

# THE ALGOMA ANGLICAN

VOL. 9, NO. 2

FEBRUARY, 1965

## World Mission Fund Goes Over Top In First Year

In a year-end report issued by The Very Rev. F. F. Nock, Chairman of the Anglican World Mission campaign in the Diocese of Algoma, he stated that by the end of November the diocesan target of \$12,250 had been reached, and that by the end of the year more than fifteen thousand dollars had been paid by the various parishes throughout the diocese. A complete summary of the contributions is published on page 2A in this issue.

In thanking all the people in the diocese who have shared in the Anglican World Mission program, Dean Nock points out that the financial part is just one of five aspects of the total program which includes **Prayer, Study, Priorities, and Recruitment**. He also emphasizes that 1964 was just the first year of a five year program in which the Church in Canada has undertaken to support a number of missionary projects in widespread areas of the world.

Algoma's first project in the Anglican World Mission is in the Province of Ruanda-Urundi in East Africa. It was in this area last year that many African Christians were imprisoned and some killed, including the martyr, Pastor Yona Kanamuzeyi, who was in charge of a Refugee Settlement in Rwanda.

### Towards Understanding

## Youth Leads The Way

A Youth Ecumenical Conference in which the young people of four different churches participated was held at Manitowadge, Friday and Saturday, November 13 and 14, 1964. The unique feature of this conference was that it emphasized the importance and place of the Holy Eucharist, our Lord's own Service, in the life of each Communion by having the young people attend this Service as it was offered in each church.

With one hundred and thirty public and high school students from Grades 7 to 13 attending each service, it was felt that the community had taken a great step forward towards an appreciation and understanding of each other's forms of worship.

The Conference began at 8 p.m. on Friday by attending the Lord's Supper at Bethany Pentecostal Chapel. Afterwards a Question and Discussion period was conducted by the Rev. D. Hannaford, who had conducted the Service.

Next morning the Holy Mass was celebrated in Our Lady of Lourdes Roman Catholic Church followed by Questions and Discussions led by The Rev. F. Farenzena. At 4 p.m. The Rev. Murray Porter celebrated the Holy Eucharist in The Church of the Holy Spirit (Anglican) and led the Question and Discussion period which followed.

At 5.30 p.m. a bean supper was served to all those attending the conference in the basement of the Roman Catholic church. The final Service, the Holy Communion in

St. Paul's United Church, was held at 7.30 p.m. with The Rev. K. Myers of that church leading the Questions and Discussion which followed. While the young people attended and observed the worship in each church, they participated and received the Sacrament only in their own church.

### Editorial

## That Controversial Book

While so much will be said and written about *The Comfortable Pew*, may we remind our readers that in the controversy about the author during and since the last

meeting of our diocesan synod we have remained silent; now we may be allowed a few comments after carefully reviewing the publisher's proofs of Mr. Berton's book.

In characteristic bureaucratic manner, the member of "Church House staff" who has written the Foreword "will recommend the book strongly for widespread discussion in our congregations", a typical top-brass memo written at "a comfortable desk". We hope he read the paragraph about parish priests being "so tyrannized by parish duties that they have no time to think"; but then he doesn't suggest we think, only discuss. His first "idea" is that the Church "can look to the outsider for help". None suggests prayer, looking to God for help.

To us who receive its monotonous mailings, Church House seems more and more like the Aeropagus of Athens where "all the (Anglicans) and strangers sojourning there spent their time in nothing else, but either to tell or hear some new thing." However, their "discussions" are still described in the hackneyed jargon as "an exciting experience"!

*The Comfortable Pew*, in that it reflects the thinking of an average intellectual of today is opportune and deserves careful study by the

Church whose job it is to show the Christian Life to the people who live in what Mr. Berton calls "The New Age".

While the author has gone to great lengths in his study and research there is a lack of breadth and depth in his presentation. While some of his observations and questions are sound, timely, and provocative, there is still too much that is superficial. He has made a quick appraisal of some of the rooms, but has not examined the foundation of the building. A typical, young man in a hurry, he doesn't understand why it takes the Church so long to "join the New Age". "The Church", to Mr. Berton, being just "the majority voice and leadership" of a select group of Christian bodies; the rank and file apparently don't matter. Other groups with whom he has "little in common" are dismissed as belonging "to a world apart." The Orthodox Church, which can teach us so much about the forgotten virtue of patience and waiting upon the Holy Spirit, is never mentioned.

Mr. Berton's thesis is wrong

## Registrar Honoured



Sault Star

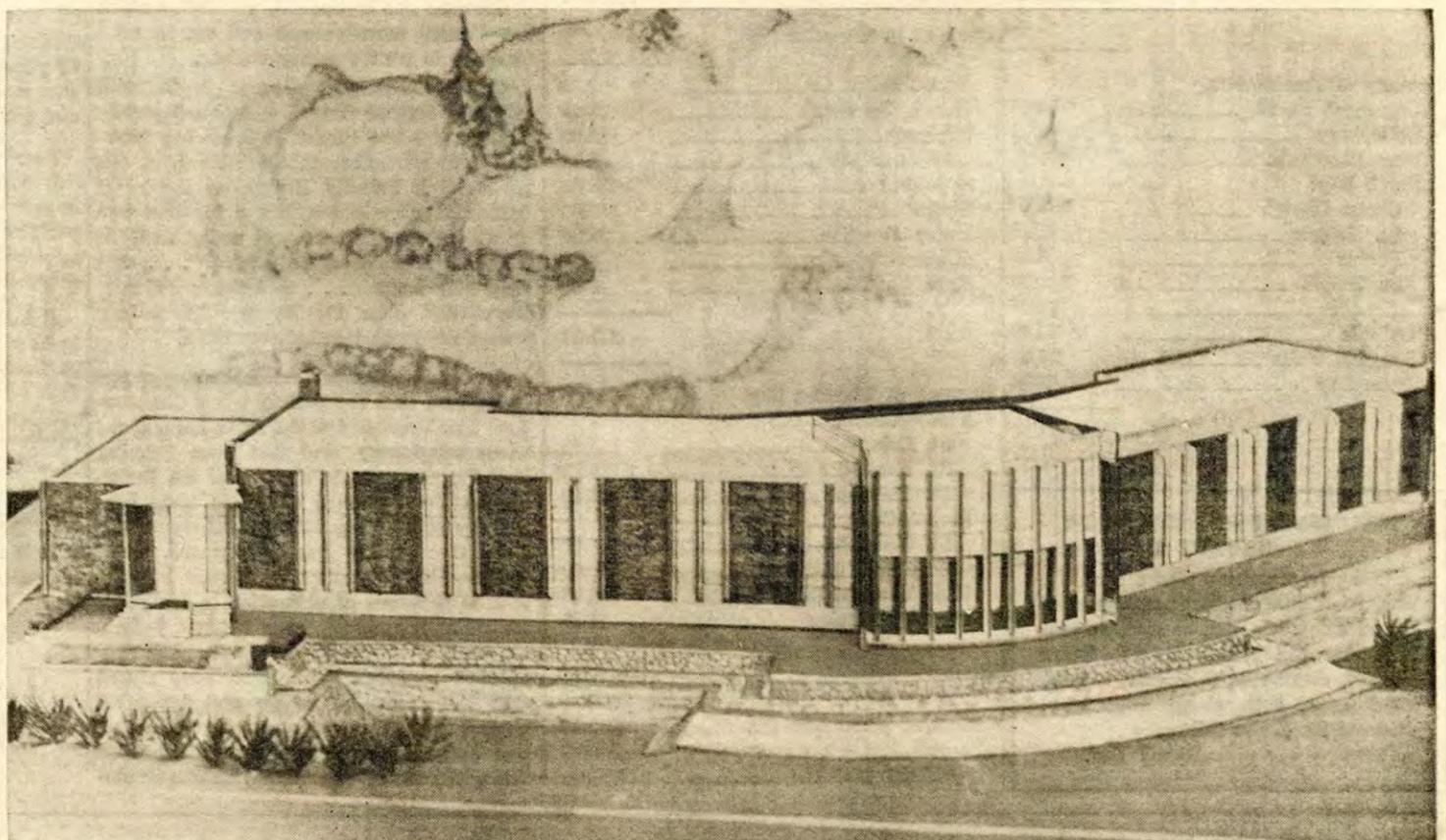
Donald M. Lawson, Q.C.

Mr. Lawson, who is the Registrar of the Diocese of Algoma, and has been practising law in Sault Ste Marie since 1948, was included in the New Year's list of new Queen's Counsel appointed by the Attorney-General of Ontario.

from the beginning where he denies the doctrine of original sin, thoughtlessly confusing it with sexual intercourse! The result is

(Continued on page 3A)

## Thorneloe College Dream To Become Reality



THORNELOE COLLEGE RESIDENCE, as it will appear when completed; contract for the construction of a modified form of the above drawing was let early in November to A. J. Barlow Co. of Sudbury. Cost will be more than four hundred thousand dollars. Accommodation for fifty students will be provided in this unit. Operating in rented

The Laurentian "campus" has become a reality with its modern buildings taking shape on a five hundred acre site overlooking three lakes within the boundaries of this famous Northern Ontario city of Sudbury. Here, people of vision and courage are building for the future. In a country where so

much has been spent in the search for mineral wealth, today a new and more exciting "prospecting" is going on, an investment calling for tremendous effort of mind, study, research administrative and technical skills, so that present and future generations may receive the benefit of higher education.

rooms in one of the Laurentian buildings Thorneloe is taking an active part in the life of the University. With its own residence, library, lecture rooms, chapel, etc. it will be able to better meet the needs of a growing student body, and to bring the Church's ministry to the University campus.

—Photo Courtesy Sudbury Star

In this first year as a university on its own campus, Laurentian has a student registration of five hundred and fifty; in another ten years it is expected there will be at least thirty-five hundred enrolled in several faculties. At present the University offers courses in Arts, Science, Com-

merce, and Applied Science (first year) but it is hoped others will be added. President Mullins envisions an Institute of Translators and Interpreters, a School of Fine Arts, and a School of Music, as well as faculties of Law, Medicine, and Dentistry as part of the Laurentian University of the future.

### TO BUILD NEW RECTORY

At the general Vestry Meeting of the West Thunder Bay Parish held in November, a resolution was passed that a new Rectory be built in the Spring of 1965, with construction to be started not later than the third week in May. A building fund was set up immediately with Mrs. Russell Vibert, R. R. No. 2, Fort William, as the Treasurer. It is proposed to build the new rectory on the property recently purchased in Rosslyn Village, across the street from St. Mark's Church.

## THE ALGOMA ANGLICAN

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The Anglican Church of Canada

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## The Archbishop's Letter

### THE WORLD — WIDE CHURCH

### Anglican World Mission

#### Financial Returns From the Parishes

<b>Deanery of Algoma</b>		<b>Deanery of Manitoulin</b>	
Echo Bay .....	26.00	Espanola .....	10.00
Garden River .....	6.00	Nairn .....	12.00
St. Joseph Island .....	84.00	Gore Bay .....	51.00
<b>Sault Ste Marie:</b>		Sucker Creek .....	3.00
Christ Church .....	232.00	Sheguiandah (2) .....	8.15
Holy Trinity .....	50.75	Mantowaning Parish .....	176.05
St. John's .....	276.50	Mindemoya .....	83.15
Cathedral .....	2,400.00	Kagawong .....	24.00
St. Matthew's .....	114.25	Spanish River .....	6.00
Shingwauk .....	20.00	Webbwood .....	12.00
	<b>3,209.50</b>		<b>385.35</b>
<b>Deanery of Mississauga</b>		<b>Deanery of Muskoka</b>	
Biscotasing .....	11.10	Bala .....	52.46
Ramsay .....	6.00	Southwood .....	4.00
Blind River .....	55.00	Mac Tier .....	24.15
Massey .....	9.00	Bracebridge .....	390.10
Chapleau .....	305.05	Emsdale .....	15.00
Elliot Lake .....	108.00	Sand Lake .....	6.00
Thessalon .....	100.00	Kearney .....	6.00
Desbarats .....	6.00	Novar .....	6.00
Bruce Mines .....	15.00	Gravenhurst .....	439.00
	<b>615.15</b>	Huntsville .....	661.30
<b>Deanery of Sudbury</b>		Grassmere .....	100.00
Onaping .....	84.00	Milford Bay .....	60.00
Coniston .....	55.00	Parry Sound .....	347.45
Copper Cliff .....	276.00	Port Carling .....	46.00
Falconbridge .....	51.00	Port Sandfield .....	12.00
Garson (2) .....	28.00	Gregory .....	61.00
Lively .....	60.00	Mortimer's Point .....	9.00
French River .....	9.00	Port Sydney .....	116.00
Monetville .....	3.15	Rosseau .....	80.95
<b>Sudbury:</b>		S.S.J.E. Missions .....	33.76
Epiphany .....	1,200.00	South River .....	30.00
St. James' .....	72.00	Burk's Falls .....	102.25
	<b>1,838.15</b>	Deanery Service .....	75.00
<b>Deanery of Temiskaming</b>			<b>2,677.42</b>
Englehart Parish .....	150.16	<b>Deanery of Superior</b>	
Haileybury .....	52.06	Marathon .....	50.00
New Liskeard .....	165.00	Heron Bay South .....	21.00
<b>North Bay:</b>		Nipigon .....	95.00
Christ Church .....	363.00	Cameron Falls .....	6.00
St. Brice's .....	189.00	Schreiber .....	38.83
Phelps .....	3.00	Wawa .....	117.00
St. John's .....	732.00	Hawk Junction .....	32.00
Callander .....	24.00	Missanabie .....	6.00
Restoule .....	10.00	Franz .....	6.00
Sturgeon Falls .....	90.00		<b>371.83</b>
Cache Bay .....	9.00	<b>Deanery of Thunder Bay</b>	
	<b>1,787.22</b>	Fort William:	
<b>Deanery of Superior</b>		St. Luke's .....	125.00
Marathon .....	50.00	St. Paul's .....	1,139.83
Heron Bay South .....	21.00	St. Thomas' .....	1,034.00
Nipigon .....	95.00	Port Arthur:	
Cameron Falls .....	6.00	St. George's .....	156.00
Schreiber .....	38.83	St. John's .....	1,000.00
Wawa .....	117.00	West Thunder Bay .....	65.00
Hawk Junction .....	32.00	Deanery Service .....	75.39
Missanabie .....	6.00		<b>3,595.22</b>
Franz .....	6.00	Special Memorials &c. ....	580.00
	<b>371.83</b>		
<b>Deanery of Thunder Bay</b>		<b>GRAND TOTAL:</b>	<b>\$15,059.84</b>
Fort William:			
St. Luke's .....	125.00		
St. Paul's .....	1,139.83		
St. Thomas' .....	1,034.00		
Port Arthur:			
St. George's .....	156.00		
St. John's .....	1,000.00		
West Thunder Bay .....	65.00		
Deanery Service .....	75.39		
	<b>3,595.22</b>		
Special Memorials &c. ....	580.00		
<b>GRAND TOTAL:</b>	<b>\$15,059.84</b>		

#### DEADLINE FOR NEWS COPY FEBRUARY 8

Will parish priests please send the reports of annual meetings, names of Synod delegates, etc., as soon as possible for the March issue? Other articles, comments, criticisms, are invited from both clergy and laity. Address all to the Editor.  
Thank You.

My dear People:

In the next issue of our diocesan paper I hope to give you some thoughts and reactions from my trip to the Central Executive of the World Council of Churches. Let me address you primarily in this letter (which is written before I leave for Africa) to the world wide function of the Church.

We in this age can echo with increasing conviction the familiar saying, "It takes the whole Church to manifest the whole Christ to the whole world." It thus becomes clear that the conception of Christian life which we have necessitates belief in the Holy Catholic Church, not only as an organization or an association which helps individuals to live better lives (though, of course, it does that) but as the only setting in which we can properly exercise our privilege of reflecting Christ to the world.

There is an increasing recognition today of the true significance of the Church. It is a very remarkable fact of our religion that belief in the Church is an article of the Creed; there is nothing corresponding to that in any other religion of the world.

The Church is thus not a mere instrument for helping us believe in something else, but is part of our Faith, simply because it is part of the Divine plan for the revelation of God to the world. Yet there are still many in our congregations who have never seen the Church as it really is, from that point of view; they only think of it as one among the many societies which are a tiresome feature of modern life, or at best as an organization which exists to help individuals to attain some particular end. They have never grasped the New Testament ideal of the Church in all its splendour as what God meant it to be—the great Body which in its corporate life is revealing Christ.

Consider one or two characteristics which the Church must possess and use in relationship to contemporary society.

Quite obviously we must begin with unity; a divided Church cannot adequately express the One Christ. It is always interesting to remember that our Lord, in His great High Priestly Prayer on the night before His Crucifixion, linked together two great causes, the cause of unity and the cause of mission as He prayed "... that they may be one ... that the world may know" (St. John 17; 22, 23). There is a very close connection between them.

An examination of Church history seems to suggest that the periods when Christendom has become divided have been times when missionary zeal has been running low. For example, in the age of the Reformation the reformed Churches were continually subdividing into separate communions. One writer has commented, "The Reformation movement in Europe brought with it no sense of obligation to carry the Gospel to the non-Christian nations; indeed, the leading reformers were even distinctly opposed to foreign missions! They stated that the command to go and teach all nations had been carried out by the Apostles and was no longer incumbent upon them." At the same time the Roman Catho-

lic Church was saved from further divisions by the Counter-Reformation, and notably by the Jesuits, who recalled the Church to its missionary purpose and carried out wonderful evangelistic work in Asia and America.

During the past twenty-five or thirty years there has been a revival of missionary zeal in Christendom, evidences of which are so obvious following the Anglican Congress in Toronto. Our Anglican Church of Canada has been particularly active in "World Mission" and with it has come a vigorous desire for Christian unity. But we must confess that the strongest impetus to reunion has come from the so-called younger Churches.

When you see the Church as essentially a missionary body whose purpose is to show Christ to the world, it is evident that a divided Church cannot adequately fulfill its task.

It is distressing to find that there are a number of devout Church people who are very much more zealous in their criticisms of schemes and plans for reunion than they are in promoting reunion itself. I do not mean that we ought to be uncritical, for no scheme or plan can produce real unity which is based upon shallowness of thought or sacrifice of principle. But we have only the right to criticize if in the first place we have a real passion for Christian unity, and it ought to be said plainly and unmistakably that the attitude of mind of those who are more ready to pick holes in reunion schemes than to grapple constructively with the problems is an attitude fundamentally un-Christian.

Our first duty must be to try to gain a sympathetic understanding of those with whom we disagree, and the efforts should be the greatest towards those from whom we differ most acutely. Above all, we must be people who are giving the unity of Christendom a foremost place in our prayer life, because in all our thinking and praying we are entering into the spirit of our Lord's own prayer—"that they all may be one."

Secondly, the Church must be ready at this hour to make some kind of corporate impact on the world in regard to the big problems which confront society in the spheres of peace and war, racism, political relationships.

It is not suggested that the Church ought to be precisely agreed as to the remedy for particular evils. But what is distressing is that when we are considering all these big problems, there does not seem in fact to be any conspicuous difference between the way in which a group of Christians faces them and the way people who are not Christians are facing them.

It is our business to reveal Christ in His true colours, so that the world may see Him as He is.

Your friend and Archbishop,

*William L. Wright*

### "All's Queer but Me and Thee and Thee's a little Queer"

by Bertha M. C. Shaw

How seldom we stop to think that while we are finding faults in others some one may be finding faults in us. It is human nature to gauge the mote in our brother's eye to be much larger than the beam (if indeed we realize we have one) in our own. "Lord, I thank Thee that I am not as other men are" is the favourite cloak of the dyed in the wool respectable.

While spending a few weeks in Florida last winter, we attended a service in the Church of All Angels, Hialeah. The pastor was a young man who after the Second

World War had left his Kentucky farm and business to become an Episcopal priest. He was not a spell-binding speaker, but no one could doubt his sincerity.

The Sunday we were there happened to be part of "Brotherhood Week." Now the subject of Brotherhood has been on the agenda so frequently for the past few years with the same appeals about which we have done so little, that when his sermon followed that trend I'm afraid I strayed, observing the oddly attractive architecture of All Angels Church. I was, however, sud-

denly jolted into awareness by the closing statements of the pastor's short address.

"Do not for a moment expect that the good Lord, Who loveth all, will give you even one ounce of credit in His heavenly records for doing something as natural and easy as getting along well with the people you like and admire and whose companionship you enjoy.

"If you wish to have a part in reaping the fruits of true brotherhood and thus gain God's bountiful blessing there is only one attitude for you and me—to begin today,

not tomorrow, to seek earnestly an understanding of those whom we constantly avoid or to whom we are indifferent because they irritate us and have qualities which we dislike, and to remember that when smitten on the one cheek we must offer the other also until "the soft answer turneth away wrath."

Did I crawl under my neighbour's umbrella? No, for I remembered only too well how often I had been off beat in charity.

How about you?

—Brotherhood Week: February 21-28

## Church Women Provide Thorneloe Bursary

The Diocesan Board of the Woman's Auxiliary has given one hundred and fifty dollars towards a Thorneloe University Bursary Fund. We understand this will be an annual project for the Woman's Auxiliary and is particularly welcomed by Thorneloe, the Anglican College of Laurentian University.

In acknowledging the generous gift of the W.A., Dr. David Forth, Provost of Thorneloe, stated: "I cannot say how very much it delights me to find such support for our students in the diocese. With mounting university costs, few students are able to finance their education on their own. Bursary funds, as a consequence, are going

to play a greatly increasing role in the success of such institutions as our diocesan college.

Every college depends on funds provided as bursaries or scholarships to help members of their student body pay for their tuition fees, or to reward them for achieving high standards. These funds may be provided by individuals or organizations as continuing subscriptions to the college or as memorials set up by capital investment. It is to be hoped that many such donations will be made to Thorneloe to enable the College to encourage and help their students.

### BOOKS DEDICATED

On the fourth Sunday in Advent a Desk Prayer Book was dedicated at the Church of The Epiphany, Sudbury, in memory of Mr. and Mrs. J. R. Gill, as a gift from their family. At St. Thomas', Bracebridge, at the Christmas Eve Eucharist, the Rector dedicated an Altar Missal in memory of Phyllis Fraser, whose death occurred just the year before in Chicago; the book was given by a friend from that city in memory and in gratitude for her continued prayers.

### Comfortable Pew

(Continued from page 1A)

that he then believes in the superior wisdom of natural man, and his opinions become the pretensions of a god. In the final chapter he calls for a new messiah for "The New Age", a "saviour" whose ideals would inspire a new "remnant" to grow into the Church of The New Age.

The *Comfortable Pew* is really an indictment of the wishy-washy type of Anglicanism, which, as the author rightly argues, cannot be distinguished from the major Protestant bodies in this country. In leaving the Church he erred not so much against the light, but because of the darkness. Anglicans should be both humbled and challenged by it.

What are we going to do about it? Just "discuss" it around well-filled Anglican ashtrays? Surely it ought to challenge us to discover the Prayer Book and Bible and begin living the Catholic Faith in its fullness. Only then can we present the Christian Life to the world, and not the sloppy witness we have been making.

It is interesting to note that Mr. Berton has some good words to say about Roman Catholic priests, but the reason for their "difference" is not examined. Perhaps it has not occurred to him that they are men under authority, and that authority will back them up as they teach, practice, and exercise the discipline of The Faith. Protestant ministers on the other hand, and here let us include our Anglican clergy, both priests and bishops, are just what their people make them; elected, "called", by the laity, they cannot afford to "upset the comfortable pew."

If Mr. Berton would return and submit to the discipline of the Church, following Jesus Christ as Saviour and Lord, he could write a really "exciting" book—about the Faith for all the ages, and the Church against which the gates of hell shall never prevail. Let us pray that he will; but first we must show him what the Church really is, as our Archbishop puts it in his letter in this issue, "the great Body which in its corporate life is revealing Christ."

And the author asks: "But I wonder if that revolution will come in time?"

## Priest Wrote About Diocese

As this issue goes to press we have been informed of the death at Schooner, Wisconsin, U.S.A., on December 19, of The Reverend Richard Cartwright Warder, a former priest of this diocese, who wrote an autobiography a few years ago under the title of *North-ern Exposure*, which gave a delightful account of his work in several places in Algoma, including Sault Ste Marie, Schrieber, Baysville, and Bala.

Father Warder was a Church Army officer in England; he came to Algoma and was ordered deacon by Archbishop Thorneloe; after serving his curacy under Archdeacon Gowan Gillmor, he was ordained to the priesthood by Bishop Rocksbrough Smith in 1927. His ministry thus covered the worst depression years in the diocese and his book is a valuable contribution to the story of how the parishes and clergy fared in those times. He later moved to the United States. He is survived by his wife, the former Ann Brewer of Sault Ste Marie.

### W.A. DIOCESAN BOARD

#### From the Dorcas Secretary:

The 1965 school requisitions have been sent out. If you are a new Dorcas Secretary this year, and have not yet received yours, will you please check with last year's secretary.

#### From the Recording Secretary:

Will the branch secretaries who have not yet sent in the list of officers for this year, please do so now, as we are waiting to compile the lists and cannot do so until all branches are reported. If the 1964 officers have been returned for another year we would still like to hear from you.

## RC Students Use Chapel

The temporary chapel of Thorneloe College, set up in one of the rooms rented from Laurentian University, has been used for Services of the Holy Communion held twice weekly since the term began in October. The chapel is also used by the Sudbury College (Roman Catholic) for twice weekly celebrations of Mass for their students.

From the parish bulletin of The Church of The Epiphany, Sudbury, we learn that several gifts have been made to the Thorneloe Chapel: Oak altar, Cross, and Candlesticks from Mr. E. Evans; Prayer Books, candles, Altar Book, altar cloth and linens from The Epiphany Woman's Auxiliary; Credence Table, made by the father of one of the students, John Allair; Alb. Amice and Girdle, from President Mullins; Two Alms Basins from Mrs. J. Cole; Purple Eucharistic Vestments from St. James', Lockerby W.A.

## Pamela Bird Secretary To Church Executive Officer



The many friends of Miss Pamela Bird, who until last August was Secretary to the Archbishop of Algoma and this paper's first Circulation Manager, will be interested to learn that she has taken a position as secretary to The Rt. Rev. R. S. Dean, Executive Officer of the Anglican Communion. Miss Bird left for London, England and Bishop Dean's headquarters early in the New Year. We wish her every success in her new job for which she is singularly well qualified.

A letter from our Archbishop just received as we go to press says that Pamela and Bishop Dean met the Archbishop and Mrs. Wright when they arrived in London.

## Benedicite

(Contributed)

"O ye Servants of the Lord, bless ye the Lord; praise him and magnify Him for ever."

In our Baptism we are signed with the sign of the Cross, the mark of Christ's faithful soldiers and servants. It may seem quite fine and romantic to be a "soldier" of Christ, but the word "servant" is connected in our minds with drudgery and having to do as we are told. And yet, holy people through all the ages have loved to call themselves the servants of God. "Speak, for Thy servant heareth", said the child Samuel. "Behold the hand-maid of the Lord", said Blessed Mary. "Lo, I come to do Thy will, O God", said our Lord.

We may think of those who serve the Lord in Religious Houses; monks and nuns—servants and handmaids of the Lord who have taken the vow of holy obedience, and whose life is given to the Opus Dei, the Work of God, which is nothing other than the continual praising of Him through a life of service built up around the regular recitation of the Divine Office.

We are called to be servants of the Lord; and we, the children of the Church, must each find our place of service first of all within our own parish and family. Some are called to be Church-wardens or sidesmen, W.A. members, servers, Altar Guild members, Sunday School teachers, choir members. And then there are the countless little unorganized "services" to be done; mowing the lawn, shovelling out the path and sweeping snow from the steps, even little things like picking up litter that has been dropped. Small chores in which even the children can share: setting out the chairs and tidying up the Sunday School things, handing out prayer and hymn books. Each of these things can be done with love and reverence — "diligently done for the House of the God of Heaven." These little, humble tasks are the privileges of Christ's faithful servants — privileges we should all be allowed to share. It is always a sad thing to see one person faithfully but mistakenly struggling to do it all. Privileges should always be shared. We look to our Priests for leadership in this matter of service, as they follow the Master Who said, "I am among you as He that serveth." It seems right and good to see the Parish Priest doing loving, humble services for his people, but the doing of the little odd jobs of the parish is surely the joy and privilege of the people.

Then, everyone in the congregation has his or her greatest service of all, that of worship. We are not in church to sit and be entertained, or to "get something out of it"; we are there to serve and give. In the Sacraments we must identify ourselves completely with our representative, the Priest, re-

membering in the Communion that it is "this our sacrifice", in Baptism, that the Priest begins by asking us to "call upon God the Father, through our Lord Jesus Christ." In the Order for Confirmation the Bishop says "We are assembled here to bless them by the laying on of hands with prayer."

At sermon-time, we don't sit passively listening (or inwardly criticizing!). We have a prayer-response to make, so that the preacher and ourselves become channels for the Holy Spirit, and God's grace is poured out upon him and upon us, and through him and us to others.

The term "priesthood of the laity" presents us with the challenge. Every member of the Church is his "vocation and ministry". At the end of the Form of Institution and Induction the Bishop, after reminding the Priest of all his duties, turns to the People and speaks of their duty "to afford to their Minister at all times all needful help and encouragement in his work, and to give of their substance to his support . . . to pray continually for this your Minister who is set over you in the Lord, and to help him forward in all duties of his holy calling. Bear ye one another's burdens, and so fulfil the law of Christ." These last words remind us also of our call to be "servants" one of another, and to serve Christ in the needs of our brother.

In the Supplement to the Catechism (p. 554, Prayer Book) we say that our work as a lay member of the Church of God is "To take part in its worship, labours, and councils, according to the gifts of grace that God has given me, and to pray, work, and give for the spread of his kingdom."

These thoughts are echoed in our World Mission Prayer:

"Draw Thy Church together, O Lord, into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving Him in His mission to the world, and together witnessing to His love on every continent and island. Amen."

### RECEIVE RING OF HONOR

For special service in the parish, at diocesan camps, social service work in the community, assistance in the Junior Auxiliary, Sunday School, Altar Guild, over a period of two years, three members of the Girls Auxiliary of The Church of The Resurrection, Sudbury, were presented with a G A Ring of Honor. They were Alva Chapman, Jilda Mitchell, and Patricia Michaud.

## What Are We - Fringe, Froth, or Flock?

Our acknowledgements to the St. Paul's, Fort William Newsletter, for this little sermonette, which we hope will become a regular feature of its "Parish Tidings" columns. It was one preached by Archdeacon Hinchcliffe at an early Sunday Eucharist.

God our Heavenly Father never withholds His help from any person, black, white, yellow, old, young, wise or stupid, short or tall, who puts himself in God's hands.

You don't have to be "pure as the driven snow" to be a Christian. You don't have to know anything about the technicalities of the Faith to be a Christian. All you have to do is to believe that God is our Heavenly Father, that He will care for you without fail, that He has shown Himself in Jesus

Christ and that Jesus Christ has given His Church to bring these truths to men. This implies growth in knowledge and purity.

The catch is that this requires humility, the ability to recognize how, in the face of complexities and stresses of life, it is impossible for us to live in our own strength.

Now what do we have in the Church? It looks as if we have a good number of people who, under the conditions quoted above, put themselves unreservedly in God's hands, and realize that when they sin and when they use wrong judgement they have been suffering a lapse from real trust in God. These people know enough to come back again and again. They are not to be measured by their obvious

virtues, only by their willingness to come back.

We don't know, but we suspect that in addition to the "Flock", we have some in the Church who are "Froth", those who are in the Church as a "social institution", for reasons which have nothing to do with humility before God and man. Naturally, because the Church is under God, there are many facets of life that are attractive to the flesh, just as a lovely rosy apple made by God is attractive to the flesh.

The Church has prestige. She must have because she serves the greatest King, the eternal King; but neither prestige, nor artistic excellence, nor a charitableness that seems to sum up master diplomacy nor the working off of in-

escapable social concessions in good works, nor a high degree of art are fundamental with the Church, nor reason enough in the end for loyalty to God. The icing is not normally the most important part of the cake, even though children think it so.

Another suspicion is that there are what we might call "Fringe" people. They have had some vague connection with the Church, would feel insulted if they were dropped from the list, but are completely remote from the Church's belief or life. These are much easier to identify, although in specific cases we may still be mistaken.

It is for each one of us to decide whether we want to be "Fringe" or "Froth", or part of the Good Shepherd's "Flock".



—Photo courtesy Sault Star

**A JOB WELL DONE**—The Reverend Roy Phillips takes a final look at the Shingwauk Indian Residence at Sault Ste Marie, where he was Principal for eleven years. In December Fr. Phillips left for Nova Scotia, the diocese where he was ordained and served before coming to be Principal at Shingwauk.

During his tenure of office great changes have taken place in the whole Residential School system and not least has been the policy of "integration" of Indian students in regular elementary and high schools. The success of this operation, whereby the Shingwauk School has become a residence for junior pupils is a great credit to the efforts of Fr Phillips.

A graduate of King's College, Halifax, he served his curacy in Christ Church, Dartmouth before becoming Rector of Mahone Bay. Fr Phillips was a Chaplain for five years during the Second World War, and afterwards was Rector of Seaforth, and Windsor, N.S. He has now become Rector of Petite Riviere, N.S. To both he and his wife we extend our best wishes as they turn their faces homewards after a job well done during their all too brief sojourn in the Diocese of Algoma.

## Come With Me To The Holy Land

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

Our journey begins on the morning of October 5, 1964, at Elarish, Egypt. Along with other members of the United Nations Emergency Force of the Gaza Strip, we board a RCAF aircraft — destination Jerusalem. As we fly up the Mediterranean coast, the aircraft turns east over the State of Israel, and below we see standing in all its shining brilliance the new and modern city of Tel Aviv. Approaching Jerusalem, our pilot asks for landing instructions, and fifty-five minutes after take-off, we are at the International Airport, ready to enter taxis which will take us to the Anglican Seminary of St. George's College; here we shall be accommodated for the next three and one-half days.

Among our number are ten candidates who have been prepared, over the past weeks, for Confirmation. Here these young men will receive the Laying-on-of-Hands from His Grace, The Most Reverend Angus Campbell-MacInnes, Anglican Archbishop in Jerusalem. Meantime, however, having been comfortably lodged in our rooms at the college and with the whole afternoon before us, we are ready to begin our tour of the Holy City. Already we have noted that Jerusalem is in fact, not one city, but two—the old and the new.

The old city, which dates its history from Biblical times, is completely enclosed by a two and a half mile circuit of walls. We are told that these walls were built by Sultan Suleiman the Magnificent in 1542 and that they follow to a great extent the old Roman walls which existed at the time of our Lord.

There are seven gates, some occupying the sites of more ancient ones, through which one may enter the old city. Our tour begins at St. Stephen's Gate, the place of the stoning of the Church's first martyr, on the east side of the city. Turning left inside the gate we come to the Esplanade of the Temple and Mount Moriah. Here Abraham prepared to sacrifice Isaac; here also existed the Temple, built

first by Solomon in 960 BC, then re-built by Zerubbabel in 516 BC, and lastly by Herod in 10 BC; finally to be destroyed by the Roman Titus in the destruction of Jerusalem in 70 A.D. Today it is the site of the Mosque of Omar built in 691 A.D. and named for the Moslem conquerer who took the city in 639 A.D. Third only in importance to Mecca and Medina and better known as the "Dome of the Rock", this Islamic edifice is beautifully decorated both inside and out. It is one of the most magnificent and impressive pieces of architecture in Jerusalem, if not in the whole Middle East.

Looking east across the Esplanade we see the walled-up Golden Gate. It was through this gate that our Lord made His triumphal entry into Jerusalem on Palm Sunday. Nearby too, we can see the famous Wailing Wall, a part of the remains of Herod's Temple. The guidebook tells us that here "the Jews came to weep before the last testimony of their past glories."

Retracing our steps back to St. Stephen's Gate we find to its right just inside the old city wall, the Church of St. Anne. Built in 1142 by the Crusader Baldwin, this church occupies the site on which stood the home of the parents of the Virgin Mary and which is believed to be the birthplace of the Blessed Mother.

As we pass through the courtyard of the church we come to an arched passage leading to the Pool of Bethesda which recalls the cure of the paralytic. The scripture story (St. John 5: 2-16) describing this is written in 143 languages along the passage.

Leaving St. Anne's we soon come to the Praetorium near which once stood the tower Antonia erected by Herod in honour of Mark Antony. Here our dear Lord was judged and condemned. We are now ready to travel the Via Dolorosa. The Praetorium marks the first of the nine stations we shall see as we move through the narrow streets following the Way of the Cross. Each station is marked

by a church or chapel or tablets set in the walls, commemorating some incident that occurred as Christ made His way to Golgotha bearing His Cross.

We soon come to the principal Christian sanctuary in Jerusalem, the Church of the Holy Sepulchre within which we find the last five of the fourteen Stations of the Cross. This church recalls for us the greatest events of history—the ignominy of the Cross and the triumph of Jesus over death—for it is built over the sites of the Crucifixion and Resurrection.

Entering through the main entrance, we come first to the Stone of Unction where, according to tradition, the body of our Lord was embalmed. Moving on we come to the "Rotunda of the Holy Sepulchre" which is built around the sepulchre itself. The actual rock of the tomb is covered by marble slabs. As we enter into the low passage leading into the interior, the guard, an Orthodox monk, hands us a candle to light the way. Inside the tomb there are forty-eight lamps which, we are told, are constantly burning. Leaving the Rotunda we pass through a narrow doorway and down some steps to what is believed to be the tombs of Nicodemus and Joseph of Arimathea. Returning by way of the Rotunda we come to the Chapel of St. Mary Magdalene, marking the site where Jesus appeared to her after His Resurrection. To the right we can see the columns to which Jesus our Lord was bound when scourged by the Roman soldiers.

Continuing on our way we come to the Chapel of Longinus, named for the Roman who pierced Christ's side. Close by is the Chapel of the Division of the Vestments where the casting of lots for Christ's clothing is commemorated. Moving on we pass by a number of chapels dedicated to various Saints and come to a flight of steps leading up to Golgotha or Calvary. We have now arrived at the Chapel of the Agony of the Virgin and the Chapel of the Nailing to the Cross.

## PLAIN TALK . . .

by William Wadley, Diocesan Treasurer

### Stewardship Attitudes

When Parish Education Paper No. 12, written by Canon Graham Tucker, Stewardship Supervisor of our Church in Canada, becomes available for use by parish study groups, some of the group leaders and stewardship training directors may be interested in renting from the Synod Office (for one dollar) a tape recorded transcript of the talk actually given by Canon Tucker at the Laymen's Conference held at Sudbury in December. If so, please write and reserve it well ahead of time.

In his talk the Canon refers to stewardship attitudes:

The first, basic or natural stewardship, is common to all men because they are a part of creation and share in the use of the natural resources of the earth.

The other is unique in that it is based on the special relationship which exists between the Creator and those who are members of the Christian community.

In the matter of the first attitude Canon Tucker noted:

Regardless of whether or not a person believes in a Creator God, he shares in a common inheritance of the natural elements: the sun, the wealth of the soil, the rain, and the very air he breathes.

He also shares in the common limitations of time and energy.

Man is originally and continually a receiver, even his ability to create and build was first given to him. These facts make all men stewards and managers of the resources of creation.

Man may be a good or a bad steward, but he cannot escape being a steward, entrusted with natural gifts and resources, and the freedom and ability to choose how he will use them. It is this responsibility that marks man off from the beasts and is the reflection of the image of God in him.

In discussing the second attitude Canon Tucker develops some ideas of Christian Stewardship, with which we propose to deal in this space next month.

### Taken for granted?

In a recent financial canvass the wardens of one of our larger parishes sent out a series of simple, direct letters to their members. In them they set out the minimum financial requirements for 1965 and challenged the members to strive for a higher personal involvement in all phases of the life of their parish in the months ahead.

The response?—Forty-five per cent of the families brought in signed commitment cards to be received along with the regular offerings on three successive Sundays in November; another thirty per cent indicated that their offerings during the coming year would be at least as great as during 1964. From the remaining twenty-five per cent, no response was received.

As total pledges amounted to eighty per cent. of the budget the wardens sent out one more letter, setting out these facts and adding some "plain talk":

"No support has been received from two hundred of our members.

Now, we all expect the church to be open at all times for prayer and meditation; we all expect it to be kept lighted, heated, cleaned, insured; its regular services maintained, and its commitments beyond the parish upheld. We expect the parish hall to be ready and serviced for our use and the use of our children.

We expect our clergy to be available at any time for pastoral visitation, personal counselling and ministrations in time of illness, stress, and crisis.

Your wardens cannot provide for these expectations without the support of every family on our parish list.

We are deeply grateful to those who responded, and we urge the two hundred unreported members of our parish family to join us in the support of our Church and enable its daily witness to continue strong and effective."

Within the former we see an altar which marks the place where our Lord was despoiled of His garments. In the latter stands an altar marking the spot where the base of the Cross was placed. To the right of the altar we can see a metal plaque which marks a cleft in the rock caused when the veil of the Temple was rent in twain at the time of our Lord's death.

After a short period of quiet and meditation at this most sacred of places we find it is time to return to St. George's and Evensong.

In the next issue we continue Mr. Collins' story in which he describes his visit to Jericho, Bethlehem, the Mount of Olives, and other places in and around Jerusalem.



The author, The Rev. T. E. Collins, is shown above with The Archbishop in Jerusalem, The Most Reverend Angus Campbell MacInnes. Ordained to the Diaconate last year by the Archbishop of Algoma, Mr. Collins is serving as a Staff Sergeant with the United Nations Emergency Force on the Gaza Strip. He conducts services for the men at the base where he is stationed and prepared some of the men for the Confirmation which was held at St. George's Cathedral, Jerusalem, in October last year.