnbull writes of the group discussions carried on after the addresses that "... we were deeply concerned about our failures." They found that though the world had changed during the past twenty-five years, the WA had not, and that "there is a desire for more effective dialogue with the new generation of women."

The meeting was held at Edmonton during September and was attended by one hundred and sixty Dominion officers, Life members, and delegates.

In considering the theme of the conference, "Women's Organizations in the Parish," the members were challenged by speakers to "wake up" and "keep abreast of the times". When the WA was formed it was an auxiliary to the Missionary Society of the Church, and very much needed at that time, but that WA branches which "hold bake sales, teas, and bazaars year after year . . . . are fifty years behind the times". The WA was criticized for having "artificial

standards", the members expecting others to "conform" to them; her report goes on to say; "we don't welcome the newcomer — because we don't welcome her ideas, 'We always do it this way' — how often have we been guilty of saying this to the new member — who quietly stops coming to the meetings."

Mrs. Turnbull said that in the discussions it was brought out that "we would like to bring new members into our groups not necessarily just to get a new member but because we are concerned for her as a person. We would like them to realize that we are baptized into the Church, therefore service to the Church should come first."

"No organization must exist for its own sake, but for the sake of Christ and His Church," this was the message of the Primate of All Canada, in his sermon to the members during the service held in All Saints' Cathedral, Edmonton, as reported by Mrs. Turnbull. Archbishop Clark went on to say: "The WA dare not exist to segregate women. In Christ we are all equal, but as equals we are all different, each one of us and each group should be free to do what we can do best."

The Algoma delegate noted a definite trend towards amalgamation of small Church groups into one. She states: "This would mean a new name, and we must begin now in our dioceses and parishes to prepare for changes which must come."

### Five Generations at Baptism

When Robbin James Miller was baptized at St. Ambrose' Church, Baysville, August 23, by the parish priest, The Rev. James Francom, the little fellow was no doubt sublimely oblivious to the fact that his Christening had brought together four generations of his family from two countries.

Robbin James is the infant son of Mr. and Mrs. K. J. Miller, who live in Toronto but have a summer home at Lake of Bays. Mrs. Miller's parents, Mr. and Mrs. H. L. Reid, live in Baysville, and were present for the Baptism of their grandson. Two more generations of the family, who live in Detroit, Mich., and come to this area each summer, Mrs. E. W. Baker, the baby's great grandmother, and her father, Mr. Gustave Goffard, the great-great grandfather, made the service an international occasion.

### SERVERS OR SERVIETTES?

This is the title of the topic discussed by the AYPAs of St. Peter's Church, Elliot Lake, at the beginning of their fall season. Of course the real problem being debated was "The Place of Women in the Church." It seems the question created such interest that the discussion was carried on to the next meeting!

The young people of the Church meet each Sunday for Evensong in the church, after which they adjourn to the home of one of the parishioners for their meeting. A group from the parish attended the Provincial AYPAs conference at St. Catharines during the Thanksgiving week-end.

## Appreciation - Practical and Poetical



The members of the Girl Guides and Brownie Pack of St. Thomas' Church, Fort William recently presented a Utility Cart to the Woman's Auxiliary of the parish for use in the kitchen and catering at dinners. In making the presentation, the Guide Lieutenant, Mrs. K.

Branch, read the following verse expressing their appreciation:

"We have used your dishes and tables too

And other things we borrowed from you.

We tried to be tidy, but we guess

There were times we made quite a mess.

You have been very patient and made no fuss

So thanks for putting up with us. Once more we would like to say

"Thank you, Ladies of the W.A."

PLAIN TALK . . .

About Thorneloe College

by William Wadley, Diocesan Treasurer

Answers to a number of questions most frequently asked about Thorneloe University when it is discussed by Churchmen in various parts of the diocese were given in Mr. Laurence Brown's address at the Algoma Deanery Thorneloe Information Dinner held on May 27 at Sault Ste Marie.

Mr. Brown's duties as administrative assistant to the president, Algoma Steel Corporation, and as former head of the Welfare Federation of Sault Ste Marie and area have brought him into close contact with a variety of educational, welfare, hospital and cultural activities. Since January 1963 he has served on the Board of Governors of Laurentian University as well, and is eminently qualified to speak about present-day trends and policies affecting the financing of education in this province.

**Q. Does our country need more university graduates?**  
**A. The need for university-trained men and women will rapidly increase. If Canada cannot provide her own graduates, then we cannot possibly expect to maintain our present standards of living, let alone improve upon them.**

**Q. What is our government doing about it?**  
**A. The government of Ontario established a special committee to study the needs arising from this student explosion. It predicts that about ninety-five thousand students will seek admission to universities in 1970, some ten to twenty thousand more places than will be available despite the crash building programs going on at the present time. In the year 1959-60 the government allocated twenty-four million dollars to university building programs, and in the present financial year it will make grants of no less than seventy millions. This is the measure of their concern.**

**Q. This is a lot of money; but is it enough?**  
**A. No. The government finds itself unable to finance university expansion alone. Like hospital construction, it expects the university to raise much of its needs from voluntary sources as evidence of real student need and public interest.**

**Q. Why new universities—can't the established ones expand?**  
**A. The government recognized that the old established universities could not grow to such prodigious proportions as has Toronto, which will have a student population of almost twenty-four thousand. Clearly beyond this number such a university could only be a student sausage factory. Facets of student life are neglected, especially the informal interchange and testing of ideas, which many educators consider as vital as the thoughts projected in the lecture rooms.**

In recognition of this and the needs of its population the government of Ontario agreed to the establishment of new universities to serve specific areas of the province.

**Q. What has been done in Northern Ontario, in the light of this policy?**  
**A. Fortunately the Archbishop and others in the Algoma, North Bay and Sudbury districts recognized the problem several years ago, with considerable foresight, as it has now been proven.**

They may have felt, as I now do, that unless the people of Northern Ontario had their own university, the majority of our young people would be denied a higher education since, in my opinion, the universities in Southern Ontario within a few years will cater exclusively to those students resident in their immediate vicinity. Such student residences as they now have will probably be reserved for those taking post-graduate work.

**Q. What is the region which Laurentian University serves?**  
**A. While it is called Laurentian University of Sudbury, let me make it clear, it does not belong to the people of Sudbury.**

Everyone living in the Sault, North Bay, Kirkland Lake, Noranda, Timmins, Cochrane, Kapuskasing, Huntsville, Parry Sound, has an equal stake in Laurentian University. The periphery of these cities and towns is the region our own university will serve, and it is certainly a vast, wide-flung region.

Therefore, residences are an absolute must and are of more importance to our university than to any other Ontario university.

**Q. What government grants are available for the construction of residences?**

**A. There are no provincial grants for university residences.**

**Q. Then who is providing residence accommodation at Laurentian?**

**A. Under the basic terms of federation of Laurentian University, the Anglican, Roman Catholic and United Churches accepted the responsibility of providing student residences and related facilities on the Laurentian campus.**

Consider New Curriculum Methods

The Reverend Donald Landon, Rector of All Saints', Sault Ste Marie, was the leader of a "workshop" for clergy of three different deaneries as a "warm-up" for the introduction of the new Christian Education curriculum next year.

At Chappleau, the two Deaneries of Algoma and Mississauga joined forces under the chairmanship of the Archdeacon, The Ven. J. S. Smedley. The workshop lasted two days, Sept. 14 and 15, and the twelve clergy attending from different parts of the Archdeaconry were guests of St. John's parish. During the first week of October Fr. Landon travelled to Muskoka Deanery, where meetings were held on three consecutive evenings for the clergy of the deanery at the Mission House, Bracebridge.

It was pointed out that there was to be no basic change in the content of lesson materials, but greater stress would be laid upon

the relationship of the Christian Gospel to our life in the world. It is the method of teaching that is to undergo a drastic change if the new curriculum is to be successful. These "warm-ups" were designed to acquaint the clergy with the new educational insights, to study the importance of life-centered, as contrasted with content-centered teaching, and the teaching-learning process.

Materials for the new curriculum will be ready by September, 1965, we are told; the aim is for each parish to have by that time a PARISH EDUCATION PROGRAM with four standards:

- a systematic educational process involving all age groups.
- education related to worship.
- continued teacher and leader training.
- leadership by a parish education council.

Considerable criticism of the new methods was made during the sessions held in Muskoka Deanery. It was felt there was a danger in that with the new method of teaching Truth becomes relative, not absolute, and that it assumes the ordinary parishioner will give far more time to group study and discussion — and worship, than he has been doing in the past.

**Primate's World Relief Fund**  
 In the Diocese of Algoma, by the end of September, the Diocesan Treasurer reported, contributions towards the Primate's World Relief Fund this year amounted to \$5,695.56, which slightly exceeds the total of all received in 1963. In addition to individual contributions through the parishes, an increasing number of memorial gifts are being made to this fund. (See Synod Office acknowledgement elsewhere in this issue.)

Where David Fought With Goliath Men Are Prepared For Confirmation

At the end of July this year, The Rev. T. E. Collins, who was ordained to the diaconate in this diocese in May, left for the Middle East with the United Nations Emergency Force located at the Gaza Strip between Egypt and Israel. In completing his service with the Canadian Army to qualify for retirement, he is on a year's tour of duty in that area which has such historic associations with people and incidents mentioned in the Bible. During his absence, his wife and family remain in Oakville, where they have made their home for the past few years. Mrs. Collins takes an active part in Church work at Epiphany parish there and is the very capable editor of "The Courier", their monthly parish paper. Some of her husband's letters have appeared in it, and she kindly sends us a copy so that we can share them with the readers of The Algoma Anglican. In a letter we received from Mr. Collins earlier, written at Rafah, where his Army base is located, he

describes his journey by air, and his first sight of the desert where Moses and the people of Israel wandered for forty years. He hopes to visit the famous Greek Orthodox monastery of St. Catherine located at Mt. Sinai, the place where Moses received the Ten Commandments. It is about two hundred miles from where he is stationed. Meanwhile he tells about

GAZA

The largest town in the area of the UNEF, Gaza — which is not actually in Egypt, but rather in that part of Palestine now under Egyptian control, is very ancient indeed. It is mentioned quite frequently in the Old Testament, particularly in the book of Judges. Gaza was one of the five city-states created by the Philistines when they occupied the coastal regions of Biblical Canaan.

Here Samson destroyed the Philistine temple as it is recorded in the sixteenth chapter of Judges. The ruined pillars of the temple are a tourist attraction today. Near Gaza is David's field, the site of David's victory over Goliath—a flat piece of ground with a hill at each end. Tradition has it that the Philistines occupied one hill while the Israelites were in possession of the other. It was in the centre of the plain that David and Goliath met.

The inhabitants of the Gaza strip are, in the main, refugees from that part of Palestine which now forms the state of Israel. They are mostly followers of the Islamic (Moslem) faith, and mosques are to be found everywhere. However there are some who have accepted Christ and the Christian Faith as members of the Roman Catholic, Greek Orthodox, and Coptic Churches which are the only established Christian Churches here.

One other group of Christians in this area are the missionaries of the Southern United States Baptist Conference. They maintain and staff a mission hospital in Gaza. They are doing a wonderful work of mercy as well as providing facilities for the training of local girls in the nursing profession. Incidentally, this hospital was at one time a part of the work of the Church Missionary Society; why they left, I am not sure.

On the Army base itself we are fortunate in having a beautiful chapel named "The Chapel of The Good Samaritan". It has been my privilege to assist in the services both at the altar and in the pulpit. That I have been able to exercise my ministry in this way since my arrival here has been a source of comfort to me, but perhaps the greatest piece of work that our Lord has given me to do for Him is the preparation of seven Canadians and two lads from the Indian Contingent for Confirmation.

Next Issue:

Confirmation in Jerusalem

RE-UNION CONVERSATIONS HELD

To enlighten the ordinary churchmen who may not realize the problems involved in the re-union of Christendom, the parish of The Epiphany, Sault Ste Marie arranged a special program on Tuesday, October 13, when clergy of other Christian bodies were asked to come and answer the question, "What do you think are the hindrances to union with your Church?" A Roman Catholic priest, a United Church and a Presbyterian minister were asked to participate, and then the Anglicans were to discuss what they could do to remove the hindrances.

Archdeacon Smedley Sees Value of Anglican College

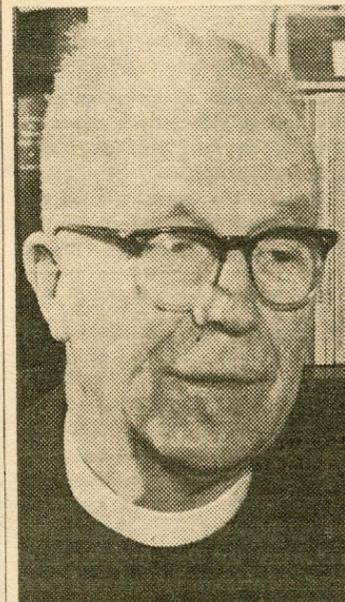


Photo courtesy Sault Star

The Venerable J. S. Smedley, Rector of St. John's Church, Sault Ste Marie, and Archdeacon of Algoma, who is on the Board of Governors of Thorneloe, writes:

"With the ever increasing emphasis on higher education, Thorneloe University will help to provide accommodation for the many students of Northern Ontario. It is important that the Church should be represented on the campus of Laurentian so that our Anglican students may have Religious Education and Philosophy from Anglican professors and that they may enjoy the advantages of their own residence and college spirit that comes from association together."

PARISH HALL GIVEN

The Church of The Messiah, Kakebeka Falls, will now have its own parish hall; through the kindness of St. Paul's parish, Fort William, the building known as St. Margaret's Church, Stanley Park, is being moved to Kakebeka, a distance of about ten miles, and erected behind the church there for use as a parish hall.

Stanley Park was the scene of extension work of St. Paul's parish for several years, and services were held in the little church, but since further work was not required in that area, the parish decided the building could be put to better use by the congregation at Kakebeka Falls which has needed such facilities for some time.

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