

# THE ALGOMA ANGLICAN



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MARCH, 1972

NO. 3

## Youth Has Active Part In Lakehead Deanery Renewal

"Renewal Days" for Teen-age youth groups were planned by the parishes of Thunder Bay in February. They involved a busload of young people spending a day at Trout Lake Scout Camp and taking part in a varied program of movies, discussions and study groups. Two days were arranged; one for younger teenagers, thirteen to fifteen years, on February 19, and the other for older teenagers, sixteen years and up on February 26.

Theme for the first group was: "Is there hope for the future?" and involved discussion of topics such as what they hope to accomplish in life, why suicide rate is high among young people, what they would do if they had six months to live, on being afraid of death, and how Christ gives us hope. The theme for the older group is "Who is God — where is He — why doesn't He speak to me?"

The work among young people is being emphasized throughout the Lakehead, especially through special meetings of the deanery now being held and attended by the clergy, Church Army officers (there are now four in the deanery), parish churchwardens and synod delegates, and representa-

tives of the Churchwomen and Anglican young people.

At a meeting held at St John's Church on February 2 a dozen youth representatives were among the fifty people attending and a good beginning was made on dialogue between adults and teen-agers in the deanery. Chairman of the meeting was Bill Kosny of St John's, initiating a practice of having a layman from the host parish fill this role each time.

### FOLK MASS

One event at the Lakehead which attracted many young people and by the presence of many adults also bridged the generation gap was a Folk Mass held at St Paul's Church, on Sunday evening, January 16, when despite the frigid weather, extra chairs were needed in that large church. With young guitarists and drummers and a pianist supplying the instruments, the Mass, adapted from that written by Fr Ian Mitchell, by the Rector of St Paul's, The Rev. D. M. Landon, was sung by the Grade 7-8 singers of Mckellar Park School directed by Philip Cotton. The sermon was preached by Capt. Robt. Peddle, Church Army officer assisting in St John's parish.

## How Lay Evangelism Works

by  
The Rev. L. G. Hoover, Chairman,  
Diocesan Board of Missions

The Diocesan Synod of June, 1971 passed the following motion, "That this synod give the Diocesan Board of Missions its approval to conduct a number of pilot lay evangelism courses within the Diocese of Algoma at the invitation of the individual parish and Rector."

Christ Church, North Bay extended an invitation and has become a pilot project. For those who may not be aware of what we mean by lay evangelism the following brief outline will explain the program.

During the past two years the Board of Missions has projected the idea that Mission means giving of self, a commitment, like St Andrew who introduced his brother to Christ. The executive committee of the diocese accepted the suggestion that a simple de-

votional book, *Forty Days With Jesus*, be used as a preparation by all delegates to the 1971 synod. From all reports such a preparation was well received.

The next step was the synod approval of the lay evangelism program in the diocese. I am certain that for the majority of Church members the idea has firmly taken root in their minds that it is primarily the task of the minister to fight the battles of Christ. It is like the coach who attempts to play the game himself and encourages his team to sit on the beach. In Acts 8:4 we read, "All they that were scattered abroad went everywhere preaching the Word."

But enthusiasm and good intentions are not sufficient. We do not all know enough about our faith, nor do we know well how to impart that faith to another person.

The specific training program suggested by the Board of Missions is *Evangelism Explosion Coral Ridge Program for Lay Witness* by D. James Kennedy. There are many other good forms of evangelism, different methods; but to date, this one appears to be the soundest method concisely laid out in book form for individual or group study. Those who have studied this book thoroughly have found the total program very sound. The books are readily available and the price is not prohibitive.



Some participants in the Creation cantata with Howard Cable at organ and Peggy Feltmate, narrator, at lectern.

## Children Present Cantata

St. James' Church in Gravenhurst has taken a new approach to Church School this winter. For children from eight to fourteen years of age, a weekly Wednesday afternoon class of active participation in religious drama has replaced the regular Sunday School.

Under the supervision of Father Roy Locke the first activity was the preparation of an original cantata, "All Your Work With Joy Surrounds You" — the story of the Creation told through narration, songs, and interpretive dance.

On Sunday, January 23, the thirty children of the school, (which is interdenominational) presented the cantata at the church in the morning, as part of the regular service, and in the evening in conjunction with the Muskoka Winter Carnival activities. On March 3, it was presented again at the church as part of the World Day of Prayer Services.

The cantata itself originated at St. James', for it was written by two members of the parish. Peggy Feltmate, a promising new writer composer, who is a grade 13 student at Gravenhurst High School, and a member of the adult choir, wrote the dramatic continuity, (based on the Genesis account of the Creation), including the text of the narration, staging directions for the participants and adaption of certain Creation hymns. The original

music was written by Howard Cable, the prominent Canadian composer conductor who is organist and choir director at St. James.

The work was written at the suggestion of Father Locke for the Temiskaming Church Camp at New Liskeard where it received its premiere last July. Since the presentations in Gravenhurst, the work has been accepted for publication by Frank Music Corp. of New York City. Under the title of "All Your Works With Love Surround You," it will be released in the United States and Canada later this year.

The pivot of this endeavour was participation. And by the enthusiastic and joyful approach taken by the children it was evident that the participation was complete.

It was an exercise in respect as well; respect not only towards those people around us and ourselves, but also towards every creature of the universe: air, water, a bird, even a blade of grass. Participants in God's ongoing creation can do nothing less than respect it, as was learned by all concerned.

All who attended found the presentation of this profound message in such a delightful way to be an impressive and moving experience.

(Continued on page 4A)

## Parish Begins Hundredth Year

At the ninety-ninth annual meeting of St. John's Parish, Thunder Bay held on the last Sunday in January plans were completed for the observance of the centennial year. Canon Alvin J. Thomson, Rector, announced that a parish history will be prepared by Mrs. Chas. Taylor, an experienced writer; pictures and mementos of former years are being collected. An historical plaque to mark the church's anniversary will be installed and special worship services with a number of visiting clergy as well as the Archbishop and other notable visitors will be held during the year. Social and musical events are also planned; the first of these being an evening of music by the Thunder Bay chamber orchestra, conducted by John Barnum, held on Sunday evening, February 13.

## Clergy School Leader Chosen



Canon R. F. Palmer, SSJE

This year's Diocesan Clergy School, to be held at Elliot Lake, May 15-17, will be honoured by having as the conductor of the devotional program, Canon Roland F. Palmer, a veteran priest of Algoma, founder of the Society of St. John the Evangelist in Canada, of which he was Father Superior for many years. He was ordained over fifty-five years ago and his addresses reflect the experience of a long and varied career; he is the author of several books, including an excellent commentary on the Prayer Book Psalter.

## Bishop Goodman Visits Murillo

Returning to the area where he spent the first decade of his ministry, The Rt. Rev. M. L. Goodman, Bishop of Calgary, visited the West Thunder Bay parish on the first Sunday in February. The schedule arranged by the Rector, The Rev. D. A. P. Smith, included the Eucharist at 9.30 a.m. at St. Mark's, Rosslyn, and a Service at St. James', Murillo at 11.15 a.m., followed by a

reception in the United Church hall in Murillo.

Bishop Goodman served in the West Thunder Bay parish for three years after he was priested while serving his curacy at St. Paul's, Thunder Bay. He afterwards became Rector of St. Thomas' Church where he remained for seven years. He was consecrated Bishop of Calgary in 1968.

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## The Archbishop's Letter The Road of Life

The Archbishop's Study,  
Lent, 1972

My dear People:

This letter is being written at our cottage and the snow is piled high in the entire area. I like coming out to the cottage in the winter—a place for reading and reflection. Fortunately the highway is ploughed within a short distance of the front door. It wasn't always so. Thirty years ago it was just a trail, swampy in places, and winding. Today the road is as straight as an arrow. The Department of Highways projected a straight line through the woods and now a surfaced road.

I was recalling those early days while writing some addresses and the thought struck me that the road of life is somewhat similar. At times it has twists and turns; at other times "straight ahead"—clear vision for long periods. On the straight road there may be sunshine or cloud all the way. With the road that has twists and turns there will be alternative shadow and sun.

Isn't that the situation that confronts most of us? We are "up" one day, "down" the next, filled with vim and vigor today, despondent tomorrow. I suppose all of this is intended for the development of character and also for the fuller measure of enjoyment. It has been twelve below zero here but a friend of mine who is holidaying in Florida has written saying it is terribly hot down there! Always to be in the blazing sun is to grow weary even of sunshine.

It is only natural to be troubled by twists and turns in life, but it is impossible to see far ahead and it is impossible to foresee the intention and the consequences of any day's happening.

Passion Sunday comes towards the close of Lent. The road that Christ took in the days before Good Friday seemed to lead straight to defeat, but there was a dramatic turn and the end of the road was eternal victory. Good Friday is not the end of the road, around the bend is the joy of Easter Day and the sight of the Risen Christ.

As the incidents of man's life are full of twists and turns, so generally speaking, is man himself. There are some few straight-line people who always do what

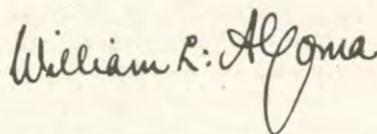
is expected of them. They are useful citizens, but to my mind, not very exciting. Most of us have our twists and turns, sometimes good and sometimes questionable. St Peter denied his Lord in Jerusalem on the first Maundy Thursday and years afterwards died for Him outside of Rome.

I give you an Irish remark—"it is the unexpected that is to be expected". What seems the wrong road is often the right road. Many of our Lord's followers must have thought this way during Holy Week and the first Easter. Just when it seemed that there was a sign "dead end" at the close of the life of Jesus there appeared a new and living way. Truly Christ could claim to be the Way, the Truth, and the Life.

In the confidence of the Resurrection man as a pilgrim goes into the future—unafraid, hopeful, filled with joy, accepting the twists and turns in life in the companionship of the Risen Christ.

With the assurance of this joyous faith, I am

Your friend and Archbishop,



### Editorial

## Is The Job Worthwhile?

Following upon the announcement in these columns in the November, 1971 issue, and the further information in the January, 1972 issue we had hoped at this time to be able to introduce our successor; instead there has been given us only an "advertisement" for an editor. Whatever the result of this or the outcome of the meetings and findings of the committees now concerned with the future of this paper we feel we ought to make this statement of our stewardship, the problems before us today, and our hopes for the future.

In 1961, nearly four years after THE ALGOMA ANGLICAN had been founded and thirty-eight issues had been published, we volunteered to assume the editorship, with an entirely new format and printed with the *Canadian Churchman*, by Charters Publishing Co. Since then (April, 1961) it has appeared regularly, eleven issues every year. We believe it has been lively in its presentation, creditable to the diocese, and worthwhile for its readers who

### Summer Supply Needed

STILL NEEDED as this issue goes to press, CLERGY SUPPLY for Sunday services at Christ Church, Ilfracombe during the month of August, 1972. Use of Church cottage is provided for visiting priest at Buck Lake, about twelve miles from Huntsville. Please apply to The Ven. G. W. Sutherland, Box 248, Huntsville, Ont.

## Executive Make Dramatic Move To Trim Parish Arrears

by William Wadley, Diocesan Treasurer

Twenty parishes in the diocese benefitted directly from a dramatic move to lighten their debt burden taken at the January meeting of the executive committee of synod. A total of \$9,350 of arrears owing to the diocesan expense fund were written off in an unusual action recommended by the advisory finance committee.

In addition \$5,650 was to be credited directly to the Algoma Mission Fund to offset the underpayment of parish apportionments.

The action was only made possible by the receipt during the latter half of 1971 of fifteen thousand dollars gross rental income from the Shingwauk Hall property in Sault Ste Marie from Algoma College.

It will have the three-fold effect of utilizing this windfall, trimming parish arrears and restoring diocesan working capital.

During much of 1971 frequent recourse to bank financing has been required to meet current diocesan commitments at a dead-weight cost of over six hundred dollars interest for the year. At the year-end the bank loan still stood at about ten thousand dollars.

In individuals letters to the parishes affected it was noted that the intention of the action was to encourage and enable them to meet their 1971 and 1972 diocesan commitments in full.

Stressing the once-and-never-again nature of the move, one finance committee member was heard to remark, "Our only regret is that we have but one windfall to give to the aid of these parishes."

As previously announced in the fall deanery meetings the executive had already earmarked twenty-five thousand dollars of anticipated Shingwauk property rentals during 1972 to balance its mission fund budget so that reliance must now be placed on the "good-will and good giving" of all parishes in the diocese to ensure that their 1971 and 1972 obligations are honoured "in full and when due".

## PART-TIME OPPORTUNITY

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## Request Altar Guild Reports

The ACW Diocesan Altar Guild representative, Mrs. S. R. Davis, has written to say she would like to have reports from the parish altar guilds regarding their work during the past year so she can present them at the ACW annual meeting to be held at Sudbury in May.

Mrs. Davis, who acts as a liaison between parish guilds which have need of altar furnishings and those which may have articles they no longer use, would like to know of parishes which have unused hangings, silver, linens, etc. to share. She is also interested to hear from any ladies who would help with Church embroideries.

Please communicate regarding any of the above directly with Mrs. S. R. Davis at P.O. Box 201, Huntsville, Ont.

## Parish Thanked For Offerings to African Churches

Among the parishes of the diocese which have extended Christian interest and help to overseas dioceses, over and above what they give towards the apportionment which supports aided parishes in Algoma as well as the national Church budget, the parish of St Michael and All Angels at the Lakehead support missionary work in Africa. In their parish magazine they have printed this letter from The Ven. Kenneth E. Stovold, Archdeacon of Nairobi, who wrote to them on behalf of Archbishop Feste H. Olang of the Diocese of Masene in the Province of East Africa, "... to thank you and your congregation very much indeed for their munificent gift of three hundred dollars which we will almost certainly use for the school fees of the children of our African clergy."

This is a most interesting diocese as besides the city of Nairobi (half a million people), we have two rather backward areas called Kamba and Maasai whose total area is nearly as big as England. In Kamba we have only four Anglican clergy for eight hundred thousand people and in Maasai three (one retired) for one hundred thousand people. These are areas of primary evangelism and the seven clergy are not paid very regularly. So any help with their children's fees is much appreciated. We do in fact also help the African clergy working in the city."

Another letter of thanks was received from the Treasurer of the Diocese of Damaraland in South West Africa which tells how their generous donation will help towards a "Christmas bonus" for eighty African catechists who are working in Ovamboland under very trying conditions.

job of communication to be taken seriously and faced with vision and realism. What, after all, is the task of a Christian publication?—Surely it is to proclaim the Faith so that others may come to know the good news of life in Christ, to encourage the faithful and to arouse the spirit of the half-hearted, to be an organ of expression for the Church, the Body of Christ in the world.

Because he believes there is a place for a publication such as we have, this editor is not writing "thirty", but rather a challenge to CONTINUE.

### Archbishop's Itinerary

March 5-12: Thunder Bay parishes

" 20, 21: Girls Auxiliary Festival, Sault Ste Marie

" 25: (Annunciation) Ordination, St John's Church, North Bay

" 26, 27: Sault Ste Marie

### Dedication

At St Peter's Church, Elliot Lake on the first Sunday in February the Archbishop dedicated a beautifully hand carved processional cross, made and given by Mr. Charles Routledge.

### ORDINATION

To the Priesthood: The Rev. John M. Craig  
To the Diaconate: Brother Patrick James, SSJE (Herbert Coote)

The faithful are asked to remember these men in their intercessions.

# "Heirs Through Hope"

A Serial Story about

## The Adventure of Prayer in a Parish

What happened when a small group began praying the Kingdom prayer.

Watch for concluding instalment in April

Then school was out, and the door opened again but not so quietly, and several of the Child's playmates came in. They were not all Anglicans. Bill had never been in a church where one knelt and had to be shown what the kneeler was for. Jacques took a rosary out of his pocket . . . but all prayed. Of such is the Kingdom of Heaven.

In parishes far away and in countries far away others were praying . . . "all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity . . ."

Thy will be done — but could it be God's will that the Business-man's wife should have a nervous breakdown — that the young wife should leave her husband — that the woman in hospital should become much worse and be in terror of dying — that the son of the Woman of Sorrows should be sent to reform school? If these things were God's way of answering their prayers, what news would they receive of the Child?

### VI. GIVE US THIS DAY OUR DAILY BREAD.

"I can't go on praying", wept the Woman of Sorrows. "I've never prayed so hard in all my life, and see what is happening — if there is a God at all I hate Him!"

The Old Lady, who had trouble with her hearing, didn't realize all these bad things had happened. She continued to pray faithfully and steadily to her King Who still wore His crown of thorns and Whose arms were stretched out upon the cross. "Thy kingdom come; Thy will be done" — she knew that all would be well for all those for whom they prayed.

The Lover of Beauty, who worked in the houses of these people and their friends, had been told all the tragic and unhappy details in each situation. She had been given them to take away with her just as she took the dust and dirt away from their houses.

"Father", she whispered to the Priest, who found her in the church, "they all use me for a

garbage can; they dump all these wretched things into me and I don't want them — I want only beautiful and happy things."

"Then, my child", said the Priest, "hand over all the garbage to God and let Him turn it into compost to put on His garden, and after a while you will see the results — flowers, beauty, and happiness. It's only garbage if you try to keep it yourself — and the longer you keep it the worse it will smell! But God bless you for taking it from these others!"

The Lover of Beauty had been looking up at the Shepherd in the window, but now turned to the Priest, who had become strangely silent. His head was bent, and when he looked at her at last she saw in his eyes the same loneliness and darkness which so deeply troubled her own soul. They looked at each other in silence, until the Priest smiled and spoke, "Yes, my child, I didn't mean you to know; I wanted to be the one person who didn't add to your burden. But now you have seen. It took me years to hide it — for the sake of others. It's part of what our Lord meant when He said 'For their sakes I sanctify myself'. That's what the priesthood means, and it's what true intercession means."

As they left the church it seemed to each of them that a small faint star was shining through the darkness.

At last word came that the Child's operation had been successful and that he was doing well. The whole parish rejoiced and gave thanks. Light and joy and hope burst into their lives as sunlight bursting through the clouds on a dark day.

The Child's uncle came to the next meeting of the prayer group. He was just what the Priest had always longed for; a fine, strong intelligent man who soon lost his self-consciousness and became in truth one of the people who prayed.

But the Woman of Sorrows was no longer among them.

Sunday morning. The Lover of Beauty had come, heavily laden

As this issue goes to press reports of the annual vestry meetings are coming in from the parishes. Few news items can be taken from them as they all run generally to a pattern of routine business. Of course we would be happy to have the reports from every parish in the diocese and then we could list all the wardens and other officers; but alas, only a few parishes ever correspond with the editor.

Once in a while we find a report that is "different", as the following comments on the "annual meeting" made by the Rector of a parish in a letter to his parishioners in the Lenten issue of his parish magazine. Because it could have been said of any parish, but contains things that are probably seldom said, we feel it is important for the whole diocese.

with her "garbage". Always before she had left it at the church door, as it were, and had entered freely into the unspeakably beautiful world of Holy Eucharist—her kingdom. But the garbage had always been there waiting for her when she left the church. This time she took it in with her.

" . . . did'st give Thine only Son Jesus Christ to take our nature upon Him . . . this one oblation of Himself once offered".

Our nature, with all its pain, misery, sorrow, sin . . . our garbage. He has taken it all. Dare she think of the altar, the beautiful Holy Table as God's compost heap where she could dump all that garbage? And God's garden, where the wheat and grapes were grown and from which she and her fellow communicants would be given the fruit—the very life of God Himself. Perhaps somewhere here was the fulfilling of her longing to be able to attend unceasingly one continued Eucharist . . . "O Lamb of God, that takest away the sin of the world, grant us Thy peace."

Thy kingdom come, Thy will be done. Give us this day our daily bread — bread grown from the soil of trouble, pain and sorrow; bread that would give strength and growth.

The Child lay in his cot in the city hospital, homesick and lonely for the familiar things of the farm on the hill and the little town and the church. He had never been away from home before nor known pain and misery.

The nurse opened a window and a breath of fresh air came in, with a shaft of golden sun-

# Emphasis Needed on Goals and Objectives

"The annual vestry meeting was a good one in that it ran smoothly, was conducted in an atmosphere of harmony and Christian fellowship, and ended within two hours. However, I am not sure at all that these qualities necessarily make for a good meeting, or send us home with the knowledge that the past year has been one of achievement in Christian service, witness and evangelism.

We had reports from all the parish organizations and gave placid approval to each one in turn, but no one asked if the reports represented the fulfillment of set goals and objectives. No one even asked if goals and objectives had been established for each organization, let alone ask for a review of the work of each organization or the parish as a whole.

On the other hand we elect auditors to check and review the treasurer's books, because this is good business practice and if it

light which touched the flowers on his bedside table. "The morning light, the lily white, declare their Maker's praise".

The kingdom! He hadn't left it behind at the farm on the hill and in his church. It had followed him here in the hospital ward. "Thy kingdom come — in my life and in this hospital"—he prayed for the other children, the doctors and nurses, and the girls who cleaned the floor, especially the one who always dropped her mop with a clatter. He prayed for all of them that they would be able to see the kingdom.

Things in the parish began to change. The Business-man's wife turned, from the depths of her trouble, to God and found peace and light. Her husband found a new job, one with less strain and tension. The boy in reform school found kindness and happiness, and was glad to be away from his father's influence. The young wife returned to her husband and they began to take the Priest's advice and sort out their differences. The woman in hospital improved and was soon able to go home.

The child made a miraculous recovery. It wasn't long before he was home; pale, much quieter than he used to be, and with a shadow of unhappiness about him that had never been there before. But his parents were radiant, and on Sunday they went with him to church, bringing the other children too, and the light and glory shone on all their faces.

To be concluded next issue

wasn't done the books may get into such a mess that it may take years to straighten them out again. Are we more concerned with the finances of the parish than with the overall purpose of the parish? If the organizations of the overall ministry gets into a mess it may take years to straighten it out also: but do we ever give this possibility a second thought?

So there obviously must be some changes, starting with the advisory board. From now on finances will take up a minimum of their time, while parish programming will be their main concern. And I hope we'll be able to work on a sub-committee structure, so that a few members of the board will be on committees for education, worship, evangelism, and social action, co-opting other members when necessary. There will still be the already existing committees, including the finance committee, but I feel there must be a change of emphasis. These ideas are not original with me, but they may be new to some parishioners, so what do you think of them? Your comments will be appreciated."

## Churchwomen to Meet in Sudbury



Mrs. C. P. Clay

The annual diocesan meeting of the Anglican Churchwomen will be held this year on Monday and Tuesday, May 1, 2, at the Church of the Epiphany, Sudbury. The theme of the sessions will be "The Role of the Christian Woman in the '70's." On the opening night a panel discussion will be held under the chairmanship of Mrs. Barbara Clay. Every parish in the diocese is entitled to send delegates to this gathering.

## The Author

Usually the author of a story is introduced at the beginning. For *Heirs Through Hope* we purposely changed the order because we wanted to write a special word of appreciation in this issue. Of course, by now many readers will have recognized the style and content to be from the pen of Muriel E. Newton-White whose articles have so often enhanced the pages of this paper.

Eleven years ago when we assumed the task of editing the diocesan paper it was Father Roland Palmer, SSJE who "introduced" us to Muriel. "Get in touch with the Newton-White's at Charlton", he wrote. We lost no time in asking for help from this "team", wondering whether it was husband-wife, or brother-sister relationship; they informed us neither was correct, that it was a father-daughter team. At that time the father, Mr. E. Newton-White, was busy writing the story of Archdeacon Gillmor, *The Tramp*, which was later published by the diocese as its Canadian Centennial project.

Since April, 1961 in the one hundred and twenty-one issues we have published something written by Muriel Newton-White has appeared in no less than eighty of them. They have included series on the Benedicite and Symbols, as well as a variety of other topics, and sometimes, as in these last three issues they have filled a page or more. These, together with nearly sixty illustrations, including th familiar "masthead" of the paper, have been a monumental contribution, and as editor we extend our thanks, and the thanks of our readers to this artist, author and poet, Muriel E. Newton-White who now lives in Haileybury. Her father, author of two books on conservation besides the biography of Gowan Gillmor, has been a patient in the hospital there for five years.

We are proud to have been able to offer so much of Muriel's work for publication to the spiritual enrichment of so many. Several of her articles have been re-published in other diocesan papers. This story, *Heirs Through Hope*, which we abridged and published in these installments was written several years ago to encourage the program of prayer for World Mission. If its message has stirred others to renew the habit of prayer the author will feel amply rewarded.

**Girls' Auxiliary**  
**Annual Diocesan Festival**  
**MARCH 20 - 22, 1972**  
**HOLY TRINITY CHURCH, SAULT STE MARIE**  
**Program and Competitions**  
**With display of work from the branches**  
**Presentation of Awards Etc.**  
**Visit to Bishopstun**

## Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy etc.
March 5 — Lent 3	St. Michael & All Angels, Thunder Bay	Mark S. Conliffe Capt. Roy Dickson
March 12 — Lent 4	St. Paul's, Thunder Bay	Donald M. Landon Capt. Henk Willems
March 19 — Passion S.	St. Stephen's, Thunder Bay	Thomas Frank Moore
March 26 — Palm Sun.	St. Thomas', Thunder Bay	Ven. Roy Haddon Capt. Earnest Scriver
April 2 — Easter Day	West Thunder Bay	Henry G. Phillips
April 9 — Easter 1	Nipigon, Red Rock, Dorion	David A. P. Smith Reginald Inshaw



The Choir of St. James' Church, Gravenhurst, led by Howard Cable, well-known Canadian composer-conductor, took the Church to the streets by singing carols in the shopping district before Christmas.

## Forgiveness Restores Unity Evangelism . . .

(Continued from page 1)

A story coming from East Africa tells of a possible schism in the Church in that area being dispelled by an act of mutual forgiveness on the part of the bishops and members of the diocesan councils who had been summoned to a conference by the Buganda President, a Muslim, but who became concerned about the differences between the Anglican dioceses in the Province of Uganda, Rwanda and Burundi.

The reconciliation came about in fulfillment of a vision received by the Archbishop, The Most Reverend Erica Sabiti, during the talks at Kampala. Two dioceses

had threatened to secede from the province after a misunderstanding over policy and the constitution of the Church. Archbishop Sabiti, who addressed several large gatherings in this diocese in October, 1964 during a visit to Canada, saw himself kneeling in a vision at the foot of the Cross and linking hands with the two Buganda bishops. Later his vision was realized when in a session in which forgiveness was being sought for their failures and lack of love he found his hands being warmly gripped by the two bishops.

The session at which the rift was healed and recommendations regarding the future policy of the church, the management and development of land and the establishment of a new diocese were unanimously adopted followed a Service of the Holy Communion with an address on the verse, "Owe no man anything but to love one another". Of the reconciliation that took place a writer who was present observed that "the walls of division separating us were crumbling. Bitterness and suspicion were giving way to love and trust; faces were radiant with joy and amazement at the change of spirit that was taking place."

## Obituary

St Luke's parish, Thunder Bay has been bereaved this year by the death of two of its senior members: *Thomas Y. Sakamoto*, who came to Fort William in 1945 and was one of the most active Church leaders among the Japanese community. He and his family were regular attendants of St Luke's. One of his sons, Lawrence, was a member of synod a few years ago, and a daughter, Lynn, is married to The Rev. J. M. Shozawa, Vancouver. Besides these he is survived by his wife and another son and daughter. Burial was from St Luke's where the service was conducted by the Rector, The Rev. H. A. Vallis.

A member of St Luke's Church for sixty years, *Frank B. Metcalf* died on Feb. 9 at the age of eighty-five. He had been a churchwarden and was for many years the Sunday School superintendent. He was also one of the founding members of the St Luke's Disking Club and Men's Club. Active in civic affairs he had served many years on the Fort William Parks Board. In later years he had been active with the Pensioners' Association and among the senior citizens. Service was conducted by the Rector of St Luke's assisted by The Ven. E. R. Haddon, Rector of St Thomas' Church.

## BENEFACTOR REMEMBERED

Vance Chapman, prominent citizen of the Lakehead and member of St. John's Church, Thunder Bay for over fifty years, died early in January. He had served at various times as a warden, board member and synod delegate. Last year he had been the anonymous donor of a public address system at St. John's, which he felt would be a help to older members.

## Gifts Made To Sudbury Church

(Hilda Mitchell, Parish Reporter)

Three gifts which enhance the already beautiful sanctuary of the Church of the Resurrection, Sudbury, have recently been received as memorials and thank-offerings.

On February 6 the Rector, The Rev. R. Brazil, dedicated a red altar frontal, the gift of the Everley family, former active members now living at Kapuskasing.

A Sedilia Chair has been given in memory of Wilhelmina Sims by Mr. and Mrs. A. Harris, and will be dedicated on Palm Sunday.

A new Gradine Shelf has been installed and is in memory of Albert Maddison, a former lay-reader who was a devout and active member of the parish; the gradine has been provided from the memorial offerings given to the Church when he died and will be dedicated at a later date when Mrs. Maddison, who now lives at Thorold, can be present.

The actual presentation takes place as follows: When the training period has been completed and the visitors are prepared, prospective names are chosen from their own parish list, an appointment for a visit is arranged and the call is made. The follow-up consists of continued visits by the team, encouragement for future life in the Church, closer contact and counselling from the parish priest and any further guidance which can help the person grow in Christ. We are individuals and each has a different need. This is the barest outline of what was covered by the motion at synod.

Along with the training program we have been holding monthly evening services in the area. Services were held in St John's, North Bay in October; St Paul's, Sundridge in November; St Mary's, Powassan in December and St Mary Magdalene's, Sturgeon Falls in January. Parishioners from the various churches gather for Evensong and/or a service of healing with a time of fellowship and discussion after the service. Usually there are two speakers from other parishes, one a lay person and the other a clergyman.

The fifth such Sunday service was held at Christ Church, North Bay on February 6 when we had as special speaker The Rev. R.

## Mail Bag

# Layman Replies To Critics

The responses of Prof. Colin Clay and Canon Edwin Thain to my article, *A Layman Comments on the Proposed Plan of Union*, which appeared in the December issue require a reply which will be my final comment on this subject.

Prof. Clay's statements cause little concern. In the article mentioned above I stated a view of the ministry and sacraments which is in general accord with the traditional Catholic viewpoint and consistent with Anglican teaching concerning these matters. Prof. Clay raises questions as to how the Apostolic ministry originated. "What do we mean by Apostolic succession?" he asks. I do not believe these questions are relevant to the present argument; what is relevant is that this form of ministry and pattern of Church organization did in fact emerge from the Apostolic age and were accepted everywhere, east and west, for the first fifteen centuries in the Christian Church. The latter half of the twentieth century seems rather late to question the authenticity of all that has gone before and to do so can only widen the "credibility gap" between clergy and laity with apathy and disillusionment growing among the latter.

Prendergast of St George's Church, Hamilton. This Anglican priest and his congregation are actively involved in the Coral Ridge program for lay evangelism. All present appreciated his message as he recounted his search for some sound plan for evangelism in his parish, his method of introducing the plan and the training he undertook, the hard work involved for both people and clergy in carrying out such a plan, and finally the gratifying results when one witnesses the commitment of persons.

The program makes it possible for us to do the work of an evangelist. The Apostle Peter is actually speaking to all of us when he says, "Be ready always to give an answer to every man that asketh you the reason for the hope that is in you."

(Ed. note: For more information on this program of evangelism write to The Rev. L. G. Hoover, St Paul's Rectory, Box 157, Sundridge, Ont.)

Canon Thain would do well to re-read the article. He has actually read into it far more than I intended anyone should. Far from condemning the concept of Church union per se, other alternatives to the present plan were suggested. Indeed, I feel we have an obligation to explore the possibility of closer relations with all other Christian bodies. However, where actual organic union is contemplated, great caution must be exercised and it is reasonable to expect that the chances of successful union would be greater between Churches having a similar background in ministry and doctrinal and liturgical traditions.

There is nothing to be gained by rushing into a union which renders our Church something less than what it is when by so doing we may well jeopardize other important relationships. This is exactly why I am so strongly opposed to the spirit of the present *Draft Plan of Union*. It is noteworthy that the ridiculous statement in Article 55 of the draft plan has stirred comment from a number of other individuals and diocesan councils, most of which do not represent any "extreme" brand of Churchmanship.

My comments on the nature of the Church, ministry and sacraments were, I believe, quite consistent with the spirit of the *Solemn Declaration* of the Church found on page viii of the present Canadian Prayer Book. Does Canon Thain consider this also to be "narrow" and "sectarian"? I would hope not.

Finally, I thank both Prof. Clay and Canon Thain for their interest and expressions of opinion, for they do have something to say, a viewpoint to express. This is a refreshing change from the rather alarming number of clergy and laity who are totally indifferent to the whole matter.

Sincerely,  
Edward F. Mantle

## News of Church At Parry Sound

(Joan Maugham, Parish Reporter)

Because the Anglican Churchwomen of Trinity Church, Parry Sound, were unable to elect a president last year they reached a solution by having two ladies share the responsibilities and duties of being chairman and this new venture is proving successful. The branch would suggest it to any other parish that has a similar problem in obtaining leadership.

Since it was formed in 1969 the Trinity Anglican Churchwomen group has contributed seven thousand dollars towards the final payment of the debt incurred in building the church narthex.

In November the Artaban Group, which is the study branch of the ACW, had a special speaker on missionary work, The Reverend Donald Anderson, who is a priest of the Church in Japan, where he has lived for ten years and is a professor at St. Paul's College, Tokyo. His address, entitled "Missions but not Missionaries", dealt with the changing role of missions in the Orient.

Every two months Trinity Church has a special service when the "Rejoice Mass" is sung. This service is well attended by young and old alike, and by members of other churches in the community as well as Anglicans.

## The Importance of Prayer

"We are wrestling with spiritual wickedness in high places. The forces of evil are very militant. Nominal Christians will be crushed. A resurgence of diabolism has been attested by a responsible observer—one who is studying the role of the demonic on the contemporary scene. Beyond humanism there is evidence of a militant attempt to pervert and corrupt our youth, of the greedy making money out of pornography, and of political agents trying to corrupt and destroy us.

"The Church needs a counter resurgence of Prayer and Evangelism. Prayer and Evangelism belong together. The three parts, holiness, witness and service must interlock or we get lopsided. Holiness without prayer is escapist pietism. Witness without prayer is sounding brass. Service without prayer is shallow humanitarianism. PRAYER IS PRIMARY."

—The Rt. Rev. C. K. N. Bardsley,  
Bishop of Coventry

(Courtesy, Anglican Fellowship of Prayer)