



THE ALGOMA ANGLICAN

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JUNE, 1966

Thorneloe Makes Appeal For Students' Lodgings

So large is the expected registration to be at Thorneloe College this fall that a campaign has been underway for the past month to find from eighty to one hundred homes in Sudbury which would accept students as lodgers for the thirty-two weeks of the university term. Student accommodation on the Laurentian University campus is limited and with the increasing numbers of students applying, the task of finding first-class lodgings for the overflow is becoming more difficult. As yet Thorneloe has only one residence which accommodates about fifty students.

The Reverend David S. Forth, Provost of Thorneloe, stresses that this is not just a request for names of people with rooms to rent. He says, "This is an opportunity to perform a real service to our young people and to the College. The importance of a warm, friendly environment on a student's progress at university cannot be over estimated. There are many "lost years" that would not have been lost had the student succeeded in finding a more suitable place to live — one which provided him with an atmosphere conducive to serious study rather than irresponsible play."

Although students are usually in no position to pay a great deal

for their rooms (the present rate is about nine dollars weekly for a room only; nineteen dollars for room and board), "there are frequently other compensations," Dr. Forth says; "Many families have found that the experience of having a student live with them has been its own reward, just as many graduates remember with warm gratitude their former "landladies", who contributed so much to their success at university.

Anyone in the Sudbury area who thinks they might like to help the College and its students in this way is invited to call the Thorneloe office, (673-1730) and leave their name and address. The need is urgent.

ELECT THORNELOE PRESIDENT

In a re-organization of the offices of Thorneloe University following upon the resignation of Mr. V. L. Berg, the Registrar, who has left to become assistant to the Principal of Glendon College, York University, the Board of Governors of Thorneloe have elected Provost The Rev. Dr. D. S. Forth as President of the University. Additional teaching staff in the Department of Philosophy is being sought for the coming term.

At the Laurentian University Convocation held on May 20, two graduates of Thorneloe received their BA degree, Mr. Willard H. Peterson of Azilda (Political Science), and Mr. Robert E. Pritchard of Sault Ste Marie (History).



The Rev. Dr. D. S. Forth

Below, Thorneloe College

Ordination of Priest, Two Deacons On Trinity Sunday At Huntsville



MR. MURRAY BRADFORD

A native of Burks Falls, Mr. Murray Bradford, who will be ordained to the Diaconate on Trinity Sunday, attended Public and High Schools there. On leaving school he joined the Imperial Bank of Commerce and worked in banks at North Bay, Timmins and Toronto. Later he was on the staff of Clarke Veneer Co. in Burks Falls before entering Montreal Diocesan Theological College where he has been for the past five years. At the College Convocation held in May he was awarded the title of Licentiate in Theology.

Mr. Bradford was active in the Boy Scout movement in Burks Falls and Toronto, serving as a Scoutmaster for some time. He was also a member of the Burks Falls Lions Club, holding the office of secretary for two years.

ANGLICAN — UNITED CHURCHMEN MEET

Members of the Brotherhood of Anglican Churchmen of St. Thomas' Church, Fort William were invited to a supper with the Men's Club of First United Church, which is situated near St. Thomas' Church. The program was to be a discussion of Church Union. The Rector reports in his parish magazine that nine BAC members attended along with some fourteen members of the United Church.

Visit Synagogue

St. Thomas' BAC meets on the second Monday of each month, and on the Monday after their supper with the United men, the Brotherhood members together with several of their friends visited the Shaarey Shomayim Synagogue, through the kindness of Rabbi Fuerst, and found the experience most interesting and informative.



MR. TEUNIS KONING

The founder and head of an Accounting firm in Huntsville, who gave up his secular profession to enter training for the ministry, will be ordained to the Diaconate on Trinity Sunday, June 5, at All Saints, Huntsville.

A native of Holland, Mr. Koning first came to Canada as a staff-sgt. with the Royal Netherlands Army in 1941 engaged in administrative work at a Training School for Dutch Army officers at Stratford and Guelph, Ont. He returned to England as a sgt. major in 1944 and served there and in Europe until May, 1945. While in Stratford he married Jean Menzies, a daughter of Mr. and Mrs. Thos. Menzies of Bala, and a sister of The Rev. Geo. Menzies, now Rector of Petrolia, Ont.

Since returning to Canada in 1946, the Konings have lived at Stratford and London, Ont., and since 1954 in Huntsville. They have three children, Stephen (16), Valerie (14), and Philip (6).

Both Mr. and Mrs. Koning have taken an active part in Young People's work and Bible Study groups at their parish church and have been prominent in community affairs. Tony has been with the Children's Aid Society Board for ten years, holding the offices of treasurer and president of the Muskoka District. He has also been treasurer of the Red Cross and Rotary Club for Huntsville.

Seamen's Mission Active

First ocean-going ship to reach the Head of the Lakes this year was the "Silva Plana", which arrived on April 14. Fr Lumley, Chaplain of the Lakehead Mission to Seamen, was on hand to greet the crew which included fourteen Italian and French sailors.

The Mission reports that up to the end of April more than one hundred sailors had called at the Mission "trailer", which is situated at one of the Port Arthur piers, at the centre of the Lakehead waterfront. The trailer has a lounge-reading room and a small chapel. Books and magazines are distributed to the men aboard the ships. The Chaplain organizes recreation for the men while they are in port. Several people from all the Lakehead parishes co-operate in this effort by arranging tours to places of interest, dances, and football games, as well as hospitality in their homes.



THE REV. T. E. COLLINS

The Reverend Thomas Edward Collins, who was ordained to the Diaconate two years ago, was born and raised in Muskoka. He enlisted in the Canadian Army at the beginning of the Second World War and has been in active service ever since. During the war he served in Europe and since has been posted in various places including the Yukon. Last year he was in Egypt with the United Nations special force on duty at the Gaza Strip. He retires from the army this month and will take up full-time service in the ministry. As a deacon he has been assisting army chaplains wherever he has been posted, and when at home in his own parish of The Epiphany, Oakville. He studied Theology at the Toronto and Niagara Diocesan Training School.

Mr. Collins is married to the former Beatrice Stevenson of Toronto and they have two children, Gary (15) and Janice (12). Mr. and Mrs. Collins have been active in Scouting and Girl Guide work and Mrs. Collins has served as Parish Secretary, Sunday School Teacher, as well as being in the Choir and the Woman's Auxiliary.

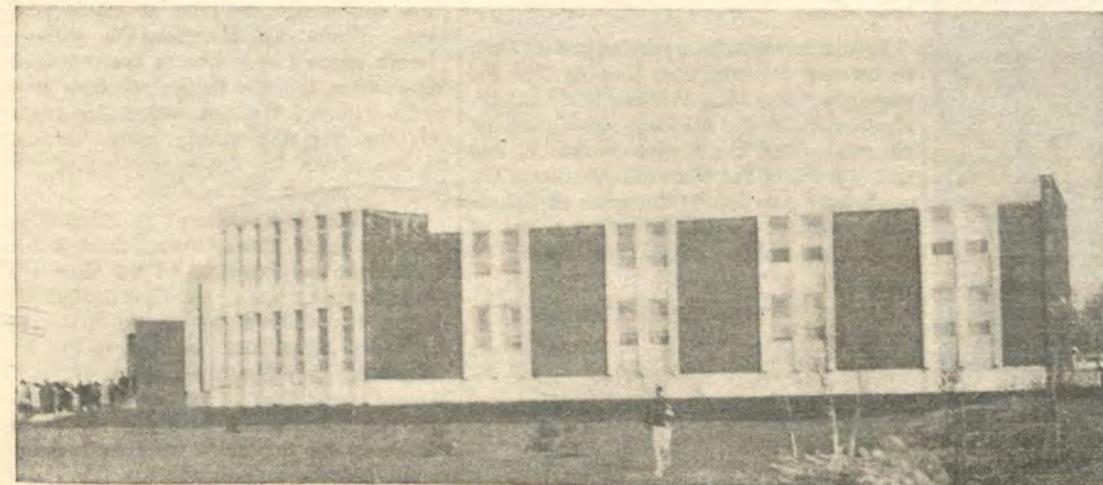
CHURCHMEN ATTEND ASCENSION DAY SERVICES

Members of the Brotherhood of Anglican Churchmen attend special Evensong services on Ascension Day in different parts of the diocese. This year the Muskoka-Parry Sound churchmen met at All Saints', Burks Falls where the preacher was His Grace, The Archbishop of Algoma.

The men of the Algoma Deanery held their annual banquet at St. Luke's Hall before the service in the Cathedral when the preacher was The Rev. I. L. Robertson, Rector of Wawa.

CLERGY PROTEST DISMISSAL

At a meeting of the Algoma Deanery Chapter held on April 19, the clergy adopted the following motion: "That we, the clergy of the Anglican Deanery of Algoma, protest the dismissal from the TV program *This Hour Has Seven Days* of Patrick Watson and Laurier LaPierre". They directed the Deanery Secretary to send copies of this motion to Mr. J. Alphonse Ouimet, The Hon. Judy LaMarsh, and the Prime Minister.



THE ALGOMA ANGLICAN

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The Anglican Church of Canada

Archbishop: The Most Rev. William L. Wright, D.D., D.C.L., LL.D.
Advisory Committee: The Very Rev. F. F. Nock, B.A., D.D.
The Ven. Jas. F. Hinchliffe, B.A., Canon Geo. W. Sutherland, B.A., B.D.
Editor: The Rev. David N. Mitchell, Box 273, Bracebridge, Ont.
Circulation Mgr.: Mrs. Audrey Smith, Box 637, Sault Ste Marie, Ont.
Treasurer: Mr. William Wadley, C.A., Box 637 Sault Ste Marie, Ont.

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DIocese OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
June 5—Trinity S:	Espanola, Whitefish Falls, Nairn, Webbwood	Canon Raymond Nornabell
June 12—Trinity 1:	Mindemoya, Kagawong, Providence Bay	Bain Peever
June 19—Trinity 2:	Manitowaning, South Bay Mouth, Bidwell	Tony Koning (Deacon)
June 26—Trinity 3:	Gore Bay, Silverwater, Sheshegwaning	(vacant)
July 3—Trinity 4:	Parry Sound	Archdeacon Cyril Peto
July 10—Trinity 5:	Emsdale, Sprucedale, Kearney, Novar, Sand Lake, Bear Lake	Harry Garbutt
July 17—Trinity 6:	Huntsville, Grassmere, Newholm, Ilfracombe, Ravenscliffe	Canon George Sutherland
July 24—Trinity 7:	Baysville, Dorset, Fox Point, Port Cunnington	James Francom
July 31—Trinity 8:	Port Sydney	Canon Cyril Goodier



The Archbishop's Letter

Jerusalem

From Tel Aviv, Israel, May, 1966.
My Dear People:

This letter is being written at the conclusion of the Lambeth Consultative meetings in Jerusalem. It has been an interesting week in the company of the Archbishop of Canterbury and the Primates and Metropolitan of the Anglican Communion. Amongst those present included the Archbishop of West Africa, who was more than kind to me when I visited Nigeria a year ago. Also in attendance was Archbishop Beecher of East Africa, and Archbishop Sabiti, who was recently elected Archbishop of Uganda. They both sent felicitations to our Algoma family and asked for the prayers of all.

There is so much to write and yet I must condense this letter for many reasons, leaving much to be told personally when I visit you later. I must pass on the Archbishop of Canterbury's remark as the sessions closed—"I am looking forward to my visit to Algoma." He will be in Sault Ste Marie on September 12, accompanied by Mrs. Ramsey and his chaplain. I hope you will all make a concerted effort to visit the Sault on that occasion; the details of his itinerary will be made known shortly.

What a thrilling experience to be in Jerusalem! Ancient as Abraham, Jerusalem remains several centuries behind the rest of the world in many instances, and in others is as modern as any up-to-date city. Within a radius of one mile modern homes contrast sharply with the black goat-hair tents of the nomadic Bedouins and the narrow streets lined with Islamic, Byzantine and mediaeval architecture.

Here in the shadows of history, past and present, a wide diversity of peoples—pilgrims and tourists from the world over crowd the Holy City. Donkeys, flocks of sheep, venerable shepherds, crowd the rocky hillsides and winding roads. In the midst of it all one can hear the overtones of those days when our Lord tramped the countryside. How impressive an experience to stand in the quiet Garden of Gethsemane where Jesus came to watch and pray. The twisted trunks of the olive trees still stand with their beckoning call to prayer. From here one catches a magnificent view of the Kedron Valley, with the old city on the far hill; but possibly the most commanding view of all is from the Mount of Olives with the shining domes of the sacred buildings away in the distance. But I must not go into further details in this letter concerning these hallowed acres.

The Anglican Communion has been in Jerusalem since 1841, when the first English bishop in the Middle East arrived to start work among the Palestinians. In 1887 the historic national Church of the Holy Land requested the Archbishop of Canterbury to appoint a representative in the Holy City and the Middle East, not only of the Church of England, but of the entire Anglican Communion.

Our Bishop in Jerusalem is not styled as bishop of the See, since the Church recognizes the traditional claim of the Orthodox Patriarch to be the direct successor of St. James, the first Bishop of Jerusalem.

The ancient Orthodox Churches of the East are acknowledged to be the indigenous Churches of the Holy Land. In 1958 the Archbishop of Canterbury organized an Archbishopric in the Middle East and proceeded to carve a new diocese from Jerusalem's territory; The Right Reverend Najib Cuba'in, the first Arab to be consecrated a bishop, is in charge of the Diocese of Jordan, Lebanon and Syria.

The Most Reverend Angus Campbell-MacInnes is the Anglican Archbishop in Jerusalem and Metropolitan. He also has jurisdiction of an area as far away as the Persian Gulf. A wonderful saint of God, he has done a splendid work and is highly respected by all.

I asked the Archbishop just what his duties entailed. He is in charge of mission work with the Jews, with the Moslems, maintaining Church life for Christians, and promoting unity among all branches of the Church represented in the Holy City and elsewhere in the diocese. There are cordial relationships with all Church groups, calls are exchanged on significant holy-days with



The Anglican Archbishop in Jerusalem, The Most Reverend Angus Campbell MacInnes. In the background is part of the tower of the Collegiate Church of St. George.



The Archbishop of Canterbury, The Most Reverend Arthur Michael Ramsey, who will preach at a service to be held at Sault Ste Marie, Monday, Sept. 12, which should be of great ecumenical interest to other Churches as well as to members of the Anglican Communion.

the Latin Patriarch, the Uniat Churches' representatives, the Papal delegate, the Orthodox and Armenian Patriarchs, and the leaders of the Syrian, Abyssinian and Coptic communities.

I would like to describe in detail the lovely Collegiate Church, the comfortable hostel, and the efficient theological college, but this must wait. I must say that the theological college at the Collegiate Church is setting a high standard for the training of an indigenous ministry throughout the area. Serving both East and West, the college was established for the training of ordinands and also offers opportunities for graduate study and refresher courses. Laity and clergy from more than twenty countries have already attended programs of study at the college.

Attending the daily services in the Collegiate Church, situated in the heart of Jerusalem was a rare experience. The Psalms came alive in a new way, the Gospel message quickened a fresh appeal at each Service of the Holy Eucharist, the Lessons brought a renewed personal interest in Biblical names and places—our Lord was truly there.

By the time this issue reaches you we shall be entering the month of June—a time for prayer for those being ordained in All Saints', Huntsville; for the spiritual refreshment on all who attend the Clergy conference, and on the work of the Woman's Auxiliary. We go forward together in the spirit of fellowship, sustained by the indwelling power of God's Holy Spirit. May every blessing be with you.

Your friend and Archbishop.

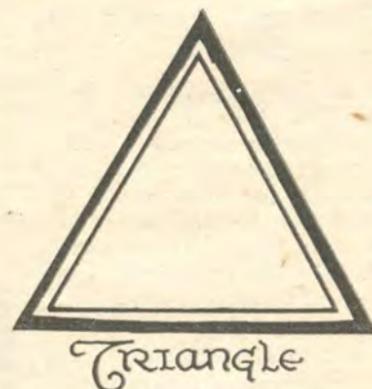
William L. Algoma

Teaching By Symbols No. 8 — The Triangle

What follows is not an attempt to explain the doctrine of the Trinity—remembering the story of St. Augustine's vision of the child trying to ladle the ocean into a hole in the sand! It is instead an attempt to show, through these symbols, that an explanation is not only futile but unnecessary. For the symbols will tell us things that cannot be put into words.

The simple geometric figures have a perfection in themselves that makes them quite unique among all the other symbols. Let's take time to look at them prayerfully, considering them side by side with a few of the glorious word-pictures gathered from our Creeds, hymns and prayers. There are many of these word-pictures of the Trinity to be found in the endings of the ancient hymns and collects and it is extremely rewarding to search for them.

The simplest of the symbols is the *equilateral triangle*: three equal sides, three equal angles, making up one complete figure. It reminds us that all Three Persons of the Trinity are distinct from each other and yet are inseparably One, and that all are equal. In the words of the Athanasian Creed, "Now the Catholic Faith is this, that we worship one God in Trinity, and the Trinity in Unity." (Page 695, Canadian Prayer Book.)



Honor Editor Of Churchman

We are very happy to extend congratulations to the editor of our national Church paper, *The Canadian Churchman*, The Reverend A. Gordon Baker, because of the honour conferred upon him recently by Huron College in granting him the degree of Doctor of Divinity (honoris causa).

Dr. Baker, who also holds theological degrees from Wycliffe College, Toronto, as well as a Bac. Mus. degree from the University of Toronto, has done more than any other person to encourage the Canadian Church in the field of communications. Under his direction the national Church paper has grown to the outstanding position it holds in the religious news media today. We are especially grateful, too, for the steady encouragement he has given to the promotion of the diocesan papers across Canada.

The Editor is a native of St. John, N.B., but grew up in Truro, Nova Scotia, where his father was Principal of the Teacher's College in that town. He first daubed his fingers in printer's ink at the office of the *Truro News*, and the urge to use his talents in journalism has never left him. We are proud that he has received a well-deserved honour, and wish him continued success in the important work he is doing in the Church.

Easter Festival At Sault Ste Marie Enjoyed By Girls' Auxiliary Members



Photo—Courtesy Sault Star

Sharing the Festival awards being presented by His Grace, Archbishop Wright, and Margaret Hornby and Bonnie Haggerty, of Thessalon, Elaine Johnstone of Sudbury, and Margaret Mitchell of Bracebridge, who are receiving the large trophy; Ruth Townes of Bracebridge, and Linda Armstrong of Sudbury.

Interesting competitions and exhibits of work interspersed with worship and instruction, inspiring addresses and fellowship marked the eleventh annual Girls' Auxiliary Festival held at Sault Ste Marie during Easter week and attended by GA members and leaders from seven deaneries representing parishes from Marathon to Bracebridge. More than one hundred and fifty girls and their leaders took part in the two-day program directed by Mrs. H. B. Clinch, the Diocesan GA Secretary.

Meeting in the See city gave the GA members, many of whom were attending a Festival for the first time, an opportunity to learn about the Cathedral of the diocese, its history and interesting features, which were amply explained by Dean Nock, who was also the keynote speaker at the beginning of the festival, giving an inspiring address on "Ye are living stones." He stressed that certain types of rocks have their counterpart in human qualities: strength, and reliability, usefulness, and beauty of character.

The girls were provided with hospitality in homes of parishioners in different parts of the city. Meals were served in St. Luke's Hall, and the competitions were held in the school auditorium of Central United Church. Each morning all the leaders and GA members attended the Holy Eucharist at St. Luke's Cathedral.

His Grace, Archbishop Wright, who was the Celebrant the first morning of the festival, also spoke at the breakfast on the second day, and gave a very interesting explanation of the design which makes up the coat-of-arms of the Bishop of Algoma. Each girl received a picture by which she could follow his description. Objects displayed on the design are the mitre, celestial crown, open Bible, key and staff, with three maple leaves at the base. The Archbishop outlined the significance and meaning of each and showed how the entire crest had been skilfully worked into the crozier or staff he carries during a Confirmation or other occasions.

CANDLELIGHT CEREMONY

This year, the "candlelighting" ceremony was held during the Eucharist on the second day; from the altar, Dean Nock, who was Celebrant, brought a light and lit the candle held by the Diocesan Secretary, who in turn lit a leader's candle, then from one girl to the next until a lighted cross was formed from the sanctuary right down the nave and across the transepts of the Cathedral. The cross was kept in form during the Prayer of Intercession, then the candles were extinguished in reverse order and the Service continued.

Competition was keen between the various branches representing

the seven participating deaneries. (Thunder Bay Deanery has a one-day festival at the Lakehead for the branches in that area). Entries of work were displayed in knitting and sewing, including a complete Barbie doll's wardrobe. Temiskaming, Muskoka, and Sudbury took top honours in this work, and Mississauga was awarded a first for home-made candy. In the singing and choral speaking, Sudbury and Muskoka teams received first place. The fifth competition was an illustrated talk on the topic, "Called To Be." The Muskoka representative received the highest marks for her address on—*Called To Be Servants*.

MRS. WRIGHT SPEAKER

Speaker at the closing banquet held at noon on Thursday, was Mrs. W. L. Wright, wife of the Archbishop of Algoma. For this occasion all the "Honor Ring" GA members were seated at the head table and Mrs. Wright spoke particularly to them. She asked them to think of the GA Ring of Honor as a symbol of the Church around the world and themselves as a part of it. Receiving this award, said Mrs. Wright, "is not a graduation, but rather an initiation into the continuing work of the Church."

Other highlights during the festival were a group discussion conducted by The Reverend Donald M. Landon, conducted tours to places of interest in Sault Ste Marie, including the Steel plant, and the Ontario Vocational Centre, and of course, the presentation by His Grace The Archbishop to the winning branches of the "Archbishop of Algoma Trophy" as well as smaller cups to the individual winners in each competition. Sudbury and Muskoka branches tied for first place, so each deanery will keep the large cup for six months. Temiskaming was in second place, and Mississauga and Superior tied for third place.

TRAVELLING BOOK DISPLAY

Parishes in the Deanery of Superior (from Wawa to Nipigon) have for the second time a "travelling book display" from the Anglican Book Centre, Toronto. Sponsored by the Woman's Auxiliary, and managed by the Education Secretary of the Deanery W.A., the box of books is rotated around the deanery to every parish. The books are for sale and the supply is kept replenished by the Secretary through the co-operation of the A.B.C. which is most helpful in

Diocese of Algoma's Camp Manitou Youth Camping for 1966

SCHEDULE — CAMP MANITOU, 1966 SEASON

- Camp 1:** June 30 - July 7
For Junior Girls, Ages 9 - 12 years inclusive.
Fees: \$19.00 (Includes boat transportation and insurance)
Send application to Mrs. G. Thompson, Box 631, Copper Cliff, Ont., before June 15.
- Camp 2:** July 10 - 16
For Junior Boys, Ages 9 - 14 years inclusive.
Fees: \$16.50 (Includes boat transportation and insurance)
Send application to The Rev. F. Roberts, 363 Regent St. S., Sudbury, Ont., before June 15.
- Camp 3:** July 16 - 23
For Senior Girls, Ages 13 - 18 years inclusive.
Fees: \$19.00. (Includes boat transportation and insurance)
Send application to Mrs. W. Stadnyk, 120 Hillside Dr. S., Elliot Lake, Ont., before June 15.
- Camp 4:** Voyageur Camp for Senior Boys - Canoeing, etc. Ages 14 years and up. Aug. 20-27.
Fees: \$19.00 (Includes boat transportation and insurance)
Send application to The Rev. W. Stadnyk, 120 Hillside Dr. S., Elliot Lake, Ont., before August 1.
- Camp 5:** Northern Ontario Conference — Youth Camp — Boys and Girls Ages 16 years and up. Aug 27 - Sept 3 inclusive
Fees: \$19.00 (Includes boat transportation and insurance)
Send application to The Rev. W. Stadnyk, 120 Hillside Dr. S., Elliot Lake, Ont., before August 1.

Use this application form and send it to the Registrar of the camp you wish to attend. Please include cheque or money order with your application and include exchange on cheques. Make cheques or money orders payable to the Registrar of your camp.

APPLICATION FORM

Registrar, Camp No. _____, "Camp Manitou"
I wish to attend the camp at Manitou this year.
Name _____
Address _____
Date of Birth _____
Camp Fee Enclosed \$ _____

Camp Manitou was founded in the early 1920's and was used by boys from the United States as a pioneering youth camp. In the late 1950's Mr. W. H. Kiefaber of Dayton, Ohio, a summer resident in that area, purchased the property and gave it to the Diocese of Algoma. In 1961 the youth camp, formerly held at Whitefish Falls, transferred its activities to Manitou. The camp, which has excellent facilities, including paved tennis courts and badminton court, is located on the north shore of the beautiful Bay of Islands, eight miles west of Whitefish Falls.

Why The Voyageurs Called Their Canoe 'The Wolfall'

An interesting postscript to the article published in our last issue describing the "Voyageur" Camp for Senior Boys at Manitou, near Whitefish Falls has been sent to us by the writer of the article, Mr. Robert J. Andrews of Sturgeon Falls.—It explains the reason for the name "Wolfall", given to the war canoe mentioned in the story. Camp Manitou is well supplied with canoes, having twenty-two, including two war canoes twenty-seven feet in length; the others being sixteen feet. All the camp canoes bear the distinguishing mark of the Chi Rho monogram over a pine tree, but it was thought fitting to name the war canoe used by the Voyageur party "The Wolfall" to commemorate an early incident in Canadian Church history, which is recorded in the Calendar of our Canadian Prayer Book on September 3 (Prayer Book, p. xi).

The Eucharist was first celebrated in Canada at Froberish Bay by Master Robert Wolfall, September 3, 1578. It is assumed that the conditions under which this Eucharist was celebrated would be rather primitive, and as the daily

filling orders. The deanery clergy assist in the "circulation" of the display, and Smith Transport Co. has given free "rides" to the "box of books" on several occasions. The books are chosen with all age groups in mind. The Educational Secretary is Mrs. I. H. Birch, of Marathon.

Eucharists held each morning on the Voyageur trips were primitive by design, it seemed appropriate that the name of Canada's first Anglican priest should be placed on their big broad lead canoe, so the "Wolfall" it became, and will likely be used again this year.

Mr. Andrews also points out that the "Voyageur" program was an experiment in co-operative camping; there was none of the usual "leader - assistant - counsellor - camper" relationship. He said they all found it both challenging and rewarding and are looking forward to another camp arranged after the same pattern.

WA SIXTIETH ANNIVERSARY NOTED

Sixty years of continuous service by the Woman's Auxiliary in St. Thomas' Parish, Fort William, was observed on March 17 this year. At the Holy Communion at 10 a.m. and a Service held at 7:30 p.m., a large number of people attended, particularly older folks, several of whom came to both services.

After the Evening Service refreshments were served and a birthday cake, cut by the oldest WA member, Mrs. C. E. Siegrist, was shared among those present. Mrs. C. H. Moors was heard in some reminiscences about WA meetings and work. Mrs. Lucy Wallace, who was made a Life Member in 1941, was present from the Fort William Senior Citizens home.

WA Life Members Report Successful First Year

The first report of a different kind of organization which is probably unique in any parish in this diocese was given recently through the "Parish Tidings" columns of St. Paul's, Fort William monthly *News Letter*. It is the St. Paul's WA Life Members' Committee, and the report of the first year's activities was made by the Secretary, Mrs. J. Sutherland.

The purpose of this committee is to keep in touch with the WA Life Members in the parish, and those who have moved away, as well as recommend names of new Life Members to the WA. The members pay a fee of one dollar a year which is placed to the credit of the Life Members' Fund and used to pay for future Life Memberships.

The committee meets quarterly,

and at Christmas and Easter cards are sent to all out-of-town members and the shut-ins. At present there are thirty-one WA Life Members in the parish, including one holding a Dominion Life Membership.

A WA Life Membership is usually an honour bestowed for long and faithful service or for some outstanding work on behalf of the WA or the Church, and may be presented by the Diocesan WA, the member's own Branch, or by friends and relatives. The fee for a Diocesan Life Membership is twenty-five dollars and does not include the cost of the badge and certificate. It gives the member the right to vote at annual and Board meetings, but does not entitle the holder to membership in any parochial branch,

Outlines Anglican History, Doctrine Policy To Ecumenical Study Group

By The Very Rev. F. F. Nock,
Dean, St. Luke's Cathedral

(Paper (abridged) presented at an Inter-Church meeting of clergy and laity to discuss the implications of the Vatican II Conference, held at Sault Ste Marie, March 21, 1966).

I am happy to have this opportunity to share with you and to contribute something to your series of studies on the Second Vatican Council. Our terms of reference have been clearly outlined as I have been asked along with our Presbyterian and United Church friends to present the background of our Church and its attitude towards Ecumenism in fifteen minutes. When you consider that the study of Church History in theological colleges takes three years, the time allotted to us leaves something to be desired!

The Anglican Communion — What It Is

First of all a few words about the Anglican Church, or Anglican Communion as we refer to it. What is the Anglican Communion? Briefly, it is a close association of nineteen self governing autonomous Churches throughout the world. In order to eliminate the risk of losing you by reading the list in full I have recorded them all at the end of this paper. Each Church has special areas of missionary work in various parts of the world. There are a number of separate dioceses which are not self-sustaining and are under the jurisdiction of the Archbishop of Canterbury.

Our common heritage is linked to the Church in England whose history can be traced definitely to the second century of Christian history. There is a reference, for example, to St. Peter's Church, Cornhill, London, being established in 179 A.D. It is from this ancient British Church that our Anglican Communion has sprung. The Churches of the Anglican Communion have no central authority, such as the Church of Rome does, in the Pope, as each autonomous Church elects its own Primate or head. By tradition and mutual consent the Archbishop of Canterbury is accorded a position of honour, as the Bishop of the Mother Diocese of the Anglican Communion. While we have no central authority the Churches of the Anglican Communion are bound together by a common loyalty to certain basic principles which we believe are important to the life of the Church.

These principles may be summarized as follows: (1) The acceptance of the Holy Scriptures as the record of God's revelation of Himself to man and as being the rule and standard of Faith. (2) The Apostles' and Nicene Creeds as sufficient statements of the Christian Faith. (3) The divinely instituted Sacraments of Baptism and Holy Communion. (4) The three-fold order of Ministry in the Church of Bishops, Priests, and Deacons.

As well as loyalty to these principles our Churches find a uniting bond in the use of liturgical forms of service embodied in the Prayer Book, and an adherence to the orderly teaching of the Church or Christian Year.

The basis of our Church govern-

FLAG DEDICATED

On Sunday evening, April 3, at St. Thomas', Fort William, the Rector dedicated a new flag belonging to the parish's Girl Guide Company. At the same ceremony four Guides, Linda Gandier, Donna MacNiven, Karen O'Neill, and Jacqueline Vranich received their Religion and Life Award, the first members of the parish to qualify for this important Guide badge.

ment is the Synod of the Diocese with representation of Clergy and Laity under the chairmanship of the Bishop. The Bishop, elected by the vote of Clergy and Laity, is the acknowledged spiritual Father in God of his diocese.

The Bishops of our Communion meet every ten years for consultation, discussion, and resolutions on broad matters affecting the Church and society, but their findings are not binding on the Church as a whole. Each autonomous Church can use the decisions of the Lambeth Conference, as it is called, as guide-lines for its actions, but is not bound to do so. Each Church governs its own affairs such as the revision of liturgical worship, its canons and discipline in so far as they do not contravene the common principles I have already mentioned. In all of this Clergy and Laity have an equal voice.

OUR ECUMENICAL POLICY

Now to turn to our views on Ecumenism. The report of the last Lambeth Conference on *Christian Unity and the Church Universal* will give you an understanding of our attitude and when we rejoice with the actions of the Second Vatican Council. "Physician, heal thyself" — such is the challenge which comes to the Church today as we seek to proclaim the word of reconciliation in the midst of a world torn by divisions and conflict. To proclaim effectively the Gospel to the world the Church must manifest in its own life the healing and reconciling power of the word it proclaims.

We declare our ardent longing for the healing of our divisions and for the recovery and manifestation to the world of that unity of the Body of Christ for which He prayed and continues to make intercession. We are working for unity with the non-episcopal Churches in our own country and elsewhere. We continue to seek for complete harmony of Spirit and agreement with the Eastern Orthodox Church and other Eastern Churches. We must hope and pray for such agreement in faith and order as shall lead to the healing of the breach between ourselves and the Church of Rome.

Evidence of the seriousness of this statement of policy can be seen in the history of the relations of the Anglican Communion with other Churches during the past few years. The Anglican Communion was one of the prime movers in the formation of the World Council of

Churches. Many of our Churches have entered into agreements of full communion with the Old Catholic Churches of Europe and North America, and the Philippine Independent Church. They have recognized the catholicity of the Spanish Reformed Episcopal Church and the Lusitanian Church of Portugal and allowed intercommunion. They have reached agreement with the Churches of Sweden, Denmark, Norway and Iceland, and Finland.

In 1947 Anglicans joined with others in the union of the Church of South India, and will soon be entering a union with other Churches in North India, Pakistan, and Ceylon. A union of Churches in Uganda is almost near completion and will include a number of Anglican Dioceses in that part of Africa. In England conversations regarding union are proceeding between the Church of England and the Methodists. The beginnings of plans for union with the Presbyterian Church in Scotland have been initiated and a proposal for union is before the Protestant Episcopal Church in the United States and the Presbyterian Church in that country.

In Canada the Anglican Church is in conversations with the Presbyterian Church. After twenty-three years of discussions the Anglican Church of Canada and the United Church of Canada have agreed upon Principles of Union. These have been submitted to the Anglican General Synod and approved and are awaiting the action of the United Church General Council. There is general agreement on the four great fundamentals mentioned earlier in this paper. The next step will be to work out the many details involved in the acceptance of the Principles of Union. At the present time actual discussions on organic unity are taking place in twelve out of the nineteen Churches of the Anglican Communion, while some of the separate dioceses, such as Singapore and Malaya, are also involved in discussions.

We believe in ecumenism because we believe that this is the power of the Holy Spirit of God in the world. He does not force us into unity, but leads us, and we must be courageous enough to follow where He leads us, setting aside isolationism and intolerance. The closing words of the Lambeth Conference breathe the same spirit as the Decree on Ecumenism of the Vatican Council: "The Committee believes it to be the duty of every

Founded Cobalt Church



THE REV. E. P. SPENCER

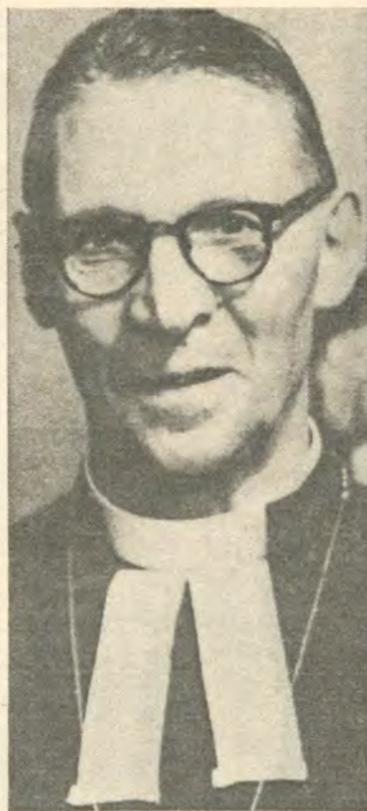
While still active in the eighty-ninth year of his life, The Reverend Ernest P. S. Spencer died on May 4. A member of a large and

famous family which has contributed so much service to the Church in Canada and beyond its borders, Fr Spencer was ordained in this diocese following his graduation from Trinity College, Toronto, and became the first parish priest in the pioneer mining camp of Cobalt. His wife, who predeceased him several years ago, was a sister of the late Canon F. H. Hincks, also of this diocese.

It was while he was taking a post-graduate course at General Theological Seminary, New York, that he was persuaded by the Bishop of New York to stay and serve the Church in that diocese. Consequently, the rest of his life and long ministry was spent there. Mrs. Cyril Goodier, wife of Canon Goodier, parish priest of Port Sydney, is a sister. A brother, Lancelot, now living in Beamsville, was for many years Organist and Choirmaster at St. George's, Port Arthur.

Anglican World Mission

A Letter From The African Front



ARCHBISHOP BEECHER

Nairobi, Kenya.
January, 1966

My dear Friends of the Canadian Safari:

Time has flown past since I left Canada in mid-November. As I journeyed from place to place, sharing with you the life of your homes, your parishes, and your dioceses, I built up for myself a very precious pattern of friendship, in some cases entirely new, and in some cases a renewal and a deepening of friendship begun on some former occasion. I want to thank you all again for all that this friendship meant at the time, and for what it still means: the bonds that link us in the family of our Church are now so much stronger, and our prayers and mutual understanding much more real.

Since I returned two new African bishops have been consecrated. On St. Andrew's Day, the Reverend Gresford Chitemo was consecrated and enthroned as Bishop of the new Diocese of Morogoro, formerly part of the Diocese of Central Tanganyika; and on St. Thomas' Day, the Reverend Canon Evan Agola was

Bishop to take the lead in promoting this work in his own diocese. It calls upon all our clergy and people to break out of the isolation and introversion of much of our Church life, and to seek, by every means at national and local level, to establish brotherly relations and contacts and to share perplexities and burdens, that we may be one with our Christian brethren of other traditions in Christ's mission to the world."

CHURCHES OF THE ANGLICAN COMMUNION

- The Church of England
- The Church of Wales
- The Church of Ireland
- The Episcopal Church in Scotland
- The Anglican Church of Canada
- Protestant Episcopal Church in the USA
- Province of the West Indies
- Nippon Seikokai (Japan)
- Chung Hua Sheng Kung Hui (China)
- Church of India, Pakistan, Burma and Ceylon
- Church of England in Australia
- Province of New Zealand
- Episcopal Church of Brazil
- Province of South Africa
- Province of East Africa
- Province of Uganda, and Ruanda Urundi
- Province of Central Africa
- Province of West Africa
- The Archbishopric in Jerusalem

consecrated and now serves as assistant Bishop in the Diocese of Maseno. Maseno was formerly part of the Diocese of Mombasa, and is the most densely populated diocese in East Africa. To divide it would be inexpedient at this stage, and the diocesan bishop will rejoice in being able to share his work with his new colleague.

The Province when it was founded was made up of five dioceses, each a "missionary prince bishopric". By mid-1966 we shall have thirteen dioceses, served by nineteen bishops of whom eleven are "sons of Africa", and a further two "adopted sons of Africa" (that is to say, naturalized African citizens). In the now much smaller dioceses the bishop is able the more effectively to be father-in-God both to his clergy and to their congregations.

I would ask for your continuing prayers on our behalf. We have still areas of primary evangelism in which devoted expatriate missionaries are needed to work alongside and under the direction of our African clergy. Our hospitals need more doctors and public health nurses for medical extension work in rural areas. Continuing famine conditions, made worse in their incidence by inadequate farming techniques, could be helped by a few Christian agriculturalists who would work on demonstration plots at Church centres. We are still without an agriculturalist at Ukia, which is a Canadian-sponsored development centre in an area of primary evangelism.

The famine conditions are still severe in this, as well as in other areas. To the very great delight of the people in that Kamba country, two parties of us were able to go, one to the northern part, and another to the southern, taking two hundred food parcels for the poor families on Christmas Eve. I shall hope to take some more food parcels with me when I go on a confirmation tour in those parts later this month.

Let me say once again how I enjoyed my stay amongst you, and how greatly I appreciated your affectionate welcome and warm hospitality. I send you my best greetings for God's richest blessing on your life and work in 1966.

Yours very sincerely,
LEONARD E. A.



THE REV. K. A. ROBINSON

Former parish priest of St. Joseph's Island, The Reverend Kenneth A. Robinson, B.A., S.T.B., now taking post-graduate studies at Trinity College, Toronto, has been appointed a Fellow and Tutor at Trinity and will be continuing his studies and work there for another year. He has been appointed honorary assistant at the Church of the Comforter, Toronto.