

Ninetieth Anniversary Held At Port Sydney

The oldest church in Muskoka, and one of the oldest in the diocese, still being used as a regular place of worship, Christ Church, Port Sydney, was further endeared to its congregation on the occasion of its ninetieth anniversary by the dedication of a window in memory of Canon E. F. Pinnington, whose incumbency a period of more than twenty years, was longer than that of any other priest who has ministered there. The ninetieth anniversary had been planned by Canon Pinnington before his death earlier this year. Present Priest-in-charge is Canon Cyril Goodier.

Making a happy link with the building of the church ninety years ago was the presence at the anniversary services of Mr. Fred Jenner, who is now in his ninety-fourth year and who motored all the way from Seattle, Wash. to visit his old home for the occasion. The Jenners lived at Port Sydney when the first services were held there and Christ Church was built, and it was his brother, Robert Jenner, who built the chapel in 1923.

The anniversary service was held on Wednesday, September 11, and His Grace, The Archbishop of Algoma officiated at a Confirmation Service when a class, prepared by Canon Goodier, received the Laying On Of Hands; His Grace then dedicated the new window in the north wall of the nave "To The Glory of God, and in memory of Canon Edward F. Pinnington". The Archbishop, in referring to the late priest said, "he was a faithful shepherd, who had been zealous and constant in his ministry, and also a good soldier of Jesus Christ. His life and witness have spoken and we reap the benefits of his ministry".

Following the service a reception was held in the Port Sydney Community Hall and refreshments were served by the ladies of the parish. Archdeacon Peto spoke briefly, congratulating the parishioners on their excellent work; he also offered congratulations to the Archbishop who was that day observing the thirty-sixth anniversary of his ordination to the priesthood.

Guests attending the service and reception included the widow of the late Canon Pinnington, and their two sons, as well as a sister of Mrs. Pinnington. Another guest was Mrs. Lowe, of Huntsville, whose husband, the late Rev. A. T. Lowe, had also been an Incumbent of Christ Church for ten years from 1911 to 1921. Present in the chancel at the service and assisting were Archdeacon Peto, The Rev. Joseph Ditchburn and the Rev. James Francom.

Mr. Fred Jenner, whose long life spans the years that Christ Church has stood in its beautiful location overlooking Mary Lake, travelled thirty-six hundred miles in the journey to Port Sydney. With his daughter, Mrs. Evelyn Jenner Wasson, at the wheel of their car, they drove to Dawson Creek from Seattle before heading south and east to Ontario. Mr. Jenner, who left Port Sydney in 1896, took part in the famous Klondike Gold Rush and renewed memories of his early days as a young man in the north. Their return journey was a thousand miles shorter, by way of Sault Ste Marie and across the U.S.A. Highway 2. This had been Mrs. Wasson's first visit to the birthplace of her father. She said she was impressed by the beauty of Muskoka in autumn and delighted with the friendly hospitality of the people.

Children Brought To Lakehead Parish Church

A bold project in Christian Education is being carried on in the parish of West Thunder Bay; there are five congregations in the parish and until this year each has tried to operate a separate Sunday School for the children with the result that often the number attending was not large enough to hold different classes.

Now the children are brought to a central point in the parish, St. Mark's, Rosslyn; room has been made for holding nine classes at the same time and the pupils will be able to progress from one class

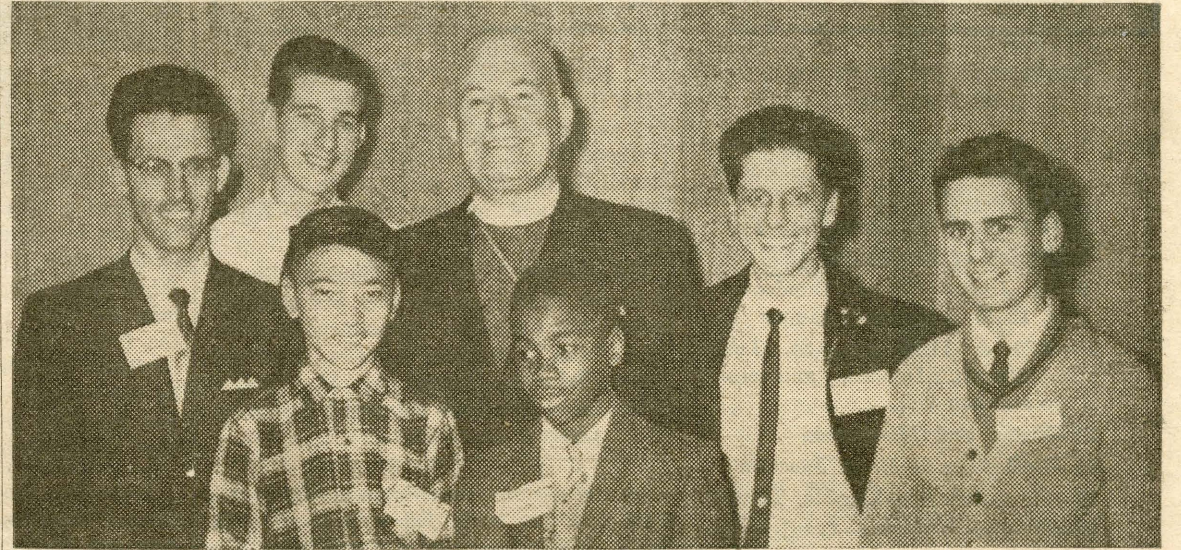
THE ALGOMA ANGLICAN

VOL. 7, NO. 10

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

NOVEMBER, 1963

Servers Festival At North Bay



THREE RACES SERVE AT ALTAR IN THIS PARISH

Members of the Ontario Servers' Guild who attended the Festival from St. George the Martyr Church, Toronto, were greeted by Archbishop Wright, who was a former Rector when the parents of some of the boys were his parishioners. Left to right are Dennis Porter, Robert Young, Gary Ding, Brian Thomas, Arnold Porter and Larry Spooner, Archbishop in centre.

Over the Michaelmas week-end the parish of St. John's, North Bay was host to two hundred and fifty members of the Ontario Servers' Guild, the largest attendance they have ever had at an annual Servers' Festival. Registration took place on Friday evening, Sept. 27, and after the recitation of the Guild Office in the church, the servers and visiting clergy were billeted at a North Bay hotel.

On Saturday morning everyone, vested in cassock and cotta, attended the Eucharist at St. John's at 8.30 a.m. Celebrant was the Archbishop of Algoma, The Most Rev. W. L. Wright, assisted by The Rector, Canon C. F. Large, The Rev. J. A. Winters of Ottawa, retiring chaplain of the Guild, and The Rev. M. Porter, Priest-Assistant, St. Luke's Cathedral. Following breakfast, the members again gathered in the church where they heard three devotional addresses by Canon R. F. Palmer, S.S.J.E.

Delegates to the Festival represented at least six of the seven dioceses in the Ecclesiastical Province and from many different parishes; the colors and styles of vestments worn showed a considerable lack of uniformity; there were reds of all shades, even a deep purple, several blacks, and even one parish had green cassocks, while another wore an all-white monastic type habit; cottas were long, short or medium length.

There was a keen interest in the business session which was held

during the luncheon on Saturday at the St. Regis Hotel and a few "elections" were held before the slate of officers proposed for 1963-65 was finally approved. An official emblem of the Guild was adopted, a pin which was designed by Roger Harris of Sault Ste Marie, now studying at Teacher's College, North Bay, will be made available as a members' badge. Chairman for the meeting was Walter Hardacre, retiring president. The slate of officers to comprise the new executive was presented by the acting-secretary, Peter Wright, son of the Archbishop and now in his second year Arts at the University of Western Ontario. All were duly elected as follows:

Immediate Past President, Walter Hardacre (ex officio); President, John Pye (St. Thomas', Toronto); 1st Vice Pres., Gary Paul (St. Alban's, Hamilton); 2nd Vice Pres., Bruce Duncan (Secty., Ottawa Diocesan Guild); Recording Secty., Ken Hobbs (All Hallows', Toronto); Treasurer, John Large, (St. John's, North Bay).

The Rector of St. John's was appointed by the Archbishop as Chaplain to the Guild; in making the announcement, he observed that only a week before Canon Large had celebrated the twenty-fifth anniversary of his ordination. An invitation to hold the next annual Servers' Festival in Hamilton was extended by Christ Church Cathedral Guild in that city.

The members attended Evensong at St. John's Saturday evening, processing from the hotel where they were billeted, in full vestments with banners, to the church. His Grace, the Archbishop was speaker at the banquet which followed. The Festival closed on the Sunday morning after the Holy Eucharist and breakfast at St. John's.

NEW ASSISTANT

Captain Michael Guy, Church Army officer who graduated from the Training Centre, Toronto earlier this year, has been appointed Lay-assistant in the parish of St. Thomas', Fort William. Capt. Guy's home parish was St. Michael's Cathedral, Barbados, W.I.

Bishop's University, and after a course at MacDonal Teacher's College, had been a school teacher at Waterloo, P.Q. until her marriage.

to the next, being taught a different course each year. The rector of the parish, the Reverend Mark Conliffe, is able to be with the school each Sunday and give an advanced course to those who have been confirmed.

One feature of this project is that once a month at the Sunday School time (9.30 a.m.) the Holy Eucharist is held at St. Mark's, and all the children attend and are instructed in the Church's worship. This is a combined service for the whole parish on that Sunday and is followed by a Coffee Hour in the basement which gives an opportunity for all to meet socially.

Congress; reference has been made to the visitors from other parts of the Anglican Communion who brought the fellowship of the whole world-wide Church into our parishes; the participation which cannot be measured nor known has been the way in which the Congress was upheld in prayer by so many of the faithful in their private devotions and in the public services week by week, and this "chain of prayer" should be strengthened and increased as a result of the great meeting of Anglicans in Toronto during August.

Bride Also Graduate

Capreol Priest Given High Theological Degree

The Reverend Thomas James Davidson, recently appointed Rector of the parish of St. Alban's, Capreol, following his graduation from Bishop's University, Lennoxville, P.Q. earlier this year, has the proud distinction of being the first student to receive the new Bachelor of Sacred Theology degree recently instituted by the University for graduates in Arts and Theology. The young priest qualified for the degree by submitting a thesis on the subject of Church Union.

Fr. Davidson was awarded the

degree at the Bishop's University convocation in May; during the summer, on July 20, at Christ Church, Frost Village, P.Q., he was one of the principals in another important ceremony when he was married to Rosemary Selene Martin, the ceremony being performed by the bride's brother-in-law, the Rev. G. R. Morrill, assisted by the Reverend Paul Busing, who was the celebrant at the Nuptial Eucharist. Organist was Mrs. Morrill, a sister of the bride.

Mrs. Davidson, like her husband, is also a graduate in Arts from

Editorial

Algoma At The Congress

Almost one-half of the clergy of the diocese as well as several lay members were present for at least one day of the Congress; some stayed longer and attended the sessions in the Royal York Hotel as well as the Services in St. James' Cathedral, the Maple Leaf Gardens, or other events held during the ten days.

The Archbishop and official delegates, Dean Nock and Treasurer Wadley, were often seen as well as Canon Haddon, who was one of thirty-seven clergy from across Canada chosen to act as secretaries to the discussion groups during the Congress. A few were equipped with cameras, and at least one, the Rev. G. K. Gibbs of Nipigon, took back tape-recordings of some of the sermons preached by different leaders at the Congress. Canon Thomson and the Rev. C. J. Passey seemed to be consistent spectators and we met several others; among the great crowds, we know there were others from Algoma we did not see. In all, the diocese should be receiving many first-hand impressions of the Congress and inspiration received during its meetings.

The Ven. G. H. Thompson assisted Archdeacon Queen with the work of arranging the travelling of the Congress delegates to the parishes and dioceses for preaching engagements; Linda Stanton, while

she was there gave a hand to the staff at the Information desk; Pamela Bird, our Circulation Manager and Archbishop's Secretary, was on full-time duty with the Program Committee, doing typing and mimeographing reports, etc.

The Rev. J. Turner of St. George's, Port Arthur represented his parish's branch of the Confraternity of the Blessed Sacrament at a special Vespers held at St. Thomas', Toronto, for members who were present at the Congress from Canada and other countries.

Previous to the Convocation exercises held on Monday, August 19, a dinner was held by the Clerical Alumni of Trinity College; Dean Nock and Canon Thomson headed the list of a number present from Algoma. At the Convention, jointly sponsored by Trinity and Wycliffe Colleges for the first time in their history, the first address given during the presentation for degrees was by our own Archbishop, The Most Rev. W. L. Wright, who introduced the Archbishop of Uganda for the honorary D.D. degree from Trinity.

Other meetings attended by one or more clergy from Algoma included the Church Army rally and the Bible Society luncheon, both gatherings being addressed by the Archbishop of York.

This is just a glimpse of the participation of our diocese in the

THE ALGOMA ANGLICAN

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

Archbishop: The Most Rev. William L. Wright, D.D., D.C.L.
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.

All news items, correspondence, &c., should be sent to the Editor.
Subscriptions, one dollar a year, paid through your parish or sent to the Treasurer.
Make cheques, &c., payable to Diocese of Algoma.

Authorized as second class matter and for payment of postage in cash, Post Office Department, Ottawa.

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

ARCHBISHOP'S ITINERARY FOR NOVEMBER

- Nov. 3-9 & 11 a.m.—St. Paul's, Haileybury
7 p.m.—St. John's, New Liskeard (Seventieth Anniversary)
4—Parish of Englehart
9—St. James' Church, Dundas—125th anniversary dinner
10-9.30 & 11.15 a.m.—St. James' Church, Dundas, anniversary services
13—Franz and Missanabie
14—Dedication at Hawk Junction
17—St. Cuthbert's, Leaside, Toronto
23—St. James', Massey—Confirmation
24-11 a.m.—Blind River
7 p.m.—Elliot Lake
25—Blind River—Quiet Day, Deaneries of Algoma and Mississauga
26—Blind River—Laymen's Banquet
30—Lakehead—address Laymen
Dec. 1—Desbarats
8-11 a.m.—St. John's, Copper Cliff
12—Sault Ste Marie—address Ministerial Association.

Benedicite

(Contributed)

"O ye Fire and Heat, bless ye the Lord: praise Him and magnify Him for ever."

Now that the chill of fall weather has come upon us, the thought of Fire and Heat has become attractive. There is nothing more pleasant on a cold day than the crackle of wood burning in a kitchen stove or in an open fireplace. There is so much beauty in the brightness of flames and the glow of the partly-burned piece of wood. The sight of it has an irresistible attraction.

Those who live in oil-heated or gas-heated houses may have much less work, and much more physical comfort; but at the same time they miss a great deal of joy and satisfaction. Heat that comes through a register, or is just "there", regulated by the turning of a dial, is somehow impersonal. It isn't so easy to recognize it as one of God's great gifts, nor to realize our duty to thank Him and bless Him for it. But

DIOCESAN APPOINTMENTS

His Grace the Archbishop has announced that as on the fifteenth of October, The Reverend W. B. R. King-Edwards, Incumbent of Garden River parish since 1957, has been appointed to the parish of White River.

The Reverend Murray Tipping, Rector of Christ Church, North Bay has resigned to join the Canadian Chaplaincy Services. As from November 1, The Reverend Leslie Peterson, Rector of St. Peter's, Elliot Lake, has been appointed Rector of Christ Church, North Bay.

when our source of heat is an old-fashioned stove that has to be fed with wood, it is much simpler to keep in touch with the Source and Giver. It is still simpler if you yourself have cut, sawed, split and piled this wood, handling it in all the stages of its preparation for burning; if it has come from trees that you knew and loved while they were growing. Then, in this crackling fire you see the symbols of Sacrifice—the sacrifice of the trees' life that you might have warmth; the sacrifice of your own hand work.

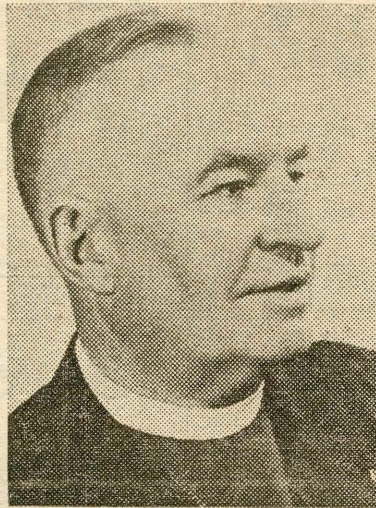
This thought is beautifully expressed by John Oxenham in his *Sacrament of Fire*, and I hope it is permissible to quote from him:

"Kneel always when you light a fire! Kneel reverently, and thankful be For God's unfailing charity. And on the ascending flame inspire A little prayer, that shall upbear The incense of your thankfulness For this sweet grace Of warmth and light; For here again is sacrifice For your delight." and . . .

"God shined His sunshine, and enwombed For you these stores of light and heat, Your life-joys to complete. These all have died that you might live."

And if we look up the Bible references to Fire we find that many of them are in connection with sacrifice. So we may well think of Fire as a symbol of sacrifice—a thing from which we lovers of comfort and ease want to draw back, even as we draw back

(Continued, page 3A)



The Archbishop's Letter

FACING THE CONGRESS CHALLENGE

My dear People:

I hope you read the October issue of THE ALGOMA ANGLICAN and *Canadian Churchman* thoroughly. The Anglican Congress activities were prominently brought to our attention and rightly so. It is important that all of you read everything concerning the Congress as its findings are bound to affect our Church life in the future. It is not necessary for me to duplicate the sentiments expressed already by the various writers but I do urge upon you even now in November to read or re-read the October issue.

Following the Congress, the Executive Council has met at Banff where consideration has been given to the recommendations in the document "Mutual Responsibility and Interdependence in the Body of Christ". As this is being written just prior to those meetings, I am unable to enunciate here the future challenge before the Church in Canada, which challenge you may be assured will strike directly the Church in our Province.

Mutuality and Interdependence are the two words which must be stressed more and more in the total mission of the Church. The Mission of the Church is nothing less than the restoration to God of all mankind in its personal, social and national life, through Christ as the Way, the Truth and the Life; and this end is to be attained, humanly speaking, by the consecrated activities and self-sacrifice of the members of the Church. Even to hold our own these sacrifices must be made. But we are not now concerned with merely holding our own. A Church that merely holds its own is not in a healthy state. Through the Anglican Congress, God is calling us to advance and we dare not disobey. Those of you who attended the Congress caught the urgency and the need to go forward in Christ's name into all the world. I can see no reason why we should not now begin a campaign of education and give our people a sense of vocation and mission which will express our unity in Christ. The time has come when this unity and interdependence must find a completely new level of expression and corporate obedience. Let me quote from the Congress document:

"Each Church must radically study the form of its own obedience to mission and the needs it has to share in the single life and witness of our Church everywhere. Mission is not only a giving to others, it is equally a sharing and receiving. If priorities in planning and area commitments are to be decided, and if the common life of our Communion is to be more equally shared, an essential element in this is every Church's knowledge of itself. Every Church has both resources and needs. If planning and responsible partnership are to be truly mutual, we must everywhere ask ourselves, systematically and with the best help we can gain from any source, what we have, what we need, and where we are called of God to share in major partnership with our fellow Christians."

Much might be included here concerning the Congress but it is my duty to present in general terms the new look of the Church's Mission as it affects our diocesan life:

(1) Increased study of the work being carried on and the opportunities before us in Japan, India, Pakistan, Africa, Latin America, the West Indies, and indeed, all parts of the world.

(2) Increased prayer on behalf of our brothers and sisters in Christ everywhere.

(3) Increased support in money and manpower, through existing or new channels, in co-operation with the other Churches of our Communion. In many parts of the world, we have little time left for this kind of partnership; some doors are already closed.

(4) Every Church needs to develop every possible channel of communication with its companions in the Anglican Communion—indeed, in the Church of Christ as a whole. It is an appeal that we should love one another. And in giving it means that for every dollar spent in Canada, one dollar must go outside Canada.

May every blessing be with you all.

Your friend and Archbishop,

William L. Wright

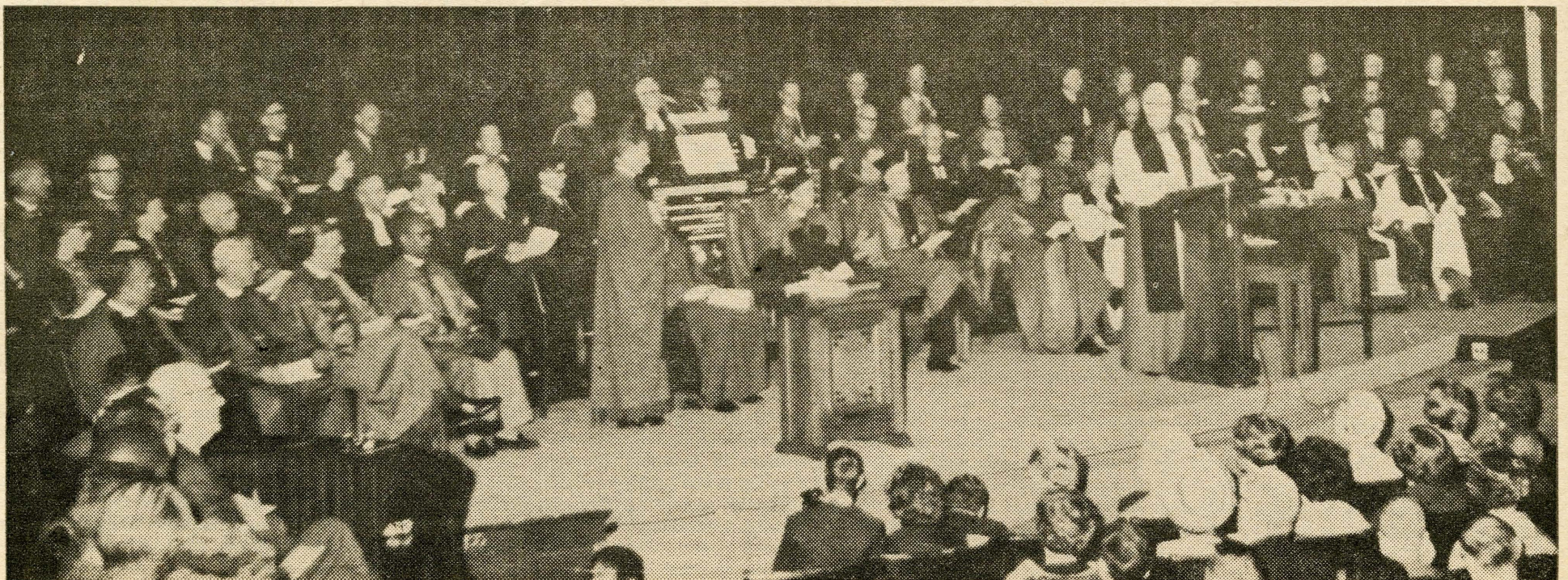
HISTORIC MEETING—A joint convocation of Trinity and Wycliffe Colleges was held at Convocation Hall, University of Toronto, on August 19. It was the first time in the history of the two theological colleges that such a meeting had taken place. The platform was filled by faculty members of both colleges, the bishops who were being honoured, and the bishops who

presented them for the degree in divinity. The photograph below shows The Most Rev. W. L. Wright, Archbishop of Algoma, at the pulpit giving the presentation address as Trinity conferred an honorary D.D. degree on The Most Reverend Leslie W. Brown, Archbishop of Namirembe and Metropolitan of the Province of Uganda and Ruanda-Urundi.

Bishops honored by Wycliffe were Archbishop deMel of Calcutta, Metropolitan of the Province of India, Pakistan, Burma and Ceylon; Archbishop Gough of Sydney, Primate of Australia and Tasmania, and Bishop Lichtenberger, Presiding Bishop of the Protestant Episcopal Church (U.S.A.) Others receiving a degree from Trinity included Bishop Wong of Jesselton, Borneo, and The Archbishop of Canterbury, The

Most Rev. and Rt. Hon. Arthur Michael Ramsey, who gave the Convocation Address.

In the vacancy of the office of Chancellor of Trinity University, the Provost, The Reverend Derwyn Owen, acted as Pro-Chancellor. The Principal of Wycliffe, The Reverend Leslie Hunt, conferred the degrees on behalf of Wycliffe.



Mrs. Anand At Lakehead W.A. Meeting

The Fall Meeting of the Woman's Auxiliary in Thunder Bay Deanery was held in the Town Hall at Murillo on September 12 following the Eucharist in St. James' Church. After the business session in which reports were given of the work among women, young people and children in W.A. sponsored activities within the deanery, Mrs. M. Cochrane introduced the guest speaker, Mrs. Shala Anand, wife of the Rt. Rev. K. D. W. Anand, Bishop of Amritsar, India.

Mrs. Anand's address was about "The Church in India" and she outlined the history of Christianity in that country — although a small group of Christians had been in the south of India from earliest times, the result of missionary labours of St. Thomas, the Church did not begin to spread elsewhere until three hundred years ago when modern missionary work began. Mrs. Anand gave the reason for the small number of converts in that time to the many divisions within Christianity itself. She said the Gospel had made an impact upon many of India's leaders, of which Mahatma Gandhi is the best known, but that the Church must come to the people of India in a special way. The World Council of Churches meeting at New Delhi had brought to them the realization that the Church is one body. "We cannot live to ourselves," she said in conclusion, "We need young people to come out to us, and perhaps we can also come to you." The speaker was thanked by Mrs. J. C. Jordan, who said that Mrs. Anand reflects the charm and serenity that comes from an abiding Christian Faith.

Following adjournment of the meeting the members and clergy present stayed while Mrs. Anand showed color slides of the work of the Church in the Diocese of Amritsar, which includes Kashmir, the Punjab and western Himalayas. She showed pictures of what she referred to as "thousand dollar churches" — churches which cost one thousand dollars to build, the money being donated by Canadian congregations; the Indians donate the land, labour and about forty dollars. She showed slides of schools and hospitals and told how children, anxious to learn, walk as much as ten miles to a school. Some of the schools are so crowded that sometimes an empty swimming pool is used as a classroom. Swimming and life-saving is part of the curriculum. Pictures of the destruction caused by floods were shown; however, she said that when

Benedicite — cont'd.

from a leaping flame. But even as the fuel is consumed to give us warmth without which we cannot live, so our lives are meant to be offered to God for the needs of others; that Self may be consumed in the fire of Love, and that God may live in us in the place of self.

Further, in many verses of Scriptures we find vivid pictures of fire as a strong and irresistible power, for good or evil. As St. Francis says in his *Canticle of the Sun*, "Praise to Thee, my Lord, for Brother Fire, by whom Thou lightest the night; he is lovely and pleasant," but he goes on to say, "mighty and strong". Fire is never to be treated lightly. Controlled, it is a blessing, a necessity; uncontrolled, a curse and a desperate danger. Our best attitude towards it is that of humble reverence. "Kneel always when you light a fire" — either the fire in your kitchen stove or the fire within your own heart.

—M.N.W.

Anglican Nuns Entertained At R.C. Convent



—Courtesy Sault Daily Star.

A meeting earlier this year between the Mother Superior of Notre Dame Convent, Sault Ste. Marie and the Mother Superior of The Community of the Transfiguration, an Anglican Religious Order, led to a happy visit of some of the Anglican Sisters with Mother Fortunata and the nuns of the Order of the Daughters of Wisdom at Notre Dame Convent,

the floods recede the people start all over again to rebuild their homes. There is much disease and malnutrition, but powdered milk is sent from Canada and the children are taught to mix and serve it to their fellow pupils as part of their Home Economics course.

Mrs. Anand, who with her husband attended the Anglican Congress in Toronto (Bishop Anand was one of the principal speakers), had just completed a speaking tour in the United States. She was educated at the Universities of Lucknow and Agra, India, and at Columbia University, New York and Selby Oak College, Birmingham, England. She was the first Indian executive director of the YWCA, and has taught in the Universities of Delhi and Calcutta. A great help to her husband in his work, she is organizing secretary of the Woman's Auxiliary in the Diocese of Amritsar and vice-president of the Council of Women's Work of the Church of India, Pakistan, Burma and Ceylon.

While her husband was busy with speaking engagements following the Anglican Congress, Mrs. Anand was the guest of Archbishop and Mrs. Wright at Bishophurst, Sault Ste Marie, and besides addressing the meeting at the Lakehead spoke at other places in the diocese.

Editor's note: For the above article we gratefully acknowledge information supplied by the deanery secretary, Mrs. R. T. Cairney, and especially to Mrs. Ed. Brown's report in The Mission Bell and Muriel Nesbitt's Parish Tidings (St. Paul's; Fort William News Letter).

Children Join In Eucharist

Acting on a recommendation of interested parents at a meeting arranged by the Religious Education committee of St. Matthew's parish, Sault Ste Marie, all Church School pupils six years of age and up meet every Sunday at 10 a.m. for instruction. Then they join their parents for worship at the 11 a.m. service. This plan has the advantages of having all the children at the same hour — the older ones bring the younger; also teachers are not deprived of their worship and communion. It overcomes the mistaken idea that the Church School instruction takes the place of worship.

Sault Ste Marie.

The Anglican Community has a cottage on St. Joseph's Island where the sisters come each year for a summer holiday; four of them, on their way to St. Luke's Cathedral on Sunday, August 25, stopped at the Roman Catholic Convent for an afternoon visit and

tea.

The Community of The Transfiguration was founded in 1898 and is noted for its works of mercy and missionary work (they formerly had branches in China and Japan). Some of the sisters of this order attended the Anglican Congress where they were easily recognized

by their blue habit, their white linen veil fastened by a blue and white enamel pin in the form of a Jerusalem Cross. Headquarters of the Community is at Cincinnati, Ohio. The sisters, like those in most religious orders, take life vows of poverty, chastity and obedience.

Altar Guild Adventure

by Pamela Bird

As our car turned off the highway on the outskirts of Hamilton at 10 p.m., Tuesday, September 24, a total darkness closed in on all sides; the beam of the headlights pierced the black gloom ahead, swinging from side to side and up and down as the winding gravel road climbed and dropped like a tunnel through the overhanging trees. This went on for some time, until the road narrowed almost to a footpath, and farm-gates bore the legend "Beware of the dog".

In this unlikely vicinity we were looking for a group of ladies who meet under the formidable and cumbersome title of *Ontario Provincial Executive of Diocesan Altar and Chancel Guilds*. Could they really be lurking in the undergrowth amongst the trees, or camping in darkened tents under some frowning cliff? Eventually we found another narrow road, well camouflaged with bushes, down which we proceeded with caution. A few lights appeared and presently we drew up in a yard amidst welcoming cries of "How glad we are to see you" and "We thought you were lost" (so did we!) and "Come in and have some coffee". In no time we were happily settled with steaming cups in a large comfortable lounge where a log fire was burning.

This is the Niagara Diocesan Retreat and Conference Centre, Canterbury Hills, Ancaster, where the above mentioned Provincial Executive were holding their tenth annual meeting. By invitation, Mrs. H. Morrow, Mrs. W. Yrjola and myself, all from different parishes in Sault Ste Marie, attended this meeting to represent the Diocese of Algoma at the request of the Archbishop.

The next morning we were able to appreciate everything to better advantage. Set in a wooded valley, lighted by autumn colors, this new, well-planned building, though of modern design, blends pleasingly into its rustic surroundings. The sleeping quarters are large, airy and comfortable. The chapel is a gem. Before retiring for the night the guests said Compline together here but it was not until we assembled for the celebration of the Holy Communion in the morning that its real beauty was apparent.

Curving across the corner on the left hand side, the sanctuary is a shallow platform on which there is a free-standing altar. The

pews (chairs, actually) are arranged in corresponding curves, so that from the right-hand side of the chapel one not only faces the altar but looks through the glassed side into (not over) the tops of tall trees. This gives an airy out-of-doors effect to the chapel. Behind the altar from ceiling to floor hangs what appears to be a painting on canvas or burlap. On closer examination one realizes this hanging has been worked in a long stitch.

Such was the delightful setting provided for this gathering of altar guild members to discuss the various aspects and opportunities of their work during the past year and in the future. The business meeting was held in the large lounge on one side of which are full-length windows with the same view as the chapel. The diocesan altar guild chaplains from Niagara, Huron and Toronto attended the all-day meeting. Interesting reports were given by the four diocesan guild presidents. At present only four of the seven dioceses in Ontario have diocesan chancel guilds in operation — Niagara, Huron, Toronto and Ottawa. The other three (Algoma, Ontario and Moosonee) have not progressed so far. Only as one listens to the reports given by the presidents of the diocesan guilds, the embroidery committees, and the book committee, does it become evident just what valuable work is being done.

The question is asked — what is the point of diocesan guilds? Is the idea to tell parish altar guilds what to do and how to do it and make everything uniform? The answer is definitely NO! For one thing the altar guild is usually the special province of the rector and he would be up-in-arms in a minute if that were the chief end. The purpose of a diocesan guild is for the mutual help, counsel and benefit it engenders. In Algoma this sort of thing would work best on a deanery or regional level, each area reaching out to the more isolated points around it. Such regional meetings might take place once or twice a year in a central or convenient parish, when displays of embroideries, flower arrangements, special speakers — any or all of these, plus the exchange of ideas, could be employed. The main purpose is to advance the quality of service, reverence and devotion of those engaged in this work, to cre-

ate interest in and encourage the tiny and more isolated places, and to receive the best advice and suggestions from each other.

NOW READ ON and see what your representatives have gone and done:—

At the 1962 meeting we suggested, rather wildly perhaps, that it might be an excellent thing if in 1964 the Provincial Executive were to meet in Algoma at Sault Ste Marie. This notion was mulled over for a year, the Archbishop has given his blessing and has promised to be in attendance. St. Luke's Cathedral Guild, under the guidance of the Dean, and with (we hope) the support of other altar guilds in the city, are prepared to act as hosts, and the invitation, now backed by authority, has been graciously accepted.

Parishes all over the diocese will be informed and invited to send members of their altar guilds to attend this meeting. It is to be desired that at least one or more representatives come from each deanery, and that these be ardent altar guild members who are not merely "satisfied with themselves, period". So, please, will the altar guilds and chancel guilds of this diocese give this proposal some prayerful thought and thoughtful prayer, so that when it is brought to you officially by your rector or president or directress, you will be able to give it the full benefit of your consideration.

WILL ACCEPT FLAGS

The Vestry of the Church of the Ascension, Sudbury recently voted to accept the offer of the local Orange Lodge to donate a Church flag and Union Jack sometime next year.

QUIET DAY

A Quiet Day for the women of the Deanery of Sudbury was held on Monday, September 23 at the Church of the Resurrection, Sudbury. It was conducted by Sister Esperance, C.S.C.

W.A. NEWS

Memo from the Diocesan Treasurer

In response to a message from the Dominion Treasurer, please remember the Undesignated Appeals when voting on monies this year.

Please do not forget to send Branch fees.

Mortimer's Point Marks Half-Century Of Service

Fifty years of continuous worship in St. James' Church, Mortimer's Point was marked on Sunday, September 15 by the residents of that village on the shores of Lake Muskoka. This sturdy stone building in its rustic surroundings, just a few yards from the water's edge, to which several parishioners come by boat as well as by car, is one of the "Summer churches" of the parish of Port Carling, but it is kept in good repair and it faithfully stands as a witness to the Faith and silently guards the cemetery behind it where are buried some of those who helped to build the church half a century ago.

On the occasion of the anniversary service the church was visited by the Archbishop of Algoma, who had driven from Burks Falls parish, where he had been at three services that morning, to be present at St. James' at three o'clock to administer the Sacrament of Confirmation to a class of nine boys and girls, receive an adult member into the Church and dedicate memorial gifts.

The church was crowded to the

doors, and this had been the third service to be held that day, for previously the Incumbent, The Reverend Nelson Adair, had celebrated the Holy Eucharist and baptized Gail Susan Mortimer, infant daughter of Leonard and Donna Mortimer and granddaughter of Mr. Elmore Mortimer, the People's Warden of St. James'.

Assisting the Archbishop and Incumbent were The Ven. C. H. G. Peto, Archdeacon of Muskoka-Parry Sound, and Canon Richard Haines; also attending the historic service was The Rev. Jos. Ditchburn, a former Incumbent of the parish.

The gifts dedicated by Archbishop Wright were: a Missal Stand, given by Miss Bessie Page in memory of her parents, Mr. and Mrs. Walter Page, and an Altar Book, given by Frances Fairhead Morton in memory of Lena Fairhead (1881-1954).

Following the happy service the congregation attended a delightful reception at the Pleasant View Hotel as guests of Mr. E. O'Halloran, Rector's Warden.



Mrs. Harry Mortimer stands beside the walls of the church which she remembers being built in the community named after her husband's family, who first settled there. She is the mother of the People's Warden.

MOTHER'S UNION

Although it is not a fund-raising organization, the Mother's Union Branch at the Church of the Epiphany, Sudbury, part of the worldwide association of Anglican mothers, nevertheless has made some worth-while contributions to the work of the Church during the past year. In response to the appeal made by the Reverend Kenneth Coleman for blankets for theological students in India, this group sent him ten dollars to help with the cost.

In their own parish they were able to donate seventy-five dollars towards the purchase of new altar curtains and twenty-five dollars for new candlesticks. At present they are taking a keen interest in Thorneloe University and just recently made a donation of twenty-

Cathedral Chats...

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

There is a growing custom relating to funeral practices which concerns many of us and I venture to express some personal thoughts about it in this column. In doing so, however, I have the support of my brethren of the Deanery of Algoma. Perhaps others in different parts of the diocese have thought about this too. The custom I refer to is the growing tendency for friends of a deceased person to attend the funeral home to pay their respects and to bring sympathy to the bereaved the day before the funeral and then NOT to be present at the funeral service in the church. Attendance at funeral services is becoming much slimmer in recent years, while attendance at the funeral home has increased. The funeral directors are not responsible for this and no blame should be laid at their doorstep. The matter rests with the general public and their attitude towards death and the Church's Burial Office.

The custom of paying respects to the deceased and bringing sympathy to the bereaved is not under censure. This is a common courtesy and an act of kindness and concern and brings help to the bereaved at a time when they need the support of their friends and neighbours. But there is nothing particularly Christian about this custom. Jews, Mohammedans, Jehovah's Witnesses and pagans do the same. The sad fact is that Christian people are absenting themselves in increasing numbers

five dollars. This will be followed by further donations from time to time.

from their Christian witness to the glory of the Resurrection and Risen Life. Nothing should take the place of the Church's Burial Office when the members of the Christian family should be present in God's House with the bereaved to witness to their common belief in the Resurrection. We are not doing our duty as a fellow Christian if we merely call to pay our respects or attend a fraternal service.

The corporate interest and concern of the Christian Family; the corporate worship of the Christian family—these are evident in the Sacraments of Holy Baptism and Holy Matrimony. It is expected that members of the Christian family will be present when a new member is brought into fellowship or when two Christians are joined together in a life-long mystical union. These events are of vital concern to the Christian family—the Body of Christ. But the commanding of a fellow Christian's soul to God in His House should be of the same importance as Holy Baptism or Holy Matrimony.

There is no doubt whatsoever that the Christian's first and primary duty is to be in God's House on the day of the funeral upholding the bereaved in prayer, joining with them in prayers for the deceased and proclaiming with them the glorious Good News of the Resurrection. Whatsoever else we do, this must come first. Otherwise Christian Burial will degenerate into the glorification of the physical body or into an informal social gathering devoid of any solemnity, dignity, beauty or of deep spiritual significance.

DOLLARS AND SENSE

by William Wadley, Diocesan Treasurer

As of September 30, 1963 approximately sixty per cent of the budgeted receipts from parish sources had been received at the Synod Office.

Algoma Mission Fund:	1963 Budget	Actual to date
Apportionments	\$ 81,500	\$ 48,514
Specific donations		1,739
Diocesan Expense Fund:		
Basic Assessments	45,030	26,752
Algoma Anglican	6,300	5,167
Clergy Pension Fund (Parochial levies)	24,772	14,322

In addition the following contributions were received during the same period:

Archbishop Wright Church Extension Fund:		
Pledge payments and gifts		3,425
Primate's World Relief Fund		5,071
Theological Education Sunday		1,172
Canadian Bible Society		57
Divinity Students Trust Fund (in memory of Canon Colloton)		253

Total Receipts as listed \$ 106,472

Year Round Christian Stewardship

Recent announcements in the pages of the Canadian Churchman have drawn attention to the newly published Year Round Manual for Christian Stewardship. Your rector has a copy. I hope it will be passed around so that it will be read, studied, and used in most of our parishes. It has been produced by Canon Ebert Hobbs at Church House in response to increasingly widespread requests all across Canada. Now it's up to our individual parishes to examine it carefully, to see how it can be applied in our own localities.

At one of the deanery meetings I attended recently one of the men present compared our oft-times hit-and-miss attempts at every member visits with political election campaigns. Too often, he said, we hear the complaint that the only time the politician calls on us is when he wants our vote, and the only time the Church calls on us is when it wants our money.

That's really not so, we reply, and we know it. We know it, Yes; but do all of us know it too? Not always, I'd say.

That's why a well rounded parish program must include a sustained program of education and involvement. Have you tried a springtime visitation in your parish? One with a non-monetary objective? Or perhaps a series of cottage meetings in the homes of your parishioners? These are just two of the suggestions dealt with in the new manual. There are many others.

In part it should be recognized as an attempt to help integrate various parish programs now offered for Christian education, Missionary education and Evangelism, as well as Stewardship education and action. It outlines various methods by which the rector may enlist a fair amount of lay assistance in developing and conducting these various activities.

Japan Hospital Chaplain Visits Temiskaming, Lakehead Parishes

Anglicans in the northern part of the Deanery of Temiskaming held a combined service at St. Paul's, Haileybury, Tuesday, Sept. 10 so that as many as possible could hear an address by the Rev. J. R. Toyooka, Chaplain at the Obuse Sanatorium, Diocese of Mid-Japan.

A large congregation made up

of people from the "Tri-town area" (Cobalt, Haileybury and New Liskeard) filled the church for the service. Fr. Toyooka, who was a delegate at the Anglican Congress, addressed meetings in the Diocese of Moosonee before coming to Algoma. The same afternoon he stopped at Englehart where he addressed a congregation of fifty

people and showed slides of the work of the Church in Japan and particularly at the New Life Sanatorium, Obuse, where he is Chaplain.

The following Sunday, on his way to Western Canada, Fr. Toyooka was guest preacher at St. Paul's, Fort William at 11 a.m.

Why A Conference Centre?

The Rev. A. G. Reimers offers more reasons in the second of a series

You might attend a stewardship meeting, seeking help with ways to promote a more Christian use of time, talents and money in your parish. You might be meeting with other Anglican members of your trade or profession, learning what it means to be a Christian doctor, a Christian business-man, a Christian teacher. (This last is quite a problem, especially where religious instruction is not permitted in the schools.) You might be taking part in a Christian Community Conference (also known as a Parish Life Conference) exploring God's purpose for His Church and our place in His plan. You might come for a workshop on "How to Study and Understand the Bible".

A conference centre would also provide an excellent place for Executive Committee meetings, conferences for the clergy and their wives, and meetings with people from other religious bodies to promote Christian unity and ecumenical action.

Further, a conference centre could serve as a retreat house also—a place where individuals, families, parish societies or other groups could go from time to time for a few days of silence and supervised spiritual reading.

All of the above listed activities

do now occur in existing Canadian Church conference centres. But there is one more possibility, which has been tried thus far only in England, and that is to make the centre available during July and August as a Christian summer resort. Thus families can get away from commercialism for a couple of weeks to enjoy refreshment of mind and soul as well as relaxation of body, in the company of like-minded persons from other parishes. There would be daily Mattins, Eucharist and Evensong and the opportunity for group Bible study as well as the usual holiday activities of hiking, boating, fishing, swimming, sing-songs, etc.

From Dream To Reality

It would be wonderful to have a centre such as the one just described; but how does a diocese obtain one? especially a diocese like ours, which has a combined parish debt of over one million dollars and the obligation to support Thorneloe University?

The only way open at the moment is to make the need known and pray that some generous person will provide the necessary capital. It would cost more than one hundred thousand dollars to build such a centre, and twelve thousand to twenty thousand a year to operate, including salaries, fuel, utilities, laundry and food for conferences. A large part of the operating expenses should be met by fees and contributions from persons using the centre. (Toronto diocese charges six dollars per person per day for room and board. In 1961 their centre was used by eleven hundred persons attending sixty different conferences, with an average attendance of eighteen or nineteen persons per event, and their total receipts from fees and gifts were more than twelve thousand dollars.)

Any cost of later expansion or deficit in operating costs would have to be met either by provision from an endowment fund, or increase in daily rates or subsidy from the diocesan expense fund.

Suppose it is several years before some generous person gives us the wherewithal to build, furnish and staff a retreat and conference centre: can we obtain at least a few of the benefits some other way? Yes, if some one would occasionally place a small hotel or resort at the Church's disposal—or if we could use Thorneloe College (when built) during school holidays—or if someone would donate a suitable house.

It may be objected that we cannot afford a diocesan conference centre or that we don't have enough people who are interested in retreats and conferences. This may be true. If it is, then we should explore the possibility of a co-operative effort in this direction as a practical step in ecumenical action, because other Christian bodies also are beginning to feel the need for such centres. Our Roman Catholic friends have Villa Loyola, a \$250,000 retreat and conference centre on Long Lake, near Sudbury; the Uniteds have one at Five Oaks, near Paris, Ont. They also use Albert College, Belleville and Alma College, St. Thomas. The Baptists have a centre at Guelph. But, except for Villa Loyola, there is no such centre in this part of the province.

Some one, in some parish, should recognize that there is a hunger for deep spiritual experience, and a need for Christian fellowship, which can be met by a suitable retreat and conference centre. Let us Anglicans be among the first to recognize these needs and then let us do what we can to make the dream come true.