

## Young Men Take Vows In Ceremony At Monastery

Several relatives and friends of two young men who that morning were to make their "junior profession" swelled the congregation at the S.S.J.E. Collegiate church, Bracebridge, at 7.30 a.m. on the Feast of the Conception, December 8, when William Neville Cheeseaman and Gerald Martin Wicks, having fulfilled of the Society, made their first profession of vows for a period of one year.

The ceremony came at the conclusion of the annual Advent Retreat of the Canadian congregation of the Society, conducted this year by the Assistant Superior, Father John G. McCausland.

Following the Creed in the Sung Eucharist, the Novice Master presented the candidates to the Father Superior, who addressed them thus: "Will you give yourself to prayer and holy meditation and all the duties of the religious life with true devotion and earnest perseverance?" Then, having taken the three-fold vow of poverty, chastity and obedience, the newly-professed brothers received the rope cincture, and as it is bound thrice round their waists, the Superior says:

"Receive this girdle, the token of the obligation wherewith thou art bound by the vows which thou hast taken, and may He give thee grace to persevere in thy holy purpose."

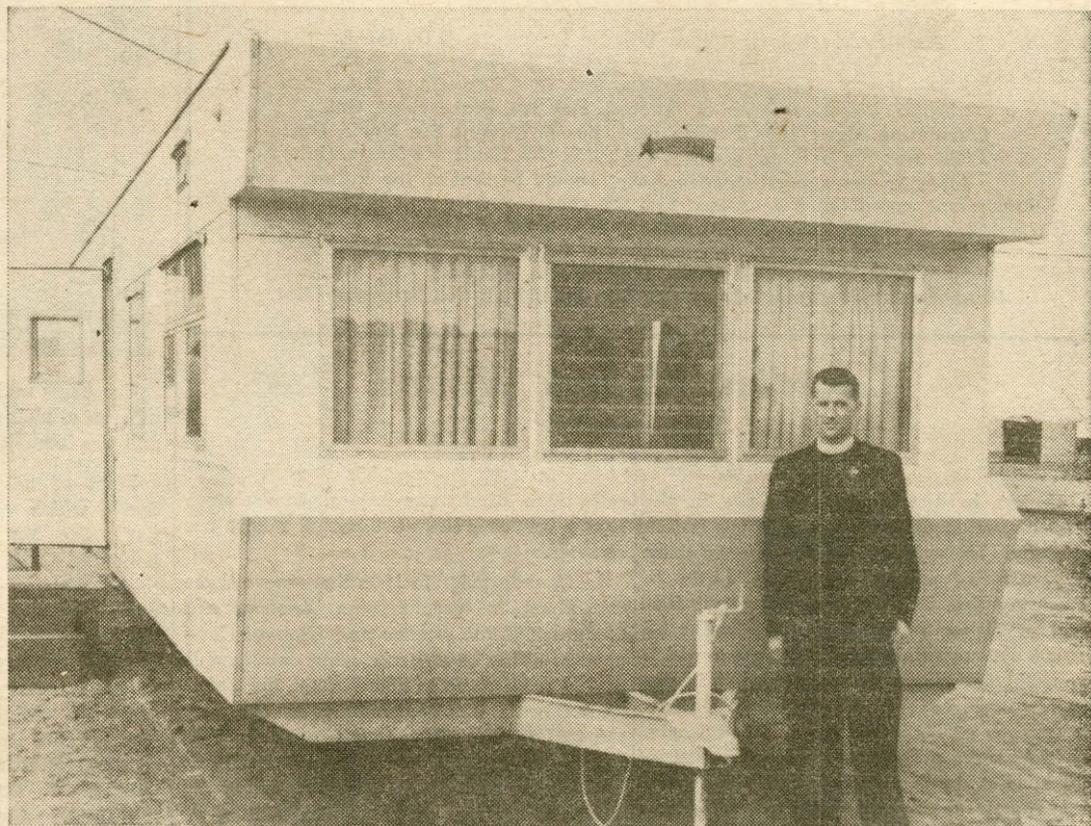
The Service continues, and after the people have received Communion, Frances Ridley Havergal's hymn, "Take my life and let it be . . ." is sung with a new and deeper meaning in the setting of this simple but solemn event.

"Take my silver and my gold,  
Not a mite would I withhold . . ."

While the visitors and friends enjoyed a cup of coffee afterwards in the guest common room, the new lay-brothers greeted everyone, then went back to their daily work in the Society, which besides Brother Neville and Brother Martin, has seven professed priests.

### DEDICATE MEMORIAL

A new pulpit and lectern, in memory of Thomas Atkinson, long time servant of the Church at Dorion, was dedicated in St. Matthew's church, Dorion, Sept. 30, by the Rural Dean of Superior, The Rev. R. J. S. Inshaw.



Photo—Nelson Merrifield, A.P.S.A.

The Reverend Robert Lumley, Port Arthur, looks back on his first season's work as Missions to Seamen Chaplain at the Lakehead; he is pictured above standing by the trailer which serves as his headquarters along the waterfront. With the help of a small committee of volunteer workers from the Lakehead parishes he has distributed reading material to many ships and arranged several soccer games for visiting sailors. Many have spent a quiet evening at the Trailer and expressed their appreciation for the welcome they have received. The Chaplain was supported by a dedicated group, including Archdeacon Hinchliffe, Mr. Gerald K. Laing, Mr. R. J. Barton, Mrs. E. Wright, and Mrs. G. Geravalis, with more than a hundred other volunteer workers, during the first season which lasted from May 6 until November 24. The Diocesan Board of Missions is anxious to have Fr. Lumley address meetings in the diocese during the winter; parishes and organizations should contact The Ven. G. H. Thompson, Copper Cliff, who will arrange an itinerary with him for your area.

## Archbishop Visits Railway Points For Confirmations

St. Andrew's Church, Ramsey, Ont., was the scene of a Confirmation Service on November 21, when The Reverend Lloyd Hoover, Priest-in-charge of Onaping, presented seven candidates to His Grace, Archbishop Wright to receive the Laying On of Hands. A large congregation was in attendance to participate in the service, it being the first Confirmation ever held in the church, which was dedicated in May, 1960. Ramsey is a point on the C.P.R. line between Sudbury and Chapleau. The Service was held in the evening and the Archbishop stayed over until the morning, celebrating the holy Eucharist at which the newly confirmed received communion along with other members of the congregation.

After breakfast at Ramsey, the Archbishop and Mr. Hoover boarded the train which took them on to Biscotasing. Here, "between trains", a Confirmation took place in St. John's church at which five were confirmed. A luncheon was held with the people after the service.

### FAMILY PRAYER SERVICE

Camp No. 1 at Black Sturgeon was visited by the Reverend Kenneth Gibbs, and a Prayer Service held at the home of Mr. and Mrs. Claude McClelland, with members of other families in the Camp present. Later in December Mr. Gibbs returned and held a Communion Service with them.

## INCUMBENT'S SON ACCIDENT VICTIM

The sympathy of the diocese and particularly the parish of Emsdale goes out to The Reverend and Mrs. Harry Garbutt because of the tragic accident early in December in which their little son, Derwyn, was killed and his mother severely injured.

The fatal accident occurred as Mrs. Garbutt and her son were returning from Toronto, when during a snowstorm the car slid off the highway and crashed into a tree.

### YOUNG PEOPLE MAKE NATIVITY SETS

At Christmas-tide every home where there was a member of the Little Helpers belonging to Trinity Church, Bala, received a Nativity Scene, made by the A.Y.P.A. of the parish.

Another project undertaken by this group of young people during the early Fall season was the sale of Dutch bulbs; they sold one hundred dollars worth to townfolk and cottagers, netting them forty dollars profit which they donated to the Church to help pay for the new heating system.

## C. B. L. Branch Shows Growth

The rapid growth of the Church Boys' League in the parish of Lockerby was reflected when at Evensong on the first Sunday in November the new League Banner was dedicated and shields and badges were awarded.

The branch was started a year ago with two members and has grown to a membership of twenty-one under the leadership of Mr. Harry Whittaker, Mr. Frank Rees and the League's Friar, The Reverend Colin Clay.

At the service, the boys, divided into three bands with shields carried by the leaders of each, were all dressed in their new C.B.L.

At a service held at the Keefer Terminal and attended by the members of the Lakehead Harbour Commission, Deanery Clergy and many interested persons from Fort William and Port Arthur parishes, His Grace, Archbishop Wright dedicated the Missions to Seamen Trailer, which has been in use this season along the Lakehead waterfront.

Outlining the history and aims of this service, The Ven. Jas. F. Hinchliffe, Chairman of the Diocesan Council for Social Service, addressed the gathering, explaining that this was a branch of the Church's world-wide "Flying Angel Mission" to seamen. The trailer has been provided by the Missionary Society of the Canadian Church, while the cost of its operation is borne by the Diocese of Algoma. "Though the activities of the Mission in this first season were experimental, its value has been demonstrated," said the Archdeacon in paying tribute to the work of The Rev. Robt. Lumley, who was appointed by the Archbishop as Acting-Chaplain of the Mission, and has directed its activities from the beginning.

uniforms. Following the service a reception was held in the crypt of the church when the boys served refreshments to their parents and other members of the congregation.

### ELECTED PRESIDENT

Canon Alvin J. Thomson, Rector of St. John's Church, Port Arthur, has been elected President of the Lakehead Branch, Canadian Council of Churches.

"The Lakehead harbour," he pointed out, "is a major world port literally in the heart of the continent, with probably the longest waterfront in the world. As loading facilities improve, ships unload and load rapidly and remain in port for very brief periods."

The Chaplain's report shows that more than two hundred ships have been visited; reading material has been distributed to the men on board and more than three hundred have visited the trailer. Hospitality for visiting seamen has been arranged by a committee of the Woman's Auxiliary; volunteers have provided transportation for sight-seeing tours, and several football games have been played between visiting sailors and local clubs. The Chaplain has visited sick seamen in hospital, provided counsel and instruction to many and directed others to the clergy or church of their own faith.

### VISITATION SUNDAY SUCCESS

St. Thomas', Fort William reports a great success in their Visitation Sunday project in November. Eighty-four people went out to call on parishioners after the morning service. The Rector, in his monthly magazine, says "What is more encouraging is that those who went to visit have asked that they might go again next year". More than two hundred pledges were received with total commitments amounting to nearly four hundred and fifty dollars weekly.

"The Flying Angel" Mission has been in operation more than one hundred years in different parts of the world, providing Chaplains to minister to seamen. If they are asked to provide religious instruction, it can be continued in other ports where the ship may call and a "Flying Angel" chaplain is on hand to serve. Seamen are sometimes prepared for Baptism or Confirmation in this way. The Mission does not offer financial aid or hostel type residence; rather it organizes Church people to provide, whenever possible, quiet home hospitality for men who have been living for long weeks or months in ships at close quarters.

Archdeacon Hinchliffe thanked the Harbour Commissioners for the co-operation the Mission had received from them, and the Committee members who have worked hard for the success of this project. "The Anglican community said, "is proud to have been able to enter into this international field of service, and is grateful that its first attempt has met with such a happy measure of success."

### LONG-DISTANCE FREELOADERS

The Sunday bulletin of a large Algoma parish announces that the telephone in the parish hall has been replaced by a pay-phone. It seems that "undesigned" persons were using the Church facilities to place calls to such far-away places as Halifax and Seattle.

Displaying great forbearance, the Rector says "... We just cannot afford such service."

We publish this because we believe it carries a lesson many parishes may well heed; other parishes have, either because of experience or anticipation of such "freeloading" long distance calls, installed pay phones in their halls. It is too late to complain after the telephone bill has been presented!

### Deanery Submits New Synod Plan

## Diocesan Treasurer At Muskoka Chapter

Mr. William Wadley, Treasurer of the Diocese of Algoma, was guest speaker at the meeting of the Great Chapter of Muskoka-Parry Sound Deanery held at Bracebridge early in December. Due to bad weather the attendance was not as large as usual but this was made up by the evident en-

thusiasm and interest of those present. Mr. Wadley impressed the members with his grasp of the work he had recently assumed and his clear presentation of the items in the diocesan budget. Many questions were asked, and during the business meeting which followed a resolution was passed asking the

Executive Committee of Synod to consider charging all parishes in the diocese for the total expenses of travel, room and meals for Synod delegates in proportion to the amount of the parish Diocesan Assessment. The Rural Dean, The Rev. Geo. Sutherland, presided.

## THE ALGOMA ANGLICAN

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The Anglican Church of Canada

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Advisory Committee: The Very Rev. F. F. Nock, B.A., D.D.,  
The Ven. Jas. F. Hinchliffe, B.A., The Rev. Geo. Sutherland, B.A., B.D.  
Editor: The Rev. David N. Mitchell, Box 273, Bracebridge, Ont.  
Circulation Mgr.: Miss Pamela Bird, Box 637, Sault Ste Marie, Ont.  
Treasurer: Mr. William Wadley, C.A., Box 637, Sault Ste Marie, Ont.

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### Canadian Church Hymns

#### 1. Introduction

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

Hymns in metre came into use in the Christian Church of the West in the fourth century. These were popular hymns sung in Latin by people who spoke Latin in everyday life. St. Ambrose, the great Bishop of Milan (Prayer Book Calendar — April 4), composed several of them which you will find translated into English in our Hymn Book. Latin broke down into the new languages of Italian, French, Spanish, etc. so that these old metrical hymns ceased to be popular hymns of the people and were used by the clergy and members of religious communities who offered worship to God in the old Latin tongue.

When the Celts and the Teutonic tribes of the North and East were converted the services were not put into their languages. Caedmon (Prayer Book Calendar — Feb. 11) the Anglo Saxon poet composed Christian ballads in the language of the people. In the Middle Ages carols partly in English and partly in Latin were sung by the ordinary people.

At the time of the Reformation, when Archbishop Crammer and others translated the Church Services from Latin into English for our Book of Common Prayer, an effort was made to translate the ancient hymns of St. Ambrose and others but it was not a success, so that only the Veni Creator in the Ordination Services appeared. In the Church services there was no singing except for the parts of the Prayer Book services. These were beautifully sung in Cathedrals, but the country Churches had to be content with saying them, so the people at first had no opportunity of singing.

During the reign of Elizabeth I the Psalms were put into metre so that they could be sung to what we would call hymn tunes. These were authorized for use in churches, and very soon, especially in ordinary parish churches, small choirs appeared in the west gallery who would sing some verses of these metrical psalms before and after the service and before and after the sermon.

In the seventeenth century literary taste improved and the rough and ready poetry of the metrical psalms was much criticized. Two Irishmen, Dr. Tate and Mr. Brady, made a new metrical Psalter (1696) which was authorized for use in churches and very soon began to take the place of the old Sternhold and Hopkins version. At the end of the Psalter was an appendix of a few hymns, such as "While shepherds watched", "My God and is Thy table spread", etc. These were the first English hymns, other than metrical psalms, used in the Anglican Communion.

The Wesley brothers (Prayer Book Calendar — March 2), especially Charles, wrote hundreds of hymns, many of which became very popular. The Methodists did not at first separate from the Church so that their hymns found their way into use in our churches. Several other hymn writers appeared. With the Oxford Movement there came a desire to have English translations of the beautiful old Latin hymns of St. Ambrose and others. John Mason Neale had a wonderful faculty of translating these, many of which are now in constant use in our churches. Private publication of

collections of hymns began. One church would use one, the next parish might use another.

In Canada prior to 1908 there were three collections in use, *Hymns Ancient and Modern*, *Church Hymns* and *Hymnal Companion*. This was confusing as people moved from place to place. After the Canadian Church was consolidated by the first General Synod, 1893, a move was made to publish one Hymn Book for all Anglican churches in Canada. A committee under the chairmanship of Archbishop Hamilton of Ottawa set to work. Every priest was asked to send in a list of the hymns used in his congregation. Every effort was made to compile an inclusive hymnal to meet the needs of all schools of thought and taste which have a legitimate place in the Church. In 1908 this hymnal was adopted by the General Synod. It proved a most useful book.

By the nineteen twenties musical taste was improving. *The English Hymnal*, a private compilation of high musical standard, had appeared in England. *The United Church Hymnary* also appeared with a very good musical standard. There were intimations that if the *Canadian Book of Common Praise* were not revised, one or other of these books would begin to replace it, and so we should be back with a diversity of Hymnals. A committee of General Synod was appointed to revise our Hymn Book and our very fine present Hymn Book was the result. It was authorized for use by the General Synod of 1937. A number of fine new hymns and tunes have appear-

The new quarterly publication of the Division of Missionary Education of the Anglican Church of Canada which will commence at Epiphany, 1963, will be of great assistance to the devotional life of the Church. This devotional quarterly is called *Our Response to God*. It is a new prayer booklet replacing the Anglican Fellowship of Prayer.

His Grace the Primate in an introductory note reminds us that it is first of all a help to prayer, and secondly a help to Bible reading. The Bible readings follow the Lectionary in the new Canadian Book of Common Prayer. There will also be information on the needs of our Church abroad and at home.

This is to be used in parish groups, in the family, or privately.

During the year 1963, the Bible helps will be prepared by Bishop Coleman, Bishop Luxton, Bishop Reed, Archbishop Carrington, Bishop Hunt and Bishop Dean. The subscription rates are \$1.25 a year or \$2.00 for two years. In quantities — five to fifty copies quarterly — \$1.00 a year; over fifty copies — 75¢ a year.

It is my earnest hope that the entire diocese will make use of this excellent devotional quarterly.

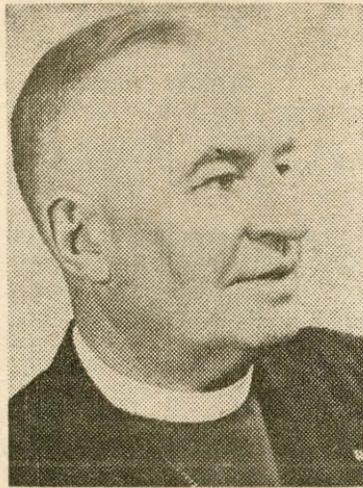
WILLIAM L. ALGOMA

ed since then, so that there will probably be need of a further revision in a few years' time. The useful Chant Section at the end of the book is now being revised to conform to the renewed Prayer Book.

Hymn singing has become a feature of our services which we now consider normal and essential. There was a day when it was quite unknown. The Roman Communion has not used popular hymn singing to any great extent. They are now introducing it more and more, and producing hymns by other than Roman Catholic authors. Our Hymn Book has been much admired in the U.S.A. and has become the most used Hymnal of the Anglican Church of Australia.

#### DIocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Jan. 13—Epiphany I	Shingwauk School Sault Ste Marie	Roy Phillips
Jan. 20—Epiphany II	St. Joseph's Island	Kenneth Robinson
Jan. 27—Epiphany III	Garden River, Echo Bay	W. Bagot King-Edwards
Feb. 3—Epiphany IV	Thessalon, Bruce Mines, Desbarats	Norman Hornby



### The Archbishop's Letter

#### Prepare Now For The Anglican Congress

Greetings and best wishes for 1963! This will be a momentous year for the diocese and the Canadian Church.

First of all I must mention our own Synod which will be held in the See city, Sault Ste Marie, June 3, 4, 5. We are honoured in having His Grace the Primate to be with us on that occasion. He will preach at the Synod service and address the members of Synod. This year the clerical and lay delegates will be billeted at the Windsor Hotel and all meals will be there as well. I remind the clergy and vestries that it is of the utmost importance to elect lay delegates to Synod who will be available to attend and that due care be exercised in the election of the same, as I desire a one hundred per cent attendance. The diocese has been fortunate in having dedicated clergy and laity carry on the business between Synods during the past and this tradition must be preserved. More will be written later regarding the details of the Synod. Please keep the dates in mind.

The Executive of the diocese will be meeting in Sudbury, at the Church of the Epiphany, on February 6. This will be preceded by a Quiet Day on the Tuesday, February 5, primarily for all clergy of Algoma, but those lay members of the Executive who are available are cordially invited to be present. The Reverend Canon Howard W. Buchner, acting Dean of Divinity, Trinity College, Toronto, will conduct the retreat.

Now a word about the Anglican Congress. This will be in Toronto, August 13 to 23. Now is the time to prepare for the Congress and I know that our entire diocesan family will co-operate fully. Our An-

glican Church of Canada is to be host to over a thousand delegates from all over the world: they will be of different languages, colours, races and nationalities. They will all be Anglicans. All bishops have been invited, together with a priest and lay representative from each diocese. Many will be unable to pay their total transportation expenses and each Canadian diocese is being asked to contribute towards the travelling expenses. Our diocese for the present has been asked for \$4,500.

Constant prayer must be offered that God the Father of all men will use the Congress to promote His Will on earth. A copy of the Congress Prayer is printed below and I would ask that you clip it out and paste it in your Prayer Book.

Study, as well as Prayer, is necessary if the full impact of this world-wide gathering is to be felt throughout Canada and elsewhere. Accordingly, two books have been published — *The Church in the 60's* and *Anglican Mosaic*. From these and other sources, the clergy will draw material for sermons and addresses which will be preached to the congregations during the coming months.

The Venerable Julian S. Smedley of Sault Ste Marie is chairman of the diocesan study group entrusted with the program of study in preparation for the Conference. The Venerable Gilbert Thompson of Copper Cliff is kindly looking after the post-Congress speaking engagements and all plans for speakers are to be addressed to him. The Woman's Auxiliary has adopted *The Church in the 60's* as its manual of study for the current year. I hope there will be congregational groups which will meet regularly before Easter to consider those program suggestions which will confront the Congress in August when it meets in Toronto. Every diocese is expected to share in the program of preparation.

Considering that we have 326 dioceses in the world and that assistant bishops are invited as well as two young people from each province of the Church, this will be the largest representative gathering of the world's forty million Anglicans.

While it will be instructive both for the delegates and for the Canadian people to see the true nature of our Communion, the primary function of the Congress will not be just a show of strength. Our chief concern will be to find our Lord's vocation for us amid the problems, pressures, and tensions of today's world. Therefore I commend the Congress to all Church people in the Diocese of Algoma and ask that constant prayer and study be invoked towards a thorough preparation so that all of us may enter fully into the deliberation of this world-wide gathering August 13-23.

Your friend and Archbishop,

William L. Algoma

#### IMPORTANT NOTICE FROM THE SYNOD OFFICE

The Synod Office Staff wish to thank all contributors who have sent money and gifts in response to the Rev. Kenneth Coleman appeal published in the November issue. However, they suggest that much time and postage may be saved if all parcels of printed matter or material for overseas missions were to be mailed direct. For future convenience they submit the following mailing pointers:

##### Printed Matter For Overseas

**Bulk Rate:** nine cents for first pound, eight cents for each additional pound.  
**Bundles:** not to exceed overall weight of six pounds, nine ounces, and have some portion open for postal inspection.

##### Parcel Post for Overseas:

Weight limit per parcel, twenty pounds.

Custom forms must itemize contents and indicate alternative mailing address.

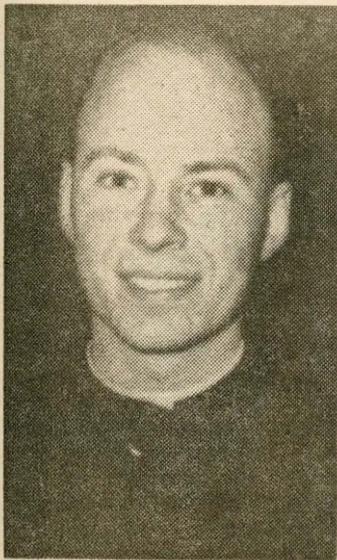
**Mail direct to save shipping costs.**

**Check with local postmaster re possible restrictions.**

#### THE ANGLICAN CONGRESS PRAYER

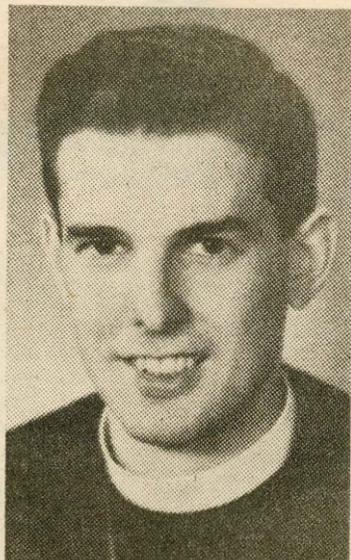
Almighty God, our heavenly Father, we pray thee to bless the Anglican Congress when it assembles for counsel and mutual help in the work of thy holy Church; Grant that in our Anglican Communion throughout the world, we may be faithful in the trust which thou hast committed to us and may thy Holy Spirit enkindle our zeal and strengthen our service, until all tongues confess and bless thee, and the sons of men love thee and serve thee in peace; through Jesus Christ our Lord. Amen.

# Priests Assume New Tasks As Rectors



The Rev. R. L. Barnes

A graduate of the University of Toronto and Trinity College with honours in Philosophy, the Reverend Ronald Leslie Barnes, B.A., S.T.B., has been appointed Rector of St. Saviour's, Blind River. Since his ordination to the priesthood in February, 1961, he has been Assistant Curate at St. John's, North Bay. Mr. and Mrs. Barnes were married in June, 1961 and they have one daughter.



The Rev. A. R. Cuyler

The Reverend Arthur Robert Cuyler, a native of Medicine Hat, Alta., who was ordained to the priesthood in 1954 in the diocese of New Westminster, B.C., has been appointed Rector of the combined charge of Burks Falls and Sundridge. Mr. Cuyler returns to the parochial ministry after four years in Social Service work as liaison officer for the Children's Aid Society of Metropolitan Toronto, having taken over his new duties at Christmas-tide. He and his family have settled in the Sundridge rectory.

A graduate machinist from the Alberta Institute of Technology & Art, Mr. Cuyler was a foreman at Modern Tool Works, Toronto, when he decided to enter the sacred ministry, going back to the West to study at the Anglican Training College, Vancouver. He served his diaconate at St. Philip's (Dunbar) as Assistant Curate, 1953-54; was Priest-in-charge of Deep Cove, June 1954-56; Assistant Curate at St. Paul's, Vancouver for another two years, doing youth work. In Calgary and Toronto Mr. Cuyler had been active in "Y" work, teaching Arts and Crafts; in A.Y.P.A. and Scouting. Before leaving parochial work to do full time Social Service work, Mr. Cuyler spent a few months as Chaplain on board the Columbia Coast Mission Ship, *The Columbia*. During his ministry at Deep Cove, he became a member of the diocesan Social Service committee and in Vancouver helped to establish the Big Brother movement in that city.

With the Children's Aid Society, Mr. Cuyler has been mainly engaged as a case-worker for adolescent boys, visiting more than two hundred wards of the Society in twenty-three institutions all over the province of Ontario. He has been an active member of the parish of St. Barnabas', Chester, as a teacher and Rover Leader; more recently he moved into the parish of St. Philip the Apostle, where he has been assisting at the services.

Mrs. Cuyler is the former Eleanor Lyons of Toronto and they have four children: Richard (11), Christine (9), Robin (6), Maureen (6 months).

# Youth Worker Appointed



Capt. J. McIntosh

Capt. McIntosh of the Church Army has been appointed Youth Director and Parish Assistant at St. John's Church, Port Arthur.

Capt. McIntosh is a native of Hamilton and graduated last year from the Church Army Training College, Toronto. In his final year he was awarded the prize given to the student "contributing most to the spirit of the college". Previously he had served for two years as Program Director of Camp Norval, sponsored by the Y.M.C.A., Toronto. Last summer he assisted in the parish of Bewdley, Diocese of Toronto, and since then he has been working with the Missions to Seamen, Hamilton. At St. John's he will be doing Youth Work and Parish Visiting.

# Cathedral Chats . . .

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

A common statement often heard is "It doesn't matter what you believe, as long as you lead a good life." But how wrong it is, as those who think about it realize. It is wrong because in all areas of life what we believe affects how we live. If I believe that honesty is of no consequence then I could steal and cheat easily. The young Nazis of Germany treated the Jews with inhuman cruelty because they believed they were the superior race.

In its teaching the Church shows that what we believe affects how we live. In the first section of the Catechism (The Covenant) we learn our Godparents promised that we "should keep God's holy will and Commandments . . ." Belief comes first, then action. The first four Commandments are concerned with God (belief); the last six with how we treat our fellow men (action). When our Lord gave a summary of the Law He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."—what we believe is the first and great Commandment; how we act is the second Commandment, "Thou shalt love thy neighbour as thyself." Again, in the Sacrament of Holy Baptism the first question concerns belief: "Do you, in the name of this Child, profess this faith?" then follows the promise of action: "Do you, in the name of this Child, acknowledge the duty to keep God's holy will and commandments . . .?"

The arrangement of the Christian Year is based on the conviction that what we believe affects how we live. The first half of the Christian Year deals with the teachings and events of our Lord's life. The focal point of the first part of the year centres around Christmas—the Incarnation, the entrance of God into human life in the person of Jesus Christ. The Advent season of preparation and the Epiphany season which enlarges upon the nature of Christ both depend upon the Incarnation. The focal point of the second part centres around the five week season of Easter—the Atonement, the Death and Resurrection of Christ. The six weeks preparation of Lent and the great festivals of the Ascension, Whitsunday and Trinity Sunday all depend upon the fact of the Resurrection. Without the Resurrection there would be no meaning to them. Thus, for half a year, the Church emphasizes the vital necessity of Belief.

Then comes the long Trinity season of approximately twenty-six weeks. To many this seems like a dull and unexciting season. But its main purpose is to give us time to digest the events and teachings of our Lord's life and to see how we can apply them to the realistic facts of daily living. It is not enough to know about our Lord; we must seek to become like Him in our daily relationship with one another. We must translate our belief in Christ into our love for our fellow man.

In his Epistle, St. James (see chapter 2) deals frankly with the relationship between faith and works—belief and action. He sums up his thinking in these words: "Faith without works is dead". Jesus said, "By their fruits ye shall know them". But He also taught that without being strongly rooted and grounded in God our fruit will be useless—"I am the Vine, ye are the branches".

### HAMPERS SENT TO NORTHERN MISSION

Nine cartons of clothing and toys were sent to the Tweedsmuir Indian Reserve, north of Prince Albert, Sask., by the parish of St. Thomas', Fort William before Christmas. Items for the cartons were donated by members of the Sunday School and congregation.

visiting homes of shut-ins, taking our turn in providing cheer at the Senior Citizens' Home, and our usual Christmas gifts. The Dorcas department has been busy buying, sewing and packing the articles for our bale. The catering to our parish and deanery functions are works of love and opportunities for service to God and fellowship with one another. Our two annual Teas and Bazaars, catering to other groups, even a rummage sale, seem on a different level—some say mercenary, but I feel that without them our efficient and faithful Treasurer could not send our pledges and apportionments to the Diocesan Board which pay the salaries of missionaries, care for mission churches, help Divinity students, regional workers, Church schools and hospitals, work overseas and in Canada, the Anglican Women's Training College, and numerous other projects, which for us who cannot go, mean

(Continued on page 1A)

### RINGS PRESENTED

The Ring of Honour, highest award of the Girls' Auxiliary, was presented to three members of St. Thomas' Girls' Auxiliary, Fort William recently. The girls, Carol Knox, Rae Schraml and Kathryn Coppard, received their award from the Rector during the Sunday morning service.

## W. A. DIOCESAN BOARD NOTES

A number of workshops are planned for the Spring which will be conducted on similar lines to the one held in North Bay in October. Those participating will be Branch Presidents, who will then hold workshops at the branch level. It is hoped that through enthusiastic participation in these meetings the Woman's Auxiliary will be able to move forward with more insight and renewed vigor in the work we are entrusted to do.

Beginning immediately, new prices for W.A. pins are as follows:

W.A. pin—silver, \$1.03, including tax.

Life Member's pin, \$6.18, including tax.

Dominion bar, \$5.15.

## Altar Flowers

From the News Letter of St. Paul's Parish, Fort William

Flowers for the altar are intended to enrich the worship. We therefore ask that they be given according to the meaning of the Sunday in the Church Year rather than by dates, such as the date of a loved one's death. The person can still be remembered at the altar, which is the important thing, on dates desired.

We would prefer to have the altar bare during the penitential seasons of Advent and Lent to help us to keep the spirit of those periods in the Church year. People who have days to remember in Advent and Lent are asked to transfer their gifts of flowers to Christmas and Easter when an abundance of flowers is fitting.

The chart for planning our gifts is now in the church. You are asked to choose a Sunday and put the Christian names of the person to be remembered on this chart. It should be clearly understood that the Christian names of the persons commemorated are read at the nine o'clock service on Sunday. It is the Communion Service, when we think of the Communion of Saints, and our fellowship with members of the Church beyond, as well as the Church Militant here on earth, that provides the most suitable time for commemorations.

## "Was It Worth-while?" . . .

(With due acknowledgements and thanks we publish these excerpts from the report presented by a W.A. President to her Branch for the year 1962.)

Once again it is the day to "take stock"—was it worth while? If we think it was not, then perhaps we have not always worked with the Love of God.

The W.A. Handbook says "In the W.A. as in the Church each member has a share—without which the whole body suffers. Some duties belong to every woman. Each has an obligation to pray and learn, to work and give, to draw others in by winning their interest."

I have divided this report in sections suggested by our obligation:

### To Pray

We start with the foundation—to say our Member's Prayer daily and at our Branch meetings, also regular use of the Litany in *The Living Message*. Our St. Andrew's Day Corporate Communion was well attended, but not so the W.A. Sunday in September, which is another Corporate Communion for all members. We hope St. Andrew's Day may be observed annually by a Mid-morning Euchar-

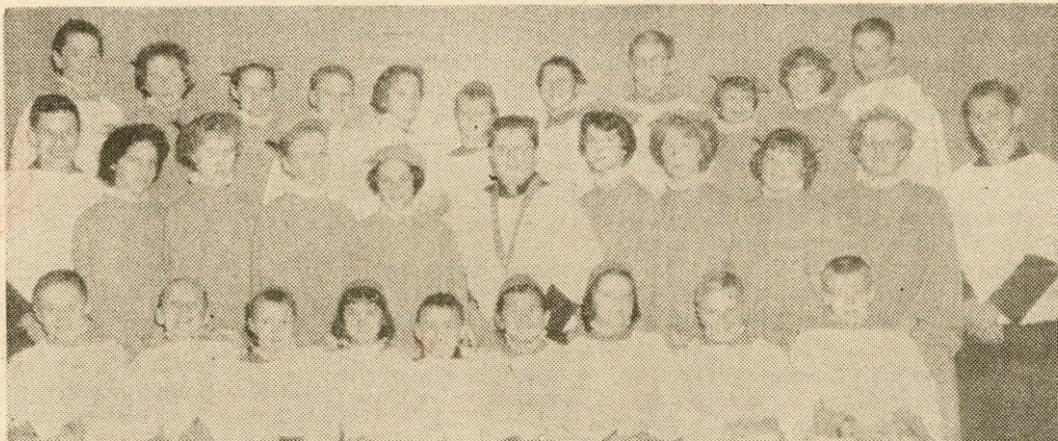
ist followed by a Communion breakfast, if the Rector approves. The prayers, letters and gifts for our Prayer Partner were carried on under the direction of our P.P. Secretary. I would suggest that in our Prayer Partner prayer we include also the name of our own Rector.

### To Learn

This section, like the first, is hard to relate because far more is done than we can see. We all try to increase our knowledge with individual reading at home—the Bible, excellent books on religion, *The Living Message*, *Canadian Churchman*, *Algoma Anglican*, *Anglican Digest*, books provided by our Social Service Convenor, to mention a few. The presentation of the Study Book, *Teach Yourself The Faith* and now *The Church In The Sixties*, have helped to carry out this important function of the W.A. To learn is also the reason we send a delegate to the Diocesan annual meeting and members to the Deanery meetings.

### To Work and Give

The third obligation, to work, sometimes looms larger than the others and is tied in very closely with the fourth, that of giving. Our Social Service has included



The Junior Choir of St. Luke's, Fort William, shown above, under the direction of Mrs. F. Beecher, Organist, leads the family service each Sunday morning at 9.30 a.m. as well as the Christian morning Service. They sometimes sing at the monthly service held by the parish at the Fort William Senior Citizens' Home.

## ALCOHOL AND INTEMPERANCE

by The Reverend Lloyd Hoover

(Continuing our series on aspects of Christian Social Service begun in the November, 1962 issue, we present this paper on the problem of Alcoholism. The author, head of a building firm before entering the priesthood in 1958, has become increasingly concerned about the social evil of drinking. Some of his observations here arise out of his experience at seminars he has attended during the past two years where this problem has been specifically studied.)

A major problem in the world today is that of intoxicated behaviour and alcoholism. In 1949, the General Synod of the Anglican Church of Canada expressed its concern in this manner: "... the rapid increase in most provinces of Canada, in the consumption of both malt liquors and spirits, with ill effects to many areas of society, including youth; and to many phases of community life. Further, we appeal to our own Church people to recognize the greatness of this evil, and to set and maintain a standard in this consistent with their Christian profession."

It is not difficult to understand the concern of the General Synod, or of a number of other interested parties and individuals when we consider that in our province of Ontario the number of alcoholics has increased from forty thousand in 1949 to over ninety-three thousand in 1962.

Alcohol has been blamed as a cause, or at least a contributing factor in many of the nation's traffic deaths. Some of you may recall startling headlines in our daily papers giving evidence of this fact in some cases; many others do not make the headlines, but the suffering and heartache remain regardless of the publicity.

Excessive use of alcohol has been found the cause of accidents in many other areas of life. Two researchers, analysing data covering more than two thousand deaths in a county of the state of New Jersey over a twenty-seven year period, reported that in forty-one per cent of these cases alcohol was a contributing or responsible cause of death. Alcohol, they said, was a factor in forty-nine per cent of the automobile casualties, thirty-one per cent of the homicides, thirty-six per cent of the suicides and thirty-six per cent of other accidents including burns, drownings, electrocutions, falls, carbon monoxide deaths.

At the Ontario Institute of Alcohol Studies held at McMaster University, August, 1961, scientific

data was given on how drinking of beer, wine and spirits affects the individual and society in general. This course may have been somewhat "pro-abstinence" in its outlook, but we cannot criticize people for having convictions which may not agree with our own. The Church should consider carefully the problem of drinking under two aspects, viz., ALCOHOLISM (A continuing condition), and INTOXICATED BEHAVIOUR (One or more episodes).

A second course, which I attended last year, dealt with the problems connected with the use and misuse of alcoholic beverages. It was sponsored by the Alcohol and Drug Research Foundation of Ontario and the Extension Division, University of Toronto. Participants were occupied from early morning until late evening with lectures, panel discussions, tours of alcoholic rehabilitation centres, A. A. meetings, etc. The aim of this course (the first of its kind held in Canada) was to cut across professional boundaries and give each profession a broader view of the function and contribution of the others.

The use of beverage alcohol and other chemical comforts is varied, complex and related closely to the cultural and social life of the country. It is because the picture is many-sided that people are confused. The evils of drink are decryed by some, and yet artful advertising constantly plays up the prestige and advantages of social drinking to a public educated to respond to commercial color and repetition.

The first step in dealing with the problem is to accept the fact that the problem does exist; only one problem among many, it is true, but one serious enough to warrant our concern. Having accepted the fact that we should think seriously about the matter, it is natural to proceed to the second step, which is an interest in the possible causes, effects and results of alcoholism. We will familiarize ourselves with the subject so that with some knowledge and a Christian concern we will be more willing and better able to help those afflicted with the disease.

I have presented a few facts and figures about the problem of alcoholism. Next I hope to outline and discuss the phases of Alcoholism, the steps through which a person usually passes on the road to becoming an alcoholic, and the various forms of treatment and help available for such persons.

### PRO AND CON

Dear Mr. Editor:

In the November issue of the *Canadian Churchman* I read in the column "TV AS I SEE IT" where the program *Quest* was listed as recommended viewing.

This program has been criticized for some time now and our Member of Parliament, Roman Catholic Women's Leagues and many individuals have made protests. Enclosed are letters from our local paper showing other citizens' views on the matter.

I was amazed to see this program listed in our Church paper as good viewing.

Yours truly,  
Mrs. J. Snoddon,  
North Bay, Ont.

We thank our reader for her letter; perhaps others are concerned and have comments to offer from their parishes about this subject.

Sometimes we receive letters dealing with an item in the *Canadian Churchman*. These are passed on to its Editor, but since his mail

bag is usually bulging, and because this reader addressed her remarks personally to us, we publish it here, believing it to be a good thing to have discussion on local levels concerning aspects of our national scene.

Without taking sides on this subject, there are two things we would point out to our readers:

(1) Television is a subject of national interest for the simple reason that it is people's chief pastime nowadays. Let's be honest; Anglicans, as well as others, spend more time sitting before their TV sets than on their knees in prayer, or studying the Holy Bible, or joining with their fellow members in church services. The fact that a program is criticized proves that many people are watching and are interested in it.

(2) While the subject matter and manner of presentation of some programs may irritate many Christians, nevertheless, "the facts of life" must be faced. The Church is a minority today. Should we not then be concerned with how a sub-

Christian society acts, and why? If programs such as *Quest, Inquiry*, etc. make us think about certain features of contemporary life, and pray more earnestly for the redemption of society, they will possibly serve a good purpose.

### W.A. REPORT

(Continued from page 3A)

our part in our Lord's command, "Go ye into all the world."

Working and giving continues with our help to the G.A., J.A. and Sunday School; we would include here the help we give to the Chancel Guild, and to the Rector and Wardens of our Parish Church.

Our talent money, long a source of controversy, is a free-will offering, and perhaps some day will be the recognized way of financing the W.A. It makes us think what portion of our time, talents and possessions belong to God.

The highlight of our year's giving is the Thankoffering—much of this, of course is given by others, which is how it should be, with

the ringing of the bells and interpret their message to our lives.

They speak of JOY, for they hail the beginning of a new year, Anticipation of adventures and accomplishments thrill many hearts—the athlete of setting new records, the scientist of making new discoveries, the social reformer of peace and justice. There is also joy because of the lessons and blessings of the past. The season of the Saviour's Birth brings tangible evidence of the love of friends.

SORROW—it is a common experience that joy is not unmixed with pain. In many hearts this season of gladness touches scars of sorrow the years are slow to heal. Hundreds of mute corpses strewn along our highways are a bitter reminder that friends are parted, hearts are broken and hopes forever shattered. "... and sadly fell our Christmas Eve ... " in many homes where the happy laughter has been silenced by the muffled dirge of death.

ALARM—the bells awake us out of sleep or complacency. They sound an alarm. Like the school bell warning the tardy pupil to hasten lest he be late, so the bells remind us that time is fleeting. We must learn and work before the opportunity passes. There is danger in sloth. The new Year lies uncharted before us; the bells warn of hidden perils and that we should be vigilant.

the W.A. the channel that sends the United Thank-offering to be used for the training and support of missionaries, helps with their Pension Fund; the Annual Thank-offering taken at our meetings for the Archbishop's appeals in our own diocese as is the Extra-Cent-A-Day Offering.

The Parish Dinner was a new venture in this year's working and giving that was very worthwhile. It is a great privilege for the W.A. President to be a member of the Vestry Board; this practice, started in our parish this year, is a great step forward in making the whole Church work as one unit.

### To Draw Others In

This is the one obligation left, and where, as reports show, we have failed; we are happy to have

NEWS—the bells ring with tidings; there is news to be made known. Hear ye! Hear ye! They have heralded the birth of princes, the coronation of kings, the victories of war, the coming of peace. The bells are ringing with the best news ever given to the world, that Jesus Christ has come and we should make Him known.

PRAYER—the sound of the bells may be an unspoken prayer, perhaps too rich, too deep for words. We are reminded of "The Bell of Justice" an ancient king had for his subjects to ring when redress was needed. The Church encouraged the building of belfries and campanile towers, not only so that the bells could be heard, but surely that the minds of the hearers might be directed heavenwards. In Millet's painting, *The Angelus*, the spire of the village church is seen in the background, and as the bell rings the peasants rise from their toil to bow their heads in prayer. The bells remind us of our inability to communicate fully with each other. They carry our deep, unspoken prayers on high where man has a Friend beyond the stars.

### FORMER ALGOMA PRIEST OTTAWA R.D.

The Reverend Kenneth Rutter, Rector of St. Aidan's, Ottawa, was recently appointed Rural Dean of Ottawa East, an area comprising several city parishes as well as those East to the Quebec boundary. A native of Bracebridge, he was Rector of St. Michael and All Angels, Port Arthur before going to the diocese of Ottawa.

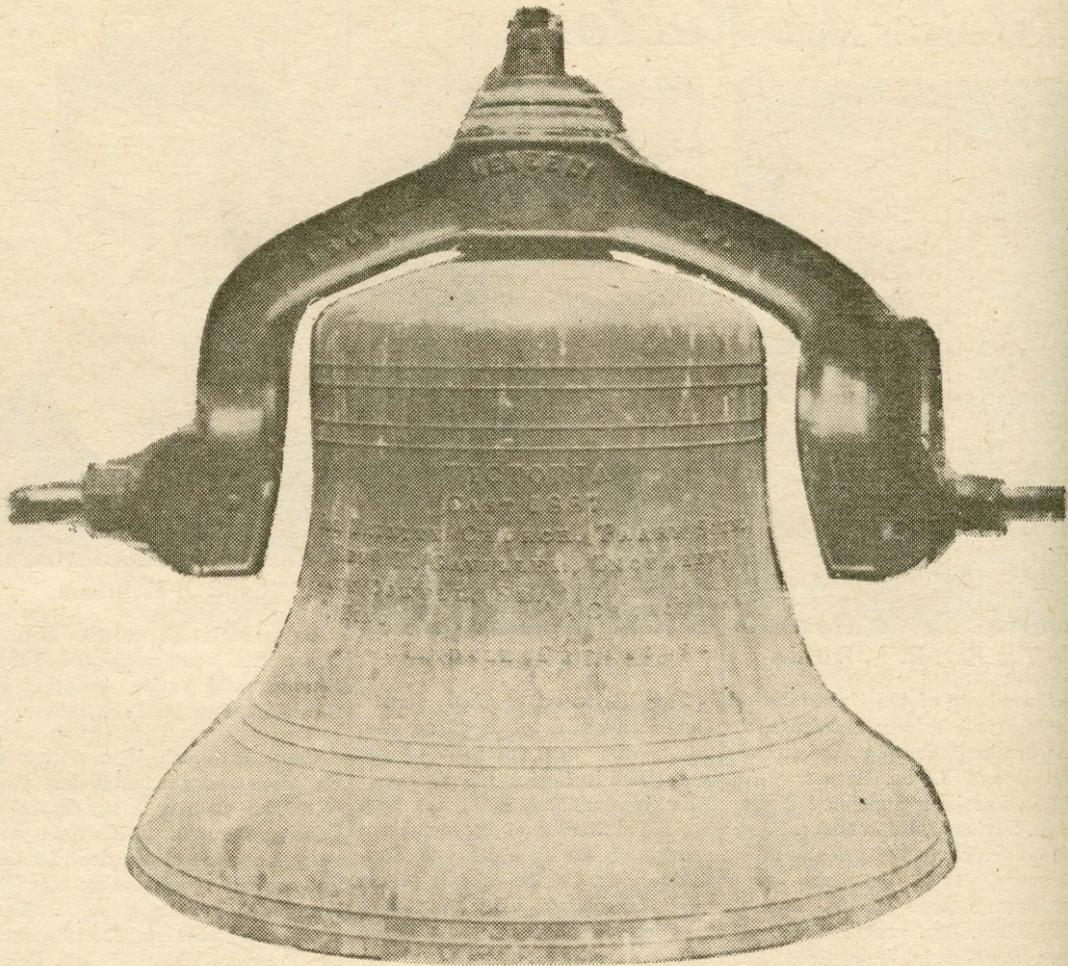
### NEXT ISSUE

"Drama of St. Peter's, Elliot Lake".

"What a High School student thinks of the Priesthood".

(Deadline for news copy: Jan. 12)

some new members, but let us work harder on that section in 1963—to draw others in by winning their interest. This we will do if we believe, as we should, that our membership in the W.A. is worthwhile.



"Unto the Church I do you call

Death to the grave will summon all".

So runs the inscription on the bell shown above, and which hangs in the new belfry at Trinity Church, Parry Sound. Cast in Troy, N.Y. in 1887, it was brought to Parry Sound entirely by water transportation. It was "christened" Victoria, by the Incumbent, The Rev. G. H. Gaviller, and has rung faithfully calling people to the regular worship of God ever since. It has been heard seven miles away.