



THE ALGOMA ANGLICAN

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Photo—Courtesy Sault Star

WELCOME HOME—The Archbishop and Mrs. Wright are shown being greeted by Dean Nock as they get off the plane at Sault Ste Marie on their return from Africa where the Archbishop was attending the Central Committee of the World Council of Churches.

(See page 2A for Archbishop's letter, and his comments on Nigeria on page 3A of this issue.)

Spirit Of Christian Unity Spreads

The spirit of ecumenism was very evident throughout the diocese during and around the time of *The Week of Prayer for Christian Unity* (January 18-25). No doubt the week was observed in many parishes with special Votive Eucharists and Services of Intercession for Unity, but at least two large cities witnessed the meeting of Roman Catholic, Protestant and Anglican clergy.

At Sault Ste Marie two dinner meetings were arranged by The Ministerial Association and The Algoma RC Deanery; the first was held Friday, January 22 to hear The Most Reverend Alexander Carter, Bishop of the RC Diocese of Sault Ste Marie, speak on the topic, "The Vatican Council and Christian Unity". Two weeks later, another successful meeting was held with fifty-eight clergy attending, and the address was given by The Most Reverend William L. Wright, Archbishop of Algoma, on "The World Council of Churches and Christian Unity".

OLDEST WARDEN

St. Mary's Church, The Slash, Manitoulin Island, one of the congregations in the parish of Manitowaning, is being served for a second consecutive year by William Bowerman, Sr., as People's Warden. Mr. Bowerman, or "Dad" as he is locally known, is ninety years of age, a regular church attendant and active in his duties.

In Sudbury a united service of prayer and praise was the outstanding event in The Week of Prayer for Christian Unity with thirty-five Roman Catholic and twenty-three non-Roman clergy gathered together in an "upper room" of the Caswell Motor Hotel. Besides Roman Catholic clergy the meeting included Anglican, Baptist, Lutheran, Pentecostal, Presbyterian and United Church. The service included a homily (short sermon) by a Roman Catholic priest and a homily by a Lutheran pastor. Both homilies were later printed in full in the Roman Catholic diocesan newspaper, in both English and French editions. The service was held on Tuesday, January 19, at 11 a.m.

Later during the Octave of Unity The Reverend Alfred Reimers, Rector of The Ascension parish, Sudbury, was invited to speak about Anglican beliefs to a Grade 13 class in Sacred Heart College, a RC secondary school.

The ecumenical spirit continued into the following week when the Roman Catholics invited the General Secretary of the Canadian Bible Society, The Rev. K. G. McMillian, to address students in their secondary schools. Also, with the Sudbury and District Ministerial Association they co-sponsored a special half-hour television broadcast by Dr. McMillian, in observance of "Bible Week" in Sudbury.

The way for these "break-throughs" has been paved partly by an ecumenical Bible study television program held weekly since last September. Shown each Tuesday at 12.15 p.m. for fifteen minutes, it is conducted by The Rev. A. L. Reimers and regularly includes a Roman Catholic priest and Protestant minister as guests.

At Bracebridge, Roman Catholic, Anglican, Baptist, Presbyterian and United clergy joined forces to promote the observance of The Week of Prayer for Christian Unity. All used the intercessions prepared by the World Council of Churches and published in booklet form by the RC Ecumenical Centre, Montreal. Eucharists with special intentions for Unity were held each day at the SSJE Collegiate Church; and on certain days at the parish church. Each evening at 6 p.m. a Mass for Unity was offered in St. Joseph's RC Church followed by the intercessions as set forth for each day. From Monday to Saturday each evening a service of intercession was held in St. Thomas' Parish Church with Anglican and Protestant clergy taking part in leading the prayers and reading the lessons.

Manitouwadge saw the extension of the project reported in the February issue of this paper when many of the congregation of each of the four churches in the town attend a Communion Service in

Parish Meetings Reflect Growth, Variety, Faith

Annual Vestry meetings are required to be held in January in each parish. We note that some this year put their meetings off until the very last day, Sunday, January 31. St. Paul's, Fort William held theirs on Sunday, January 17. Items featured were the work done by the Youth Leaders of several organizations and the Sunday School, and the project of a new Rectory or the complete renovation of the old one. Wardens for 1965 are Mr. L. Lundberg (Rector's), and Mr. D. J. Hamilton (People's); Mr. H. W. Paddington was elected Treasurer and Envelope Secretary. Synod Delegates are Mr. G. K. Laing, Mr. F. T. Delgaty, and Mr. E. G. Charnock.

St. John's, Port Arthur held their ninety-second annual Vestry Meeting on Wednesday, January 27. Financial reports presented by the People's Warden, Gerald Grisdale, showed that all commitments had been met and that the parish was free of debt. The Rector, Canon A. J. Thomson, drew attention to the Urban Renewal Scheme under study by the city council. He noted that this plan would do much to change the environment of the district surrounding the church.

each of the churches, beginning on Sunday, January 31, 7.30 p.m. in the Pentecostal chapel where the Lord's Supper was held; the next two Sundays at 4.30 p.m. Holy Mass in Our Lady of Lourdes RC Church, and Holy Eucharist in The Church of the Holy Spirit (Anglican), and February 21, 7.30 p.m. Holy Communion in St. Paul's (United) Church. Each service will be followed by a Question and Discussion period similar to those held during the Youth Conference in November.

The Echo, Manitowadge's weekly news bulletin, gave considerable publicity to the Communion Services. The writer of the article, while deploring the fact that divisions prevent them from receiving the Communion together, said the program had the twin values of breaking down prejudice and ignorance, and the willingness to let God the Holy Spirit work through common prayer.

AYPA TO HOLD CONFERENCE

The annual Spring Conference of the Anglican Young People of the Algoma and Nipissing Archdeaconeries will be held at Elliot Lake during the week after Easter. It is expected that one hundred and fifty young people will attend.

(St. John's, the oldest church at the Lakehead, is located in "downtown" Port Arthur). During the past year the church exterior had been painted, the interior cleaned, and a new floor laid in the sanctuary. The Rector suggested that a committee be appointed to plan for St. John's centennial year in 1972.

Capt. John McIntosh, Church Army officer, reported on his work as parish assistant covering parish visiting, youth activities, and the Christian education program. In addition to helping with Youth Anonymous and Scout work, he is on the Board of the Young Indian Christian Association and has organized several socials for Indian students.

The Rector and Wardens were authorized to proceed with the basement renovations and repair to the church foundations at an estimated cost of about twelve thousand dollars. W. M. Kosny, who has served as Envelope Secretary, was commended for his leadership in Christian stewardship. His report showed an increasing number of paid-up pledges. For the second year in succession there had been an increase in Church receipts.

At the Church of the Holy Spirit, Manitowadge, the annual meeting took place after a parish dinner served after Evensong on Sunday, January 24. Enthusiastic elections resulted in Geo. Johnston and Stan. Heinemann as People's Wardens, Jim Proudfoot as Secretary Treasurer, Mel Dodds as Envelope Secretary, David Timms and Bill Fothergill as Synod delegates. David Timms was re-appointed Rector's Warden.

The most encouraging report comes from Elliot Lake. Despite the fact that fifty families had left the parish during the past year, more people are attending church than a year ago; the Church School has well over double the enrollment of the previous year with more than double the staff. Financial returns showed an increase, according to the report of the Treasurer, Mr. N. M. Farkouh, and two thousand dollars had been paid on the Church Extension Loan.

"Father Stadnyk has indeed shown us the power of prayer", said Mr. M. D. Lawton, Rector's Warden in his report. He praised the energetic work of the Advisory Board and the parish organizations, and especially the AYPA, which he believed stood second to none.

(Continued on page 3A)

Nine Churches Now Within Area Of Algoma's See City

Effective New Year's Day, 1965, the city of Sault Ste Marie was increased in area with the amalgamation of the former townships of Korah and Tarentofous, and its total population boosted to seventy thousand.

One effect of the merger is to bring within the metropolitan area four Anglican churches, raising the total in the See city to nine, in-

cluding the Cathedral. The old city boundaries included, besides the mother church, St. Luke's Cathedral, St. John's, St. Matthew's, and St. Peter's, as well as the Bishop Fauquier Memorial Chapel at Shingwauk School. With the addition of Korah Township, Christ Church is now in the city, as are Holy Trinity, All Saints', and Epiphany from the former Town-

ship of Tarentofous.

Despite the concentration of churches in the built up urban area now contained in Sault Ste Marie, the Deanery of Algoma also includes the three churches on St. Joseph's Island served by the Reverend Kenneth Robinson. Growth to the north of the city in recent years led to the appointment last June of Church Army Captain Earl

Burke to what has come to be known as "The North of the Sault Mission".

Although living at Heyden, where services are held in the school, Captain Burke also conducts services each Sunday at St. James', Goulais Bay, and at Searchmont, where the congregation recently took steps to acquire a parcel of land as the site for a future church.

At least once a month services are held at the community hall in Batchewana on Highway 17 north. The possibilities of increased mining activity in this region lend a strong measure of optimism to the Anglican families presently endeavouring to lay the foundation of further Church witness and service in the whole area.

THE ALGOMA ANGLICAN

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The Archbishop's Letter

LENTEN

FRESH

BEGINNINGS

Benedicite — An Ember-tide Meditation

"O ye Priests of the Lord, bless ye the Lord: praise Him, and magnify Him for ever."

In the Ordination Service the Bishop prays for those who are being ordained to the Priesthood that by them and by those over whom they shall be appointed Ministers, God's "holy Name may be for ever glorified, and Thy blessed kingdom enlarged" (page 654, P.B.). The Priest's call to a life of deep personal holiness is strongly emphasized all through this service. Priests are to show themselves "dutiful and thankful" unto the Lord . . . to give themselves "wholly to this office" . . . to "continually pray" . . . to be "wholesome and godly examples and patterns for the people to follow". (pp. 649, 650, Prayer Book).

We hear in this Service that they believe they are "truly called, according to the will of our Lord Jesus Christ" . . . to an office "of so great excellency and of so great difficulty" (would any priest question the latter?) . . . "to be messengers, watchmen, and stewards of the Lord", called to an "office and ministry, appointed for the salvation of mankind" . . . Is it any wonder, in view of all this, that we are constantly urged to pray for Priests?

There is a very special relationship between a priest and his people. The spiritual ancestry of the Priesthood goes back to the time of the Patriarchs, when the head of the family, the chief of the tribe, was a priest; representing his children before God and offering sacrifices on their behalf. In the office for the Ordering of Priests we read that the Priest is "to teach, and to premonish, to feed and provide for the Lord's family". This being the case, what title can possibly be more appropriate for him than that of Father?

The word "Priest" is of Hebrew origin, meaning "he that stands". We think of our priests standing at the altar, representing us to God and God to us; standing in the pulpit, their words used as means of Grace by which God's voice speaks into our hearts.

The first time the word "Priest" is used in the Bible is in *Genesis 14* Melchisedec, King of Salem, Priest of God Most High, offered bread and wine. His name means King of Righteousness; his title, King of Peace. In Holy Scripture he is a type of our Lord, "a priest for ever after the order of Melchisedec"—(*Hebrews 5, 6, 7*).

Melchisedec's sacrifice of bread and wine is beautiful, with its hint of the glories of harvest. But there is nothing beautiful about the animal sacrifices of the Levitical priesthood. Young animals, perfect and without blemish, the innocent offered for the guilty. How hard this duty must have been for the animal-loving priest. There would surely have been many a St. Francis among them, men like Isaiah who looked for the time when "they shall neither hurt nor destroy", and like the man in Nathan's parable who loved the little ewe lamb as his own child. They would have suffered in and with their victims. Is there not something of the same suffering by the Priest who offers the Body and Blood of Christ, and who daily bears the burdens of Christ's flock?

In *Exodus 28* we are given the description of the "holy garments" to be worn by the Aaronic priesthood "for glory and for beauty". It reads like poetry: gold, and blue, and purple, and scarlet; settings of stones; an emerald, a sapphire, and a diamond . . . wreathen chains of gold; pomegranites and golden bells; the names of the Children of Israel, to be borne upon the heart of the priest when he goes in unto the holy place . . . "Holiness unto the Lord" graven upon a plate of pure gold. Beautiful symbolism to think of as we pray that God's priests may

be "clothed with righteousness" and "adorned with innocence of life".

In the Supplement to the Church Catechism (page 554, Prayer Book) the answer to "What is the work of a Presbyter or Priest?" is "To minister to the people committed to his care by the Bishop; to lead them in the worship of God and to preach His Word; to baptize; to celebrate the Holy Communion; and to pronounce Absolution and Blessing in God's name."

An office of so great excellency and of so great difficulty! Let us never forget our duty, and privilege, "to pray continually for our parish priest, our Minister set over us in the Lord" (page 676, Prayer Book). "O ye Priests of the Lord, bless ye the Lord: praise Him, and magnify Him for ever."

ORDINATION
To the Priesthood:
Brock Rodney Brazil
Ernest John Rose
at
St. Luke's Cathedral
Sault Ste Marie
on the
Feast of the Annunciation
March 25, 1965

Archbishop's Itinerary

- March 7—11 A.M., Searchmount
3 P.M., St. John's, Garden River
7.30 P.M., St. John's, Sault Ste Marie
Epiphany, Sault Ste Marie
- 9—St. Luke's Cathedral
- 10—Holy Trinity, Sault Ste Marie
- 14—10 A.M., Ascension, Sudbury
2.30 P.M., St. George's, Minnow Lake
- 7 P.M., Burwash
- 15—All Saints', Onaping
- 16—St. Mark's, Garson
- 17—St. Alban's, Capreol
- 18—St. Thomas', French River, St. Aidan's, Monetville
- 21—11 A.M., Resurrection, Sudbury
7 P.M., St. John's, Copper Cliff
- 22—St. Michael & All Angels, Azilda
- 25—(Annunciation of The Blessed Virgin Mary)
10 A.M., Ordination, St. Luke's Cathedral
- 30, 31—Committees of Ten—Christian Unity, Toronto
- April 4—11 A.M., W. Thunder Bay Parish
3 P.M., " " "
7.30 P.M., St. John's, Pt. Arthur
- 5—St. Paul's, Fort William
- 6—St. Michael's, Port Arthur
- 7—St. George's, " "
- 8—St. Luke's, Fort William
- 9—St. Stephen's, Port Arthur

My dear People:

My warmest thanks to so many in the diocese who remembered me in prayer while I attended the Central Committee of the World Council of Churches in Nigeria. It was both refreshing and uplifting to be in receipt of so many good wishes on the eve of our departure. By degrees I am getting around to answering my correspondence but please accept my sincerest gratitude.

The trip was productive of much good. Personally, it gave me a wider vision of the world mission of the Church, lifting me out of parochial, diocesan and national interests. I love the African people. They are so friendly and happy. How much we owe the great missionary societies for their marvelous spirit of generosity and zeal. I refer especially to the Church Missionary Society and the Society for the Propagation of the Gospel, or as it is now one body called The United Society for the Propagation of the Gospel. The churches in Nigeria are filled to overflowing and how the congregations sing! There is a vitality to their Christian life and this expresses itself in word and action.

Many of the delegates were asked to preach in diocesan churches during the Conference. On the Saturday I was informed that a parishioner would pick me up on Sunday morning at seven o'clock and drive me to a village church (St. Peter's, Abagana), some sixty miles away. Sure enough, right on the stroke of seven outside the Presidential Hotel, Enugu where the meetings were held and the delegates billeted, was my chauffeur. Who was he? Chief Ilonze, in typical African dress and the poise and dignity in keeping with his office. Here was a Christian gentleman who loves his Church and never misses worship and gives generously to all good works and is exemplary in life and conduct.

The "village" church turned out to be a huge stone edifice, originally built by the Church Missionary Society, holding nearly nine hundred people! It was packed, with two hundred unable to gain entrance. Into the vestry I went, followed by a retinue of wardens, lay readers, choir members and the new Vicar, an African. This was his first Sunday. The language was strange but the spirit was familiar. Here were people who loved their Church, all intent to take a look at the strange bishop from Canada and all helpful in their own way.

The hymns and chants were familiar and the language was Ibo; however at the time of the sermon I had an interpreter, as most of the congregation did not understand English. How attentive they were! What a sea of faces and garbs and dresses, and hundreds of children, all taking part and all repeating the "Amens" with gusto and sincerity. In telling them I would soon return to my home where it probably would be twenty below (and I shivered) the whole congregation burst into gales of laughter. It wasn't so funny to return to a temperature which exceeded this!

Never feel that your money is wasted as you give to the total Mission of the Church.

There are still twelve million people waiting to be baptized in Nigeria if only there was sufficient man power and resources. And what is true of Nigeria is true also of Ghana, where Mrs. Wright and I spent a few days.

I wanted to see something of Ieman Harbour, a new harbour nearly twenty miles in length with hundreds of ships being anchored. It is here that our Church in Canada has a special project under the auspices of Anglican World Mission. Bishop Roseveare, known to many in Algoma, gave me a wonderful description of the new church, vicarage, etc., which will, and indeed is being built in the vicinity of the new harbour where fourteen new communities are being established representing one hundred thousand people. We were in touch with the Sisters of the Order of the Holy Paraclete in the northern part of the diocese and left a message for Reta Smith who is one of our Canadian missionaries.

The Church in Africa is experiencing fresh beginnings and the end is not yet in sight. I shall tell you more about it when I visit your parishes. But we have now arrived at the season of fresh beginnings—The Lenten Season with its call to renewal. Here is a glorious opportunity for us all to apply ourselves anew to the call of the Holy Spirit to follow our Lord in newness of life.

One way I am sure we can experience such spiritual profit is by attaching ourselves to small groups within the parish in prayer and study. There is so much to learn in these days of rapid change with the Church at the centre. I have discovered that the fellowship of the Holy Spirit can best be built in small groups. Not for nothing did our Lord choose twelve men to be with him.

In such small groups it is possible for us to find loving but frank honesty, and as a result of that loving honesty, to find the guidance of the Holy Spirit leading us out into action. For this is a hallmark of the Holy Spirit—He always leads us into action. But there is all the difference in the world between action and activity. The action to which the Holy Spirit seems to be calling the Church today is towards a new responsibility accepted by lay people, towards a new responsibility for the society of our day, towards a new responsibility for other Churches and a new awareness of our responsibility towards the poverty stricken Churches of the world.

Two major tasks lie ahead of us all. First, to present Christ to the unevangelized parts of the world, for it is still true that one-third of the people in the world have not so much as heard the Name of Jesus and there is still a vast amount of work to be done in this respect. Second, to present Christ in a way that is intelligible and acceptable to the vast numbers of people who have been inoculated by a pallid and anaemic presentation in the past and to a culture that is nominally Christian, but in reality pagan. And that, unfortunately, can be said of so much of our western democratic culture. Here are two fresh beginnings for us all.

Now, during the Lenten season, is the time and opportunity for self-examination and decision. Within the framework of your parish program may I wish for each of you renewal in your spiritual life and the assurance that you will find spiritual help and comfort in the practice of your Church duties for the challenge that lies ahead.

Your friend and Archbishop,

William L. Wright

DIocese of Algoma Chain of Prayer

Week of	Parish	Clergy
March 7—Lent 1	Spanish River & Walford	Douglas Sissenah
March 14—Lent 2	Parry Sound	Cyril H. G. Peto, Archdeacon
March 21—Lent 3	Emsdale, Sprucedale, Kearney, Novar, Sand Lake	Harry W. Garbutt
March 28—Lent 4	Huntsville, Grassmere, Newholm, Ilfracombe, Ravenscliffe	Canon George W. Sutherland
April 4—Passion S.	Baysville, Dorset, Fox Point, Port Cunnington	E. James Francom

BISHOP STRACHAN'S AIM

Keep Christian Values In Education

"Founder's Day" at Trinity College, Toronto was observed this year on Sunday, January 17. Following a reception and tea given by the Provost and Mrs. Owen, the Service of Commemoration of Benefactors, a growing number of men and women from all walks of life who have enriched the College, was held in the College Chapel at 5.30 p.m.

The Sermon was delivered by The Venerable Robert P. Walker, Archdeacon of Peterborough, who, in giving "A Nostalgic View of Trinity" recalled his own student days in Arts and Divinity during the period when the College moved from their old buildings on Queen St. to the University Campus on Hoskin Ave.

It seems to be a Trinity tradition for the chief address at college functions to be spiced with a bit of humor. Trinity men are supposed to be "the salt of the earth", and they try to keep the freshness of a keen savour as a preservative against a stodgy piety.

Evensong was led by the College Chaplain, The Reverend David Smith, who is a priest of Algoma Diocese and former Incumbent of Cobalt. Just as all knelt to say the *General Confession* a cracking sound from the pew behind us made us feel more like the cow that jumped over the moon than a sheep that erred and strayed! We wondered what had happened as after a few muffled snickers all due decorum was observed. Only after the service was over did we realize that some hefty posteriors had been precariously held in mid-air on a seat which had split right down the centre! It was one that couldn't be called "the comfortable pew." Perhaps some future preacher will refer to the timing of this year's service and incident as a typical Trinity protest against the conservatism of the Church!

Archdeacon Walker, who was in the parish of Blind River last sum-

Elliot Lake . . .

(Continued from page 1A)

The parish priest, in reviewing the year, stated that when they were faced with great difficulty a member of the Advisory Board had suggested that they pray about it. And the Advisory Board did just that. Every member agreed to pray daily for the parish and to pray by name for some one who was not active in the Church. The results speak for themselves. Many of our people have left over the past year and others are still faced with the imminent loss of their present place of employment. In the face of such a situation it is easy to say that since we do not know if we will be here next year or next month or next week, what's the point of getting too involved in the Church.

The point is simply this: in our life on this earth we are all transients and pilgrims . . . nowhere is life permanent, except in the security of God's love. Therefore, our responsibility is to LOVE, SERVE, and OBEY God, where we are, and not where we might be, next month or next year.

. . . God did not put us on this earth to save the world, or even to save Elliot Lake. Christ did that for us when He died on the Cross, and we, as members of His Body, the Church, are responsible only to do our share. If we serve God faithfully, wherever we are, we can in all sincerity leave the future to Him . . ."

PRAYER BOOK DEDICATED

A beautiful Desk Prayer Book, given to Trinity Church, Parry Sound, in memory of Frank and Mabel Cook, by their children was dedicated by the Rector, Archdeacon Peto, on Sunday, January 24.

mer on a holiday exchange, called on the congregation to remember the Trinity founder and other leaders. "Without memory," he said, "there would be no continuity. Memory builds up the traditions we share."

Second, he urged them to reflect upon the high aim of the Founder and which the College continues, that of learning within the context of religion, to maintain Christian values in education. In conclusion he stressed the need to follow the example of Bishop Strachan's faith. "Trinity is not a collection of stones on Hoskin Ave.," said the Archdeacon, "it is the men and women who go forth to carry the spirit of Trinity in their hearts and the example in their lives. In our secularized society where Christian values are largely ignored, it is our duty to show Christian example in faith, worship and good works."

The Rev. Dr. Derwyn R. G. Owen, Provost, officiated in the Prayers of Commemoration. Singing was led by the Trinity College Choir.

GA FESTIVAL

The annual Girls' Auxiliary Festival during Easter Week will be held this year at the Church of The Resurrection, Sudbury, April 13 and 14.

Christmas Rung In By English Bells

From the roof of St. George's Church, Port Arthur on Christmas Eve came the sound of a peal of bells all the way from the parish church of St. George, Hyde, Cheshire, England.

In response to a promise made last summer when the Rector, The Rev. J. Turner, visited Hyde (his home town) a tape recording was made by the bell ringers and sent to their namesake church in Port Arthur in time for it to be heard on Christmas Eve.

In his parish magazine the Rector tells the history of the bells, eight in number, and says "The bell ringers taking part in the recording are all young people and have taken a great interest in this assignment. They were very glad that we received the recording in time for Christmas."

CHILDREN PRESENT PAGEANT

The children of the Sunday School of Epiphany Church, Sudbury presented "The Festival of Lights", a pageant depicting the spread of the Light of Christ throughout the world, at the evening service, Sunday, January 17. It emphasized through drama and ceremony the meaning of the Epiphany season, and that we must show forth the light of Christ in the world.

ATTENTION . . . INTERESTED CHURCHWOMEN

. . . Here is an opportunity to spend the summer months in full-time Christian work . . .

Mutual Responsibility — Canadian Caravan Mission

WANTED—in various dioceses from the Atlantic to the Pacific for the 1965 van season, forty workers, communicants of the Anglican Church.

Teachers for Religious Education.

Drivers—must have had full license for a year and practised with one-ton Ford truck and learned maintenance, be willing to help with the chores and teaching.

Age—eighteen and up.

Health—Physician's certificate necessary.

Time—from end of May to end of September; shorter term for university students. Arrangements made for public or high school teachers to come during July and August.

Finance—no salary, but board and money to run van provided, also all equipment. Workers insured against accidents.

Write to Miss F. H. Eva Hasell, Anglican Centre, 302 Tribune Building, Winnipeg, Man., sending name and address of clergyman for reference.

The Most Reverend William L. Wright, Archbishop of Algoma, will interview candidates from this diocese and pass applications on to Miss Hasell.

Nigeria Raises Its Head

by
The Most Reverend William L. Wright
Archbishop of Algoma

Recent meetings of the Central Committee of the World Council of Churches held in Africa, at which I was privileged to be an accredited representative from Canada, have impressed upon me the growing potential of this continent, and particularly in Nigeria.

The scene of these historic meetings in January was Enugu, the capital city of Eastern Nigeria. Nigeria is now a federal republic and is the first country in Africa to be host to a major conference of such an important body as The World Council of Churches. We were given a warm welcome and the one hundred and twenty-five policy-making delegates were deeply impressed by the growing consciousness of partnership between nations.

Nigeria has a population of fifty-five million people and covers an area of some 376,000 square miles. There are three main ethnic languages: Hausa which is spoken mainly in Northern Nigeria, Ibo in the East, and Yoruba in the West. Four regions, including the three mentioned, each with its House of Assembly and a House of Chiefs, make up the federation. Mid-western Nigeria is the fourth region with the ancient city of Benin as its headquarters. There is a Federal Parliament (The House of Representatives) and an upper house called the Senate. Each region has a Governor and a Premier, but the President is the head of the state and the head of the federal government is the Prime Minister. Just before our arrival the country was thrown into a constitutional crisis but from observations all was calm and peaceful during the two weeks of the meetings of the World Council Executive.

Nigeria is gradually becoming industrialized. The people export oil palm, cocoa, ground nuts, timber, rubber, iron ore, coal, and will soon be exporting refined oil. There are two great seaports at Lagos and Port Harcourt. Nigeria is linked to the rest of the world by air traffic and has two busy airports at Lagos and at Kano which is in the North.

There is a deep religious feeling in Nigeria and this stems from more than one hundred years of Christian Missionary evangelism. All the well-known and not so well-known Christian denominations are represented. The Anglican, Methodist and Presbyterian, now more or less autonomous bodies, but in a special and friendly relationship with their mother Churches over-

seas, are happily marching forward to a consummation of a Church Union at the end of 1965 which is going to be a significant year for the people of Nigeria. As in the days when the Missionaries had full control, the Church in Nigeria, commendably directed by Nationals, continues to be fully responsible in all her theatres of service, including evangelism, health services and education. She is in close co-operation with the government of Eastern Nigeria especially, playing a very important role in technical and agricultural sciences.

Furthermore, there is a good deal of friendly understanding and co-operation between the Roman Catholic and non-Roman Churches. All have been engaged in friendly conversations at all levels including symposiums held by the Student Christian Movement and the Pax Romana and it appears that this state of affairs will continue to grow and deepen.

Today a number of young Africans, men and women, including Nigerians, are pursuing various courses of study in different parts of the world. Besides, many Theological Colleges have been established and Theological Libraries built out of funds made available by the Commission on World Mission and Evangelism of the World Council of Churches.

It is right that as the wealthy countries of the world assist developing countries to build up and stabilize their economy through political channels, it is the privilege of the rich Churches of the world to help and encourage, morally and financially, the poor Churches of the world to get on their feet and move confidently towards a deep spiritual awakening and to their Christian responsibilities and tasks.

SOS — SAVE OLD STAMPS

This is a project carried on by several Church organizations; some parishes in the diocese collect the stamps and send them to the Sisters of St. John the Divine. The money they realize from their sale is sent to the Church in Korea to be used for various needs.

Postage stamps should be carefully collected, making sure that the edges and backs are not mutilated in any way; otherwise they are of no value. Inquire in your parish whether there is an "SOS" project. If not, readers may send them direct to St. John's Convent, Willowdale, Ont., or care of the Editor of this paper.



Nativity Pageant presented by the pupils of St. Augustine's School, Whitefish Falls before an attentive audience during the Christmas season. Principal is Mr. R. J. Andrews.

Pro and Con

The Comfortable Pew and MRA

Editor, Algoma Anglican:

This business of the "Comfortable Pew" reminds me of an experience I had while with the Canadian Army in England during the Hitler War. I was a captain in command of a small ordinance unit, about half of whom were Roman Catholic and had only one junior RC officer with me.

When this lone RC officer was away on leave I was stuck for someone to take the RC Church parade. I think it was more out of curiosity than a sense of duty that I took my first one. We gathered with other units of the Division to form a congregation of about two thousand in an enormous drill hall, bare of anything such as benches, chairs or even leaning posts. All of the movements or genuflections normally observed were ordered by a Sergeant-Major's harsh commands to the two simple positions of "Attention" and "Stand at ease".

Then the RC padre skimmed over his Latin preambles and promptly launched into his sermon. What a tongue lashing we got! We were all seducers, rapists, thieves, wife - deserters, wife - betrayers, loafers, irreligious, hypocrites and not worthy of any kind of salvation. In other words, there was no health in us. An amazement to me was that during pauses while the padre was catching his breath anyone could have heard a pin drop. To me it was most impressive as well as chastening.

After this I took parades to small RC churches; but, large or small groups, the theme of the sermons was always the same.

Later I spent a leave on attachment to a Royal Navy establishment on the Channel, and, first Sunday there, attended church parade in the chapel, C of E, of course, with comfortable pews. The sermon as usual droned on and on about some obscure aspects of Anglican doctrine and its end brought a sigh of relief from the crew. A few evenings later while in the officers' mess and hoisting the odd one for my stomach's sake, the naval chaplain happened to sit

down beside me and introduced himself. We got into a discussion and as our tongues loosened up got onto the subject of the chaplain service. He asked my opinion and I said that as far as my experience was concerned, the C of E might as well shut up shop. I told him of my opposite, good opinion of the RC's and the discussion became hot and heavy. I suggested he was too polite to be capable of a fire and brimstone sermon. It ended with a kind of wager or challenge. If his sermon the coming Sunday should equal those I had been praising, I was to provide a bottle of navy tea to be shared after the parade. If not, he was to do the providing.

Came Sunday and I was in early in a comfortable rear pew. The front rows of pews were filled with admirals, commodores and captains, all prepared for the usual comfortable snooze. Then the Chaplain opened up with all his guns and I'll never forget the startled sid-glances and the straightened backs. It was a crackerjack of a sermon and the admirals, captains, etc. went from there to win the Battle of the Atlantic and other battles.

After he had doffed his vestments, the Chaplain joined me in the mess and I furnished the navy tea and hearty congratulations.

(C. E. R., North Bay)

(Ed. Note: We hope sermons today and not lacking fire, nor require such "priming" to produce the spark!)

"... I have just read your editorial and want to tell you how glad I am that someone has courage enough to speak out about Church House. And I admire the way you speak of Pierre Berton. Everyone else is either praising him or blaming him with so much enthusiasm it is giving him just what he most wants—publicity. Someone here suggested that instead of talking so much about him we should all pray for his conversion."

(from a member of the AWM diocesan committee on prayer)

THE OPEN SECRET OF MRA
by J. P. Thornton-Duesbery; Copp Clark, \$1.25

We had hardly time to stretch from *The Comfortable Pew* when this curious document arrived in our mail. Distributed through the generosity of "Laymen of the Anglican and United Churches" (with a strong hint that the recipients can "participate in this expense"), among its sponsors is our own L. C. Irwin of Fort William. No doubt these good people want the clergy to be informed in a debate, some echoes of which are being heard in Canada.

Written by The Rev. J. P. Thornton-Duesbery, an eminent Oxford don, *The Open Secret of MRA* purports to be a reply to an attack upon MRA by an English Labor M.P., Mr. Tom Driberg, in a pamphlet, and in a larger book just published. An interesting drama, with MRA leaders seeking to "canonize" its founder and perpetuate his spirit, and Mr. Driberg as "The Devil's Advocate" trying to refute their claims with every argument he can muster!

In the case for the defence, though the "voice" is that of the theologian, the "hands" are much like those of Peter Howard, whose *Ideas Have Legs* in 1945 marked him as the heir apparent to Frank Buchman, founder of MRA, and who, as his successor, published *Frank Buchman's Secret* in 1961, both of which were kindly sent to the clergy at the time. We

note the book answers the question about MRA finances in the same words Peter Howard used during a television interview when he visited Canada recently: "... the accounts of the Oxford Group in Britain are audited... and can be inspected for the usual fee..." Part of the "secret" is revealed by stating the total receipts; but when is the public going to be let in on the secret of how and where the money is spent? We would like to see this information published sometime in one of the usual full-page advertisements sponsored by the MRA followers.

The Oxford Group Movement, which was the flowering of Buchmanism in the early thirties, is remembered as that strange phenomenon which brought religion into the ballroom. The "house parties" were gala affairs where "sharing" and "witnessing" contributed to the hypnotism generated by the "teams." Warm recommendations from ecclesiastical and civil leaders were quoted as "references" for the Buchman "product." Slick magazines and films were produced in support of the cause, and in 1938 Buchman unveiled his Utopian plan for International Moral ReArmament, or MRA.

This is not meant to underrate the fact that real conversions took place because of the Group Movement. We believe it stirred the Church to a greater holiness, that "sharing" led to a more frequent use of the sacrament of Penance,

Alumni Presents
Lecture Series

The Vatican Council will be the subject of this year's Bishop Brent Lectures to be given at the annual Alumni Conference to be held at Trinity College, Toronto, from May 17 to May 20. Dr. Eugene Fairweather, Keble Professor of Divinity at Trinity, who has been an official Anglican observer at the recent session of the Vatican Council, will present "An Observer's Reflections" in three lectures: (i) "The Adventures of An Observer," (ii) "The Council and The Renewal of Theology," (iii) "The Council and The Re-shaping of the Church."

The Dean Starr Lecturer will be the Right Reverend J. Stuart Wetmore, Suffragan Bishop of the Diocese of New York. Before going to the United States he was the Associate General Secretary of the GBRE. The main title of his lectures will be "The Implications of Freedom, Awe, and Grace for the Pastoral Ministry."

There will be discussion and question periods after the lectures. The conference is intended as a refresher course and a time for serious study.

Firefighters' Padre

The men of the Fire Department of the town of Manitowadge can usually be assured that the Church is with them when emergency calls take them on duty. In describing a rather serious fire which took place in the town on the night of January 26, a report in *The Manitowadge Echo* concludes: "It was interesting to note that Father Porter from the Anglican Church stayed with the firefighters throughout the fire... supplying coffee and encouragement throughout the ordeal..."

The priest writes: "Both Mr. Myers (the United Church minister) and I attend all fires and other emergent events when possible. We think it shows 'God Cares' and 'The Church is ready to serve'. And, of course, there is always the need of pastoral ministry in case of injury or death."

that the "Quiet Time" and "Guidance" made Prayer more real, and the four principles of Absolute Honesty, Purity, Unselfishness, and Love encouraged self-examination and repentance. But we still live in an imperfect world where moral decadence abounds; even in us who are saved sin persists; then can living by these principles ever be absolute? Are they not in us and in our corporate society always relative?

It is too soon to assess the place of Frank N. D. Buchman in history. His friends think of him as a great prophet; indeed, Thornton-Duesbery claims that Buchman's conversion in 1908... "bears all the marks of an authentic intervention of God in the historic Christian tradition," a bold statement even for a theologian to make. His opponents probably regard him as a parasite who traded on the name of an important university and promoted his ideas from expensive hotel suites. We do not even hazard an opinion, for we do not know. *The Open Secret* confuses, rather than reveals, what Buchman's brain-child, MRA is all about. The book's sponsors believe it "is an effective, militant force for the truths of Christianity." Perhaps they will be able to explain exactly what it is and how it works. Is their "ideology" embodied in a program of action? It would seem there are a few secrets still unopened.

A Visit to Jericho

by

Sgt. T. E. Collins, UNEF, Rafah, Egypt

(Last month we published Mr. Collins' observations of the city of Jerusalem; his description of the Via Dolorosa and sites of the Crucifixion and Resurrection. Here he tells us of more places in the Holy Land which he visited.)

The next day, after Mattins and Holy Communion held in the beautiful chapel of St. Michael in St. George's Cathedral, followed by an English-type breakfast (all the staff of St. George's College are British) we are ready to enter the taxis that will take us to the ancient city of Jericho.

Leaving Jerusalem by a road which goes through the Kedron Valley, we pass the Garden of Gethsemane and the Mount of Olives—these we will visit on our return. We come first to the site of ancient Bethany. Here once stood the house of Simon the Leper, where the woman anointed Christ with the precious ointment (St. Mark 14, 3-9). Bethany also recalls the raising of Lazarus (St. John 11, 1-44). Just beyond this place, we see, on the right, a beautiful Greek Orthodox Convent built on the spot where Jesus met Martha and spoke the words "I am the Resurrection and the Life".

Driving on, we come to the place where once stood the "inn" which may have been the one our Lord had in mind when He told the story of the Good Samaritan (St. Luke 10, 25-37). We note that the present structure, a police station, is also called "The Good Samaritan Inn".

We make our way through the bare hills of Judea, descending all the time until we come to Jericho. Our first stop, Elisha's Fountain, the spring which Elisha the prophet sweetened by throwing salt into it (2 Kings 2, 19-23), is today a source of irrigation for a wide area of the fruit growing Jordan valley.

West of the fountain we follow a zig zag route through mound upon mound of debris, the accumu-

lation of successive archaeological expeditions. The excavations reveal defensive towers built before 7000 B. C.; houses constructed in the later Neolithic period (6000-4500 BC) and mud-brick walls of the early Bronze Age (3000-2000 BC).

Towering above this, the site of the Old Testament city of Jericho, is the Mount of Temptation where our Lord fasted forty days and forty nights and was tempted by the devil. As we leave, and pass through the newer Jericho, we notice the imposing number of sycamore trees. These recall the conversion of Zacchaeus (St. Luke 19, 1-10). It was here too our Lord healed blind Bartimaeus (St. Mark 10, 45-52). Outside Jericho, we turn left on the road which leads to the river Jordan and the place of Christ's Baptism. After bathing our feet at this blessed spot we travel a short distance upstream to the traditional site where the Israelites crossed into the promised land of Caanan.

Leaving here we make our way down river until we come to the lowest spot on earth, The Dead Sea, thirteen hundred feet below sea level. Peering through the mist rising off its waters we see in the distance Moses' Mount Nebo, "the top of Pisgah, which is opposite Jericho" (Deuteronomy 34). Towards the north shore we see the hills where the famous Dead Sea Scrolls of the Essenes were found in 1947 by Bedouin shepherds.

After a refreshing dip in these buoyant waters (the Dead Sea is twenty-five per cent salt as compared to four per cent in the Atlantic ocean) where we find that one can read a newspaper while floating on one's back, we are ready to return to Jerusalem.

(In the next issue Mr. Collins concludes his story by describing the Garden of Gethsemane and his trip to Bethlehem.)

Parishes Raise
Thorneloe Fund

Commencing in the fall of 1963 in the Deanery of Sudbury, and later in the spring of 1964 in the Deanery of Algoma, solicitations for the THORNELOE UNIVERSITY CAPITAL FUNDS program were made. Similar efforts are underway in several other parts of the Diocese at the present time. The following summary provided by the College Registrar, Mr. V. L. Berg, shows parish by parish the actual monies received to the end of 1964 in the two deaneries.

SUDBURY

Ascension	\$ 978.55
Epiphany	36,250.55
Resurrection	2,347.33
Copper Cliff	6,387.00
Lively	1,205.00
Onaping-Azilda	2,171.30
Capreol	448.00
Garson-Falconbridge	3,035.50
Coniston	1,139.00
Minnow Lake-Lockerby	785.00
Burwash	393.00
	\$55,140.23

ALGOMA

Epiphany	\$ 200.00
St. Joseph Island	240.50
All Saints'	289.50
Holy Trinity	389.50
Christ Church	532.00
St. Peter's	231.50
St. John's	593.25
St. Matthew's	658.00
Cathedral	6,327.88
	\$9,462.13

Dedications

At the Church of St. John the Evangelist, Sault Ste Marie, on the Sunday after Christmas, the Rector, The Ven. J. S. Smedley, dedicated the new Pulpit, Prayer Desk and Choir Stall, also several Prayer Books and Hymn Books. The service of the dedication of the gifts was combined with Evensong and held at 4.30 p.m.

On the Sunday before Christmas the Ven. C. H. G. Peto, Rector of Trinity Church, Parry Sound, dedicated a Chalice and Paten in memory of Ethel Virge, given by her brothers and sisters. Ethel was a Public School and Church School Teacher, and Treasurer of the Church School, one who dedicated her life to the education of children.

A gift of two Collection Plates were dedicated and used for the first time on Christmas at St. George's, Port Arthur. They were sent to the church from England by Mr. and Mrs. Roger Page as a Thankoffering. Mr. Page, who has been a member of the Diocesan Synod, is retired, and he and Mrs. Page were on a holiday tour in Europe.