



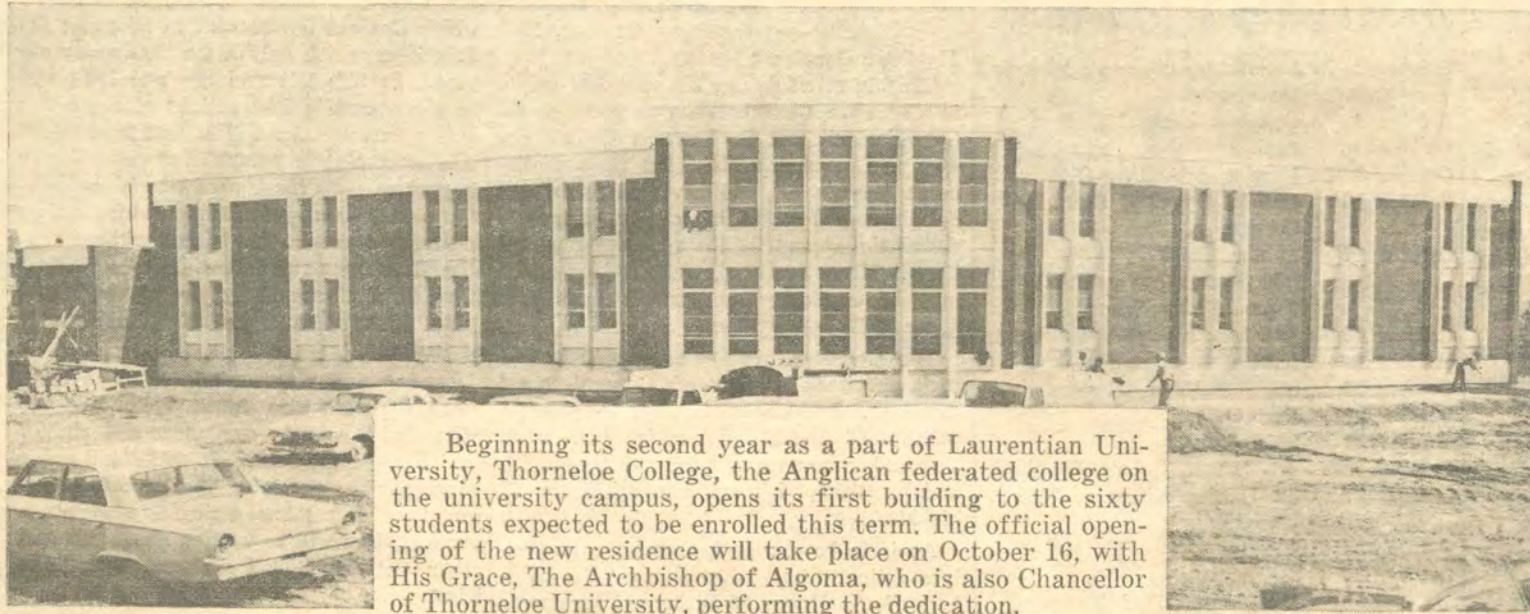
THE ALGOMA ANGLICAN

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Thorneloe College Ready As Fall Term Commences



Beginning its second year as a part of Laurentian University, Thorneloe College, the Anglican federated college on the university campus, opens its first building to the sixty students expected to be enrolled this term. The official opening of the new residence will take place on October 16, with His Grace, The Archbishop of Algoma, who is also Chancellor of Thorneloe University, performing the dedication.

Photo shows finishing touches being put on new building before registration of students on September 13.

Appoint Dean Of Residence

With a residence for students ready for the beginning of the fall term, Thorneloe has been fortunate in securing as Dean of Residence, Professor David J. Hilldrup, MSc, who will be teaching Mathematics at Laurentian University. Prof. Hilldrup is a licensed Lay Reader and has been acting Dean of Residence at Bishop's University, Lennoxville for the past four years.

Applications for entry to Thorneloe have come from all sections of the Diocese of Algoma and indeed, far beyond its borders. The majority, of course are from the Sudbury area; next in the number of applicants are North Bay and Sault Ste Marie. Others have been received from Red Rock, Bracebridge, Chapleau, Haileybury, and Manitowish, and from Kirkland Lake in the Diocese of Moosonee. Students from Toronto and Belleville have applied, and even from Trinidad and Hong Kong.

The establishment of Thorneloe University is one of the greatest projects ever undertaken by the Diocese of Algoma. With the opening of its first residence the vast potential for service becomes apparent. Subscriptions from all interested people towards the building fund, or to provide bursaries for students, will be good investments in the future of our Church and country.

CIBORIUM DEDICATED

At St. George's, Port Arthur, at the early Eucharist on Sunday, Sept. 5, the Rector, The Rev. Jas. Turner, dedicated a Ciborium, a silver covered chalice for holding the consecrated breads at the Holy Eucharist, in memory of the late Mrs. Elizabeth Siddall. Mrs. Siddall was life-long member of St. George's, and was an active member of the Confraternity of the Blessed Sacrament.

Attendance Up At Lakehead Church Camp

Gitchigomee, the oldest Church camp in the diocese to have a continuous program each summer, has had another successful year. In all there were one hundred and eighty-eight children and young people attending the various sessions held during July and August. This represented an increase of

twenty-two over last year's record attendance.

While most of the campers came from the twin cities of Port Arthur and Fort William, others came from Nipigon-Red Rock, Marathon, Heron Bay and Manitowish. The Rev. Mark Conliffe, Rector of West Thunder Bay, was the Camp Chairman again this year, and each camping period had a staff consisting of a cook, registered nurse, handicrafts director, swimming instructor, chaplain, and the director. Two out-of-town clergy who acted as camp chaplains this year were The Rev. Kenneth Gibbs of Nipi-

gon, and The Rev. Lloyd Howard of Geraldton.

Gitchigomee has the best natural location for a church camp in the diocese, and a strong committee of interested men and women have carried out a maintenance and expansion program through the years. One of its features is the rustic chapel, built at the entrance to the camp property several years ago. Daily services are held during the camping season.

See page 3A for more camping reports and picture of Chapel at Gitchigomee.

In Ireland Father Palmer Visits Gillmor Birthplace

Canon Roland F. Palmer, SSJE, who left for England the day after the Synod meetings, spent a busy six-weeks overseas. Besides attending a Conference on the Religious Life, he gave the annual retreat addresses at the Mother House of his own Community at Cowley, Oxford. He also visited his sister, who lives in Sussex, and before returning to Canada spent a short time in Ireland where he attended services and visited some of the clergy of the Irish Church at Cork, Lismore, Leighlin, and Limerick. He was delighted to find that the Canadian Prayer Book is having its influence upon the work of the revision of the Church of Ireland Prayer Book now in process.

Among the places of special interest to Canon Palmer was Sligo,

where he found the house in which Gowan Gillmor, famous missionary and Archdeacon of Algoma, was born in 1849. "Ballyglass House", as it is called, is now owned by a Mr. Russell, the manager of the Ford Motor Co., who very kindly provided the Canadian priest with a photograph of the house which is published elsewhere on this page. Some of the historical and geographical features of this locality have been described by Mr. E. Newton-White in his biography of Gowan Gillmor; it was after reviewing the manuscript of Mr. Newton-White's book that Father Palmer decided to make a pilgrimage to this place, where Archdeacon Gillmor, whose father was a priest of the Church of Ireland, had spent his boyhood.



BALLYGLASS HOUSE—near Sligo, N. Ireland, the birthplace of Archdeacon Gowan Gillmor, whose labours throughout the Diocese of Algoma have become a legend, was visited by another Algoma priest, Canon R. F. Palmer, during July this year.

Heslops Honored On Leaving Diocese



From left to right: Peter Harrower, People's Warden; Mrs. E. G. Heslop, The Rev. J. R. C. Patterson, and Mr. E. G. Heslop.

Mr. and Mrs. Elliott Heslop, who have been active members of St. Mary Magdalene's Church since they came to Sturgeon Falls fourteen years ago, were honoured at a reception held by the parishioners on August 31, prior to their leaving the town to reside in Port Credit.

The Heslops came to Sturgeon Falls in 1951, and since 1954 Mr. Heslop has acted as Priest's Warden. Under his able direction and

help many improvements were made to the church and rectory, and much of the furniture and equipment show their generosity and industry. New additions to the church were constructed during his term of office and new furnaces installed in the church and rectory. As well as being a tireless worker within the parish Mr. Heslop was a delegate to Synod and served on several diocesan committees. Many of their friends attended

the reception at which the Rector, The Rev. J. R. C. Patterson, presented Mr. Heslop with an "Honorary Life-Wardenship", corresponding to the Life-Membership presented to Mrs. Heslop by the Woman's Auxiliary of the parish. Each of them was presented with a leather-bound copy of the Prayer and Hymn Book, and Mr. Ray Cockburn, acting for the Mayor, presented them with a Testimonial of "Honorary Citizenship" of Sturgeon Falls.

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The Archbishop's Letter

General Synod and After



The Archbishop's Study,
October, 1965

My Dear People:

The big event during the past few weeks in Canadian Church life was the General Synod which met in Vancouver. *The Canadian Churchman*, inserted in our diocesan newspaper, will cover many of the details and I trust all our readers will follow the account of the synod as reported there. There are some observations which may be overlooked and which I want to share with our readers.

The House of Bishops assembled in Victoria the week prior to the General Synod meetings. Archbishop Sexton, the Metropolitan of British Columbia, had made thorough arrangements for our hospitality and as Bishop, I thank him again for all his kindness.

As is to be expected, there is a marvelous, intimate fellowship amongst the members of the House of Bishops. There were thirty-eight in attendance. The purpose of the House is to discuss confidently those matters affecting the life and work of each individual bishop in his capacity as Father in God to his people. Increasing responsibilities are being laid upon bishops in these days, some unnecessary, but all to be respected. Matters of Faith and Conduct have a special interest for the bishop in his office and this was especially true this past month when the *Principles for the Basis of Union* were being discussed.

The bishops met for a few days and then moved across to Vancouver where Bishop Gower was our genial host. He did a magnificent job in preparing for the reception of the Synod delegates. Of course he had delegated considerable amount of the planning to sub-committees but everything was carried out "decently and in order."

From what I have heard there was excellent press, radio, and television coverage across Canada concerning the Synod. The "Re-Union" day was a highlight of the sessions, even if the term is not rightly used because the Synod was asked only to sanction the Principles as laid down in the report. Provost Derwyn Owen and Dr. Eugene Fairweather did a masterly piece of work in their presentation of the report, as also Archdeacon Watney of Vancouver and Archdeacon Harold Johnson of Toronto. Comments were made on each section, viz., The Faith, The Church, The Sacraments, The Ministry, and other observations concerning the Unification of the two Ministries.

A question which was anticipated was "What do we do now with the Report?"— "Where do we go from here?"

A pastoral letter will be read to all congregations in the Canadian Church during

the next few weeks concerning the step which General Synod took in adopting the Principles which only a small minority opposed. In this letter clergy and laity will be given certain instructions of a positive and negative nature. You will hear about this later. *But no parish is given authority to proceed with the United Church authorities on the assumption that re-union is just around the corner.* The Bishop will send out directives for all to follow. These directives have been discussed by the Upper House (The Bishops) and we desire uniformity of action.

It was a moving experience to be there when the vote was taken. Truly God the Holy Spirit was in our midst and rightly so. Now for the future. It will entail every congregation examining the Report, studying it and holding dialogue with other groups. More will be written about this and other General Synod matters in a later letter.

The first Executive meeting since the diocesan synod will be held at St. John's, Port Arthur on Wednesday, October 6. At this time plans will be laid for the winter's activities within the diocese. On Saturday, October 16, the Thorneloe College building will be officially opened at Laurentian University, Sudbury. This promises to be an important milestone in the history of Algoma and considerable publicity will be given the ceremonies of that day.

This letter has been concentrating upon General Synod and certain highlights within the diocese. I close with a few personal observations concerning the challenge before the Church at this time. Many may disagree with Pierre Berton and *The Comfortable Pew*, but he made one major point about which there can be little argument, that the Church today fails to communicate with the modern man as it once did with mediaeval man. This is perhaps because the Church has not allowed its forms and practices to change as rapidly as society has changed.

We all feel concern in this task of communication. This is a problem which is upon us and the best minds must be recruited to solve its challenge. This and other problems are upon us in a technological age and by God's help we shall bring our support and insights into a partial solution of the problem.

My best wishes to you all and may God's blessing be upon you.

Your friend and archbishop,

William L. Wright

Archbishop's Itinerary

- October 1-7 Archbishop Beecher's Visit to the diocese.
- October 6 Diocesan Executive, Port Arthur
- October 8-11 Provincial AYPAs, Ottawa
- October 16 Official Opening, Thorneloe College
- October 17 11 a.m. Britt
1:30 p.m. Pointe au Baril
7 p.m. Parry Sound (St. Luke's Day) Gravenhurst
- October 18 Lake of Bays parish
- October 19 SSJE Muskoka missions
- October 20 Port Carling
- October 21 Bala
- October 22 St. James', Cobalt, Wedding
- October 27 St. Luke's, Kingston, 75th anniversary
- October 30 Massey
- October 31 8 a.m., Massey
11:15 a.m., Blind River
- November 7 St. George's, London, anniversary service
- Nov. 8-12 Board Meetings, Toronto

aside all pious sentimentality and exalts theology to the progressive science it is. The Gospel is always new, and this is a fresh application of the everlasting truth, presented with forthrightness, humility, and humor. Read it and re-read it; I am sure it will stimulate your thinking as it does mine.

Book Review

SAVING BELIEF by Austin Farrer, 150 pp., Mowhouse-Barlow Co., \$3.75; Autumn Selection, Episcopal Book Club.

At a time when so many superficial observations are being offered to the public in the form of books contributing to "the theological ferment," it is encouraging to know that there are still scholars humble enough to accept the Catholic Faith, and wise enough to present it anew to their contemporaries.

Dr. Farrer's book, *Saving Belief*, is, as the author states in the Preface, "an exercise in thinking through your faith." As the chapters were originally lectures given to university students it is likely many readers will find them hard to follow, for they require attention and concentration, and the follow-up of a good student, investigation.

Here is no simple elucidation of the statements of the Creed, but rather a study of the implications of the Faith, the problems which the Creed itself raises. Readers will find fresh reasons for Christian belief, and prodded by such a teacher, will themselves be roused to think, and the Catholic Faith should become more rational for them.

The author challenges us to "think honestly" about our belief. The exercise will be difficult and exacting under his guidance, but it will be rewarding, for it will yield a clearer understanding of the Faith. Farrer sweeps

and Nuns
Conc

Sir Winston Churchill Remembered

"Remember Winston Churchill"—these simple words were engraved upon the memorial stone set in the floor of Westminster Abbey, and unveiled by Her Majesty The Queen, on the twenty-fifth anniversary of the Battle of Britain, September 19, 1965.

Miss B. M. C. Shaw, retired Northern Ontario school principal, who celebrated her eighty-fifth birthday a week after, penned these lines in honor of Britain's great hero.

Can We Forget?

Boldly, when danger threatened, did he lead
Free people through to ultimate survival,
Though blood, sweat, tears, his only promise
then.

His V for Victory, in dark gloom, lone
lantern hung,
Aroused the inborn spirit of the British race
To battle hour by hour, to bear the untold
deaths,—

Wanton destruction's force—alone to face
A foe so almost ruthlessly invincible.

Can we forget so soon France underground,
A treaty nil, and Belgium over-run?
How much we owe to Churchill's stubborn
will!

Navy abroad, an army low, a few brave
flying men
To fight on undeterred, not counting cost,
Till Empire's loyal brood answered that
living spark

And Pearl Harbour treachery did bring his
friends

To join and turn the odds against that Iron
cross.

With peace restored not all was gratitude;
But other fields to conquer did he find—
Endowed with talent, through the years he
won

The highest honours a saved land could give,
And earned the homage due from a freed
world—

The indomitable one who held the fort.
And now he rests at peace among his own,
A special part of a great nation's history.

—Bertha M. C. Shaw

Teaching By Symbols, No. 1 — The Halo, "Beauty of Holiness"



The Nimbus

The Aureole

The Nimbus, or "halo" as it is more generally called, is a sign of holiness. Like so many of our symbols and practices, it has a pagan origin. It originally sym-

bolized power, not holiness, and was probably inspired by the rays of the sun. But what can have more power than true holiness? The halo has been the subject of

a good deal of ridicule, because at times it has been taken too literally. Did we, as children, think that our Lord and the Saints walked around wearing golden plates on their heads? Did we think no one could be a saint unless the halo were visible? Perhaps we did, and it is sometimes suggested that the Saints should be "de-haloed" so as to avoid misunderstandings. But that would mean that only the most skilful and inspired artists could ever paint our Lord and the Saints.

For most of us it is impossible to draw or paint the radiant face of a holy person, the face that gives out light, other than in symbolic form. Think of our Lord at His Transfiguration, when His Face "did shine as the sun"; of St. Stephen, whose face was "as it had been the face of an angel"; of the angel at

the sepulchre, whose "countenance was like lightning". Think of the beautiful light-giving face of Bishop Sabiti, who visited this diocese last year. These qualities are unpaintable, and the Nimbus is the artist's acceptance of this.

There are many ways of showing the Nimbus in art. It can be a simple glow of light, or a round plate, either solid or transparent; rays alone, without an outline; an outline alone; a complete circle, or a circle shown in perspective.

Representations of our Lord, or of one of the symbols for Him or for God the Father or for the Holy Spirit, are given the "tri-radiant" or "cruciform" nimbus—the halo with three rays inside it. It is not certain whether this was originally meant as a cross, or as a symbol of the Trinity; there is no reason why

it can't speak of both — of the glory of the Triune God shining on us through the light of the Cross.

Then there is the aureole—a beautiful word for a beautiful symbol; an oval of golden light surrounding the whole figure. It is used only for the figure of our Lord or of the Blessed Virgin with the Holy Child in her arms. It, like the nimbus, can be either a geometric figure, solid or transparent, or simply a soft glow of light.

Whatever its form, the halo speaks to us of the "beauty of holiness", its compelling power, of light rising from the Source of Light and shining out through the whole personality, the Divine shining through the human.

"For Thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen."

Interesting Program At Girls' Camp



At the end of ten days in camp this group of girls relax on a canoe while waiting a ride home.

Twenty-eight girls, from almost every parish in the Muskoka-Parry Sound Deanery, attended the Junior Girls' Camp held at Lake Stewart, MacTier, from July 29 to August 7.

From the rising whistle at 7.45 a.m. until lights out at 9.30 p.m. a well-balanced program kept everyone busy during the ten days at camp. The camp theme "God's Wonderful World is all around Us" was kept before the children in the variety of activities, beginning with Morning Prayers, and including Handicrafts, Nature Hikes, Swimming and Recreation, with an evening program ending with Compline in the chapel and then to bed.

Handicraft projects made by the girls featured a cardboard trip-

tych with illustrations of the Cross and Resurrection of Christ in the centre and sides; "Symbols in Stones," a series of Christian signs painted on rocks; "Birch-bark Talking", to illustrate how James Evans taught the Cree Indians to read syllabics; they also mounted flowers, made silhouettes, and alder cone brooches.

Mrs. Doris Moulds was Camp Director, and she was assisted by Mrs. D. N. Mitchell and Mrs. Jas. Francom (handicrafts), Miss Mary Thomas (swimming); Misses June Eden and Barbara Garrett, Van workers, were in charge of recreation. Camp nurses on duty were Miss Joan Wright and Miss Beatrice Hurd. An instructor in First Aid also taught artificial respiration during the swimming periods. The whistle which sounded for breakfast, dinner, and supper caused a scramble to the lodge door for the hearty meals served by Miss Doris Clinch, the best hostess a children's camp could ever have.

Evening campfire programs included talks given by two visitors, Mrs. Paddy Roundhill of Parry Sound who spoke of her work among Polish Refugee children in Wales and with the Grenfell Medical Mission in Labrador. She encouraged the girls to bring happiness into whatever vocation they entered. The other speaker was Miss Helen Hannon of Orrville, a graduate of The Anglican Women's Training College, Toronto, who described her work with the Japanese Anglican congregation in Toronto. Other nights featured an instruction in folk dancing given by Mrs. Devlin of Parry Sound, a "United Nations" night, a Carnival night, with skits and games, a weiner roast, with always a song period, then cookies and cocoa before Compline and lights out.

Holy Communion was held in the chapel twice during the camp, conducted by The Rev. P. Park of Bala and The Rev. R. Charles of Rosseau.

Campers' Manual Prepared For Boys

A total of thirty boys took part in the ten-day camping program held at "Buckeye Lodge" on Stewart Lake, MacTier, during July. Miss Doris Clinch was Hostess, and The Rev. W. R. Thistle, Director, had the same staff as last year: The Rev. Jas. Francom as Chaplain, Mr. David Leggett as Canoeing Instructor, and Brother Neville, SSJE, as swimming instructor.

Several of the boys passed swimming and canoeing tests and a group were taken on an overnight canoe trip. During the ten days the boys cleared a spot on the hill overlooking the camp as an outdoor chapel, complete with altar and credence table made of stones.

Each of the boys attending the camp this year received "A Camper's Manual", an excellent instruction book prepared and mimeographed by David Leggett, who has been giving of his holiday time to instruct boys in canoeing and woodcraft at Buckeye for several years. Mr. Leggett's booklet contains twenty pages of valuable advice and instruction,

LAURENTIAN GRADUATE

Among those receiving the degree of Bachelor of Arts at the Laurentian University Convocation on September 27 will be Mr. Edward Hooton, Church School Superintendent, Holy Trinity Church, Parry Sound. Ted is Principal of the Public School, Parry Sound.

well illustrated with drawings and diagrams. The most, of course is taken up with instruction in the art of handling a canoe, but there is some good information about survival if lost in the forest, and how to build a fire. We would like to share with our readers some excerpts from the final page, entitled "The Camper's Code":

"A good camper keeps the CAMPER'S CODE. A good camper promises to treat the outdoors as a gift from God to be cared for and improved for all to enjoy. He promises to keep garbage and trash out of Canada's waters, fields, woods and roadways.

"A good camper promises to prevent fire, to build his fire in a safe place and be sure it is out before leaving a campsite.

"A good camper promises to treat public and private property with respect. He remembers that

MEMORIAL WINDOWS

The four families who attend the little church of St. Matthew's, Dorion, are to be congratulated on the way they maintain it. Several improvements have been made to its fabric in recent years and the latest is the installation of stained glass windows in the east end over the altar. They will be dedicated at a later date in memory of their loved ones who have entered into rest.

Lecturers Deal With Contemporary Issues



BISHOP WETMORE

"A protest against a sentimental humanism which equates Christianity with democracy" was given as the motive for his lectures on "The Implications of Freedom, Awe and Grace in the Pastoral Ministry" by The Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York to members of the Trinity College Alumni Conference held in May.

Bishop Wetmore, who was Dean Starr lecturer this year, said: "the most virulent humanism is an attempt to live with God as your buddy." He saw a great danger in a mixture of familiarity with the sublime, and "a tragedy that wonder is being explained away". "Awe", he said, "gives proper perspective to Christian activity", and he recommended the use of retreats and more silence to gain a greater vision of God.

The action of the Church, said the bishop, must be to live out the truth of the Incarnation, in which God came all the way to help man. To emphasize this he treated the alumni members to a showing of the film, "Parable", which has been a feature of the Protestant pavilion at the New York World's Fair. Bishop Wetmore, who spent several years as a director of Christian education in Canada and New York, had some part in the planning of this film which depicts a Christian in the role of a circus clown. It was generally agreed that it was an effective "parable" in presenting the truth of Christian action in the world today.



DR. FAIRWEATHER

Professor Eugene Fairweather, of Trinity College, Toronto, is one of the Archbishop of Canterbury's "observers" at the Vatican Council. This office, he explained, was more than that of a spectator, and indeed, his lectures gave to us not just a feeling that we had a "ring-side seat" at the Council, but that we were also part of this historical movement begun by Pope John XXIII and which is bringing about a "re-shaping" of the Church.

In the Bishop Brent Memorial lectures which he delivered during the Trinity Alumni Conference, Dr. Fairweather demonstrated that he is well qualified to interpret the actions of the Vatican Council for he places the important issues being debated against their theological and historical background to show their real significance.

Dr. Fairweather noted that there is a close connection between the new liberty in Roman Catholic interpretation of the Scripture as the "Divine Historical Revelation", and the change taking place within the Church. The doctrine of Papal Infallibility, he said is the product of the excessiveness of Canon Law in a Church which has been orientated to authority. Now, he looks for a greater emphasis upon the community of the Church, and less upon its juridical aspect.

The lecturer spoke in high praise of the work of the Canadian bishops at the Council, especially Cardinal Leger of Montreal and Bishop Carter of Sault Ste Marie.

There was a large attendance of clergy at this year's alumni conference, but now that two series of lectures are featured it is regrettable that only a small proportion avail themselves of the opportunity to take part in these "refresher" courses. Five parish priests were present from Algoma and among these were only one-fifth of the total number of Trinity graduates working in this diocese. Surely if enough of the laity realized how much value the lectures could be to the clergy they would help to make it possible for their parish priests to take a week off for this purpose.

Huron Parish Calls Algoma Youth Worker



MISS LINDA STANTON

Miss Linda Stanton, who has been Christian Education Director and Parish Assistant at the Church of the Epiphany, Sudbury, during the past three years, resigned that position at the end of August and has taken a similar position at St. Bartholomew's Church, Sarnia.

Miss Stanton, whose home is in Huntsville, is a graduate of The Anglican Women's Training College, Toronto. At Sudbury she has been active in the work of training teachers for Sunday School leadership, and in Youth work. While continuing this interest in the parish to which she has been appointed, she will also have a Day Nursery under her direction; this is a community school operated by the parish.



LOG CHAPEL, built in 1951, at the entrance to Camp Gitchigomee, at Sandstone Lake, fifty miles west of Fort William, where daily services are held during the camping sessions each year. (See news report on page 1A).

PRO AND CON

Our Answer To The Problem Of Communication . . .

Dear Father Mitchell:

Mr. Campbell in his letter raises some important questions. With regard to the Lutheran Church of Sweden, however, I believe he is splitting theological hairs. If Anglicans may admit Swedish Lutherans to their altars, it may be reasonably concluded that Anglicans may receive Holy Communion at the hands of a Swedish Lutheran priest (even if the latter happens to be a woman). As the editor pointed out, "intercommunion" may not imply an acceptance of all theological opinions, and it is not relevant to this discussion to question the qualifications for membership in either Church.

Mr. Campbell is nevertheless quite correct in pointing out a generalization in my reference to the Orthodox Churches of the East. While there exists a spirit of close fellowship between the Anglican Churches and the Orthodox Churches, no definite statement has been issued with regard to intercommunion. In this matter I must agree with him and apologize for a previous statement which was somewhat misleading. However, I cannot concur with Mr. Campbell's closing remark, that "there is nothing near intercommunion".

Whatever the situation may be at the "official" level, there can be no question but that intercommunion is not only practiced but also welcomed in many places and particularly here in Canada. It is well known that Orthodox communicants, out of touch with their own priests, look to the Anglican clergy for pastoral care and the Sacraments of the Church. This fact has been noted with interest by one of the committees of the Vatican Council in Rome.

If Mr. Campbell's statement should be correct it would prove most disturbing to those faithful members of our congregations whose background and upbringing is entirely Orthodox. They can be confident that intercommunion exists even if it has yet to be officially established.

Colin S. Clay,

Editor, Algoma Anglican:

In his *Notes On The Principles of Union* Dr. deCatanzaro points out that the Nicene Creed is not mentioned. When the document was presented to General Synod it was made clear that "we gratefully accept from the Ancient Church the Ecumenical statements of the Faith, and the Apostles' Creed"—this includes the Nicene Creed which is the chief ecumenical statement.

The Apostles' Creed is a western one and so not strictly ecumenical, which is the reason it needed to be mentioned separately. Part 2, Sect. 4, para. (d) which states that only Presbyters can celebrate the Eucharist does not exclude the Bishop. He is the chief liturgical officer and the chief priest or presbyter. On being consecrated he does not cease to be a presbyter but is then something more.

By providing that in any plan of union the three orders will vote separately in decisions on faith and order the Bishops are assured of their proper authority in guarding the Faith.

Dr. deCatanzaro asks what provision there is for satisfying the scruples of Roman and Orthodox churchmen as to the ministry of the United Body. It is provided that the newly elected Bishops shall be consecrated not only by

Presentation Made To Retired Deacon



The Rev. Mark Sauerbrei stands in centre; his wife and daughter on left, with Canon Thomson and Mr. E. Wilson at right.

After nearly thirty years as an active member of St. John's, Port Arthur, The Rev. Mark Sauerbrei has left that city to reside in London, Ont. Mr. Sauerbrei has retired from his position as Forest Protection Supervisor with the Ontario Dept. of Lands and Forests. His ordination to the diaconate by Archbishop Wright in 1957 took place in St. John's Church where he had served as a Church School Teacher, Vestry Clerk, War-

den and Lay Reader. Since then he has faithfully assisted at the Eucharist each Sunday.

Following the Morning Services on August 22, the parishioners of St. John's held a "Coffee Hour" in the parish hall and Mr. and Mrs. Sauerbrei and their daughter, Patricia, received their many friends. On behalf of the congregation the Wardens presented Mark with a cheque and a barometer. The Rector presented him with a

Prayer and Hymn Book on behalf of the Church School. Mrs. Sauerbrei and Patricia received an amethyst brooch and earrings from the W.A., presented by Mrs. H. J. Wilson, President.

The Rev. Jas. Turner, performing his first official duty as Rural Dean, attended and spoke briefly on behalf of the clergy of Thunder Bay in wishing Mr. Sauerbrei and his family well as they left for their new home in London.

the Anglican Bishops but by others: "through consecrators from both Episcopal and Reformed Churches". An Ordinal might be compiled, and consecrators asked to act, which would satisfy the scruples of other parts of the Catholic Church.

A liturgical commission is to be set up if the Principles are accepted which will deal with matters of worship. The Principles is not a plan for union but the principles on which such a plan might perhaps be built. It remains to be seen whether it can be. I heartily agree with Dr. deCatanzaro that the document should be submitted to the scholars in other communions for their comments.

Roland F. Palmer

Ed. Note: THE ALGOMA ANGLICAN is proud to have these views on *The Principles of Union* which is so important for us to consider that it will, as our Archbishop states in his Letter this month (page 2A), "entail every congregation examining the Report, studying it and holding dialogue with other groups". We invite you to make your diocesan paper a "forum" for your discussions and so encourage the thinking of all the people in the diocese, and even beyond wherever we have subscribers.

Certain questions raised by Dr. deCatanzaro, such as the Unification of the Ministries, ordination of women, authority of "governing bodies", and our continuity within the Anglican Communion, etc., are not dealt with in the above letter.

Editor, The Algoma Anglican:

To substantiate my claim that the Religious Communities for men and women are increasing, may I offer the following.

A hundred and twenty years ago there were no Religious Communities in the Anglican Communion. In the *Guide to the Religious Communities* published in 1955 under the seal of the Rt. Rev. The Bishop of Exeter, we find the following:

England: men's (7), women's (44); India: men's (1), women's (1); U.S.A.: men's (7), women's (13); Canada: men's (1), women's (4); and the following for women in these countries: Wales (1),

Scotland (1), Ireland (2), Africa (7), Australia (2), New Zealand (2).

It should be noted that these are either independent communities or are autonomous provincial houses of established orders. The list does not reflect the number of branch houses which are directed by established mother houses, e.g., SSJE house in Japan, Holy Cross' work in Liberia, or Mirfield Fathers' work in Barbados and Africa.

It is also of interest that just within the past year a new English community for men in Birmingham, and an American community for women in Albany, N.Y. have been established. It is a fact that there exist today more religious orders and men and women living under their rule than existed at the time of the Reformation in England, surely a manifestation of the rejuvenation of Christ's Holy Catholic Church as witnessed by the Anglican Communion.

One important facet of the communities' work which is often overlooked is their prodigious literary efforts. Such great Anglican religious scholars as Fr Longridge SSJE, Fr. Huddleston CR, Dom Gregory Dix OSB, Bishops Gore and Frere CR and numerous other Priests and Nuns have contributed greatly to the wealth of sound Catholic literature through the past century.

Their contribution to literature in addition to the teaching of missions, retreat direction and places of spiritual refreshment, indeed are sufficient for us to be thankful.

Ronald L. Duke (North Bay)

Ed. Note: We are glad to have such letters from our readers, and we thank our correspondent for more information about this too-little publicized movement within the Church. However, with no intention of disparaging Religious

Communities, we question the accuracy of the claim made in his letter, and which was made a few years ago by an American Religious Order, that there are more living under vows now in the Anglican Communion than there were at the time of the Reformation.

According to historians, during the three suppressions of the monasteries in the reign of Henry VIII, more than one thousand religious houses were dissolved, the members put out, punished, or pensioned; and this in England alone; the Scottish and Irish monasteries were plundered later. Of course, let us add, the quality of the religious life has probably been much better since the revival of monasticism in the nineteenth century, but is it logical to claim such a large growth for religious communities today, especially when we compare the total Church membership now with what it was at the time of the Reformation?

Dedicate Memorial To Chancellor Babe

The memory of Fred Babe, former Chancellor of the Diocese of Algoma, was honoured in a Service held at Port Sandfield, Muskoka, Sunday, July 18, when His Grace, The Archbishop, was present and dedicated a plaque erected in St. George's Church and given by the two sisters of Mr. Babe who attend this church during the summer months.

The Archbishop was assisted by the Rector of the parish, the Rev. N. Adair, and by visiting clergy, including the Rev. D. R. G. Owen, Provost of Trinity College, and the Rev. J. G. M. Doolan, Rector of Chapleau. A Confirmation was also held during the service and a class of candidates was presented by the Rector to receive The Laying on of Hands.

DIocese of Algoma — Chain of Prayer

Week of	Parish	Clergy
Oct. 3—	Trinity 16 St. Michael's, Pt. Arthur	John E. Jordan
Oct. 10—	Trinity 17 St. Luke's, Fort William	Hubert A. Vallis
Oct. 17—	Trinity 18 St. Paul's, Fort William	Ven. Jas. F. Hinchliffe Fred J. Dobney, Asst.
Oct. 24—	Trinity 19 St. Thomas', Fort William	Canon E. Roy Haddon (Capt. Michael Guy)
Oct. 31—	Trinity 20 West Thunder Bay	Mark S. Conliffe (Mrs. Evelyn Knowles)

No Small Change

by WILLIAM WADLEY, Diocesan Treasurer

During the General Synod held at Vancouver The Rt. Rev. George Luxton, the national chairman for ANGLICAN WORLD MISSION convened an informal consultation of the diocesan AWM representatives who happened to be there. Delegates from all the twenty-eight dioceses in Canada were present and they shared some of their experiences in the five-fold program of Study, Prayer, Manpower, Priorities, Finance, adopted two years ago in response to the document on MUTUAL RESPONSIBILITY AND INTERDEPENDENCE presented to the world-wide Anglican Congress held in Toronto, August, 1963.

Their reports showed many activities had been carried out: A *Diocesan Eucharist* in Winnipeg's Civic Auditorium last year was attended by over three thousand communicants from the parishes in the Diocese of Ruperts Land. The Preacher was Bishop Stephen Bayne, the first Executive Officer of the Anglican Communion.

In many parts of Canada special services of witness are held at Whitsuntide to focus attention on various facets of the ongoing Anglican World Mission program.

Deputation speakers from overseas have brought a personal inspiration to Anglicans, such as Bishop Sabiti of Ruwenzori did in our own diocese and other parts of Ontario. The Bishop of Tanganyika appeared on a telecast with the Bishop of Calgary; in Kingston two African students were enrolled in a high school before proceeding to university studies in two of our theological colleges and during the summer have visited several dioceses.

However, a warning was sounded that such speaking schedules can become quite exhausting for the participants unless care is taken that too heavy a program is not planned. Another problem is the fact that the very persons who are most suited for this type of overseas speaking tours are themselves very much in demand in their own countries by their own local churches.

Prayer Partnerships have sprung up as a result of many of these visits and others have been arranged linking specific parishes and dioceses. The Diocese of Quebec, for example, has a group of prayer partner parishes in the Diocese of Johannesburg, with the interesting feature that the various pairs of parishes both have the same patronal names.

Particular projects have been "adopted" by local parishes, deaneries, or dioceses, subject always to the limitation that not more than half of the annual objective is earmarked for specific projects. As more details become available from the office of Miss Shirley Bruton, special AWM information officer at Church House, it is expected that even more local sponsorships will be undertaken.

Up-to-date figures reported to General Synod indicated that Anglican World Mission grants totalling some \$350,000 were disbursed during the first year of the Fund's operation, and that for the first seven months of this year grants amounting to more than \$400,000 had been made. If anticipated donations for the remainder of 1965 are received it is expected that the final amount of grants made this year will be double the present total. To use the slogan of the Church of England for its AWM program, this is indeed NO SMALL CHANGE.