



THE ALGOMA ANGLICAN

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Stress Understanding At K of C Meet

Guest speaker at the fifth charter anniversary dinner of the Wawa council of the Knights of Columbus was the parish priest of St. Paul's Anglican Church in that town, the Reverend I. Lawrence Robertson, marking what is probably another "first" in the field of ecumenical relations between the two Churches.

In observing that they were meeting during Brotherhood Week, Fr. Robertson said "the time is past when Christians can afford the luxury of bickering among themselves . . . If we are to live together as brothers in this great Dominion of Canada, then it is essential for us to understand each other." The Anglican priest referred to recent occasions where church leaders have met together and progress has been made in mutual understanding, and stressed that co-operation between the Churches was essential to meet the challenge facing them all in the world.



—Photo Courtesy Sault Star

Shown above at the Knights of Columbus banquet held at Wawa, Saturday, February 27, the Rev. I. L. Robertson, who was guest speaker and Grand Knight Nick Fowler, who was chairman.

AT THIS TIME WHEN HIGH SCHOOL STUDENTS IN THE GRADE XIII GRADUATING CLASSES ARE MAKING PLANS FOR THEIR UNIVERSITY COURSES, MAY I ASK THAT THEY CONSIDER THORNELOE COLLEGE WHEN APPLYING TO A UNIVERSITY. THORNELOE IS OUR ANGLICAN COLLEGE ON THE CAMPUS OF LAURENTIAN UNIVERSITY AT SUDBURY, AND WILL WELCOME STUDENTS FROM ALL PARTS OF THE DIOCESE.

WILLIAM L. ALGOMA

Social Service Work Explained

by Pamela Saxon

On the eve of Brotherhood Week, Sunday, Feb. 21, 1965, the AYPAs and associate members of All Saints' Church, Burks Falls played host to the entire town with a showing of the Social Service film, "Night Children" (National Film Council). This depicts some of the crying needs of our present day society.

Mr. M. Donlevy, Social Worker from Sundridge, spoke in connection with the film stressing the urgent need for young people to consider a career in Social Service work, which he described as a very interesting and rewarding vocation.

The meeting was opened by Miss Bonnie Higginson, President of the AYPAs. She welcomed the speaker, the clergy, and the many interested

persons who had braved the bitter windy night. Invitations had been given to all religious bodies in the town and it was with a warm feeling of Christian fellowship that everyone joined in the pleasant social hour and cup of tea which followed the program.

The Rev. A. R. Cuyler, Rector of the parish, AYPAs Chaplain, spoke of the wonderful work being done by the Children's Aid Society, and commended the progress of the Burks Falls Young People. Mr. Lorne Saxon, Counsellor for the AYPAs, thanked everyone for attending and expressed the hope it would lead to more "brotherhood" meetings together.

FELLOWSHIP NIGHT

An average of twenty people meet together each month for Bible Study, Prayer, Discussion, and Fellowship at St. Peter's, Red Rock. As a special project this year they have chosen to support the Primate's World Relief Fund.

The Rector, The Reverend Kenneth Gibbs, is sponsoring jointly with the United Church minister at Red Rock, a "Christian Dialogue" in religion and life, to be held at St. Peter's Church, April 5-7. Special Speaker will be The Rev. Canon E. R. Haddon, Rector of St. Thomas', Fort William.

Berton's Book Stirs Interest

What kind of a reception has *The Comfortable Pew* had in this diocese? It is hard to say. Anglicans in general being a rather reticent lot, it will be impossible to assess the impact the book is having on the Church. The results, if any, may not become apparent for some time. From the parish bulletins received by The Algoma Anglican the reactions seems to vary from total disregard, which may mean disapproval; in some, a lukewarm reception ("if anyone wants to discuss it, we'll have a study group"); to study topics presented by the Rector with discussions after, and visiting speakers to discuss some of the problems raised in the book.

At Christ Church, Englehart, a discussion is held after the Wednesday evening services in Lent. With more than forty copies of the book sold to his parishioners, The Reverend Donald Landon, Rector of Holy Trinity, Sault Ste Marie, gave a series of four addresses: "Christians — Heads in Sand Morally?", "Churches — Cosy, Exclusive Clubs?", "Sermons — A Waste of Time?", and "Now — What do We DO?". Each address was followed by an informal group discussion.

At St. Peter's, Elliot Lake, a study group meets in the hall every Tuesday evening with an invitation extended to "anyone—Anglicans, Protestants, Roman Catholics, atheists, agnostics and anyone else . . ." Pierre would relish that! Perhaps the most ambitious program is that arranged at St. John's, Port Arthur, where each Wednesday

LARGEST CLASS

Twenty-six young people received the Laying on of Hands when The Archbishop visited St. Matthew's, Sault Ste Marie, Tuesday, March 2. This was the largest Confirmation class to be presented by the Rector, the Reverend Harry Morrow, since the church was built in 1961. There were fifteen boys and eleven girls. They received first Communion the next Sunday at the 8 a.m. Eucharist, which was followed by a Communion breakfast for them and their families.

PROMOTE STEWARDSHIP

Joint Stewardship Promotion Meetings arranged by the Canadian Council of Churches are being held this spring at four different points in the Diocese of Algoma, it was announced by the Synod Executive meeting held on February 9 at Sudbury. These sessions, which are a co-operative effort, were to take place at the Lakehead and Sault Ste Marie on March 26, and at North Bay, April 29; Sudbury, April 30. It is expected many Anglican parishioners will take part.

series on "The Comfortable Pew" shown over CKSO-TV. It was a feature of the regular Christian News Telecast from 12.15 to 12.30 p.m. on Fridays, and they were interviewed by The Rev. Al Roblin, Chairman of the Sudbury Religious Broadcasting Committee.

evening a seminar is held from 7.45 to 9 p.m., featuring a panel in which professors from the Lakehead College, clergymen and others discuss pertinent issues such as The Sexual Revolution, Racial Discrimination, The New Morality, Nuclear Armament, etc.

Group discussions at St. Matthew's, Sault Ste Marie are held every Sunday evening and the parish priest has prepared an excellent "study guide" for the book; they have a "group reporter" who records some of the findings and the suggestions made.

In Sudbury, two Anglican clergymen, The Reverend Colin Clay, Rector of St. James' parish, and The Reverend Jack Rose, Assistant at The Church of The Epiphany, were interviewed in a television

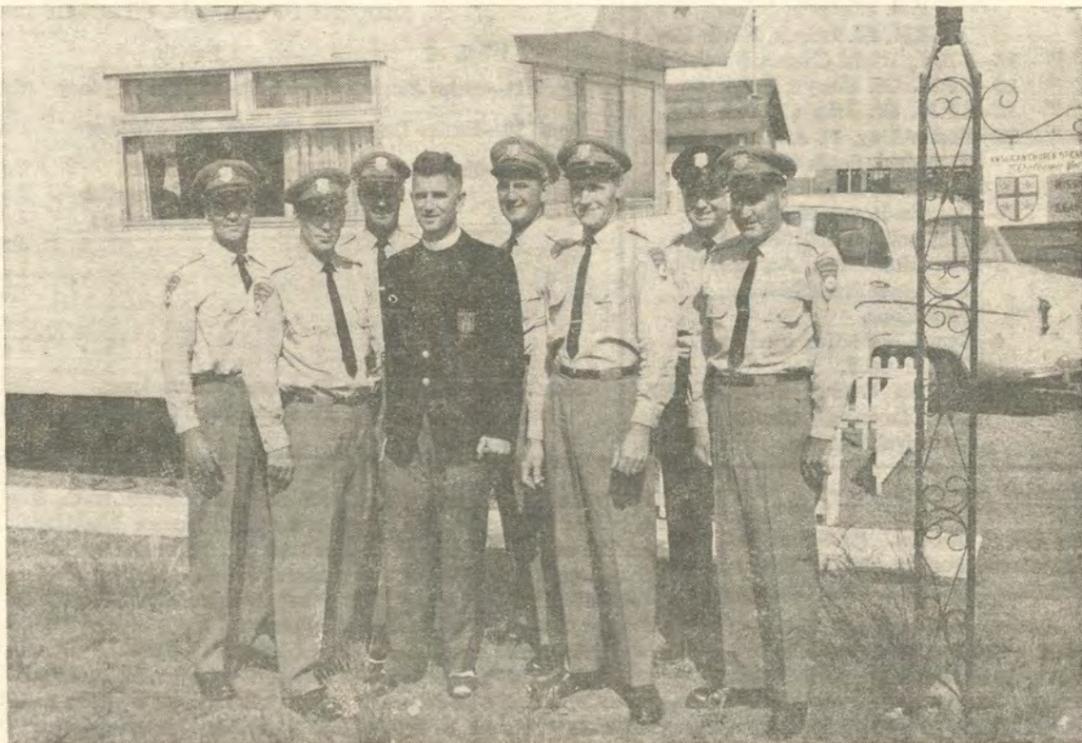
Police Football Team Assists Chaplain

Fort William, Feb. 22

In giving his report at the annual meeting of the Canadian Lakehead Missions to Seamen committee, the Chaplain, the Reverend Robert Lumley, referred to the co-operation of Constable Gordon Gaudry and his Harbour Policemen as "outstanding". They had organized a soccer team and played twenty-two games against visiting seamen last year.

From the time when the shipping season opened at the Lakehead on April 23 until the last ship sailed on November 28, more than one thousand seamen had visited the Anglican "Flying Angel" trailer at the waterfront. Fr. Lumley said that the Missions to Seamen had two purposes, to minister to the needs of visiting seamen, and to provide opportunities for Christian service, for which there is no return other than the satisfaction and blessing that comes from a service rendered.

Lakehead parishes join in this Social Service work by helping out with duties at the trailer, extending hospitality and arranging recreation for crews while the ships are in port.



THE REVEREND ROBERT LUMLEY is shown above with some members of the Lakehead Harbour Police, standing outside the Anglican "Missions to Seamen" trailer located at the Keefe Lakehead Terminal. Fr. Lumley is the waterfront Chaplain and the police often form a soccer team to play against the sailors whenever he can arrange for a match. In a report on his work the Chaplain praises the co-operation of the police in providing recreation for the visiting seamen.

THE ALGOMA ANGLICAN

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The Archbishop's Letter



The Archbishop's Study,
Lent, 1965

EASTER HOPE — THE DAWN

Benedicite

"O Ananias, Azarias, and Misael, bless ye the Lord: praise Him and magnify Him for ever".

Was the *Benedicite* composed by someone sitting comfortable at a desk? Was it first sung in church (in a comfortable pew!), or by someone in a lovely, peaceful place, surrounded by the beauty of God's world of which it speaks? No.

If we read the third chapter of *Daniel*, and *The Song of The Three Holy Children* in the Apocrypha, we will find that it was sung in the "fiery furnace", the place of punishment and torture. These three young men are being martyred for having refused to deny their God. They have such faith that they have told the king they are sure their God is able to save them, but that they really don't mind whether He does or not; nothing will make them turn from Him. Like another great sufferer, Job, who said: "Though He slay me, yet will I trust in Him".

Ananias, Azarias, and Misael are tried in the "furnace of affliction," but instead of smoke and flames and the cries and groans of tortured men there arises from this furnace the sweet music of a song; a song of purest praise. And the song is sung not only by three voices but by four, because there is another with the Three Children in the fiery furnace—One "like the Son of God", for there is never a "furnace of affliction" where God is not.

We can go on from this story to another, in the New Testament, *The Acts of*

The Apostles, Chapter 16, where he read how Paul and Silas were stripped, beaten, and thrown into the prison dungeon, their feet made fast in the stocks. It was midnight, and Paul and Silas lay helpless in darkness and pain. And what are the two apostles doing? — "praying and singing hymns unto God".

Then there is St. Francis of Assisi, who, as he lay dying, blind and suffering, sang his own "*Benedicite*", the *Canticle of the Sun*.

We don't just praise God when we are happy and feel in the mood for it. The most glorious praise comes from the depths of misery and suffering. Not only that, but the praising of God in itself transforms the misery and suffering.

Father Palmer tells us that we make our hearts light by giving thanks—light enough to lift them up unto the Lord. Praising and thanking God is our bounden duty.

And so these words, which have been said to the sky and the wind and the hills, and to all God's creatures, are said to each one of us. We are called, each one by name, as were Ananias, Azarias, and Misael; the name given to us in our Baptism, our Christian name, which God has graven upon the palms of His hands:—

O Brenda, Sharon, and Debbie, bless ye the Lord: praise Him and magnify Him for ever.

O Brian, Glen, and Sheldon, bless ye the Lord: praise Him and magnify Him for ever.

O Stephen, Helen and Elizabeth, bless ye the Lord: praise Him and magnify Him for ever.

Ed. Note: This concludes the series on the Benedicite (Prayer Book, page 26). We wish to thank the anonymous writer who has contributed these devotional articles. The Editor would like to hear from any readers who would be interested in having these published in booklet form. We hope to present a different series of studies by the same author in future issues.

My dear People:

May you all experience a Blessed Easter! We are told that Christ rose from the grave very early in the morning, but the point of time is itself significant; He slept but He would not oversleep. He was up with the dawn on Easter morning, that He might begin His new work—bringing hope to a disillusioned world.

Easter Hope — The Dawn! These words possess a mystical meaning. They gather up and express in poetic symbol all that Easter meant to Mary, all that it meant to the disciples, all that it means to us. The Resurrection of Jesus was in fact "the day-break", pouring light upon a shadowed world. Like the dawn of day, it changed the aspect of everything.

I remember crossing the Rockies by plane a few years ago just when the sun was coming up. In a moment everything was transfigured. The clouds became a tapestry of various colours. What a sight to behold! So when on Easter morning the Son of God arose, a tapestry of renewed faith, hope and love was re-animated within the human heart.

The Resurrection of Jesus was the triumph of joy over sorrow. There is no joy like that of Easter Day. It is the purest and best joy that a Christian can ever feel, because in its essence it is unselfish joy—joy at the personal triumph of Christ.

It is Christ's rising, His dawn, that is our first thought at Easter. He comes to meet us in our Easter Communion as a returning Conqueror. His triumph is intensified because it follows so quickly on seemingly overwhelming defeat. Good Friday and Easter Day; the darkness and the dawn, belong to each other. The triumph of Jesus' enemies was short-lived. It is true that they congratulated themselves with intense satisfaction during the closing hours of Good Friday. They nailed His hands and feet. His friends forsook Him and ran away. But Easter morning produced a magnificent triumph. "He is risen, even as He said". He is risen! This is what makes Easter the greatest of all days in the Christian year. Easter makes us all eager to join together in worship, to ring out the Easter hymns with their triumphant Alleluias.

The first Easter morning symbolized the triumph of good over evil. When Christ was crucified it must have seemed as if the day would never break again. The enemies of Jesus gloated over their evil success. But the seeming triumph of evil lasted only for thirty-six hours and then "it began to dawn". The Angel of the Lord came and rolled away the stone from the door of the sepulchre, and sitting on it, proclaimed that God had triumphed over evil. The real law which rules the world is moral and not material law, that in the long run goodness is stronger than evil.

We need that assurance today, as much as it was ever needed, for pessimism is beyond question one of the most striking characteristics of the thought of our time. To the modern world life commonly presents itself as tragedy—the daily press certainly gives expression to this in the headlines. A wave of hopelessness seems to have engulfed society as we think of the prospects of permanent peace, with no cold wars. Some modern prophets predict the break-up of our social order in a revolution. Our artists paint ugly pictures because they feel it is the province of art to express reality, and they can see nothing but ugliness in the world around them.

A similar pessimistic tendency can be discerned in the religious thought of our time. To many people the outlook for religion seems so hopeless that they are tempted to give up in despair. I will not quote the book or the author to verify this statement—possibly you can guess!

It is under these circumstances that Easter provides us with such a glorious message of encouragement. We remember the darkness of utter despair that gathered round the Cross of a dead Christ, and we remember the Easter dawn that followed it. To the man who believes in the resurrection of Christ, despair can never be a permanent condition. We know as we stand before His empty tomb that right is might, that to be on the side of good is to be on the winning side, and that evil can in the long run secure nothing but its own destruction. The Resurrection of Jesus is the living proof that somehow and someday good shall triumph over evil.

Easter Day marks the triumph of life over death. Since Christ is risen, death is conquered. "For now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." The old question, "If a man die, shall he live again?" is answered on Easter morning. The Angel of the Resurrection stands at the grave of our dear ones, and says to us "Why seek ye the living among the dead? They are not here: they are risen". May your Easter be a joyous Easter.

Your friend and Archbishop,

William L. Wright

Archbishop's Itinerary

- April 2—Address Children's Aid Society Annual Meeting, Sault Ste Marie.
- " 4—Passion Sunday, West Thunder Bay and St. John's, Port Arthur.
- " 5—8 P.M. St. Paul's, Fort William.
- " 6—8 p.m. St. Michael & All Angels, Port Arthur.
- " 7—Address Lakehead Welfare Association.
- " 7—8 P.M. St. George's, Port Arthur.
- " 8—8 P.M. St. Luke's, Fort William.
- " 9—8 P.M. St. Stephen's, Port Arthur.
- " 11—Palm Sunday:
5 P.M. Sturgeon Falls.
8 P.M. St. Brice's, North Bay.
- " 12—8 P.M. Christ Church, North Bay.
- " 13—8 P.M. St. Mary's Powassan.
- " 14—8 P.M. St. John's, North Bay.
- " 18—Easter Day, 11 A.M. St. Luke's Cathedral, Sault Ste Marie.
- " 23-24—AYPA, Elliot Lake.
- " 28—Ontario House of Bishops.
- " 29—Provincial Synod Council.
- May 2—One Hundredth Anniversary, Trinity College School, Port Hope.
- " 4—Synod Executive meeting, Copper Cliff.
- " 5—Address Ottawa Diocesan WA and Laymen, Christ Church Cathedral, Ottawa.

DIocese of Algoma Chain of Prayer

Week of	Parish	Clergy
April 11—Palm Sunday	Christ Church, Port Sydney	Canon Cyril Goodier
April 18—Easter Day	St. Thomas', Bracebridge	David N. Mitchell
April 25—Easter I	Collegiate Church of St. John the Evangelist and Muskoka Missions	Canon Roland F. Palmer Norman H. Thornton John W. Hawkes John G. McCausland Lawrence E. C. Frith Horace G. Garrard David Hemming Peter Palmer
May 2—Easter 2	St. James', Gravenhurst Pointe au Baril & Britt	William R. Thistle The Ven. John B. Lindsell

DOORS OF ETERNITY,

by Sibyl Harton. Published by Morehouse-Barlow. \$3.75. Spring selection, Episcopal Book Club.

As the name suggests, this is a book about death, and the kind of a book about that subject which is a delight to read. Perhaps an apt sub-title for it would be "From Glory to Glory." Here is no gray morbidity; rather, the seven subjects of its chapters arch into a spectrum of the beauty of Christian truth.

One fault we find, and it has to

do with construction rather than content, is that the paragraphs are too long. The author leads us on at such a rapid pace that some of the book's devotional value may be lost; however, the reader who takes time to "digest" these lengthy passages will be richly rewarded. There is an abundance of inspired thoughts communicated with the exuberance of one who has a rare gift of expression.

Some sentences taken at random will show the variety and depth of the teaching contained in the book: In speaking of those who have suf-

fered and died for the truth, from Socrates to Florence Nightingale, she says, "I admire and am humbly grateful for the shining splendour of their heroism and for their display of the glory of human conduct, and I believe that within the unity of human nature runs the shuttle of men's behaviour weaving us all into a pattern of interdependence."

To the age-old question of the meaning of suffering, Mrs. Harton offers this observation: "To be separated from the truth of one's being is the ultimate cause of suffering."

The chapter in which the author deals philosophically with silence, music, and dancing, is perhaps the most interesting of all and shows in what a new and beautiful perspective she places death. It is communion with, rather than remembrance of the departed, this is stressed: "It is unbalanced and inadequate, to say the least, to spend time, energy and money on constant floral decoration of graves unless there is an equivalent fervour in attending requiems, where we are caught up in the perpetual to-and-fro movement between this

world and the other where dwell our departed. Does the parish church provide this universal and traditional way of remembrance? Our churches should be packed on All Souls' Day, as we unite with all the faithful in Eucharist, all that is, on either side of eternity's doors."

We commend this book to our readers. May its "doors" open to them many rooms where the author herself has found quiet resting places along the soul's journey to eternity.

Day of Prayer

Address Given By RC Nun

Sister Alexis, of the Roman Catholic Congregation of the Sisters of St. Joseph, gave a devotional address recently in Holy Trinity Church, Sault Ste Marie. One of the teaching order of nuns who operate St. Joseph's College, a private High School for girls in Sault Ste Marie, Sister Alexis was the speaker at the Women's World Day of Prayer service held this year in the Anglican Church of the Holy Trinity.

CAMP PROGRAM IS ANNOUNCED

Camp Gitchigomee, the Lakehead Church camp, located at Sandstone Lake, fifty miles west of Fort William, will see lots of activity this summer according to the following schedule:

June 27-July 3: Intermediate Girls' (11-13 years). July 4-July 10: Junior Girls (8-10 years). July 11-22 (ten days): GA members, and girls 14 years and up. July 22-30: Scouts, and boys 12 years and up. July 30-Aug. 6: Junior Boys (8-11 years).

Gitchigomee is conveniently situated, easily accessible by car, and has excellent accommodation and swimming facilities.

The Rector of the parish, The Reverend Donald M. Landon, comments in his Sunday bulletin that this is no doubt the first time a Roman Catholic has been the "preacher" in an Anglican church in this diocese.

DISCIPLINE NEEDED

Several parishes have been holding study sessions to deal with the GBRE Lenten book *The Comfortable Pew*. Among the comments received from St. Mary's, Nipigon study group is: "We need a far more stricter discipline in our Anglican Church . . . and a better job of teaching than is being done now."

CHOIR TEA

The boys and girls of St. Matthew's Choir, Sault Ste Marie, led by the Choir Director, Mrs. Florence Joy Clement, held a Valentine Tea in the church hall and presented a program of musical selections. The boys sang "Where'er You Walk" and "The Holiday Polka;" the girls sang "The Garden of Jesus" and "The Wedding of Jack and Jill," and the entire choir of ten boys and ten girls was heard in the hymn "Holy Spirit, Hear Us."

Quarter Century Women's Work In Parish



Courtesy Sudbury Star

From the time when a small chapel was built near the Anglican Cemetery in Sudbury to be known as "The Chapel of the Resurrection" a loyal group of women has played an important part in the progress of the Church which developed in that area and is now the thriving parish of The Resurrection.

In February the parish, and especially the members of the Woman's Auxiliary, observed the twenty-fifth anniversary of the forming of the "Ladies' Guild" by which the original group was known, and presented a Life Membership in the WA to their "founder", Mrs. Fred Wood, in whose home the original guild was organized Jan. 9, 1940. The picture above shows Mrs. Wood receiving the membership scroll from Mrs.

A. Nadoronzy, while Mrs. A. McCandless, WA Deanery President, and the Rector, The Rev. F. G. Roberts look on. The guild became a branch of the Woman's Auxiliary in 1953, and the following years have seen the formation of branches of the Girls' Auxiliary, Junior Auxiliary, Church Boys' League, and Little Helpers in the parish.

Among the guests who gathered in the parish hall for the "birthday" dinner and program were several women who had been associated with the guild in former years. The

speaker was Canon S. M. Craymer, Rector of The Church of the Epiphany, Sudbury, who was a former lay-reader in the parish.

Services in the small chapel, built through the efforts of The Rev. P. F. Bull, Rector of Epiphany parish at that time, were held at 4 p.m. each Sunday, and a Sunday School was organized, the first teachers being Mrs. P. Bull and Mrs. B. Scharf. During the anniversary dinner Mrs. Scharf recalled many of her experiences as a Sunday School teacher in the "little church" twenty-five years ago.

Through the efforts of Dean F. F. Nock, then Rector of Epiphany parish, plans were made for the chapel to become self-supporting. The WA accepted the task of assisting with the stipend and other expenses, and in September, 1953, the Rev. G. S. Honour became the first Rector of the new parish. Soon an addition was built on the church and basement and as the parish grew it was necessary to plan a new and larger church. The corner stone of the present Church of the Resurrection was laid October 5, 1958, by The Rt. Rev. Philip R. Beattie, Bishop of Kootenay, who had been a former Rector of Epiphany parish. The first service in the new church was held February 1, 1959.

DIOCESAN ANNUAL

The annual diocesan meeting of the Woman's Auxiliary in Algoma will be held this year, June 1 and 2, at St. Paul's Church, Fort William.

Winter Rally Held By A YPA

More than one hundred young people from the central part of the Diocese of Algoma gathered together for a "winter conference" held at Laurentian University, Sudbury, February 19 and 20.

The AYPAs members came from Sault Ste Marie, Manitoulin Island, North Bay, New Liskeard, as well as from other points in Sudbury and vicinity. The Theme of the conference, "Saints Alive," was ably presented by The Rev. T. E. Downey of St. Catharines. Provincial Chaplain of the AYPAs, Dr. David Forth, Provost of Thorneloe College, welcomed the delegates during the Saturday morning breakfast. The Most Reverend William L. Wright was guest speaker at the closing banquet held in the Laurentian University great hall.

At the business session during the conference the former Local Council was expanded to take in the Deanery of Temiskaming. The name of the new council is The Laurentian Tri-Deanery Council. The Executive elected is as follows: President, Tom Nesbitt (Sudbury); Vice President, Fred Predon (Azilda); Secretary, Barbara Locke (Manitowaning); Treasurer, Walter Martin (North Bay); Chaplain, The Reverend Michael Dunnill (Cobalt).

As a teacher, I would recommend a freer use of posture and action. They will help to keep before our minds the truth we profess with our lips.

Renovated Church Now Has Altar In Centre

An important alteration program has been carried out recently in the interior of St. James' Church, (Lock-erby), Sudbury. A re-fashioning of the church has been carried out under the direction of Mr. Arthur Townend, Architect, who has recently designed the Sudbury Sanatorium renovations and has been awarded the contract for the new St. Joseph's Hospital, Sudbury.

The various structural alterations were done by Mr. Arthur Godbout, contractor, and reflect the contemporary trend in church design. In the renewed St. James', the altar will be closer to the people, and in the centre of the church so that God's family may truly gather around the Lord's Table. By the new arrangement the church can accommodate twenty-four more persons. At the parish annual meeting it was felt there was urgent need for in-

creased accommodation due to the growth of the parish. St. James' is situated near the Laurentian University buildings in Sudbury.

A "free-standing" altar, where the priest can celebrate the Eucharist facing the people, is, to our knowledge, found in only one other church in the Diocese of Algoma, that of St. Paul's, Sundridge.

That One

When I am sailing out upon that boundless sea
Toward the shore of silent spirit land,
No friend of earthly mold can sail with me
Nor clasp me by the hand.

Yet there my spirit shall not wander lone
For One will meet to guide me on the way;
To hold my hand and keep my soul from fear
To make death's darkness day.

And when I stand before the great white throne
That One will sweetly plead my cause for me;
My sin is blotted out forevermore
For He redeemed me once on Calvary.

—Bertha M. C. Shaw

Why I Use The Sign Of The Cross

by The Ven. J. F. Hinchcliffe

Are you ashamed of the Cross?

I have always been well aware that the personal use of the Sign of the Cross gave offence to some people. For this reason, because as Christians, we must treat people's feelings with delicacy, I have tried to be as unobtrusive as possible, and endeavour to refrain from using any outward sign in the spirit of exaggerated piety. On the other hand, the meaning of Christ's death on the Cross is so overwhelming that I have been unable to forbear the frequent use of this sign in which Christ conquered sin and death.

There were two things that moved me to the use of the Sign of the Cross. One was the influence of psychology lectures, which emphasized the need for the teaching of truth and the expression of it through the language of action quite as much as the language of speech and writing. For example,

I am always nagging people to follow the reading of the scripture with their eyes on the text before them, as well as with their ears. We are taught that the muscular movement of eyes and throat in forming the words helped to impress any learning upon the memory. Similar use of the limbs, for example in playing the piano, helps the mind to learn the music.

Military salutes, on the face of it useless actions, are thought necessary to predispose the mind to a proper attitude to authority. I conclude from this that we are very much at fault in our expression of religion to neglect any honourable movement or posture that helps bring home to our minds the truth of the Christian Faith, of which the Cross is central.

Another influence, and this was a "moment of decision," happened when I saw a moving picture showing the start of the marathon swim at the Canadian National Exhibi-

tion. When the gun sounded, among the line of greased bodies ready to plunge, quite a few made the Sign of the Cross as they started to race.

If God is our God, then He must be the God of our sports as well as of the solemn times of our lives. The Sign of the Cross used by those athletes was to pray God's blessing on their activity. Whether they played fair and were good sportsmen or not is their responsibility. I believe it would be much harder for a person who used the Sign of the Cross to commit unsportsmanlike acts during contests. On the contrary, I believe he would thank God for the joy of the sport.

From that time on I decided, trying not to give offence, but on the other hand not being ashamed, to use the Sign of the Cross in my personal life and worship.

I have written this, not that it might be applied to the Sign of the Cross alone, but that it might help us to respect devotional prac-

CHOIRS COMBINE

The choirs of Wesley United and St. Paul's Anglican Churches, Fort William, will again join this year in presenting a cantata on Good Friday evening. This year it will be "The Seven Words From The Cross" and will be held in St. Paul's Church.

PLAIN TALK . . .

(Continued from page 4)
sent back into the world to live as God's stewards; stewards of the Gospel and stewards of the human and material resources of the world.

Canon Tucker outlines some of implications of this for us as individual members of the Church:

"The Christian is responsible before God for all that he has and is."

"He finds the practical expression of his responsibility in the various communities in which he lives — Church and home, work, and local community. Here worship, witness, and service are the expression of his ministry as a Christian layman. Thus a Christian's stewardship will be good or poor depending on the quality of his worship, witness and service. Good stewardship does not depend on wealth, but on concern and commitment; concern for persons and commitment to the purposes of God."

PLAIN TALK . . .

by William Wadley, Diocesan Treasurer

Chosen or Frozen?

God's Frozen People was the name of a recent paperback in the Fontana series, in which its two authors felt that the title accurately depicts the outward appearance of most Christian people nowadays.

In sharp contrast is the title of a small greeting card in use in St. Michael's Church, Port Arthur—You're only a stranger once. Perhaps similar cards and signs are in use in other parishes throughout the diocese; certainly similar sentiments are expressed in our parish weekly bulletins.

But it's for us to live up to such slogans and sentiments and to make sure that regular churchgoers by their actions give real meaning to such printed sentiments week in and week out.

Perhaps it's a little unfair to recall an incident in Western Canada a few years ago during the meetings of the Executive Council. Some of the visiting laymen arrived a bit ahead of time for early morning Communion in the Cathedral. None of the sidesmen having arrived as yet, they took upon themselves the task of greeting each person on arrival, and where necessary assisting them to their pews. After the service one elderly lady commented to the Dean how nice it was to return to her home church after thirty years and receive such a friendly greeting. Accepting her thanks, he added: "Well, it did help having some of those chaps from the East visiting with us this morning too!"

Memorial gifts

The Synod Office wishes to acknowledge further donations 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 loving memory of: Mrs. Laura Symes, Mrs. Jack Hyde, Mrs. Ida Vincent, Mr. Ron Walker, Mrs. Emily Dudley, Mrs. Margaret Bascomb.

Stewardship Attitudes

A few months ago we quoted from a Parish Education Paper written by Canon Graham Tucker. This month, following on his theme of "natural stewardship" we include some of his comments on "Christian Stewardship".

"Within the body of the Church itself there is a corporate stewardship responsibility for the proper management of the total resources of the Church — manpower, skill, energy, time and money for the carrying out of the Great Commission (St. Matthew 28: 19, 20)."

"The Church must never forget that what is perhaps its favourite Bible verse does not read 'God so loved the Church etc.', but 'God so loved the world' . . . this is the reason for the Church: the laos, the people of God, called out of the world into a special relationship of love and knowledge of God, given a stewardship responsibility expressed in ministry and service, and then

(Continued, page 3A)

News deadline for next issue: April 8

Come With Me To The Holy Land

by Sgt. T. E. Collins, United Nations Emergency Force



THE REV. T. E. COLLINS

Mr. Collins' story of his trip to the Holy Land is concluded in this issue. Ordained to the diaconate last year in this diocese, he is on duty with the Canadian Army in the Middle East.

At the outskirts of the Holy City we stop to visit the Mount of Olives and the Garden of Gethsemane, with its beautiful Church of All Nations. As we enter the church we soon discover the reason for its name—each dome is a gift of a particular nation. How proud we are to see the Maple Leaf and Canadian Coat of Arms,

symbolic of our country's gift. Before the altar, enclosed by an iron railing, is the venerated bare Rock of the Agony, where our Lord prayed on the eve of His Crucifixion.

In the well-kept garden we can see olive trees, centuries old, some of which existed in the time of Christ. Just above Gethsemane on the western slope of the Mount, stands the Franciscan shrine of Dominus Flevit, which recalls the tears of Jesus over the city of Jerusalem (St. Luke 19, 41).

Climbing to the top of the Mount of Olives we come to the Chapel of The Ascension, and the Church of the Pater Noster, erected over the place where our Lord taught His disciples to pray (St. Luke 11, 1-4). We note that around the cloisters and in the church the Our Father is inscribed in forty-four different languages. As we descend the mount we come to what was the site of Bethphage, the village from which the colt was taken to be used by our Lord for His triumphal entry into Jerusalem on Palm Sunday.

We hasten back to St. George's Cathedral, for it is almost time for the Confirmation Service. What a great privilege it is to have a part in this and how grateful we are as each candidate is presented to the Archbishop for the Laying On Of Hands. Soldiers of a force pursuing the cause of peace, we lift our hearts in prayer for these young men as they now, in the words of the Archbishop, quoted from St. Paul's Epistle to the Ephesians, put on the "Breastplate of Righteousness" and take their stand as soldiers of Christ. Certainly this is one of the greatest days in their lives.

Following the service we are entertained at a delightful reception by the Archbishop and Mrs. MacInnes. On this happy note we end our second day in the Holy Land.

Rising bright and early on the third day we join with the newly confirmed as they make their first Communion. After breakfast we board the bus which will take us to Bethlehem and the old city of Hebron.

Proceeding on the road to Bethlehem we come first to the Tomb of Rachel, the wife of Jacob, who died giving birth to Benjamin (Genesis 35, 16-20). After passing through the village of Beth Sahur with its scenic olive groves and vineyards, we come to the field of Boaz (Ruth 2), and the Shepherds' field where first was heard the glad tidings of the Birth of the Saviour (St. Luke 2, 8-14). Here we see the beautiful "Shepherds' Shrine" built with the help of our own Canada.

We arrive at "Royal David's City," Bethlehem. In this town and the adjacent hills David spent his youth tending sheep and here, too, came Samuel to anoint him King of Israel. To this same place came Mary and Joseph in answer to the decree of Caesar Augustus, and

here, in a stable, the Son of God was born (St. Luke 2, 1-7). Over the supposed site now stands the Church of The Nativity. Inside, we descend a flight of steps which lead to the Grotto of the Nativity.

On the right stands an altar before which is found a silver star with this inscription around it: Hic de Virgine Maria Jesus Christus Natus Est (Here Jesus Christ was born of the Virgin Mary). On the left is the Chapel of the Manger, marking the place where Mary placed the Christ Child.

As we drop to our knees in prayer we see opposite the Altar of the Adoration of the Magi, where, according to tradition the Wise Men offered their gifts (St. Matthew 2, 9-11).

Once more aboard the bus we take the road to Hebron. One of the oldest towns in the world still inhabited, it was here that Abraham bought the field of Macpela as a burial place (Genesis 23). One of the four holy cities of Islam, it is the site of the Mosque Haram el-Khalil which is erected over what is believed to be the tombs of the Patriarchs. After a tour of the mosque we return to Jerusalem. On the way we stop at Solomon's Pools (see Ecclesiastes 2, 6); built by King Solomon to supply the water needs of Jerusalem, it is of interest to note that they still serve the same purpose today.

So our pilgrimage comes to an end. There are many places we still would like to visit—Samaria, Nazareth, Galilee, but time will not permit; we must be again aboard the aircraft, winging our way back to Egypt and the Sinai desert. Perhaps some other day we may return.

For the present, as one of our party expressed it: "there remains the awe, the grandeur, the calm of the manger, the sound of the hammer and nails of the Crucifixion, the glory of the Resurrection and Ascension and the faith and hope of our own gained only by a life of charity towards God and our fellow-men."

Bishops Visit Lakehead

Two Canadian Bishops were visitors in Lakehead parishes during February and March; The Rt. Rev. Wm. Coleman, Bishop of Kootenay, was the preacher at St. John's, Port Arthur, Sunday morning, Feb. 28, and at St. Thomas', Fort William the same day at Evensong. A "Family Coffee Hour" was held after the 11 a.m. Service at St. John's when many stayed to meet informally with the Bishop.

The following Sunday the preacher at the Choral Eucharist at St. John's was The Rt. Rev. D. B. Marsh, Bishop of The Arctic. In the afternoon he officiated at the Baptism of his grandson in the same church. While Bishop and Mrs. Marsh were visiting their family in Port Arthur Mrs. Marsh addressed the Woman's Auxiliary of St. John's Church.

Same Time For Synod Opening

No change in the procedure followed at the diocesan synod meeting will be made this year, it was announced at the Synod Executive meeting held at Sudbury on February 9. Due to the stated times and schedule set out in the Rules and Regulations, the Registrar felt it unwise to make any changes until the rules were revised.

When the Archbishop asked for an expression of opinion the majority of the members favoured "streamlining" the sessions of synod by convening in the afternoon (4 p.m.) and receiving the Bishop's Charge at the Synod Service in the evening.

Doubtless some second thoughts will be given to this matter before Synod opens on June 8. With many delegates having to spend a day in travelling to reach the See city, the hour suggested seems a bit early. Some may suggest registration begin at that time, and the organization of synod be held just prior to the Service, or even immediately afterwards. Some may wish to examine the procedure followed by other dioceses in this matter. Whatever is done, it should not be forgotten that there are exceptions to every rule, and no procedure should be so inflexible as not to admit necessary changes.

A "synod" is after all, a "meeting", literally, a "travelling together", of the Church in a local area, led by its Bishop. Nothing should be done to impinge upon that leadership or impede freedom of movement by stagnant regulations.

History Of Five Parishes Published

Just as this issue goes to press the editor has received a copy of a booklet published by the "Old Rectory Press", Burks Falls, entitled "Historical Notes" by T. B. Higginson. These are well written "notes" giving the history of the churches of St. George The Martyr, Magnetawan; All Saints', Burks Falls; Grace Church, South River; St Paul's, Sundridge; St John's, Eagle Lake; all of which are now combined in one parish.

Mr. Higginson, who is Principal of the Burks Falls High School,

has performed a valuable service for the parish and indeed for the diocese by adding this interesting and thorough study to our archives. The Brotherhood of Anglican Churchmen in the parish is selling the booklets for one dollar each, and this project should be a great success.

The booklet has only sixteen pages, but they are packed full of information about the congregations in the area since 1880. So well printed, it merits having some illustrations; but with all the names and places mentioned, it

would have been difficult which to select. We hope that some time in the future the author may have time to elaborate on his notes, as they open the door to further chapters of missionary work in that area of the diocese.

Mr. Higginson has dedicated his work to the SPG, the Society which sponsored the first Christian work there, and the missionaries, The Rev. William Crompton, and The Rev. George Gander, pioneer priests in the Muskoka-Parry Sound district, and their successors.

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Camp 3 — For Junior Girls, ages nine to twelve.

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The Rev. W. Stadnyk, 120 Hillside Dr., Elliot Lake, Ont.

Use this application form and send it to the Registrar of the camp you wish to attend, enclosing the fee, which includes boat transportation from Whitefish Falls to Camp Manitou, and also includes insurance fee.

Applications for Camps 1, 2, and 3 must be sent in before June 15. Applications for Camp 4 to be sent in by August 10.

Camp Manitou is the Central Diocesan Camp serving the Deaneries of Algoma, Manitoulin, Sudbury, and Mississauga. Obtain applications from your parish priest or use the form below. Please include exchange on cheques.

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Date of Birth

I wish to attend Camp No.

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