

THE ALGOMA ANGLICAN



Parents Urged To Face Youth Drug Problem

A timely message was brought to the parishioners of the Church of the Epiphany, Sudbury at a special family service held in June at the closing of the Sunday School, when instead of a sermon Detective R.T. Cooney of the Sudbury police morality squad gave an address on the drug problem in that city.

The detective quoted statistics to show that the number of convictions on drug charges had climbed from eight to nearly two hundred in four years. He then outlined the effects of the use of the four most common drugs: Marijuana and its more concentrated form, Hasish, producing hallucinations in the smokers and in most cases leading them to the use of "hard" drugs such as cocaine, heroin, morphine, LSD, speed, etc. It has been found that over ninety per cent of the addicts to these drugs started on marijuana.

Glue-sniffing, he said, was particularly dangerous. Of a number of children in Toronto who had been addicted to this, half were found to have developed leukaemia, a form of cancer of the blood. Speed, or methidrine causes the body to lose calcium and soon the teeth and bones are affected. Infectious hepatitis and liver damage can also occur.

One of the serious effects of LSD or acid is that it can accumulate in the body, causing hallucinations to occur long after the addict has ceased to use it. It has also been found to cause defects in unborn babies.

Detective Cooney urged the parents to discuss frankly the drug problem with their children, stressing the fact that very few drug users came from homes where parents and children had developed a close family circle. A child who can love and respect his parents and who may be tempted by drug users can go to his parents for help and support, and does not "need drugs" to help him deal with his problems.

There is a great need for communication with teen-agers, said the speaker. We need to spend more time with them and be interested in what they are doing and thinking, their hopes, ambitions, and problems. Young people want to talk but will only do so if their parents are interested and show it.

A variety of the drugs and the apparatus used to administer them were on display in the parish hall and was shown to the congregation after the service. An interesting item was a book which had been taken from a public school student, and with pages hollowed out in the centre had been a means of carrying drugs.

Confirmation Held Under Scaffolding



The church is not falling down — it's getting a major re-decoration but the Confirmation just the same. In St. John's, Chapleau he is seen with the Rector, The Rev. K.G. Gibbs, Mr. Thos. Corston, and Cadet John Locke of the Church Army as the Archbishop's chaplain.

CHAPLEAU — Under a canopy of scaffolding being used in an extensive interior re-decoration job in St John's Church, Chapleau the Archbishop of Algoma administered the Sacrament of Confirmation to a class of young people, three boys and three girls, presented by the Rector, The Rev. K.G. Gibbs. Also taking part in the service were Mr. Thos. Corston, a parishioner of St John's and a postulant for holy orders, and Cadet John Locke of the Church Army who has been doing summer duty at the CPR line stations under the direction of the Rector of Chapleau.

The eighty-six year old church had last been decorated in 1952 and this year the parish advisory board asked the same artist, Thomas G. Browne of Willowdale, to undertake the painting of the ceiling and walls and to re-stain and varnish the woodwork. Because the walls of the church had cracked in several places some plaster work had to be completed before the painter could begin. This part of the job was done by a local plastering firm.

R.C. YOUTH SING IN CATHEDRAL

At a Sunday Evensong in St. Luke's Cathedral, Sault Ste. Marie the "Young Set", a group of fifteen girls and one lad from St. Veronica's Roman Catholic Church attended and sang several religious folk songs following the service.

Much time, effort, and money has been given by the congregation towards this project. The ladies put on a giant smorgasboard supper and raised well over six hundred dollars. The Archbishop expressed his appreciation for the work being done by the parish. His visit coincided with the date of the eighty-sixth anniversary of the opening of the church. With this summer's re-decoration completed it will be an even more beautiful house of prayer than before.

During the month of August while the Rector was away on his holidays the services were carried on by the lay assistant, Mr. Thos. Corston. He is a third year student at Lakehead University and when he completes his Arts course he

expects to continue his studies towards the priesthood at Wycliffe College, Toronto.

Ask Prayers For Disease Cure

The Lakehead Chapter of the Multiple Sclerosis Society of Canada has brought to our attention and asked us to advise our readers that Sunday, September 19 has been designated by the society as a Day of Prayer to ask God to help the doctors and scientists to find the cause of Multiple Sclerosis and the cure for this crippling disease. They hope it will be observed all across Canada with special intention being made in our Church services.

Bala Chapel of Welsh Saints

"The Chapel of the Welsh Saints" is the name given to a small room in Trinity Church, Bala, formerly used as a vestry and storage space. It has been completely re-decorated with ceiling, wall panelling, carpet, and lighting. A screen against the east wall holds a Celtic cross and statues of St. David and St. Winifred, Welsh patron saints. Pews are arranged around a plain altar where the mid-week communions are held.

the Christian era. Among those associated with Fr Watson in arranging the new chapel were Mr. Bill North of Torrance, who assisted with the carpentry, and Mr. Sid Perry of Bala, who made the lovely Celtic cross.

Trinity Church in the centre of this thriving Muskoka tourist area around the town of Bala draws many visitors to its services each summer.

New Canadian Heads Childrens Aid

A member of St. John's Church, Thunder Bay, Mr. Uno Viegandt, has been elected President of the Ontario Association of Children Aid Societies. A native of Estonia, Mr. Viegandt has lived in Holland, Belgium, Germany, and England and speaks five languages. He is prominent in the real estate

Busy Year For Church Camps

First reports of Church camps in the diocese indicate that this year may set a record in the number of children and youth attending and involved in the programs. The Deanery of Muskoka Girls Camp was held on the last week of July at Pitman's Bay on Mary Lake where the facilities of the Scout Camp are rented by the Deanery. More than fifty attended and some went the same week to Camp Temiskaming near New Liskeard because the Muskoka camp was filled up.

From Manitou, the central diocesan camp near Whitefish Falls we received a report of a third group in this year's schedule, the "Pathfinders" — boys nine to fourteen; this was directed by The Rev. D.M. Landon and was attended by more than fifty boys who came from seven of the eight deaneries of the diocese, and one lad was from Texas U.S.A. There were thirteen staff members, all from Holy Trinity parish, Sault Ste. Marie where Fr. Landon was Rector.

At Camp Temiskaming, from June 27 to July 3, twenty-eight high-school boys and girls received training as camp counsellors. They were given instruction and practice in such things as camp routine, swimming, canoeing, singing, crafts, dancing, nature study, and first-aid. For an hour each day the chaplain gave instruction in counselling, mainly using role-play as his teaching method.

During the week directors and chaplains came to interview and choose counsellors for their camps during the summer. Eight were considered under age for counsellors this year but gained good experience for next season.

CBL TOUR

A group of the Church Boys League members of St. James' Church, Sudbury with their Rector and another leader spent an educational week end at Sault Ste. Marie during June; the tour included a visit to the Cathedral and participating in a Sung Eucharist there. They were shown some of the government program for the control of sea lamprey, had a tour of the Locks and around Algoma Steel docks, and the Lands and Forests Fish Hatchery. They were treated to Kentucky Fried chicken at the Deanery after the morning service.

Now the boys hope to return the hospitality by hosting a visit of the Cathedral Boys Choir to Sudbury sometime this fall.

THE ALGOMA ANGLICAN

Circulation: 6,500

Official Publication of the Diocese of Algoma
The Anglican Church of Canada

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All news items correspondence &c. should be sent to the Editor

Subscriptions \$1.50 a year, paid through your parish or sent to the Treasurer

Make cheques &c. payable to Diocese of Algoma

Second class mail, registration number 1423

Printed and mailed monthly by Charters Publishing Co., Brampton, Ont.

Postmasters: Please direct change of address forms 67B and

30B to P.O. Box 637, Sault Ste. Marie, Ontario.

The Archbishop's Letter Religious Enthusiasm

My dear People:

The month of September! back to school; changing colours of leaves; a touch of frost; appeal for Church School teachers; "getting back to normal" — all these disjointed exclamations have something in common with September.

I am adding another — let us arouse ourselves to a keener ENTHUSIASM about our religion. I direct this to myself for even bishops are in danger at times of getting into a dull, lukewarm state and if the bishop does not possess unbounded enthusiasm it is not likely the members of his diocese will be "on fire" for the carrying out of Christ's mission.

But this principle is true in all life. There is no real lasting success in any department of life without enthusiasm — in business, in the academic world, in research, (you name it), the quality of unbounded enthusiasm is necessary if the wheels of life are to move deliberately.

It is exactly the same in religion as in other things. If we want to get the best out of our religion we must put our best into it. We must pursue it with the same force and power and energy that we pursue any other vocation in which we hope to succeed.

Most of the early Christians were poor uneducated men and women. It was their passionate enthusiasm that made them mighty; and in time of considerable indifference and negative thinking there is need for unbounded Christian enthusiasm on the part of all the followers of Christ.

We are called to be witnesses for Christ. There is all kinds of scope for the way of life that Jesus Christ has called us, in a world of materialism, poverty, forgetfulness of God, neglect of religion. Think of the thousands of people who never say a prayer or enter a place of worship from the beginning of the year to the end of it. Think of their meaningless lives, their apathy, their cynicism when things go wrong. Then remember that God has called you and given you the power to be a messenger of the good news of the Gospel. You may not be perfect but who is? This is the way Christ works. He takes imperfect souls and uses them to carry out His will. He only asks for dedication, deliberate enthusiasm.

John the Baptist received great tribute yet he was a vehement and uncompromising but enthusiastic soul. Simon Peter had many faults but he had something else as well which led the Saviour to choose him out as the leader of the Apostles, filled with contagious spiritual vitality.

Jesus says, "Behold I stand at the door and knock. If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with me." It is through personal communion in devout prayer and most especially in the Eucharist of Christ's love that we catch the spark of undaunted boundless enthusiasm. "Did not our hearts burn within us as He talked with us by the way?", said the two disciples after the breaking of bread at Emmaus. There is the secret.

Together we go forward in faith, trusting in Him Who is the King of kings, and motivated by constant enthusiasm which He imparts to those who desire to find the meaning to life. This is where the action is!

Your friend and Archbishop,

William L. Wright

Diocese Plans For Centenary

In his charge to the synod the Archbishop looked forward to 1973 when the centenary of the founding of the diocese will be celebrated. He announced that a committee he had appointed are working towards publishing a suitable diocesan history to mark the occasion. Members of the committee are Dr. H.B. Curry, Dr. William Gartrell, Mr. T.B. Higginson, The Rev. D.M. Landon, and The Rev. F.R. Coyle. The Committee on the Archbishop's Charge recommended the addition of another member, The Rev. Dr. F.A. Peake, to the centenary committee and also that a Mission should be held in the diocese as part of the centennial observances.



ALGOMA'S OLDEST CHURCH
St. Paul's, Manitowaning, founded in 1845. Roman Catholics have been sharing the church by holding a Mass there every Sunday.

The Archbishop's Itinerary

Sept. 7-9: Meeting of Chairman of special commissions on Church Unity, Aurora.

Sept. 15-19: Anglican Council of Church in North America and the Caribbean, at San Juan, Puerto Rico.

Sept. 21: Executive of General Commission on Church Unity, Toronto.

Sept. 26: 10 a.m. St. Mark's, Emsdale; 3

p.m. St. Thomas', Orrville; 7 p.m. Trinity, Parry Sound.

Oct. 1-4: Meeting of Canadian House of Bishops, Edmonton.

Oct. 7: Address Students, Huron College, London, Ont.

Oct. 8-9: Diocesan Executive Committee, Sault Ste. Marie.

The Priest and His People

— A message written for the parishioners of Holy Trinity, Sault Ste Marie by their Rector after the announcement of his transfer to another parish. It is a rare privilege to publish such an article and we have asked The Reverend Donald M. Landon that we may do so because it gives a picture of the close relationship often found between a parish priest and his people which is so often lost in this age of "specialized ministries." We thank him for this model of sincere Christian communication. — Editor

The Bishop has given me a new job. He has appointed me Rector of St. Paul's Church, Thunder Bay, the appointment to take effect in the middle of August.

You can appreciate how shaken up I have been in recent days. Making this move is going to be very painful because I have felt so much at home at Holy Trinity and I have been so happy here.

It is going to be painful because this congregation — the adults and the young people — have been so warm-hearted and generous and loyal and loving. I have been privileged to work with a wonderful group of Christians, so willing to participate and give of themselves.

Seven years are considered the ideal length of time for a pastor to stay in one parish. If the situation specially warrants it, he may possibly stay another three years. I have not only been able to enjoy seven years here; I have been granted the three extra years as well. I have been here almost a

decade. No man is indispensable; each priest brings different gifts; a new leader can stir up new life.

You will be asking about this new assignment I have been given. It represents a very large increase in responsibility. I am returning, as Rector, to the parish where I was Assistant Curate before coming here. My job will be to help strengthen and activate that large congregation, especially among the young people. It is going to be very challenging and very hard. But I'll take with me so much that I have learned from all of you at Holy Trinity. I owe so much to the members of this congregation for helping me personally to grow in my work.

This is not yet the time for farewells. But it is a good time to state again how grateful I am for all your support and for all your Christian love.

As for the future of Holy Trinity, I am very optimistic. For many years this congregation has been known for its friendly family spirit; we have splendid lay leadership and participation; there is firmly-rooted Christian conviction, and growing Christian outreach in the community. Our parish organizations, both for adults and young people, are flourishing. With our growth in numbers the parish is now financially viable. I think the formative period for Holy Trinity as a self-supporting parish is concluding; it has a most promising future as one of the leading parishes of our diocese.

The Invocation

by Muriel E. Newton-White

In The Name Of The Father And Of The Son And Of The Holy Spirit

These words are so familiar that we often use them without thinking of their meaning. We are accustomed to saying them as we begin our prayers; or perhaps at the beginning of some activity, or at the beginning of a new day. Just what is it that we are saying?

When, on a human level, we do something in someone else's name we are doing it on his behalf, or with his authority; it presupposes the fact that we know him well enough to be able to do or say what he would do or say. So this prayer must be said by one who trusts that what he is about to do is in line with the will of God.

It begins, "In the Name of the Father" — of God the Source and Upholder of all that is. We look above us and around us and beneath us and see this God Whose personality is painted boldly and clearly in the shining transparency of a morning sky, in the strength and solidity of our northern rocks, in the individual perfection of each tree and flower and leaf. We listen, and hear — if only in memory — His Voice in the ageless sound of the water lapping against the shore, in the song of the nesting birds and in the sound of the wind in the pines. We pray in the Name of the Father, Who "has the whole world in His Hand", and we unite ourselves with the perfection of His creative love.

Then, in "the Name of the Son", of the human Christ, of Jesus our Saviour and Redeemer Whom we need so badly because

of the mess our sins have made of our Father's world. We look beside us to see Jesus and we see Him as the Baby born to live our life, the Carpenter sharing our work, the Teacher, and Healer, and Friend. We see Him as the crucified Saviour, taking our suffering, dying our death; as the Risen Lord raising our human nature to His glory. We see Him as the "Man from the Galilee" into Whose Hand we can put our hand; and we unite ourselves with the perfection of His human life.

Finally, in "the Name of the Holy Spirit"; now we look within our own souls and see Him in our conscience, in our longings for goodness and truth and beauty, in our love for others, in whatever we may possess of strength and courage and humility. We look at others and see Him in these good things in them also. As we do so our glance becomes a prayer of intercession and our statement of our union with God becomes also a statement of our union with each other.

Many of us seal these words, as we say them or hear them said, with the sign of the Cross, the sign that says, "Not I but Christ", that symbolizes in its action the height, the depth, the breadth of the Love of God; the sign that reaffirms the promises of our Baptism.

This is a very brief prayer, one that even the busiest of us can make time for, but it says a great deal. Its use can bring us straight into the Presence of God and into a closer union with Him and with all that is.

Diocesan Appointments

The Archbishop announces the following appointments to take effect this month: The Reverend William Gilmour Beattie to be Rector of St. Paul's, Manitowaning; with St. John's, South Bay Mouth; and St. Francis of Assisi, Mindemoya. For more than ten years he has been District Secretary of the Canadian Bible Society and is well known throughout the Diocese of Algoma.

The Reverend Lorne Reginald Arthur Sutherland, transferred from the parish of Coniston to become Rector of St. George's, Espanola; with St. Augustine's, Whitefish Falls; All Saints' Nairn; and St. John's Webbwood.

News references with pictures of these two priests are found elsewhere in this issue.

Induction

The Induction of Canon James F. Hinchliffe as Rector of Christ Church Lively was held on the evening of St. Barnabas' Day, June 11, with the Venerable Gilbert Thompson, Archdeacon of Nipissing acting under the Archbishop's mandate.

Several clergy from the Sudbury area were present as well as the pastor of the neighbouring Roman Catholic parish, and the local United Church minister, both of whom took part in the service. Other visitors present were from Copper Cliff and surrounding areas.

Instead of a sermon usually preached at an Induction, the lay delegate to the diocesan synod, Mr. N.E. Nicholson gave a report of the work of the synod. An informal reception was held afterwards in the parish hall.

Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Sept. 5 — Trinity 13	Emsdale, Sprucedale, Kearney, Novar, Sand Lake, Bear Lake	Harry Garbutt
Sept. 12 — Trinity 14	Huntsville, Grassmere, Newholm, Ravenscliffe, Ilfracombe	George Sutherland, Archdeacon
Sept. 19 — Trinity 15	Lake of Bays	Robert Lumley
Sept. 26 — Trinity 16	Port Sydney	Cyril Goodier
Oct. 3 — Trinity 17	Bracebridge	David Mitchell

What is Meant by a Quiet Time?

by Mrs. T. Koning

The annual meeting of the Anglican Churchwomen held in North Bay on May 2-4 began on a powerful note with the fine presentation of the play, *Christ in the Concrete City*, by the St Luke's Cathedral Players. But the quiet hour and time for meditation on the theme of the play led by The Rev. N. Goater provoked some strong feelings which were probably not anticipated.

The physical setting, St John's Church, was a poor choice for this part of the program since one hundred and fifty or so delegates sat in the pews with the usual result that we were looking at rows of backs rather than faces. Also Fr Goater and his associates, Mr. Henry Gaines who with Fr Goater was an actor in the play and Mrs. Kathy West who directed the play, were too far away from those in the back rows to be able to communicate easily.

However, the real difficulty came when Fr Goater announced that the coffee break would be observed as a "quiet time" and Mrs. West would read a passage from J.B. Phillips' *Thoughts on God and Man*. Here again the physical setting was not conducive to the observance of quiet. In the first place, we were allowed to leave the church where we had been sitting quietly for about one hour, go to the parish hall, pick up a cup of coffee and mingle. We have been so conditioned in our society to think of socializing over a cup of coffee, and there were so many women who were seeing friends and relatives for the first time — perhaps since the last annual meeting — and we Anglicans are so conscious of being considered unfriendly in our Church relationships, that the majority of women either ignored or completely misunderstood what Fr Goater intended and they did not remain quiet! Some of us attempted to follow his direction and we separated ourselves from our friends, trusting them to understand and not be hurt. Some of us tried to do this but found we could not ignore friendly greetings without being rude and hurtful and

New Paper is Epiphany Star

In the May issue we hailed the appearance of a new parish magazine under the editorship of Joe Mason, an active layman of the Church of the Epiphany, Sudbury. In an attempt to find a distinctive name for the quarterly newsletter a committee of the parishioners thought it would be appropriate that as their church was called Epiphany, the paper should be called the Star, so *Epiphany Star* is the name and we look forward to the third edition to be distributed sometime this month.

It is from the weekly bulletins or periodical newsletters of the parishes that most of the grist for the Algoma Anglican editor's mill is obtained. Keep them coming! We note that Editor Mason experiences the usual frustrations already, when in commenting on the need for news he said, "the response, or lack of it, could lead me to assume that nothing has happened in the parish..." Just change the last word to "diocese" and you have the same reaction we often have in our job! However, the new parish scribe continues: "I refuse to accept this assumption, so will see what I can dig up on my own."

Good luck, Joe, and may you be well rewarded for your digging. There are often gems to be found.



Mrs. T. Koning

so were forced to talk. Others of us had never had an opportunity to attend a "quiet time" and so learn the "etiquette", and we did what seemed to be most acceptable at the moment in a spirit of Christian charity — we exhibited friendliness through talking over a cup of coffee. We quieted for Mrs. West's reading, but then it was too late.

Upon returning to the church it came as a bit of a shock to some women to be offered gentle chastisement by Fr Goater because we had not observed the coffee break as a "quiet time".

I wonder if that next hour could not have been spent to good advantage if Fr Goater had helped us to understand what is meant within the life of the Church by "quiet times".

Perhaps there is something in this incident which can help us to learn about ourselves and our faith. Within the Christian fellowship can we trust one another enough to realize that there are times when we should share silence, even over a cup of coffee? Can we be expected to be silent within the fellowship when our secular world admonishes us constantly to socialize with food and drink? Have we somehow failed to learn the value of silence in communicating with one another and perhaps also with our Heavenly Father? Where does the responsibility lie for teaching us about this or for making "quiet times" or retreats available to us? And why only to women — do men not benefit by attending retreats as well?

Perhaps Anglican Churchwomen in your parish could ask these questions at a group meeting, and perhaps your Rector will help you to find the answers.

As we ponder these questions we may realize that Fr Goater's contribution to our annual meeting was more valuable than we thought at the time.

Rectory Debt Paid by Walkathon

Setting a record for what must be the "most energetic" group in the diocese, ninety-four members of West Thunder Bay parish participated in a walkathon on the last Saturday in May in an effort to raise money to pay off the debt on the rectory. Seventy-one of the walkers completed the fifteen-mile route while many others assisted at check-points along the way, others supplying hot dogs and soft drinks and as drivers for those who gave up before the finish. Also co-operating in the venture were the Ontario Provincial Police, Thunder Bay Police, and the St John Ambulance.

The goal achieved far exceeded expectations, the final payment was made on the rectory with

Fr Rutter Returns From Honduras

The many friends of The Reverend Kenneth G. Rutter in this diocese are sorry to learn that his ministry in British Honduras has been cut short because of health reasons; Mrs. Rutter being advised by her physician against a further stay in that climate. After a yes he has returned and will probably take up parish work again in Montreal.

Although in that country only a short time Fr Rutter accomplished a great deal of work. He has made many revealing observations of the Church in that area which may be used in any future mission activity. He has given us shocking information about the antiquated school curriculum, inadequate facilities, and lack of trained teachers — an injustice towards these poor people that cries out for immediate and proper redress. The same situation was described to Canadians by the Bishop of Trinidad, Clive Abdulah, during his recent visit to this country.

While this project, directed by the "desk" officials at Church House, did not prove successful, it was certainly not a failure. Fr Rutter's work as Rector of St Mary's parish, Belize, ministering to many hundreds of people, providing daily services as well as regular duty at a large church school, a suburban congregation, and at the city prison. Their experiences have revealed the fact that Mrs. Rutter has great talent as a writer and artist. We hope that all she has written, together with more she will be able to relate and illustrate, could be published in a book form at some future date.

As we enjoy the fresh garden fruits and vegetables at this time of the year we cannot help but think of Marion Rutter's frustration at not being able to grow such things in her Central American home. If obtainable, they were luxuries far too high in price to afford. She decided that a small patch of earth around the rectory should be utilized as a garden, and sure enough, some of the folks told her that "Ol' Father So and So had a garden there"; so filled with hope the Rutters ordered seeds by air mail and proceeded to grow a garden. They watched the plants spring up and then as quickly wilt and die in the Caribbean heat, and in their disappointment they were informed that "the same thing happened to Ol' Father So and So's garden!"

Fr. Rutter and his wife are both natives of Bracebridge in this diocese. He was ordained twenty years ago in his parish church and served as Incumbent of Nipigon and St. Michael and All Angles', Thunder Bay before moving to Ottawa in 1957.

about five hundred dollars to spare.

A month later a mortgage-burning ceremony was held at the rectory, and the Rector's wife, who long before promised a wine-and-cheese party when the debt was paid, was true to her word with about sixty people enjoying the refreshments on the lawn. A copy of the "mortgage" supplied by the diocese was ceremoniously burned. The Rural Dean, Fr M.S. Conliffe, who was parish priest when the rectory was built reviewed the circumstances of its building and congratulated the community on their effort. The present Rector, The Rev. D.A.P. Smith led in prayers of thanksgiving.

A Visit to Oberammergau

by The Rev. D. L. Woodward

The editor has suggested that I share with the readers of THE ALGOMA ANGLICAN some of the impressions of our holiday in Europe last year, the highlight of which was seeing the Passion Play at Oberammergau.

As long as I can remember it had been my ambition one day to witness this great event. No doubt my interest was first aroused as a very young boy by hearing the story of the Play from someone who had visited Oberammergau. Anyway, I had a great desire to visit that part of Germany and especially during the year of the Play.

Oberammergau is a beautiful village in the Bavarian Alps. It is very clean and neat, and inhabited by extremely friendly people. Wherever you go there are beautiful bright flowers, flowers in planters on the streets, window boxes on the stores and hotels, and homes all filled with colorful flowers. Many of the buildings in the village are covered with frescoes, some depicting scenes from the Passion of our Lord.

The friendliness of the people is delightful. I don't believe that I even encountered such a wide-spread display of hospitality and true Christian charity. My wife and I stayed in a private home. It was not a large house — three bedrooms, and two other couples were billeted there along with us. We wondered where the family of four slept. Our last day there we discovered that they had taken over the garage for the duration of the Play.

The Play itself started at 8 a.m. and continued until 11 a.m., then a break for lunch. It resumed at 2 p.m. and ended at 5:30 p.m. and while this may seem like a very long time to sit quietly as a spectator I believe that everyone in that theatre was spellbound from beginning to end. It was not like being a spectator, but rather like being a participant in a very moving and frightening and inspiring event. Perhaps the Prologue will give you some idea of this feeling:

Welcome, welcome to all whom here the tender love —
Of the Savior unites, mourning, to follow him
On His journey of suffering
To the place of His burial-rest
Who from afar and near all here have come today,
They all feel themselves now joined in Brotherhood
As disciples of the Lord
Who has suffered death for all.
Who gave Himself for us, with compassion and love
Even unto bitter death. To Him let us lift up
Our gaze, and our hearts too,
With love unfeigned and gratitude.
To Him let us turn our thoughts and our souls!
Pray with us, yea with us pray, as the hour comes,
When the debt of our sacred vow
We pray to the Supreme God.

The Passion Play began with our Lord's triumphal entry into Jerusalem and was a true portrayal of the Gospel story of the Passion of our Lord Jesus Christ, and from the beginning we had this feeling of personal participation. We were a part of it. We were in the crowd witnessing every event. It is impossible to convey this feeling in words. It is an experience that must be lived through. The language was German but that did not matter. The message came through as clearly as though it had been in English. In fact there were times when we had the feeling that it was in our own tongue.

The theatre itself is rather unique with its open-air stage and the spectacular natural backdrop of mountain and sky. The Play has a cast of perhaps more than one thousand. At one time there were more than seven hundred people on the stage. A mixed choir of forty-eight singers adds to the beauty of the pageant between acts. There are sixteen acts with several scenes in each act, and eighteen "living tableaux". These tableaux for the most part are scenes from the Old Testament which have a link with the New. However, these things are externals and some of them quite recent innovations. It is the spiritual aspect of the Play which makes it an unforgettable experience.

Most of you have heard the reason behind the Oberammergau Passion Play. After the village was delivered from the Plague in 1633 the villagers made a vow to God to re-enact the Passion of our Lord every ten years as a token of their grateful thanks for their deliverance. Everyone taking part in the Passion Play is from the village. Only single women are given parts and it has been said that young girls will postpone their marriages in hope that they might be chosen for a part in the play. It is a great honour to be chosen. No make-up is used, and consequently the men of the village have long hair and beards, and many of the young women refuse to have their hair cut.

The main characters for the Play of 1980 have already been chosen. They spend ten years preparing themselves to fill their role. It is our hope that we will have the privilege in 1980 of once again experiencing the Oberammergau portrayal of the Passion of our Lord. We have quoted its moving Prologue; may we close with the glorious Finale:

Praise to Thee, Thou Conqueror of death,
Once condemned on Golgotha!
Praise to Thee, Thou Saint among sinners,
Who for us on Calvary died.
Praise to Thee Who on the altar
Gavest Thy blessed life for us!
Thou hast purchased our salvation;
After death . . . Eternal Life! Hallelujah
Praise, Renown, Adoration, Power and Glory
Be Thine for ever and ever.

Now Concerning The Collection

by William Wadley
Diocesan Treasurer

Diocesan offerings for special appeals are somewhat lower for 1971 compared with those of the same period in the record year of 1970. Of course it is possible that parish contributions this fall will catch up to or even exceed the amounts given last year.

Paradoxically, this year has been one of renewed heavy requests for grants from such funds as the Primate's World Relief and Development Fund. Already some thirty-five thousand dollars has been sent by Church House through the World Council of Churches in response to the Combined Appeal for Pakistani Relief.

The ability of the PWRDF to respond to these appeals is determined by US through the size of our donations to the fund. Total Algoma diocesan contributions to July 27 amounted to more than five thousand dollars.

All parishes are asked to transfer such monies to the synod office at least once a quarter for transfer to Church House. Only in this way can the fund properly discharge its responsibilities.

Summer Slump In Parish Payments To Synod Office

At June 30, the "half-way" mark for the year, parish payments to the diocese ranged between thirty-seven to forty-one per cent for the three major operating accounts.

As recent mid-summer mailings from the synod office have indicated diocesan operating costs exceeded revenues by almost fifteen thousand dollars.

RECEIPTS	
Missions	\$48,500
Algoma Anglican	5,400
Diocesan Expense	40,000
Pension Fund	20,500
Diocesan Boards	
Special Reserves	300
Fuel Oil Group	4,800
Payroll Deductions	17,000
Total	\$136,500

OUTLAYS	
Missions	\$57,000
Algoma Anglican	4,800
Diocesan Expense	49,000
Pension Fund	17,000
Diocesan Boards	300
Special Reserves	1,300
Fuel Oil Group	5,100
Payroll Deductions	17,000
Total	\$151,500

Substantial bank borrowings have been required to permit the diocese to meet its commitments in recent months, with the interest cost adding to the diocesan expense fund deficit.

Local parish officers are reminded that diocesan regulations stipulate MONTHLY payment of accepted apportionments and assessments. Their compliance and co-operation is essential for the orderly conduct of diocesan administration and services.

HERE AND THERE

Church Extension parishes throughout the diocese were given a real boost at the recent diocesan synod.

Under the new debt retirement incentive plan they are eligible to receive one dollar's "forgiveness"

WANTED

For St. John's Church, Webbwood (Espanola parish), a good used organ. Please contact Mrs. Rose Laderoute, Secretary-Treasurer, St. John's Church, Webbwood, Ont.

Vacant Parishes Filled In Manitoulin Deanery



The Rev. L.R.A. Sutherland

After serving as Priest-in-charge of the parish of St. George's, Sudbury with All Saints', Coniston since September, 1965, the Reverend Lorne Reginald Arthur Sutherland becomes Rector of St. George's, Espanola this month. His new parish also includes St. Augustine's, Whitefish Falls; All Saints', Nairn; and St. John's, Webbwood. He succeeds Canon E. R. Nornabell who has recently retired.

Fr Sutherland is a native of Manitoba, but entered training for the priesthood while he was employed in a Lakehead bank. He is a graduate of Trinity College, Toronto in Theology. He is also a talented musician. All his ministry has been served in this diocese, as Curate, Church of the Epiphany, Sudbury; parish priest at Capreol for four years, then at Gore Bay for twelve years before going to Coniston.

for each dollar of principal repayment, assuming interest payments are on a current basis.

The diocesan treasurer is ready on invitation to visit these parishes to discuss the application of the new incentive plan in their particular situation.

PARISH SUBSCRIPTIONS IN DEFAULT

Individual notices have been sent out to present recipients of the ALGOMA ANGLICAN in the following parishes whose parish subscriptions are over one year in default. They are being given the opportunity to continue receiving the paper on a pay-direct basis.

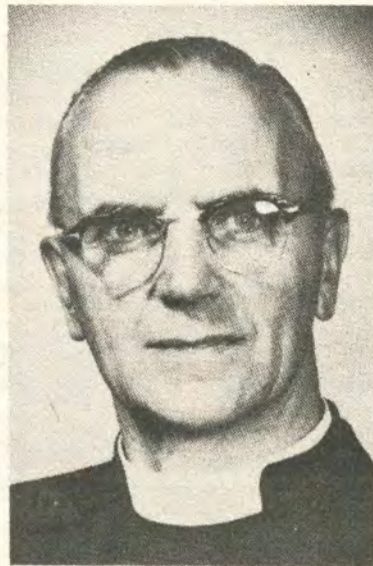
St. James', Massey; St. George's, Bruce Mines; St. Alban's, Capreol; All Saints', Coniston; St. George's, Sudbury; Trinity, Marathon; St. Mary's, Nipigon; St. Matthew's, Dorion; Christ Church, North Bay; St. Mary's, Powassan; St. John's, Chisholm; St. Mary Magdalene's, Sturgeon Falls; St. Barnabas', Cache Bay.

This is in accordance with the decision of the diocesan executive resolution, dated March 16, 1971 authorizing the treasurer to cancel the subscriptions of the Algoma Anglican to those parishes which are in arrears in their subscriptions.

Needless to say, it would be simpler and ultimately less costly for the diocese to stay on the parish bulk payment plan and to ensure as wide distribution as possible of the Algoma Anglican and Canadian Churchman.

Ojibway Hymn Books Back In Print

A recent reprinting of the Ojibway Hymn Book compiled



The Rev. W. G. Beattie

Leaving a District Secretaryship with the Canadian Bible Society, a post he has held for the past ten years, The Reverend William Gilmour Beattie joins the ranks of the Algoma clergy this month as Rector of St. Paul's, Manitowaning with St. John's, South Bay Mouth and St. Francis of Assisi, Mindemoya. He is well known to most of the diocese because of his work with the Bible Society, his headquarters having been at North Bay and his district including most of the Diocese of Algoma except the southern part.

A native of Ireland, the new Rector was educated at the University of Toronto and Wycliffe College, graduating in Arts and Theology. He served his early ministry in the Diocese of Saskatchewan, then after a short term as Rector of Eastern Passage, Nova Scotia, came to Ontario where he entered the work of the Bible Society. His brother is Principal of Emmanuel and St. Chad's College, Saskatoon.

Epiphany Church Buys New Organ

The Church of the Epiphany, Sudbury, faced with the prospect of spending nearly ten thousand dollars to re-condition their old organ, a job that would take about six months to do, decided through its Vestry Board to purchase a rebuilt Casavant organ carrying a ten year guarantee at a cost of \$11,600. It is a much superior instrument to their old organ and could be installed with a minimum of delay. An organ committee was set up to raise funds for the payment. Organist at the Epiphany is Mr. Larry Blatchford.

many years ago by The Reverend Frederick Frost has just been completed for us by the Anglican Book Centre.

Single copies of the new Xerox edition are available from the synod office at the actual cost of one dollar a copy.

Donations to offset the cost of copies obtained for use in our various Indian missions will also be most acceptable.

The total cost of \$257.50 for the new printing exceeds the small diocesan trust fund of \$103.00 established some years ago for this purpose.

As many people know the singing of these Ojibway hymns is a continuing part of the regular Sunday worship services at St. John's, Garden River; Gowan Gillmor Memorial, Spanish River; St. Luke's, Sucker Creek and St. Andrew's, Sheguiandah.

The Mail Bag

Editor, Algoma Anglican:

I have read with dismay the continuing negative editorial flogging of the plan for union. I think the editorials are saying that under no circumstances should we unite with these fellow Christians.

To my mind, untutored in ecclesiastical matters, this union has since it was first talked about in 1943 made great practical sense. I am the product of a large prairie town in the Diocese of Qu'Appelle where there were very many small towns and villages. It has never in my fifty years of being a habitual churchgoer and reasonably interested layman made sense to me that we should maintain two or more small "independent" churches in small town and villages across Canada. These separate establishments serve only to perpetuate differences which originally arose in England or Europe and which are really irrelevant to the Canadian scene. In large towns it may be that we should have various churches to cater to varying high or low tastes which are to be found in all denominations. There are still "protestants" in the Anglican church, for instance.

You know that the matter of communion wine, not unfermented grape juice, is a serious matter of concern to many United Church women contemplating this union. They have been involved for decades in a perhaps losing battle against booze. They do not want their church to start featuring this, to them, most unholy beverage. Ridiculous, you may say, but it is not more ridiculous than the

Anglican layman who says that he could not accept communion from a United Church clergyman because "you have not been ordained in the Apostolic Succession." One is supposed to believe that the Borgias and sundry other infamous European politicians over the centuries including brothers and natural sons of kings who used their orders purely for personal power and gain were somehow superior by virtue of their ordination than a Canadian minister whose life has been dedicated to our Lord even as your own has been.

There are of course bad apples in both barrels but surely the United Church clergy should be more acceptable than some of the historical characters whose ordination may have been impeccable.

By all means let us hold on to our Anglican liturgy, tradition, bishops, wine and form, including mattins and evensong. Why don't we have a try at persuading the United Church people that these have some merit. Do we need to completely reject their hands which have been offered to us in a brotherly way. I do not see that any other hands are being offered to us. We need a positive and not a negative look at the proposals.

I am of course in favour of this union, because it is surely God's will that we should be one and not separated into our present sects and denominations. We must it seems to me begin where we can.

Frank Boland,
North Bay, Ont.

Editor's reply:

The purpose of our editorials since the Principles of Union was published in 1965 has been to warn against union under any circumstances not in accord with Catholic Faith and Order. We believe the Anglican Church of Canada in that year acted too hastily, in accepting the Principles without giving the matter careful study. Since then much precious time and energy have been wasted by the various commissions while other bodies have been busy preaching the gospel, winning converts from both our Churches and building up the faithful in their own concepts.

We are sorry Mr. Boland makes a distinction between people who live in "small towns and villages" and those who live in "large towns." Are not the souls of small-townfolk and villagers just as important as those who live in larger centres? The glory of the Canadian Church has been the devotion of loyal people who have struggled to maintain the ministry of the Word and Sacraments in the small towns and villages. Is their sacrifice to be written off as being of no value? Are they now to be deprived of their heritage for a mess of pottage? If we used the "economic argument" for Church union we would believe that God cares more about saving money than about saving souls!

To compare the sacramental use of wine with its use as a beverage is ridiculous — the same argument could be applied against the medical use of drugs; and surely the doctrine of apostolic succession is not affected because of its misuse at times in the Church's history and just because some priests of the Church have been rascals doesn't make a non-conformist ministry valid. Such logic would have impugned all the Apostles because of Judas' defection.

We heartily agree with our correspondent that we should "hold on to our Anglican liturgy, etc." but with the indifference with which these are treated by bishops, clergy and laity today we see little hope of persuading others of their merit! But if hands are really offered in a brotherly way there should be no need of such persuasion. Is some suspicion still held under the handshake? Though the "other hands" have not been observed, yet they are being offered if we would only look. Last year Pope Paul intimated that the Anglican Church could be accepted on equal status within the Roman Communion. We believe we should pray and strive towards such a union before we are ourselves separated from our heritage to enter a merger for convenience, and in doing so cause further schism in the Body of Christ.



The Confirmation Class at St. John's, Chapleau; see story front page.

— Courtesy Sault Star