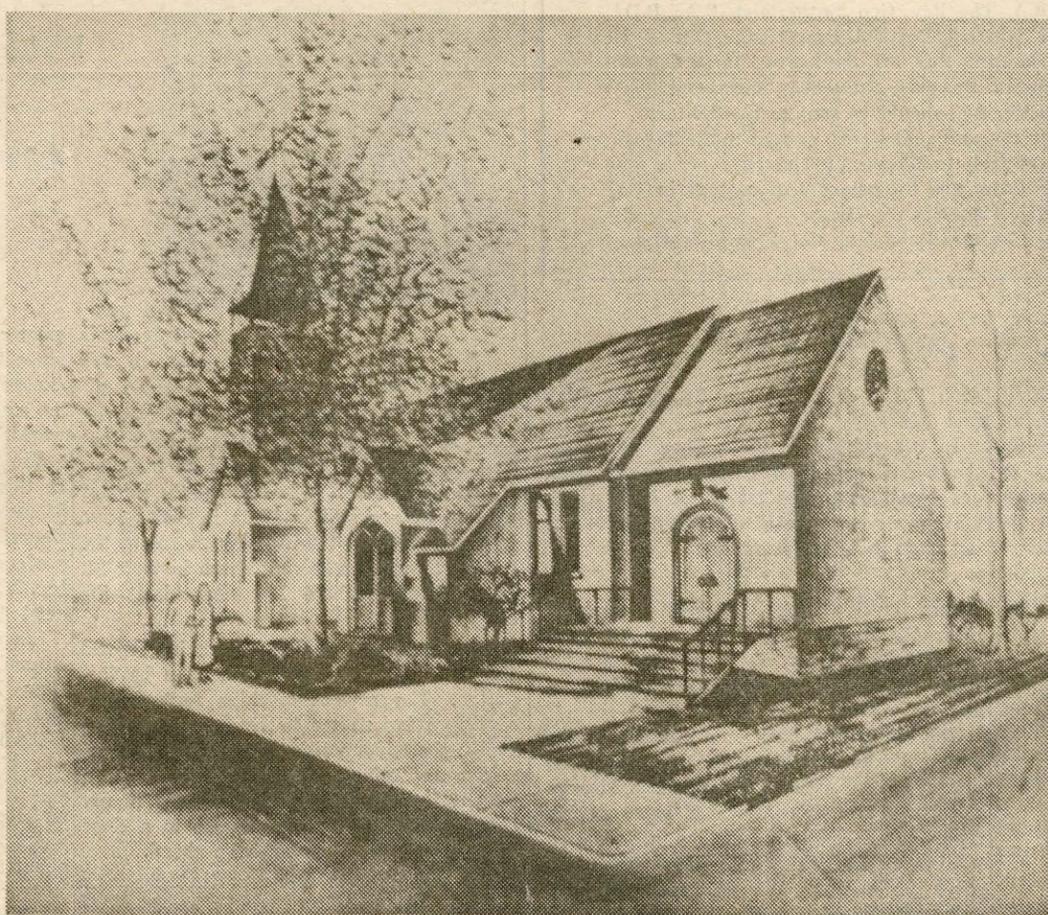


## Building Program At Gravenhurst Nears Completion

When the clergy of the Deanery of Muskoka met at Gravenhurst early in December, the business session was held in the building which was the former Rectory, now used as a Christian Education centre, the rooms being used for much needed class room space for the Sunday School.

The building is connected with the church by a basement hallway. Going through this we found the crypt of the church taking on a new look as a spacious auditorium was being created by the removal of partitions and the addition of extra space for a furnace room, choir rooms and a completely modern kitchen.

All this was the result of a new entrance under construction which will provide the church with a large narthex, room for additional pews in the nave of the present church building and a balcony which will seat another fifty people. Total seating capacity will then be approximately two hundred and fifty. The present entrance will be used as a baptistry. The new addition is scheduled for completion by the end of January.



The above photograph shows architect's drawing of St. James' Church, Gravenhurst, with new entrance shown at right. It is of red brick construction the same as in the older part of the church.

## Advent Wreath Custom Popular At Parry Sound

The meaning and purpose of the Advent Season was brought home to the parishioners of Trinity Church, Parry Sound by the distribution of Advent Wreaths and Candles to the families in the congregation on Advent Sunday, Dec. 3. These were taken home and a candle lit on each Sunday in Advent as the family gathered together for a meal and a short service of Scripture reading and Prayer.

*Trinity Topics*, their very interesting monthly parish magazine, carried a suggested Grace at meals and a short service to be used at the lighting of each candle. It explained the symbolism of the Advent wreath—

The round shape of the wreath represents the circle of eternity; God was and is and ever shall be. The evergreen symbolizes life immortal which comes through Jesus Christ. The four candles are for the four weeks of Advent, and their light is a symbol for Christ, the Light of the World. The ribbon is purple, the Advent color of penitence. All these things are signs to help to remind us of the One Who is coming.

The purpose of this ancient custom, as *Trinity Topics* suggests, is "to help each family to take some quiet time from the hustle and bustle to prepare for Christ's coming." It stresses the fact that "Family prayers help us to prepare" and says, "If you do this, we think you will look back on it as the best and most exciting part of preparing for Christmas."

We think so too, and hope that before next Advent we may have an article by Trinity's Rector, Archdeacon Peto, explaining more about this beautiful custom for the whole Diocese. Perhaps other parishes have been sharing in this observance. Let's hear about your experience.

## A.Y.P.A. Active In The Deanery Of Algoma

by The Rev. Murray Porter,  
Asst. Curate, St. Luke's Cathedral

The A.Y.P.A. in Sault Ste. Marie is very much alive as the "Young Church" in this place. Three parishes, The Cathedral, St. John's and St. Matthew's all have a full A.Y. program going and are enjoying good, steady attendance. Two new branches are expected at All Saints' and Holy Trinity this year. Besides the regular weekly programs in the local parishes there have been a number of "specials."

In September half a dozen AYers went to the Leadership Conference in Sudbury at the Church of the Epiphany under the leadership of Fr "Dap" Smith of Cobalt and Bern Robinson of the G.B.R.E. Youth Division at Church House in Toronto. We came back thinking hard and stirred with the conviction that we must share the insights gained in Sudbury with the "grass roots" at home.

The result was that the local committee arranged a similar workshop for the whole Algoma Deanery. It began on Friday evening, Nov. 24, at St. Luke's Cathedral with registration and introductory talk. On Saturday at St. John's, we began the day with the Holy Eucharist followed by four study sessions of talks and discussions, interspersed with the usual meals together, sing-songs and coffee breaks. The day ended with

Evansong. In the evening a dance was arranged at St. Luke's.

From the workshop we learned that the world has been reconciled to God by Christ's death on the Cross and that the Christian has been entrusted to continue that work of reconciliation in his offering with the Church, of that one Reconciling Sacrifice in the Holy Eucharist and in his daily life, and more particularly, as an Ayer, in the program of the A.Y.P.A. The Christian is an ambassador of the Reconciliation.

The main point of the day's work was that we should realize how unconnected the life of the Church and the A.Y.P.A. often are with the world as it really is. If we are to be true ambassadors bringing the world to God, through Christ's reconciliation, and especially as the Young Church and the A.Y.P.A. we realized that we must be relevant to the real needs and situations in the world. Only then, we discovered, will the A.Y. principles and program be an effective vehicle of Christ's reconciling work begun on the Cross and continued in the sacramental and working life of the Holy Catholic Church.

The Workshop was conducted by Fr Kenneth Robinson of St. Joseph's Island and The Rev. Murray Porter. Despite the competition of

## Renovations Carried Out At St. Mary Magdalene's Dorset

The old porch of the church has been dismantled and a new larger entrance built at St. Mary Magdalene's, Dorset, the work being carried out by the men of the congregation. After the foundation and sub-floor had been laid a bee was held on Saturday, Oct. 28 to erect the walls and roof rafters; since then the work on the exterior and interior has been completed. Installation of large folding doors separate the old and new parts of the church to provide a necessary annex to accommodate the people attending this church during the

summer months. For the rest of the year the additional room is used for a Sunday School class.

### CHILDREN'S "CHURCHES" BUY CHAIRS

Last spring the young people of St. Mary Magdalene's, Dorset, put together wooden miniature churches which were distributed to those interested in saving coins to assist in the work of the Church. These coin boxes were returned on Advent Sunday, and the money is being used towards the purchase of stacking chairs for the new addition to the church.

## Highway Accident Takes Life Of Ordination Candidate

Mr. William MacKenzie-Smith, Lay-Reader at St. Paul's Church, Sundridge, who was to have been ordained to the Diaconate on St. Thomas' Day, was instantly killed when his car collided with a truck on Highway 11 on Saturday, December 16, as he was returning from North Bay.

Formerly employed as an accountant with the Borden Lumber Co. at Cache Bay, he had been People's Warden and Superintendent of the Ministry School there before beginning his preparation for the ministry. He acted as Stipendiary Lay-Reader in Sturgeon Falls until he was transferred to Sundridge in April, 1961.

Mr. MacKenzie-Smith is mourned by his wife and two small children. The sympathy and prayers of the whole diocese goes out to them in their sorrow and to the people of the parish of Sundridge in the untimely death of a faithful friend and co-worker.

### GIFTS SENT TO NORTHERN DIOCESE

The children of St. Thomas' Sunday School, Fort William brought gifts to the church on Dec. 10; these were packed and shipped to the diocese of Athabaska to be distributed among their Northern outposts.

the Santa Claus parade we had a steady attendance of twenty-five to thirty young people all day. We had a good time and worked hard too. It was felt by those who had been to Sudbury that many of the insights gained in September were again brought to light and shared with our own people.

Besides organizing the Workshop, the local committee has begun monthly Deanery meetings of the A.Y.P.A. It is encouraging that there is strength and encouragement in numbers. Since everyone cannot go to conferences and since the A.Y.'s in smaller parishes sometimes get discouraged by small numbers, we have begun having monthly "grand" meetings. One of the local branches acts as host to the other AY's in the Deanery for a "model" meeting. This is meant to be an ordinary, well-balanced program with perhaps some, slightly special effort put into it for the occasion, which could only be possible with the larger number participating. This program was begun with the first meeting hosted by the Cathedral branch. The feature of this meeting was the film "I do", recom-

(Continued on page 4A)

### Food Hampers Prepared For Needy Families

On Sunday, Dec. 10, every child of St. John's, Port Arthur was asked to bring suitable packaged or canned foodstuff to be used in providing Christmas hampers for the needy. Contributions were also received towards providing a turkey or ham for each hamper.

The A.Y.P.A. collected toys, dolls and games; these were cleaned and repaired by the members and sent with the hampers for the children. This social service work was carried out in co-operation with the Community Services Christmas Cheer Fund.

### Algoma Clergy To Have Group Life, Disability Insurance

After a long and thorough investigation into the matter of group life insurance by a committee headed by the Reverend E. Roy Haddon, a recommendation was presented at the last Executive Meeting of the Diocese with the result that the Synod will enter into a contract with an Insurance Company whereby clergy will be insured while in the Diocese until the age of seventy. Premiums are to be paid by the Diocese and clergy on an equal basis.

## Confirmation Class Includes Synagogue, Convent In Tour

Twelve of the senior Sunday School and Confirmation Class of St. Ambrose's, Baysville, spent Saturday, October 21 in Toronto on a tour similar to that taken by Dorset people last year. Leaving Baysville at 7.30 a.m. the two carloads reached the city in time to attend Sabbath morning Service at Beth Tzedec Synagogue. As well as witnessing two Bar Mizpahs, the group heard a most interesting lecture by a noted Israeli archeologist, Dr. Yadin, on the Dead Sea Scrolls.

Following a picnic lunch in the basement of St. Philip's Church and a tour of the building (see Canadian Church Calendar, 1962, October page), they went to the

University for a tour of Trinity College and then on to St. Paul's, Bloor St. Two non-ecclesiastical events followed—a ride on the Subway, and a visit to the Riverdale Zoo!

At St. John's Convent, Willowdale the Sisters showed the group the Convent and slides of their work in different parts of Canada, after which they attended Vespers in the chapel.

The last visit of the day, after supper, was to visit the Russian Cathedral of Christ our Saviour for Vespers of the Orthodox Church. The day proved most enlightening and broadening, if tiring, for all who took part in it.

... from The Newsletter.

**THE ALGOMA ANGLICAN**

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

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*Books On The Editor's Desk*

**PARSONS, VESTRIES, AND PARISHES, a Manual,** by The Rt. Rev. W. Appleton, Lawrence, Retired Bishop of Massachusetts. Published by Seabury Press, 304 pp. \$6.00

At this time of the year when the annual vestry meetings are being held, if ever the question of establishing a "parish library" comes up, this book should be one of the first provided. As the author states, "it is aimed to meet the needs of smaller parishes".

It should be required reading for all parish priests, and by theological students as extra-curricular study in Pastoralia, by all Church wardens and Vestrymen, the Altar Guild, Organists, etc. Indeed there is even a chapter for 'the clergyman's wife'!

This book is so packed full of sound advice about every facet of parish life—worship, administration, religious education, care of buildings and grounds, concurrence committees, music, etc., that we could not begin to select any samples of the wisdom it contains. We must be content in a short space to stress its **thoroughness**—so much for many in so small a volume, and its **readability**—here are no drab lectures, but chapters throbbing with personal anecdotes and set to an exciting tempo. The epilogue is a biographical gem, reflecting the life and advice of the author's father, who was also a bishop. The appendix contains the "Prayers of Preachers, Priests and Rectors, Fishers of Men and Shepherds of Souls" which were commended to us last year by Bishop Seaborn at the Preaching and Liturgy Seminar.

It is an extraordinary manual. We hope it will soon be in general use in every parish and theological seminary.

**TEACHING SERMONS, Second Series, Old Testament,** by W. K. Lowther Clarke. Published by the S.P.C.K. 139 pp. 1s. 6d.

A book by this author of course, needs no review to recommend it. Any clergyman or Lay-Reader who knows Dr. Clarke's first series "Teaching Sermons" on the Sunday Gospels, published in 1942, or who use his "Concise Bible Commentary" (1953) will eagerly buy this book to gain fresh ideas for preaching on Old Testament subjects, and they will not be disappointed.

Here are fifty-two sermons, arranged in order from the books as they are found in the Hebrew Bible, which preachers will find excellent foundation studies, but they must, as the author says in his preface, "be able to supply what is lacking", i.e., the practical application and challenge for today—the punch line, so to speak! In doing this they may well heed one significant sentence in the preface, viz., "In our Church sermons are expected to be short"! The studies range over a variety of themes from Providence and Sacrifices to The Mission of Jonah and Vegetarianism, with courses outlined on

such O. T. characters as David, Jeremiah and Job.

In every instance the author "connects" the Old Covenant with the New, showing our blessings in the latter. A book which will open new doors of discovery in preaching from the Old Testament.

**THE WAY OF A PILGRIM—translated from the Russian by R. M. French, published by Harper & Brothers. The Winter 1961 selection of the Episcopal Book Club, 242 pp. — \$3.50**

This delightful book is a reprint of the book published by the translator in 1930 and now combined with its sequel, "The Pilgrim Continues His Way", which subsequently came into his hands. It has a foreword written by the Bishop of Truro, who compares the book with the writings of Tolstoi, only "The Pilgrim" knows his theology.

Its leisurely pace comes from an age far removed from the speed of the twentieth century but its wisdom was never more sorely needed than today. The Pilgrim is not the "hero" of the story, for he passes on his way unobtrusively and humbly departs into the silence without even revealing his name; rather the book is about the "Way"—which he calls his "fellow-traveller, the Jesus Prayer, which heartened and consoled me in all my journeys, in all my meetings with other people and in all the happening of travel".

"The Pilgrim" gives an interesting introduction to the writings of the Fathers of the Orthodox Church through his continual reference to the *Philokalia*, the book of their writings which he studies in his wanderings. To further encourage the reader's interest the author has provided brief biographical notes. For the person who would like to know more about the Eastern Orthodox Church, we cannot think of a better introduction than to walk with "The Pilgrim" along his "Way".

Like the "householder who brings out of his treasure things new and old", the Episcopal Book Club editor has the faculty of finding rare gems of beauty and "durability" among ancient and modern works. It is refreshing to read the experiences of a soul in ante-Freudian times. This book has literary skill and charm and should "wear well" because it shows a way back to prayer and sanity. Think of the "merchant's" advice to the chap in too much of a hurry to pray: "Look here, brother, don't run so far ahead with your schemes until you know what God's plans are!" This is just a sample of the wisdom it contains. It is a book about Prayer—our life with God, and how to live it.

Note:—This book is commended by H. R. H. Princess Ileana of Romania in the pamphlet "Introduction To The Jesus Prayer", often found in church tract cases.



**The Archbishop's Letter**

Written From Amritsar, India

**Greetings For 1962**

Amritsar, India  
Dec. 10, 1961

My Dear People:

I send affectionate greetings to you all from Amritsar, India, with the prayer that God will abundantly bless you as the New Year unfolds itself. Of course at the time of writing we are still in 1961; in fact I have just returned, on this Sunday morning, the Second Sunday in Advent, from historic St. Paul's church where I celebrated at the early Service.

The events of the Third Assembly, World Council of Churches, will not soon be forgotten. The new friendships formed; the challenge before us to live the Christian Faith; the opportunities for service in Asia, Africa and other parts of the world are a few of the overtones which remain in my thoughts as the old year comes to a close and we face the days which lie ahead.

One cannot help but feel that the new member Churches coming in considerable numbers and strength both from the ancient Orthodox tradition of Eastern Christendom and from Africa, Asia, Latin America and other parts of the world into the World Council demonstrates fully that Christianity now has a home in every part of the world. In this fellowship our Anglican Communion takes its rightful place in witnessing to the Kingship of Christ in every department of life. There has been a deepening desire in New Delhi during the Third Assembly to face the problems which confront mankind today, but as all these problems were discussed there always was the assurance that "God is at work in the opening possibilities for mankind in our day."

Delegates left the Conference in the faith that Christ is the Way and therefore we have to walk together, witnessing to Him and serving all men. There is no greater service to men than to tell them of the living Christ and no more effective witness than a life offered in service. Of one thing I am convinced, we need to think out together in concrete terms the forms of Christian service for today and together act upon them.

In no field has Christian co-operation been more effective than in service to people in every kind of distress. I trust that when any appeal is forthcoming to assist in Inter-Church aid to refugees and other sufferers we shall not falter nor fail. No more urgent

prayer for 1962 can be offered than that there will be peace with justice so that the causes of much contemporary misery may be stamped out in so many parts of the world.

We must also pray for Christian Unity. In this every part of the Christian family, of Eastern and Western tradition, ancient Churches and younger Churches, have pledged themselves during the Third Assembly. There are many ways in which we can act together now.

Since leaving New Delhi, I have visited extensively through the Diocese of Amritsar where Bishop Anand, the successor to Bishop Heber Wilkinson, is the chief Father-in-God. I have visited the villages and have seen Christians manifesting their Faith in action. I have been to Palampur and have received an affectionate welcome at St. Paul's School and at St. Anne's School. I shall write more about this later. I have been to Kangra and have seen the wonderful work which Dr. Haslam and her associates are doing at the Maple Leaf Hospital. I have seen the wonderful work which our own Marianne Nattress has done during the past thirty-three years. And I have marvelled at the Christian vocation of the Reverend Kenneth Coleman as he seeks to build up his people in the Christian Faith and leads them into wider areas of Christian service.

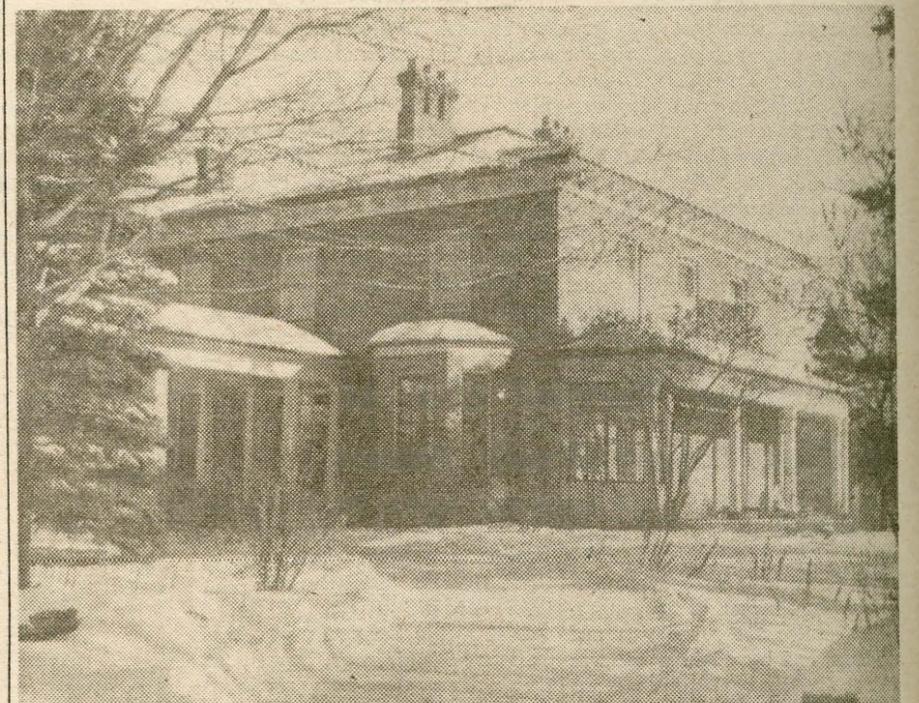
As I return to Algoma, I do so enriched by the experiences of these weeks in India and convinced that our efforts in Christian witness, service and giving are bearing fruit amongst the "younger" Churches.

Go forward into 1962 with the spirit of joy and confidence. Our mission remains constant. Worship God in the spirit of holiness and carry this triumphant faith into every area of life. For it is the God Who said "Let light shine out of darkness" Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

With my warmest best wishes for 1962 and assurance of my constant prayers on your behalf.

Your friend and Archbishop,

*William L. Wright*



**BISHOPHURST IN WINTER** — the Episcopal Residence, 134 Simpson St., Sault Ste. Marie, where Archbishop and Mrs. Wright will be at home to their many friends in the See city and vicinity on New Year's Day, continuing a custom which has been established for many years. The Algoma Anglican joins with the whole Diocese in extending to the Archbishop, his wife and family, our best wishes for their health and happiness in 1962.

**DIOCESE OF ALGOMA CHAIN OF PRAYER**

1962	Week Of	Parish	Clergy
Jan. 14	Epiphany II	St. John's, Schreiber Terrace Bay	Reginald J. S. Inshaw
Jan. 21	Epiphany III	All Saints, White River All Saints', Missanabie St. Stephen's, Franz	Michael H. Dunnill
Jan. 28	Epiphany IV	Holy Spirit, Manitouwadge	William R. Stadnyk
Feb. 4	Epiphany V	Trinity, Marathon St. George's, Heron Bay	George S. Honour

**Diocesan Announcements**

**QUIET DAY FOR THE CLERGY OF THE DIOCESE**  
FEBRUARY 20, 1962

**CHURCH OF THE EPIPHANY, SUDBURY**

Conductor: The Rt. Rev. Robert H. Waterman,  
Bishop of Nova Scotia.

The Executive Committee of Synod will meet the following day.

## Altar Guild Has Important Work In Parish Is Algoma Ready For A Diocesan Guild?

In September, 1961, a meeting was held at Christ Church Cathedral, Ottawa, of representatives from diocesan altar and chancel guilds within the ecclesiastical province of Ontario. Four dioceses have organized diocesan guilds—Huron, Niagara, Ottawa and Toronto. The bishops of the remaining three dioceses are invited to send representatives to these annual meetings in order that the work of existing diocesan guilds may be more widely known. At the request of the Archbishop two members of St. Luke's Cathedral Altar Guild attended to represent Algoma.

This is the second of such meetings which the writer has been privileged to attend, the other being in London the previous year. One is impressed by the spirit of quiet and joyful enthusiasm which pervades these occasions and which obviously overflows into the work carried on in the various dioceses.

The proceedings began with Holy Communion in the Cathedral celebrated by Bishop Reed. In the course of the Service the Bishop dedicated a beautiful cross and

matching candlesticks of delicate design, given as a thank-offering for its founding by the Ottawa Diocesan Altar Guild for use in the diocese.

The business meeting which followed was opened with prayer by Canon Osborne, chaplain to the Ottawa Guild, and a welcome was extended by Mrs. Craven, Ottawa Diocesan President. The President of the Provincial Executive, Mrs. H. D. Boundy, gave a short address in which she stressed the priorities of altar guild work: **reverence, devotion and thoroughness.** She challenged the representatives present to a careful assessment of achievements to date and consideration as to what the aims and future policy of the Provincial Executive should be.

The diocesan presidents each presented reports of work carried out in their dioceses during the year. This includes visits of the diocesan officers, when invited, to parish guilds to give advice in different aspects of the work, to instruct in the making of linens and hangings, and to speak on subjects connected with the work. The diocesan field

of operations also includes making gifts of linens to small churches in need of them, assisting in the formation of parish guilds, promoting the devotional life, and helping in any way possible if difficulties arise.

These reports were extremely interesting and enlightening to those unacquainted with the opportunities for service in this field of work. A display of the lovely Cathedral vestments heightened the awareness of the beauty of ecclesiastical embroidery.

We would be interested to learn if there are any members of parish altar or chancel guilds in Algoma who would be prepared to do work (similar to that described above in the reports of the diocesan presidents) in the Diocese on a Diocesan or Deanery level. It would, of course, demand a good deal of interest and a fair amount of time. Could this possibility be discussed at your next altar guild meeting? Could an expression of opinion on this work and the views of the members be forwarded in writing to the Editor of The Algoma Anglican?

In the dioceses where they are organized, the diocesan guild is comprised of parish guilds, who pay a nominal membership fee to the central fund, and from whom the diocesan officers are elected at an annual meeting. These officers are the ones who do most of the work involved. The organization and constitution of the diocesan guilds varies according to the needs of the various dioceses. Some have found regional meetings more effective than one central diocesan meeting.

### ST. JOHN'S, SAULT STE. MARIE CHILDREN WIN AWARDS

In the Dominion Competition held by the W.A. for the Junior Auxiliary and Church Boys' League entries, the branches in the parish of St. John's, Sault Ste Marie have done exceptionally well last year. Three first prizes awarded to the J. A. were for the Child's Nightie, Crayoncraft Quilt and Litany of Praise and Thanksgiving. One second prize for a Knitted Toque and Honorable Mention for Knitted Scarf, Flip Chart and Bible Verse Book.

The Church Boys' League won the Norah Atkins Shield again this year, also a first prize for their Litany, second prize for Bible Text Book and two seconds and a third prize for the carved figures for a Nativity Set.

## Dr. C. R. Palmer Speaker At Gravenhurst Parish Dinner

by  
The Ven. John B. Lindsell

The annual parish dinner of St. James', Gravenhurst was held in the Legion Hall, November 23. In spite of the inclement weather over one hundred and thirty persons were present and in every way the success of the previous year was repeated. Leaflets were distributed showing expenditures for the year 1961 and the budget for 1962 was presented and showed abundant proof that under the energetic leadership of the Rector, the Rev. Wm. Thistle, the parish was forging ahead.

The guest speaker of the evening was Dr. C. R. Palmer of Parry Sound, who gave an inspiring and instructive address on "Religious Conflicts". Referring to the upheavals and changes during this twentieth century, he pointed to our need of faith in God as a bulwark against the fast changing events taking place. He spoke of the danger of regarding religion as a soothing balm for our con-

## Cathedral Chats...

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

As I sit down to write the Cathedral Chats for January it is Advent, the beginning of a new Christian year. This fact set me wondering if we Anglicans realize what a wonderful heritage we have in the Christian year. Other Christian bodies are coming to recognize its value for they are gradually accepting more and more of the Christian year in their church life, after a lapse of hundreds of years. Perhaps those of us of the Anglican, Roman, Orthodox and Lutheran Churches have become so familiar with the Christian year that we take it for granted and do not appreciate its values. I shall wait until next month to continue my chats on Church History while we take time in this issue to consider the meaning and value of the Christian year.

The Christian Faith is founded on two basic doctrines—the Birth of Jesus Christ, or the coming of God into our human life. This is called the **Incarnation**. The second is the Death of Jesus on the Cross and His Resurrection. This is called the **Atonement**. The Festival which surrounds the Incarnation is Christmas; the festival which surrounds the Atonement is Easter. We cannot have the Christian Faith—we cannot be a Christian—unless we accept both these basic doctrines.

One tremendous value of the Christian year is that it upholds both these basic doctrines. We are never allowed to forget them. The entire Christian year revolves around the Incarnation and the Atonement. In the Advent season we spend four weeks preparing for the great festival of Christmas. Following the Christmas Festival comes the season of Epiphany extending to a maximum of six weeks. During this season we are provided with different pictures of our Lord's nature and character. But this season is merely an extension of the basic doctrine of the Incarnation. We see during the Epiphany season what the coming of God into human life means and involves.

When we turn to Easter we find the same pattern. Easter is preceded by the six weeks of Lent which form a period of preparation for the Death and Resurrection of Christ. The direct meaning of the Atonement is emphasized by the long Easter season of five weeks. Then follow the Feast of the Ascension and the Feast of Pentecost or Whitsunday, when we think about the return of Christ to glory and the gift of the Holy Spirit upon the Church. But Ascension

and Whitsunday are like the Epiphany season. As Epiphany depends on Christmas, so Ascension and Whitsunday depend upon Easter. Without the Death and the Resurrection of Jesus the Ascension and Whitsunday would have no meaning. The long season of Trinity has a different purpose, as we shall see, but it too has no meaning unless we accept the two basic doctrines of the Incarnation and the Atonement.

The second value of the Christian year is that it presents us with an orderly, carefully planned and intelligent view of the life and teaching of Christ and of the Christian Faith. Week by week and year by year we are brought face to face with the whole of the Christian Gospel in all its fullness. We are not left to the mercies of the whims and fancies of the individual priest; if he is doing his work as he should be doing it he will instruct and educate his parish family in the whole of the Faith and not just what he feels is necessary. As we hold to the Christian year and follow its teachings we will not be led astray by the numerous sects around us who claim to be Christian but present an over-balanced teaching of one part of the Christian Faith or else a watered down version of it. We will thus be free from the divisiveness which characterizes so much of the life of the Protestant bodies.

The third great value of the Christian year is that it keeps in their proper order two factors which affect our whole life. These two factors are **Belief and Action**. Our Lord recognized and the Church recognizes the inescapable truth that what we believe affects how we live. This is in contradiction to the shallow thinking person who says that it doesn't matter what you believe as long as you live a good life. What he doesn't seem to realize is that the kind of life you live depends upon what your basic beliefs are. The Christian year is based upon the foundation that what we believe affects how we live. And so for the first twenty-six weeks we are brought face to face with the facts of our Lord's Birth, Life, Death, Resurrection and Ascension. This covers the seasons from Advent to Whitsunday and deal primarily with what we believe.

The last twenty-six weeks of the Christian year is what is called the Trinity season. During this season the emphasis is placed on how we live and act in our daily lives as Christians; we learn to see how the life and teachings of Jesus can be applied to our relationships with our friends, families, our business associates and the State. So the great lessons of the Trinity season are such lessons as love, humility, forgiveness, patience, temperance, obedience to authority, thanksgiving, etc.

The upholding of the two fundamental doctrines of the Incarnation and the Atonement; the orderly presentation of the whole of the Christian Faith in all its fullness; the vital relationships between Belief and Action. These are three great heritages in the Christian year. As Anglicans we should do all in our power to preserve this heritage strong by living according to the Christian year.

### BAPTIZES GRANDDAUGHTER

The Reverend Trevor Jones, Associate General Secretary, Department of Religious Education of the Canadian Church, was the guest preacher at St. Ambrose church, Baysville, on Oct. 8 and performed the baptism of his granddaughter, Cinthia-Lea. Parents are Mr. and Mrs. Ion Roberts of Baysville.

## Canadian Church Calendar

### 1. January — John Horden

If you examine the Calendar in the Book of Common Prayer, Canada, 1959, pp. ix-xii, you will find that one of the very first names commemorated is that of **John Horden**, Missionary, first Bishop of Moosonee.

January 12, 1893—it was on this date, at Moose Factory, an island in the mouth of the Moose River that flows down into James Bay, within sight of his Cathedral church, that Bishop Horden died after a lengthy illness. The great missionary had been called to rest after a ministry of more than forty years among the Indian and Eskimo people of James and Hudson Bay. Through his efforts practically all the native inhabitants of this vast area had been converted to Christ and been baptized. A great many were devout communicants of the Church. His name is well worthy to be recorded in the Calendar of the Canadian Church, for John Horden is one of her founders.

Apprenticed to the trade of a blacksmith in Exeter, Devonshire, England, young John Horden believed that God was calling him to be a missionary. He studied Greek and Latin and helped in his parish church; then when the opportunity came he offered himself to the Church Missionary Society for work amongst the Indians and Eskimo in Canada.

On arriving at Moose Factory he quickly mastered the language of the Cree Indians and when Bishop David Anderson of Ruperts Land visited the mission he was so delighted with Mr. Horden's work that he ordained him Deacon and Priest.

He was sent a printing press from England and soon began printing translations from the Bible and Prayer Book for his Cree converts and hymns which he had composed for them to sing. Last Fall, Archbishop Wright travelled to Moose Factory to dedicate a window the Moosonee Dio-

cesan Board of the Woman's Auxiliary had placed in the Indian Residential School in memory of Bishop Horden. There in the home of Bishop Clarke of James Bay, he saw that printing press which Bishop Horden had used a century ago.

John Horden was consecrated as the first Bishop of Moosonee in 1872, by the Archbishop of Canterbury, in Westminster Abbey. His memorial remains in the work of the school which he founded, in his Cathedral which still stands as the centre of worship in the community, in his translations of the Holy Scriptures and the Prayer Book and the Hymns, and in the devoted lives of missionaries and others who have carried on his work. His life must have resembled that of St. John, the Apostle of Love. Bishop Horden's opening words in the preface of his hymn book, translated, reads: "My children, whom I greatly love". Here is a prayer said to have been composed and used by him:

"O God, give to me those qualities so necessary for the performance of Thy work; humility, patience, perseverance, and may Thy Divine Love so pervade my heart that I may be enabled to draw those around me by the cords of Thy Love, through Jesus Christ our Lord. Amen."

### CHRISTMAS EVE EUCHARIST

Because of the distances involved in travelling between the churches in the Lake of Bays Mission and in order that each congregation might attend a Christmas Eucharist, the first Christmas Eucharist was scheduled for 8 p.m. on Christmas Eve in Dorset, so that children might attend with their parents the Blessing of the Crib, Carols and Eucharist. The Midnight Eucharist to be held at St. James', Port Cunnington, 11.45 p.m. and the Christmas Day Eucharist at St. Ambrose's, Baysville at 11 a.m.

cesan obligations and a donation of five hundred dollars to the Cathedral parish. The sick visiting committee reported a total of 933 visits made in 1961. Among the members whose work was especially noted and marked with suitable presentations was Mrs. F. T. Dwyer, who is retiring after fourteen years as Secretary.

### ST. LUKE'S CATHEDRAL W.A. HAD BUSY YEAR

The Annual meeting of the Cathedral W.A. held on Dec. 12 received reports from the seven groups in which the branch is divided for work and showed they had a very active and successful year. The treasurer reported total receipts of more than four thousand dollars to cover all their dio-

## What Is The Church Army? Three-Fold Aim Vital In Work Of Lay Society Founded In 1882



by Capt. Dominic Prosser, C.A.

If someone were to ask you, "What Is The Church Army?" what would your answer be? If you are unable to answer this question perhaps this article will be of some benefit to you.

The Church Army is an organization within the Anglican Church which trains men for evangelistic and social service work. It was founded in the year 1882 in London, Eng. by the Reverend Wilson Carlisle. This priest was greatly concerned about those who were outside the fellowship of the Christian Church. He realized that if they wouldn't come to church then the Church would have to go to them, so he gathered around him men and women who had the same concern for these people as he had and they went out into the streets and carried the Gospel of our Lord. The men and women who helped Wilson Carlisle in this task later became the first Church Army Captains and Sisters.

From a small beginning the Church Army has grown to the extent that now it is found on every continent except South America. In 1929 the work was organized in Canada with headquarters and Training Centre in Toronto.

If a person feels called to do Church Army work there are qualifications which have to be met: To

know Jesus Christ as Saviour and Lord and have a desire to make Him known to others. Be a communicant member of the Anglican Church. The Church Army stands for CONVERSION, CONSECRATION and CHURCHMANSHIP. Every candidate is expected to regard these three C's with equal concern.

The training lasts for two years. The subjects that are taught during this period are: English, The Bible, Prayer Book, Christian Doctrine, Homiletics, Elocution, Evangelism, Pastoralia, Church History, Penology, First Aid and Music. Except for four of these subjects they are all taught by visiting clergymen who give their time freely. There is practical work besides, such as assisting in parishes and helping to conduct services and missions. Of course the centre of the Training College is the Chapel where services are conducted three times daily. Wednesday morning a visiting priest comes to celebrate the Holy Communion and on Sundays we attend the Eucharist in our parish church.

After a cadet (as he is known in training) has successfully completed the academic and practical work he is commissioned as a Captain and Lay Evangelist. He may then go into various fields of work. If he feels drawn towards working with our Canadian Indian or Eskimo peoples consideration is given to this in his posting. Should the cadet show signs of interest in Prison and court work or work with delinquent boys he might be delegated to such duties. Church Army Captains do extensive Jail and Court work in Toronto, Ottawa, Montreal and Hamilton, and also juvenile court work.

The Church Army operates Beverley Lodge in downtown Toronto, which is a home for delinquent boys who have suffered either from broken homes or other causes. There they are rehabilitated and work is found for them. We have two men working with the Missions to Seamen in Hamilton. One other officer acting as an honorary Port Chaplain in Montreal ministering to immigrants arriving in Canada. Many of our Captains are posted where they may find themselves in

## Dean Nock Visits Former Parish To Dedicate Memorial Gifts

The Very Reverend F. F. Nock, who was Rector of Bracebridge, 1945-48, was the officiant and preacher at a special service held at St. Thomas' Church, Bracebridge, November 21, 8 p.m.

Witnessed by a congregation which nearly filled the church, the prelate, acting as Commissary for the Archbishop while His Grace was absent from the Diocese, dedicated several memorial gifts which had been presented to the church during recent months.

The Service began with Festal Evensong of Dedication, sung by the Rural Dean, The Rev. George W. Sutherland. Lessons were read by the Rev. Peter Park and The Rev. Thos. James. Other clergy present in the sanctuary were Canon W. A. Hankinson and the Rev. Norman H. Thornton, Father Superior, S.S.J.E. The Ven. C. H. G. Peto, Archdeacon of Muskoka was absent due to illness. The Choir led in the singing of the hymns and responses; their offertory anthem was "Holy Art Thou" by Handel.

In the Procession and Dedication ceremonies the Dean was attended by the Rector and the Rural Dean. Prayers of Dedication were said at the Entrance, Side Altar, Pulpit, Prayer Desk and Sanctuary, then the Altar was consecrated by the Dean making the sign of the Cross five times upon it.

Basing his sermon on a text from the Consecration Prayer in the Liturgy, "... we offer and present unto Thee ourselves, our souls and bodies..." Dean Nock spoke of the significance of the gifts which had been dedicated, stressing the importance of the

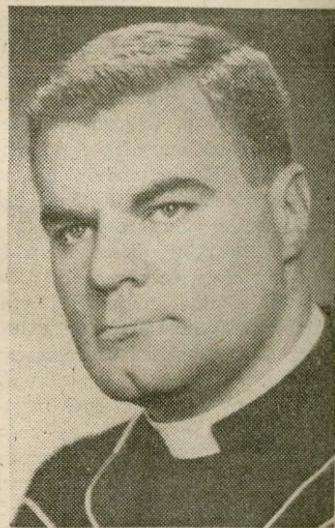
sacrificial offering of our daily lives to God.

The memorials dedicated were: **Entrance Doors**, in memory of James and Martha Hardy, given by their family; **Pulpit Cross**, in memory of David Jackson, given by his parents; **Book of Remembrance**, in memory of May Isobel Bird, given by Miss Inez Ecclestone; **Prayer Desk and Chair**, in memory of Elizabeth Gertrude Sibbett, given by her sister, Mrs. J. H. Elliott; **Altar Cross**, in memory of George William and Annie Harriet Rutter, given by their son and daughter; **Altar and Dossal Posts**, in memory of Cora and Arthur Mahaffy, given by their daughter; **Dossal Curtain**, in memory of Jessie S. Mahaffy.

Following the service a reception was held in the Browning Memorial Hall and while refreshments were served by members of the Woman's Auxiliary branches, the parishioners had the opportunity of renewing friendships with their former Rector and his wife, who accompanied her husband to Bracebridge. His Honor, Judge D. C. Thomas acted as Chairman and introduced some of the guests.

Several visitors from other parishes were present, including Archdeacon Lindsell and the Rev. Wm. Thistle, Rector of Gravenhurst. Mr. and Mrs. Monty Mahaffy motored up from Toronto to be present at the Service and a message was received from Miss Phyllis Fraser, of Chicago, Ill., daughter of the late Mrs. A. A. Mahaffy, donor of the Altar and Dossal Posts.

## Algoma Student Assistant Ordained To Priesthood



The Rev. William E. Moore, Assistant Curate, St. James' Cathedral, Toronto, was ordained to the Priesthood on St. Thomas' Day at St. George's, Willowdale by the Bishop, Co-adjutor of Toronto. As a summer supply student during his training, Fr Moore assisted in the Orrville area of the parish of Rousseau under the Rev. Robert Charles. He is one of the theological students assisted by the Muskoka-Parry Sound Brotherhood of Anglican Churchmen. During his course at Wycliffe College, Toronto, he won the H. H. Wallace scholarship and W. D. Taylor Memorial award and in his final year was the valedictorian of his class.

## Centenarian Was Active Church Member

by  
The Ven. John B. Lindsell

One of Algoma's oldest citizens died on November 20 in the person of Mrs. E. M. Porritt, a member of St. James', Gravenhurst. She had reached the age of one hundred and had resided in Gravenhurst for ninety years, having come here in 1871. All through the years she had been a faithful and generous supporter of her Church.

She was for many years a member of the Choir and a keen worker in the Woman's Auxiliary. Though crippled with arthritis for the past ten years she still took an active interest in all Church affairs and was a devout communicant. Her funeral was conducted by the Rev. Wm. Thistle, Rector of the parish.

We are Lay Evangelists and are not meant to take the place of the ordained Priest, but rather we are workers with him so that men may come to accept Christ and serve Him in the fellowship of His Church.

as sidesmen. The Service was also attended by members of the Girls' Auxiliary.

### MUSKOKA CHURCHES INSTALL RADIANT HEATING

As quick heating units for two churches which are not kept heated all the week, electric infra-red radiant systems have been installed in St. James', Port Carling and Holy Trinity, Bala churches. It is anticipated that this manner of heating will be more economical than coal or oil.

### C.B.L. MEMBERS ACT AS SIDESMEN

On Children's Day and Youth Sunday at the Church of the Holy Spirit, Manitouwadge, the members of the Church Boys' League, dressed in their smart new uniforms, assisted in the Service by acting

## Church Faithful In The Liturgy

Some Impressions Gained During a Recent Visit to England by The Venerable Julian S. Smedley, Rector of St. John's, Sault Ste. Marie.

Having seen Britain only during the war I was greatly impressed by the tremendous material progress evident on every side. You can find the scars of war on some of the buildings in London, but the city has been rebuilt, so that one finds the ancient and modern on every street. Modern apartments and office buildings are everywhere, and having an architect as guide on many of my trips I was able to see the great developments in and around London.

But I was mainly interested in the spiritual life of the Mother country and I must say I came away with great admiration for the English Church and her people. It would appear that those who do something about their religion are a minority, but you come away with the conviction that it is indeed a part of the One, Holy, Catholic and Apostolic Church.

There are wonderful Cathedrals and Minsters where history comes alive for you and where the gentlemen and boys choirs lead in the offering to God of music, praise and thanksgiving. The privilege of listening to the choir in St. George's Chapel, Windsor is something I shall not soon forget. It is a lovely and fitting offering to God but one has the feeling the congregation is

being entertained rather than worshipping.

In the parish churches there is congregational singing and evidence of vigorous Church life. There are daily Services in practically all churches, even those in small villages. Some of the village churches are three or four times as large as our Cathedral. Very few of them are heated but the chill and dampness never seemed to bother anyone. I was able to visit many churches and found Churchmanship much as in Canada — just as many variations, all sorts and conditions; but one thing all had in common — a well balanced choir and pipe organ. There may be electric organs in Britain but I never saw one in a church. Choirs are small but well balanced and sing the Services well.

Perhaps it is the great number of beautiful churches that makes a visitor feel that the Church of England really is the Church of the English people. It is wonderful to see the tower or spire of the parish church rising out of the centre of the hundreds of little villages. We Anglicans in Canada can be proud to trace our history through the Mother Church of England.

charge of parishes having one or more points and come under direct control of the Bishop of the diocese. A Captain may work under the direction and in co-operation with a Parish Priest such as I am doing at St. Thomas', Fort William where I work with the young people in such capacities as counsellor for two A.Y.P.A. groups, conducting Bible Study with the G.A., Teaching a Young People's Bible Class, acting as Leader of a newly formed Church Boys' League, working with the Sunday School, conducting Teacher Training classes, visiting the parents of the children—if a child has been absent I try to find out why. I also visit the sick and new-comers to our parish and do practically everything a Curate would do except administer the Sacraments.

### YOUTH . . .

(Continued from 1A)

mended for older A.Y.P.A.'s by the G.B.R.E. Youth Division. Afterwards we broke up into small groups to discuss the film's significance. We look forward to future "grand" meetings in other parishes.

There were three other special events in which the A.Y.P.A. took part. In October about a dozen of us went to the Manitoulin-Nipissing Deanery Conference at Gore Bay. We had a wonderful time and learned a lot. On Sunday, Dec. 10, we were invited over to St. James' Episcopal Church in Sault Ste Marie, Michigan for Evensong, supper and a program of slides and a talk by a student who had been to Germany last year on an exchange program. The young people from the Kinchloe Air Base were also there. The evening ended with an hour of dancing. In October, on Youth Sunday, a "fire-side" was held at St. Luke's, for the Deanery to which St. James' young people also came. Miss Wendy Penhorwood, Algoma Youth delegate to the North American Ecumenical Youth Assembly, gave us her reflections on this conference. During Evensong Dean Nock inducted the executives of the Local Committee and St. Luke's Branch.

## Amen Corner

by  
Canon Roland F. Palmer, S.S.J.E.

### The Preface

We think of "Preface" as meaning something written or recited before the main subject is discussed. This is not the meaning of Preface as used in the Holy Communion. There is an older meaning. Preface is something recited before an important person, such as an address of welcome or a eulogy. In the Eucharist the Preface is the whole great Prayer of Thanksgiving and Consecration. It begins with "It is very meet, right, and our bounden duty etc." and goes on to "world without end," and to the People's "Amen". It is the Church's great eulogy of our dear heavenly Father which we offer to Him through His Son Jesus Christ our Lord and in the unity of the Holy Spirit. We praise Him for creation and preservation,

for the sending of His dear Son, Who lived and suffered and died and rose again for us.

On the festivals we insert into this great Preface or Eulogy special clauses called Proper Prefaces celebrating the particular mighty acts of God which we commemorate on that day. We also pray to Him that in this Sacrament the fruit of His Redemption may be made available to us and to all who receive. The Priest, our Lord's minister, recites this Eulogy with suitable gestures such as our Lord used at the Holy Supper. The people burst in at "Holy, Holy, Holy" and exercise their own special ministry as the priestly people (laos, laity) of God by saying together at the end, "AMEN."