

The Archbishop is shown in the pulpit of St. Brice's Church, with new east window in background. Photo: North Bay Nugget

Dedication, Confirmations At North Bay

Before leaving Canada to attend the World Council of Churches meeting at New Delhi, India, Archbishop Wright spent Wednesday, October 25 in North Bay when he officiated at Services in two of the churches in which large congregations attended special ceremonies.

In St. Brice's, on Cassells St. at 3 p.m., and during a downpour of rain at that, a packed congregation witnessed the Dedication of a new East Window. Assisting in the Service were The Rev. Baxter Gosse, Rector of St. Brice's, Canon C. F. Large and The Rev. R. L. Barnes of St. John's, North Bay, Archdeacon C. H. G. Peto of Parry Sound and The Rev. J. R. C. Patterson of Sturgeon Falls. A reception for the Archbishop was held in the Parish Hall following the Service, sponsored by the Woman's Auxiliary.

The new window in St. Brice's church, which is placed over the Altar, depicts "Christ Breaking the Bread". The inscription reads "He Was Known Of Them In Breaking Of Bread". The window is in memory of departed members and was paid for out of a memorial fund begun by Mrs. Harry Meriman, founded of the Woman's Auxiliary at St. Brice's.

Leaving St. Brice's, the Archbishop went to the North Bay Civic Hospital where a member of the Confirmation Class of St. John's had just been admitted as a patient and would be unable to attend the Confirmation that evening received the Laying On Of Hands in a private Service held at her bedside.

With permission of a patient in a private room the hospital staff moved the candidate, Miss Laura Garvin, into the private room for the Service; other patients on that floor, hearing of her Confirmation, donated bouquets of flowers to mark the occasion. Archbishop Wright was accompanied by the clergy of St. John's, Canon Large and Fr Barnes.

In the evening the Archbishop visited St. John's church where a class of more than thirty children and adults received the Sacrament of Confirmation.

REPRESENTED DIOCESE

The Reverend J. T. L. James, B.A., S.T.B., Incumbent of Lake of Bays Mission, represented the Diocese of Algoma at the first Ontario Conference on Church Architecture, in the Anglican Diocesan Centre, Church and Adelaide Sts., Toronto. The Conference was held on Nov. 2 and 3, and was sponsored by the Ontario Association of Architects, and the Anglican, Baptist, Lutheran, Presbyterian, Roman Catholic and United Church bodies.

All Saints', Sault Ste Marie Becomes Self-supporting

By Mrs. F. Hankinson

An important step forward will be taken at the beginning of Advent by the congregation of All Saints' parish, Sault Ste. Marie.

On Sunday, November 5, His Grace the Archbishop of Algoma announced at the morning Service that All Saints' can become a self-supporting parish with the present

Incumbent, the Reverend Warren C. S. Banting as the first Rector.

Early in October an extensive Stewardship undertaking was begun under the direction of the Wells Organization. To date pledges in excess of \$57,000 for the next three year period have been obtained.

This result has been realized because of the enthusiastic efforts of the men and women of the committee and the general whole-hearted support of the members of the congregation.

FREE MASONS ATTEND SPECIAL CHURCH SERVICES AT LAKEHEAD

As part of the Diamond Jubilee celebrations of Fort William Lodge, A.F. & A.M. the members attended Divine Service at St. Paul's Church, Sunday, Oct. 15, 3 p.m.

On Sunday, Nov. 12, at 3 p.m. the three Masonic Lodges of the city of Port Arthur participated in a special Service of Thanksgiving held in St. John's Church. About one hundred and fifty men attended. The sermon was preached by the Rector, the Reverend Alvin J. Thomson.

FORMER DEAN CALLED BY DEATH

As this issue goes to press the Diocese of Algoma, and many other parts of the Church, are saddened by the death of one of her outstanding priests. The Reverend W. Bruce Jennings, B.A., D.D. A graduate of Trinity University, Toronto, he served on the Columbia Coast Missions, Rector of Port Credit, Ont., and was a chaplain with the R.C.A.F. during the Second World War. Later as Rector of St. Mark's, Parkdale, Toronto he accepted a call from the Diocese of Algoma to become Rector of St. Paul's, Fort William. He then went to Sault Ste Marie as Rector and Dean of St. Luke's Pro-Cathedral and was there during the disastrous fire of November, 1952. He led the successful campaign for its re-building, but his health was impaired as a result. Dr. Jennings recovered to witness its restoration and consecration as a Cathedral, but left the Diocese soon afterwards to take a smaller parish in the Diocese of Toronto; however, his qualities of leadership could not long lie dormant and he went to Hamilton as Stewardship Officer in the Diocese of Niagara until again ill-health forced him into retirement. This summer he was welcomed back to the Diocese of Algoma as Incumbent of St. Augustine's, Whitefish Falls.

Burial Services were held at St. Luke's Cathedral, Tuesday, Nov. 21, and on Wednesday, Nov. 22 at All Saints' Church, Penetanguishene. In lieu of flowers, it was asked that memorial contributions be made to the Primate's World Relief Fund.

To his bereaved widow and family The Algoma Anglican extends sincere sympathy at this time.

Sr. Esperance, C.S.C., Conducts Quiet Days At Mindemoya, Copper Cliff

On St. Simon & St. Jude's Day, Oct. 28, a group of ladies from the Deanery of Manitoulin attended a Quiet Day at St. Francis of Assisi church, Mindemoya. The conductor was Sister Esperance of the Community of the Sisters of the Church, Toronto. The general theme of the meditations was "GOD IS" and dealt with the necessity of becoming fully aware of the presence of God. In facing the problem posed by the question "Why do so few progress spiritually?" Sister Esperance said one of the main reasons is the "know it all" attitude. Some people think they know what religion is all about, so they have a mental block which prevents them from trying to learn any new thing. We must

not regard Confirmation as our spiritual graduation exercises!

On the Sunday morning the Sister gave a talk to St. Francis' congregation on the history and work of her Order, illustrated with colored slides.

Later Sister Esperance travelled to Copper Cliff where the following day she conducted a Quiet Day at St. John's, Copper Cliff, for the women of the Deanery of Nipissing. This began with a Celebration of the Holy Communion at 10 a.m. and meditations were led by the Sister from 10.45 until 1 p.m. and from 1.45 to 3.30 p.m. A light breakfast was served by the W.A. and a box lunch was brought for the noon meal by those attending the Quiet Day.

Youth Work Growing In Diocese

Leadership Training School

A School for Leadership Training in Youth Work was held at the Church of The Epiphany, Sudbury during a week-end in September, the first of a series of three Conferences planned for the dioceses of Algoma and Moosonee as part of the Provincial A.Y.P.A. Council's campaign for promotion and extension in Ontario.

There were thirty delegates in attendance at the school, representing Sault Ste Marie, North Bay, Sudbury, Cobalt and Manitoulin Island. Lectures, Discussion groups and Bible Study interspersed the training course led by Bernard G. Robinson, Administrative Secretary of the Dominion A.Y.P.A.

Form Sturgeon Falls A.Y.P.A. Branch

Young People of St. Mary Magdalene's, Sturgeon Falls, together with members from other congregations of the parish, Cache Bay and Warren, have formed a branch of the Anglican Young People's

Association. To assist in the organization of the new branch several members of the A.Y.P.A. of St. John's, North Bay, were on hand to participate in the opening meeting.

The Reverend David Smith, of St. James', Cobalt, Diocesan Director of A.Y.P.A. work, was present and explained the aims and purposes of the organization. In preparation for the opening of the new branch five young people from the parish had attended the Training School held at Sudbury in September. The new branch will meet ever Sunday at 7.30 p.m. in St. Mary Magdalene's, Sturgeon Falls. Miss Gail Froot of Warren was chosen as the branch President. The Rev. J. R. C. Patterson is Rector of the parish and serves as Chaplain of the Youth Group.

Local Council Hold Fall Conference

More than fifty young people attended the Fall Conference of the A.Y.P.A. in the Archdeaconry of

(Continued on page 3A)

Progress Shown In Parish

Carillon Given To St. Mary's, Powassan

An electric carillon system was given to St. Mary's, Powassan this year. This has been appreciated, not only by the parishioners, but by the whole community. The amplifier has been so arranged that the church Services can be carried to the basement on special occasions when the church will not accommodate the congregation.

ST. PETER'S, CALLANDER

This fall the congregation of St. Peter's, Callander paid off their loan to the Diocese. This loan was taken out in 1954 when the church needed extensive alterations. To

celebrate this event, which took a great deal of work and sacrifice by the parishioners, a special Thanksgiving Service was held on Thursday, Nov. 16, 8 p.m.

ST. ALBAN'S, RESTOULE

This church was raised and a new foundation put under it this summer. Much of the work being done by volunteer labor by the men of the church. A great deal of credit is due to Mr. Jack Rose, Summer Student, whose untiring efforts aided so much in organizing this project.

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Hope

As Christmas approaches once again to a world gripped by tension and fear of the future, surely Hope, of the three theological virtues, the most neglected, is the one we would most cherish.

Pope, in his "Essay On Man" wrote: "Hope springs eternal in the human breast", and many would believe with him that Hope is the oldest of the graces, and like the gifts in Pandora's box, remains when all else is lost or turned to bitterness and sorrow. The artists represent Hope in terms we can understand, for we share her consolations.

George Frederick Watts painted his famous picture of a blindfolded maiden sitting on a sphere, with her ear to the single string of a harp she holds, the dark sky around her dimly lit by the light of a solitary star.

"One star, one string, and all the rest
Darkness and everlasting space
Save that she carries in her breast
The travail of the race.
One star, one string and thro' the drift
Of aeons, sad with human cries,
She waits the hand of God to lift

The bandage from her eyes."

It is significant that our Lady, the Blessed Virgin, is portrayed by artists in a garment of blue, the color of hope. Through her, Hope came to a lost world. All the messages of the prophets in Israel's darkest hours came true in the sorrows of Mary, from Nazareth to Calvary.

Sir Joshua Reynolds, the first President of the Royal Academy of Art in the eighteenth century, painted a beautiful window of the Nativity; it shows the seven virtues looking up with adoration to the Babe in the manger. He depicted Hope, not as a sad maiden with bowed head and bandaged eyes, but rather as bright and eager, her eyes fixed in rapture on the light which streams from the manger throne.

At a time when uncertainty, delusion and frustration tear at the heartstrings of mankind, let us turn our eyes to the Light that shines from Bethlehem.

"Yet in thy dark streets shineth

The everlasting Light;

The hopes and fears of all the years
Are met in thee tonight."

Those Study Books

It is sometimes heard at W.A. meetings that the study book selected for the year is too difficult for the average mind to grasp or use in discussion groups. Even clergy have expressed dissatisfaction with the materials presented for group study at times.

At the risk of becoming as unpopular as some of the study material we venture to suggest why such dissatisfaction exists in the hope that it will help some to penetrate the "study curtain" that seems to be a barrier to the interesting discoveries possible beyond it.

We found a clue to the cause of dissatisfaction in a report sent to us recently; it read like this: "study book too hard; time too short". Perhaps that "hidden agenda", the twentieth century mania to hurry is the greatest trouble! But the excuse is quite absurd, isn't it? There is as much time as there ever has been — it is our use of time that is the real barrier.

The society in which we live is geared to high speed; it caters to people who are in a hurry; everything from soap to rockets must be made to get the job done FAST. Each product, whether it be a fountain pen or an electronic computer must be a little bit faster than its competitor.

In the midst of this dizzy whirl reading is done by fits and starts; between the telephone, the car and the television we grab a "digest" and quickly snatch a few sentences from a synopsis and delude ourselves into thinking we know what it is all about. It is an age of stream-lined journalism, pictures with half-finished phrases for

captions and screaming headlines to be scanned as we whizz by.

In "Teach Yourself The Faith", one of this year's study books, Ernest Harrison, the author, says: "It is essential that all Bible references be checked, read, and either thought out or discussed. . . ." But that's slow work, Mr. Harrison, even with a concordance; couldn't they all be tape-recorded or put on a film-strip to save time? The author goes on to state: "One of the hopes I have is that the brief smattering of information . . . will encourage you to read more widely and think more deeply. . . ." Again, that takes time, work, and slow, patient study.

Good leadership, of course, is essential in any group study; but not the leadership that monopolizes the subject and stifles discussion, but rather the leadership that is patient in waiting for the participants to "move" towards a goal, careful in relating the study to the needs of the members.

A great block, we suspect, to the use of modern study material is that so often it doesn't "arrive" at any stated conclusions for us, like the drama which leaves us wondering what happened to the characters — the "Lady and the Tiger" dilemma. We are disturbed when we have to "think deeply" about the implications of the plot. But Christianity is not a fairy tale where "they all lived happily ever after"; it is the hard reality of "being in the world as He is in the world", it is thinking deeply about the implication of the Incarnation, the Cross and Resurrection for us today. Dare we face it?

For The House Of The Lord

(Contributed)

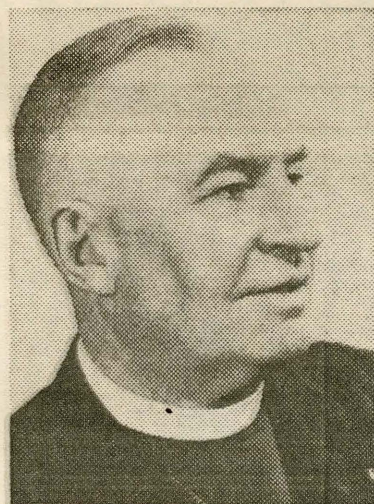
In a town near our home there is a church with a very beautiful interior. It is in the old style, with dark wood and richly-colored lancet windows. There are little hidden corners filled with mystery, lit now and again by tiny shafts of colored sunlight. Thick walls keep out the street noises, and the light is soft and dim. One could be alone here with God. His Presence seems very near.

There are many who would not share this feeling about a church such as this. Some would find the dim light and dark wood depressing rather than restful. They want to worship where all is light and bright,

where the shapes are plain and simple, where there is no mystery nor feeling of hiddenness. Most of the newer churches are planned for people who feel this way.

And which is best — the old or the new? Don't ask! I may feel "at home" in the old while you may feel "at home" in the new, and we will each have good reasons to give. But, for the present, that's not what we want to think about.

Because I am just coming to the point of my story. In this church there is a recently installed window. It is a "modern" window, and it may be a good one; I don't know, because I couldn't bring myself to look at it



December, 1961

The Archbishop's

Christmas Message

We Can Rejoice Because

God Cares

My dear People:

Why is it that in the midst of suspicion, fear and frustration throughout the world, the birthday of the Saviour of the world is so warmly welcomed and so widely celebrated? Why does Christmas call a halt to our concentration upon missiles and transfigure, if only for a day, the whole of our social and domestic life? Is it not that in the Baby born in the little town of Bethlehem nearly twenty centuries ago there entered into the world One Who was indeed "God of God, Light of Light, Very God of Very God"?

A great philosopher once declared that "the whole history of religion proves that the Word must always become flesh in order to gain admission to the human heart". Christmas Day certifies to the reality of that fact and man's acknowledgement of it.

Happily Christmas Day leads us to the central fact of faith in terms of life, and men in response to it, declare that they find in Him Whose birth they commemorate a revelation of God.

And if Christmas attests to the revelation of God, it also reveals the unsuspected possibilities of mankind. The Christ Child evokes a quickening of the springs of kindness, fellowship, and self-sacrifice which go to sweeten human life. His birthday releases new energies of affection in each family and calls forth an innate warm-hearted spirit even amongst the nations engaged in a "cold war".

We realize that with the times so badly out of joint, there must be something superficial, even repugnant, about traditional Christmas greetings. But the tribulations of this world leave untouched the happiness

of Christians at their Saviour's birth. Not that they care nothing for the sorrows of the world, but rather Christmas bids them care, with redoubled fervour of love, for all the loveless, the despised, those in refugee camps in the East, the persecuted and the lost. As long as Christmas retains its hold on men, we need not relinquish the highest ideals for humanity. What economists, politicians, military strategists sigh for, but confess they cannot attain, is secured in the presence of this Child Whose gentle but powerful sovereignty is the guarantee of perpetual peace.

All these assurances of Christmas offer a great joy to the world. Our religion is a religion of joy. Christianity in the first ages consisted of men with cheerful hearts and minds who knew how to sing and how to lift up their hearts to the Lord in constant worship.

The joy of Christmas is not for one day. It is for the whole life. It is an inner harmony of life coming from the conviction that God is with us and we are with Him. Joy is the gift of the Child born on Christmas Day. Therefore we can rejoice, in spite of all our tribulations, because God cares.

May this Christmas joy come to you and yours within and without our Diocese. May the children especially experience this Divine Joy as they share their worship with parents on Christmas Day.

Your friend and Archbishop,

William L. Wright

DIOCESE OF ALGOMA CHAIN OF PRAYER

1961	Week of	Parish	Clergy
Dec. 10	Advent II	St. Luke's, Fort William	Hubert A. Vallis
Dec. 17	Advent III	St. Paul's, Fort William	Ven James Hinchliffe Donald M. Landon
Dec. 24	Advent IV Christmas	St. Thomas', Fort William	E. Roy Haddon Capt. Dominic Prosser, C.A., Lay-Assistant
Dec. 31	Christmas I	West Thunder Bay and Rosslyn	Eric B. Paterson Mrs. Evelyn Knowles, Bishop's Messenger
1962			
Jan. 7	Epiphany I	Nipigon, Red Rock, Dorion	Kenneth Gibbs Frank Moore

ORDINATION

By His Grace, the Archbishop of Algoma

On St. Thomas' Day, Dec. 21, in St. Matthew's Church, Sault Ste Marie
To the Diaconate: Mr. William Mackenzie-Smith
To the Priesthood: The Reverend Kenneth Gibbs

long enough to tell; why? — because it simply doesn't "belong" there. It lets in lots of light; its leads are widely spaced; its colours harsh and unshaded, its meaning obscure. Everything about it is completely at odds with all the other windows and with the whole of the interior. The peace of this lovely place is marred by the clash between the two styles, and the effect is similar to that of having a bit of rock 'n roll in the middle of the Te Deum. It might be very good rock 'n roll but it wouldn't belong there.

Regardless of whether we prefer "modern" or "traditional" style in church art, we should never allow this sort of thing to happen. The designing, furnishing, and decorating of a church should surely be consistent. The greatest need would seem to be for a system of checking up on memorial gifts before they are ordered, especially those that are not moveable. Because once they are in place there is not much that can

be done about them. In the case of an objectionable window, there is, of course, one sure method of removal, but one rather hesitates to recommend it!

But this isn't a matter to be taken lightly. A note of discord is, in any form, a serious thing in the House of the Lord where all should be purely "for glory and for beauty"; and there can be no beauty where there is discord.

To All Our Readers
The Editor and
Staff Extend
Sincere Christmas
Greetings.
May God's Peace Be
With You and Yours.

Mrs. Scanlon Speaks At Deanery W.A.'s Cathedral Chats...

Challenge of Missions Presented To Manitoulin W.A.

Sixty W.A. members of Manitoulin Deanery gathered at All Saints' Church, Gore Bay, for their Fall Rally on October 14; the Eucharist was celebrated by the Priest-in-charge, Fr L. R. A. Sutherland and the sermon was preached by The Rev. Michael Thomas. The Deanery Vice-President, Mrs. H. Mitchell of Espanola, presided at the business meeting. Reports from the branches were received, also accounts of G.A. and J.A. activities. Monies were voted towards various projects, including the building of a chapel at Camp Manitou.

Mrs. J. J. Scanlon of Ottawa, Dominion Secretary for the W.A. Missionaries, gave the address. She reminded the members that the W.A. supports seventy Missionary workers and twenty-five retired workers. She traced the changing pattern of Missionary work, which is much larger in scope and includes teachers, doctors and social workers doing their share in foreign and local fields.

Evangelistic work in being done in India, Pakistan, and Japan. The W.A. supports Missionaries in Ghana and Uganda. Mrs. Scanlon pleaded for greater support to relieve the trying conditions under which some Missionaries have to live.

MOTHERS' UNION QUIET DAY LED BY FORMER ALGOMA PRIEST

The Reverend Kenneth G. Rutter, whose home is in Bracebridge, and before transferring to the Diocese of Ottawa was Rector of St. Michael and All Angels, Port Arthur, is mentioned in the November issue of the *Ottawa Diocesan News*.

Fr Rutter, who is now Rector of St. Aidan's Ottawa, conducted a Quiet Day for members of the Mothers' Union of the diocese of Ottawa at the new Diocesan Retreat House, located on Highway 15, about twenty miles from the city.

A member of the group of which Fr Rutter was conductor, describes "the day" at the house from 6.30 p.m. on Friday until Saturday afternoon. A graduate of the University of Toronto and former resident of St. Hilda's, but now married and a mother of two small children, she realized how light her own duties were compared to the work at the Retreat House. She has since taken a Sunday School class she had said she was too busy to teach!

Though there was no talking among the members after the Quiet Day began, the atmosphere was always cheerful. Another result of the experience, she says, "is that television has not the same hold on me that it once had", as she reflected upon how more satisfying the silence was than her favourite Perry Mason program!

What knocked the writer for a loop was Fr Rutter's first address, in which he told them to "go out and adore God". "So often", she said, "when I repeated the Lord's Prayer, I was down to the 'give us' before I really felt I had begun!"

Another discovery came the next morning when she found that before breakfast, the spiritual food of the Sacrament of the Altar was first received; the fact that God must come first, at the beginning of the day, was a new experience. She concludes her interesting account of the Quiet Day by saying "By trying to give God the praise which is His due I had a strong sense of fellowship with all other faithful Christians, a glimpse of the meaning of Eternity where everyone is living at the same time, and I learned that time is unimportant in Eternity".

Muskoka Women Hear About Work of Dominion Board

Leadership Training Stressed

At Huntsville, on Oct. 20, there was an attendance of sixty-nine at the Fall meeting of Muskoka-Parry Sound Deanery W.A. The rector, the Rev. Geo. W. Sutherland, celebrated the Holy Eucharist and the sermon was preached by the Rev. William Thistle. Mrs. H. E. May of Burks Falls, Deanery President, was chairman at the meeting held in All Saints' Hall.

Reports were received from seventeen branches represented at the meeting as well as reports from the Girls' Auxiliary and Junior Auxiliary branches, and the J.A. Camp held this year at Mac-Tier.

Need for more leaders in G.A. and J.A. work was stressed by two speakers; Mrs. H. B. Clinch, Diocesan G.A. Secretary, urged mem-

bers to encourage potential leaders to attend the Leadership Training Course to be held at Sudbury in January.

Among the different projects accepted by the Auxiliary was one of supplying a dossal curtain for the chapel in "The Pines", the Muskoka senior citizens' home in Bracebridge.

Mrs. Scanlon was welcomed as the Guest Speaker during the afternoon session and she gave an interesting account of her work on the Dominion Board as Secretary for Missionary personell. She urged the members to continue to support the cause of Missions by Prayer, Work, and Stewardship. She also stressed how important the Anglican Women's Training College is for the training of women Missionary workers in the Church.

GIRLS' AUXILIARY & JUNIOR AUXILIARY LEADERSHIP TRAINING COURSE

to be held at

THE CHURCH OF THE EPIPHANY SUDBURY

January 26 - 28, 1962

G.A. and J.A. Leaders, and other women with leadership qualities in your parish should attend this Course.

Registration Fee: \$3.00

Registration Forms should be sent to Mrs. W. Tilston, Diocesan J.A. Secretary, Whitefish Falls, Ont.

Closing Date for Applications: January 15, 1962

Church Camp Aided By Auxiliary Tea

The annual Fall Tea held by the Women's Auxiliary to Camp Gitchigomee took place at the home of Mrs. J. G. Shaw, Port Arthur. Receiving the guests with the hostess, who each year opens her home for this event, were the President and Past President of the Auxiliary, Mrs. Wm. Brayshaw, and Mrs. D. Limbrick, and Mrs. E. R. Haddon.

Home baking and house plants were also offered for sale, as well orders being taken for copies of the popular Sandstone Lake Auxiliary Cook Book, and Pakistan embroideries.

YOUTH...

(Continued from page 1A)

Nipissing-Manitoulin, October 20-23. Meeting at Gore Bay on the Friday evening a get-together social was held, led by Ann Bull of Sudbury. After Eucharist and breakfast the next morning Discussion groups on the subject of Christian Unity were part of the agenda. The Rev. Michael P. Thomas gave a talk on the differences between the main religious bodies.

In the evening the A-Yers travelled to Mindemoya where they attended Evensong in St. Francis Assisi church after which they held their annual banquet in the Community Centre with St. Francis' W.A. catering.

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

It is my custom to begin my six months course of Confirmation Instruction with Church History. Every year I am appalled at the ignorance of children and adults who present themselves for Confirmation, about the fundamentals of Church History, and particularly about Anglican Church History. Even after the most careful, exacting and painstaking instruction it is still common to hear the statement made that King Henry VIII founded the Church of England!

There is no doubt in my mind that some who read this article will have the same belief. Such a belief should be stamped out of our minds completely. The Church in England existed centuries before Henry VIII and it was the same Church after Henry VIII as before except that it had had a "house-cleaning", or in more technical terms, a Reformation. Perhaps the following remarks will help us to realize that we belong to an ancient and venerable part of the Catholic Church. Two other ancient and venerable parts of the Catholic Church are the Roman and the Eastern (Orthodox) Churches.

On a tablet at St. Peter's Church, Cornhill there is this inscription: "Be it knowne to all men that in the yeare of Our Lord 179, Lucius, the first Christian king of this land, then called Brittain, founded the first church in London, that is to say, St. Peter upon Cornhill, and he founded there an Archbishop's See and made that church the metropolitane and cheife church of his Kingdom, and so it endured the space of 400 years unto the coming of St. Augustin".

From other references we know that three British Bishops attended a Council of Bishops at Arles (France) in 314 A.D. With the invasion of the Jutes, Angles and Saxons, Christianity was almost

wiped out in Britain. Many Christians, laymen, clergy and bishops, fled to Wales and the ancient British Church continued there. Many famous people helped to strengthen the Church in Britain, including Columba, Aidan and Augustine.

Theodore, of Tarsus (St. Paul's birthplace) became Archbishop of Canterbury in 669 at seventy years of age and remained so until he was ninety. During his term of office the Church in England was divided into dioceses and was unified spiritually by the formation of a General Council called a Synod. This is clear from an inscription on a stone in the castle ground at Hertford which reads as follows: "Near this stone was held the first General Synod of the English Church on September 24, 673 A.D. Present — Theodore of Tarsus, 7th Archbishop of Canterbury and first Primate of All England, who presided; Bise, Bishop of East Anglia; Pulta, Bishop of Rochester; Eleutherius, Bishop of Wessex; Winfred, Bishop of Mercia; Wilfred, Bishop of Northumbria".

William of Normandy conquered England in 1066 A.D. and found the Church strongly established in England. He assisted in its work by building Cathedrals, Monasteries and Colleges. In 1215 the Bishops, under Langton, Archbishop of Canterbury, and the Barons forced King John to sign the Magna Charta. Its first clause reads: "The English Church shall be free, her privileges respected, her right to free election not infringed upon." In the reign of Edward III the Church was successful in having an Act of Parliament passed upholding the right of the Church in England to appoint its own Bishops and Clergy.

From these references it can be clearly seen that Henry VIII did not begin the Church of England during his reign! It had come into being well before the year 179 A.D. and was essentially the same Church after Henry VIII as it is today. NO NEW CHURCH had been formed. What had happened? The Church of England had a house-cleaning. It had REFORMED itself. What does this mean? What does the term Reformation mean? Well, as they say in the language of the serials, "To find out be sure to read the next thrilling installment."

CANON MARSHALL VISITS LAKEHEAD

Due to the great increase in shipping at the Lakehead ports the Church faces the problem of ministering to the seamen. Canon Guy Marshall, Superintendent of the "Flying Angel" Mission in Toronto, comes to the Lakehead late in November to discuss the nature of Anglican Mission work among seamen with local parishes.



CONFIRMATION IN A HOSPITAL—Unable to attend the Confirmation Service, a candidate, Miss Laura Garvin of North Bay, was confirmed by the Archbishop in the hospital. Candidate was presented by her Rector, Canon C. F. Large. The Rev. Ronald Barnes is Archbishop's chaplain.

Photo: North Bay Nugget

