



# THE ALGOMA ANGLICAN

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FEBRUARY, 1966

## Elect Well-Known Priest Superior

The Rev. John G. McCausland was elected Superior of the Canadian congregation of the Society of St. John the Evangelist at a special chapter meeting held on January 4. Fr. McCausland, who has held the position of Assistant Superior for several years, succeeds Canon R. F. Palmer, who decided to retire because of age and in order to give his successor the opportunity to attend the Central Council of the society to be held in England in May.

The new Canadian Superior visited the English mother house of the order at Cowley, Oxford, in July, 1962, when he conducted a two-week's retreat for the English congregation, the first Canadian priest chosen to do this. In that year he also represented the Canadian congregation at a central council meeting when plans were made for the observance of the Society's centennial celebrations being held this year. The central council this year will thus have added significance. There are about thirty different items on the agenda and the meetings will be held over a period of two weeks and will be attended by representatives from England, Africa, Japan, United States and Canada.

Fr. McCausland has appointed The Reverend David Hemming, SSJE, Assistant Superior. The Great Chapter meeting of the Canadian congregation will take place in September this year at Bracebridge. At present there are eight priests and one lay brother who are professed members of the monastic community.

Although the new Superior was born in Ireland, he came to Canada with his parents at an early age and lived in North Bay where he attended school and was a member of St. John's parish. He studied for the priesthood at Bishop's University, Lennoxville, P.Q., graduating in 1932 (BA), and receiving his MA degree in 1937. He was ordained to the diaconate in 1931 and to the priesthood in 1932 in this diocese. After serving as Curate at St. Barnabas' Church, Toronto, under the beloved Father Pashler, he was priest-in-charge of the parishes of White River (1934-37), and Capreol (1937-40) before entering the Society at Bracebridge, where he was professed in 1942.



His Grace, The Archbishop places a fatherly hand upon the shoulder of Per Nilsen, of Gravenhurst. Per, who takes his membership in the worldwide Anglican Communion seriously, has had, as the pins on his coat lapel indicate, seven years perfect attendance at St. James' Sunday School.

Fr. McCausland is well known to many churchmen in Canada, England, and the United States for his quarterly magazine, *His Dominion*, which he founded and has edited for several years. He is regarded as the chief protagonist in Canada for an unswerving position against certain ecumenical trends where the historic and traditional faith, order, and discipline of the

Church are in danger of being compromised. He is author of two popular booklets, "The Church's Answers", and "A Primer of Christian Truth", as well as a lively study of changes in Church life and religious thinking in North America which took place in the generation between 1933 and 1958, aptly entitled *Growing Up*.

## Canon Noble Appointed Archdeacon of Algoma

At the annual conference of Archdeacons and Rural Deans held during the first week of January, His Grace, Archbishop Wright announced the appointment of Canon Charles B. Noble of Christ Church and St. Peter's, Sault Ste Marie as Archdeacon of Algoma, a post made vacant when The Ven. J. S. Smedley retired last year.

In announcing the appointment, The Archbishop said "Archdeacon Noble has had a long and effective ministry in the diocese". The new prelate brings a wealth of experience and background to the important position, for not only has most of his ministry been spent in the Archdeaconry of Algoma, but he is a son, grandson, and great-grandson of Anglican clergy.

The Venerable Charles Brain Noble was born at Norwood, Ontario, where his father, The Rev. N. H. Noble, was Rector. He is a graduate of Trinity College, Toronto (BA, 1939; LTh, 1941) and was ordained to the Diaconate and Priesthood in this diocese by the late Archbishop Kingston. From 1942 until 1947 he was in charge of the parish of Mindemoya, Manitoulin Island, when he became Priest-in-charge of Korah, including St. Peter's, Sault Ste Marie, Goulais Bay and Batchawana, north of Sault Ste Marie. Holy Trinity, Tarentorous, now a separate parish, was also part of the Korah charge until 1958. Recently Goulais Bay has become the nucleus of another parish extending north to include Heyden and Searchmont (see picture on page 3A of this issue) and much



Photo—Courtesy Sault Star

**THE VEN. C. B. NOBLE** of this steady expansion has been due to the direction and devoted service of the new Archdeacon.

It has been in the field of rural work that Archdeacon Noble has become well known within and beyond the Diocese of Algoma and he has often attended international conferences and training courses for clergy dealing with the problems of the Church in town and country areas. He has encouraged the revival of the proper observance of Rogation-tide by blessing the fields, seeds, or farm implements at that time.

Archdeacon Noble was married in 1944 to Jean Kirkness, a graduate of the University of Toronto and the Woman's College Hospital in Public Health and Nursing; they have three children, Peter (20), a medical student at the University of Toronto; Emily (18), and Margaret (14) at home.

### NEW RECTORY BLESSED

A general Vestry meeting, combining all the congregations of the parish of West Thunder Bay, was held at Rosslyn, January 20, following which "open house" was held at the new rectory, and the Service of Blessing of the house was conducted by The Archdeacon of Thunder Bay, The Ven. Jas. Hinchliffe. Rector of the parish is The Rev. M. J. Conliffe.

ing we should emphasize that which unites us, rather than that which divides us."

## Fort William MP Pleads for Unity

The Men's Club of St. Paul's Church, Fort William, which consistently draws a large attendance at its monthly dinner meetings, had as guest speaker on Monday, Nov. 29, 1965, the Member of Parliament for Fort William, Mr. Hubert Badani.

While Mr. Badani's subject was Canada's Part In Keeping World Peace, he delighted his audience with several reminiscences and stories to illustrate his points. He spoke in great praise of the part played by Canada's troops on Cyprus and on the Gaza strip, in both places helping to avoid war and to

keep the peace at a critical time. He said the problem is how to persuade nations committed to different systems of life and government to fulfill their aspirations without recourse to violence. In this connection, the speaker observed "that smiles and handshakes are universal passports to understanding. They relax tensions and create an atmosphere in which conciliation of disagreements become possible."

Comparing the density of population of several countries, Mr. Badani stressed the need for immigration to Canada. "We need population", he said. "Canada is one of the vastest regions in the world—

and the emptiest. We need people to fill our vast open spaces."

The Member of Parliament, who was born in Italy, but came as a child to Fort William where he is a successful and respected leader in the business field, concluded his address by emphasizing the need for unity within Canada. He said, "This country of ours is made up of people from many lands, each one bringing culture and traditions of their homeland. All of us here have a common cause, which is our mutual desire to strengthen the bonds of unity within our beloved Canada to live together in happiness and contentment. In our think-

## Editorial

### Dialogue - For Communication At The Grass Roots

This is a good old Greek word which is used a great deal today in ecumenical circles and has a more sensible application than most of the jargon engendered at conferences where there is usually far more talking than thinking.

One of the best presentations of contemporary theology we have seen has this word in its title: *Anglican Dialogue*, now making its official appearance, after three years in the embryo stage, under the sponsorship of *The Canadian Churchman*. The founders and co-editors of this quarterly journal, Mr. Cooper and Mr. Hulse, both priests in this province, are to be congratulated for their vision, courage, and sound principles upon which their efforts are based. *Anglican Dialogue* can fill a great need in the Canadian Church and we hope it will have a long and useful career.

We regret we did not see the earlier copies of the "Dialogue", but if future issues measure up to the standard of the first under its new format we intend to be among its most eager readers. Subscription rates are advertised in the national insert, *The Canadian Churchman*, and we commend it to our readers as a project worthy of every encouragement by churchmen.

In a few well chosen words of introduction, The Primate of All Canada, The Most Rev. H. H. Clark, says, "We need more theological discussion in Canada—when men think hard about their religion, think clearly, and express their thoughts clearly, then we have theology, and there is no Christian who does not need it." The editorial and contributed articles in the Nov. 1965 issue show that kind of "hard thinking" clearly ex-

pressed. If "dialogue" is sought and encouraged in our parishes and deaneries, here is much lucid and critical material to serve as a guide to further thinking and discussion.

It is interesting to observe that more than half of the issue to which we refer is contributed by Roman Catholic scholars, led by Cardinal Leger, who writes in a very conciliatory spirit on "praying together". There are well reasoned criticisms of the Vatican Council, including the Anglican viewpoint by Prof. George Lewis of Toronto.

The article, however, of most practical value to many Canadian Anglicans is a critical, yet constructive exposure of the defects in the "New Curriculum" by Prof. D. C. Masters of Bishop's University, Lennoxville, P.Q. We should like to hope that our confused curia at 600 Jarvis St., Toronto, would be honest enough to include it in their series

of "P E P pamphlets", so that our frustrated but well meaning Sunday School teachers could know the truth about the "New Curriculum" and be better able to assess the merits of it as well as other "sacred cows" that are "let go free" at times from the ABC pasture.

The editors of *Anglican Dialogue*, who boldly assert that our Church is sailing "full confidently on open seas our rudderless and reckless course" may render it a great service in its time of need if they are able to glean enough sound comment from wise teachers among all the "dialogues" going on in the world today. The next issue, scheduled to appear this month, will feature the "Principles of Union"—it should be an interesting contribution to the "dialogue" between the United Church and ourselves.

**THE ALGOMA ANGLICAN**

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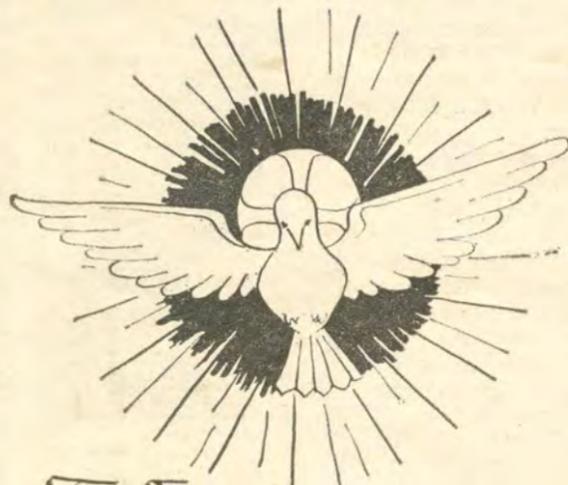
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**Teaching By Symbols No. 4 — The Dove**

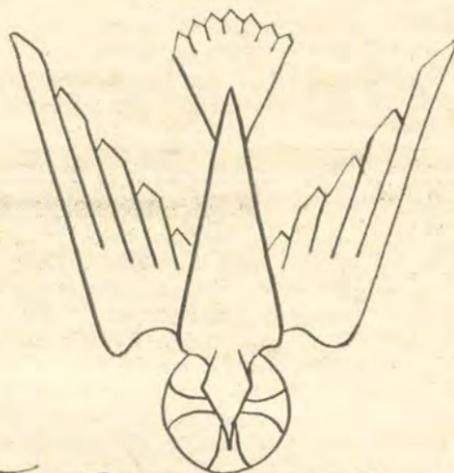


... Softer than gale  
at morning prime  
Hovered His holy Dove.

Holy Spirit,  
heavenly Dove,  
Dew descending  
from above...

**The Hovering Dove**

The Dove with the tri-radiant nimbus is the best known symbol for God the Holy Spirit: the reference, of course, being to the Gospel stories of our Lord's Baptism, when the Spirit was seen descending upon Him like a dove. We see this symbol used on the Font in the church, or on anything connected with baptism or Confirmation. It is also seen in pictures of the Annunciation, when the Angel said to Mary, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (St. Luke I, 35). It is seen hovering over the waters of creation when "the Spirit of God moved upon the face of the waters." Sometimes the Dove is pictured above the heads of saints, to show that they, like, St. Stephen, are filled with the Holy Spirit.



**The Descending Dove**

Why was the dove chosen, rather than any other bird? Perhaps because it was better known than any other, or perhaps because of both its gentleness and its faithfulness. The dove is mentioned many times in the Scriptures: the dove sent out from the ark, the doves of the temple sacrifices, the dove in the *Song of Songs*, etc.

The most usual representation is that of the descending dove. We can think of the dove descending to the place where it is at home—its nest, and of the Holy Spirit descending to His nest—our hearts. There is another very beautiful representation in which the dove is shown hovering within a golden circle of light, with rays telling of the pouring out of the Holy Spirit.

We speak of the Holy Spirit "descending" and being "poured out", the picture being of something up above coming down to us below; but we need to remember that just as the dove is a picture, the "coming down" or "pouring out" are pictures also. If we have taken these things at their face value only

and are now complaining that the Bible and the Church have misled us, it means that we have never looked beneath the surface of what they are teaching us. We are like the people who listened to our Lord's parables, and hearing, did not hear.

It may be we don't want to hear. Perhaps it is safer to reject and deny the ancient symbolism of word and picture than to enter into it. Think of the results if God saw that we really meant it when we use such prayers as Bianco da Siena's hymn:

"Come down, O Love divine,  
Seek Thou this soul of mine,  
And visit it with Thine own ardour glowing...  
And so the yearning strong,  
With which the soul will long,  
Shall far outpass the power of human telling;  
For none can guess its grace,  
Till he become the place  
Wherein the Holy Spirit makes His dwelling."

The sympathy of the Diocese goes out to the Very Reverend F. F. Nock and his family on the death of his father, Mr. David Nock, who died early in January of this year.

Mr. Nock has been living with his son at the Deanery for some time. He was a personal friend of mine, and we have had many interesting visits through the years.

'Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.'

WILLIAM L. ALGOMA

**DIOCESAN APPOINTMENT**

As we go to press His Grace, The Archbishop has announced that The Reverend Arthur L. Chabot, who has been Rector of the parish of New Liskeard for the past twelve years has been appointed Rector of the parish of Marathon as from Feb. 1.

**VAN WORKERS NEEDED**

A wonderful opportunity for women to serve their Church is offered by the Sunday School Caravan Mission.

Ask your parish priest for details or apply to: S.S. Caravan Mission, c/o Anglican Centre, 302 Tribune Bldg., Winnipeg, Man.



**The Archbishop's Letter**

**Is The Well Dry?**

My dear People:

The theme of my pre-Lenten letter may arouse a certain amount of curiosity but I can't help but use the expression as it has been haunting me for the past few weeks. The chap who was responsible for sinking the tile at our cottage a few years ago keeps asking me, "How is the water holding out?" "Is the well dry?" He knows it will never be dry because the source which springs from Lake Superior will keep the household supplied indefinitely!

What has this to do with you and with me and the Lenten Season? People may not be short of water but are short of energy, vitality, ideas, courage, faith. Do you feel limp? In the vernacular do you feel at times like a dish rag? Just as there is from time to time a recession in a country's economy, there is in every individual life from time to time a recession of vital energy.

Sometimes the reason is obvious. A person has been through a long period of stress and strain, has carried the burden of many anxieties, and during that time he has overdrawn his supply of spiritual energy. Possibly such a time has arrived in your life at the present moment—just at the beginning of the Lenten season. Or another person may have lived in a dry parched land of pleasure and comfort in which he thinks little about the necessities of life, the things that he will need when the days are dark. Few demands are made upon him and, when he comes to a crisis, he finds that his reserves are gone because he has been living on the superficial wells that are easily dried up.

Here is my question: "What can I do when my well is dry?"

For one thing you can't do anything if you think you are the only one who goes through this particular kind of experience. All you have to do is to look at the people you know. Is there any one of them that has a steady level of spiritual energy, a level that never drops? I have never known such a person, either among the few great people that I have known, or among ordinary people like myself. I have never known anyone who had a steady level of spiritual energy. Of course, some show it more than others. Some have an amazing ability to hide their empty wells, but if you know them well enough, you know there are times when their water level is alarmingly low. The more you realize that this experience is a common, natural thing, not something peculiar to you, the better you can handle, the more calmly you can face it. This is a result of self-examination—a lesson in particular during Lent.

The second think I want to mention if you discover the well is dry is to relax. I mean relax. I must say in advance that for one who shares my temperament it is one of the hardest of all lessons to learn. Our Lord took time out of His earthly ministry to relax. "Be still and know that I am God."

Stop! Look! Listen! That is one of our difficulties as we seek the art of prayer. We haven't learned how to sit still, to think, to meditate and listen. Do you share what has been a fallacy in my thinking, for example, that it is more relaxing to sit behind the wheel of a car and drive hundreds of miles instead of letting someone else do the driving. The trouble is that many of us try to drive the car from the back seat, pushing our feet through the floor and trying to apply the brakes even though someone else is running the car. We cannot sit back and let him run it. "Let go, let God" is a maxim that fits in here. There will be times when you find it difficult to pray—if so, be quiet and listen. If you have some theological problem, possess your soul in patience. Relax! The well will begin to fill.

Thirdly—get up and get going. You will find that you can do what you have to do and sometimes when you feel least like doing it, you will do it better than you know. You and I are well advised to go to someone whose well is not dry. Sometimes you can find a person between the covers of a book. Dietrich Bonhoeffer's "Letters from Prison" have been a real help to me and have refreshed me. My well began to fill because I had been in the company of someone whose well was not dry. But there are times when you need more than any ordinary person. In fact at all times you are called to be in constant touch with Him, the Saviour of the world. Go to the Gospels. Whether you understand every line or not, read one page and let Jesus speak to you. Let something of His extraordinary vitality be transfused into you. Come to the Lord's Table and be fed. Even though you do not fully understand the deep and abiding mystery of the Blessed Sacrament, come and be fed by Him. May this Lent bring you every Blessing.

Your friend and Archbishop,

*William L. Algoma*

**MEETING OF ARCHDEACONS AND RURAL DEANS**

A meeting of the Archdeacons and Rural Deans of the Diocese was held in Sault Ste Marie in January at the call of the Archbishop. This annual event proves to be most profitable as the itinerary of the Archbishop is discussed in detail for the coming year; matters pertaining to the welfare of the Diocese are placed on the agenda and current movements throughout the Church are discussed. At this meeting the announcement was made by the Archbishop that the Reverend Canon C. B. Noble, B.A., L.Th., is now Archdeacon of Algoma. One of the highlights of the coming year will be the visit of His Grace, The Archbishop of Canterbury and Mrs. Ramsey who will be in the Diocese on September 12th.

**ARCHBISHOP'S ITINERARY**

- Feb. 2: St. John's, Newfoundland—Enthronement of The Rt. Rev. R. L. Seaborn as Bishop of Newfoundland.
- Feb. 8: Diocesan Executive Meeting—Church of The Epiphany, Sudbury.
- Feb. 9: Ecumenical gathering at Parry Sound.
- Feb. 14—18: General Synod Board Meetings in Toronto.
- Feb. 23: Church of The Ascension, Hamilton.
- Feb. 27—March 8: Deanery of Sudbury Episcopal Visitations.

**DIocese OF ALGOMA CHAIN OF PRAYER**

Week of	Parish	Clergy
Feb. 13—Sexagesima	All Saints', Coniston; St. George's, Sudbury	Lorne Sutherland
Feb. 20—Quinquagesima	Garson, Skead Rd., Falconbridge	William J. Ellam
Feb. 27—Lent I	Capreol and Val Caron	Thomas J. Davidson
Mar. 6—Lent II	Burwash Chaplaincy	(vacant)

## Missionary Nurse Describes Life In India

Miss Jane Allen, R.N., whom many G.A. members will remember particularly from her stay in this diocese last year when she spoke at the annual Girls' Festival at Sudbury. Miss Allen spent part of her furlough studying new techniques in nursing. Writing after she returned to her post in India, she says: "The past year in Canada has been wonderful for me, as I had the opportunity of not only observing in hospitals and learning new ideas which I hope we can use here, but also of meeting so many of you personally."

Copies of Miss Allen's letter, dated November 11, 1965, from the Maple Leaf Hospital, Kangra, Punjab, India, have been circulated to all the G.A. leaders by Mrs. H. B. Clinch, the diocesan G.A. secretary. It will be of special interest to all the people in the Diocese of Algoma because Miss Allen travelled to India in the company of Miss Marianne Nattress of Sault Ste Marie, who, although officially "retired", went back to the Kangra district at her own expense to help the Bishop of Amritsar in secretarial work.

Miss Allen paid tribute to the courtesy and helpfulness of the Customs officials at Bombay, where they landed, having embarked from Montreal and travelled to England sailing from there to India. As her home is in Ireland, she had time between ships for a quick visit with her three brothers.

The last part of their journey from Bombay to Kangra was by bus, and she mentions familiar sights on the trip: a Tibetan lama spinning his prayer wheel; a shepherd with his sheep, and two lambs in his jacket; several camels



Miss Allen points on map to the district in India where she works.

Photo Lloyd Gough

with loads of leaves. At Kangra they were met by the Mission staff and given a great welcome with garlands.

In referring to the conflict between India and Pakistan, she said it was all over by the time they arrived. She writes: "As you know, our Cathedral at Ambala was demolished, and although this was sad news, yet it is amazing how from this incident, many people realize that the Christians are part of the country and ready to suffer for it. Many come to look on the ruins as on a pilgrimage. The

Prime Minister himself (the late Mr. Shastri) issued a circular asking people to subscribe towards a new church, and one of the first subscribers was Mrs. Indra Gandhi (now Prime Minister of India)."

### AMBITIOUS PROJECT

The parish of St. Paul's, Haileybury, have been working on the project of producing T. S. Eliot's play, *Murder in the Cathedral*, this year. This is a drama about St. Thomas a Becket's martyrdom.

### LAY DELEGATE SPEAKER

At the annual Vestry meeting of the parish of The Ascension, Sudbury, held on Sunday evening, January 16, special speaker was Mr. David Cole, who was one of the lay delegates attending General Synod last year from this diocese.

### YOUNG PEOPLE HELP

A program followed by the young people of St. Peter's, Red Rock may prove of great benefit to other parishes which may wish to follow it; they not only help with preparing and addressing newsletters sent to the parishioners, but each Saturday they have been meeting in the

church at 7 a.m. for Holy Communion, after which they have breakfast, sometimes prepared by the Rector, then clean the church for the Sunday services.

## The Office of Induction

# The Priest In The Parish

by The Very Reverend  
Frank F. Nock, Dean of Algoma

It was only gradually that the legal transaction of admitting a Priest into his spiritual leadership of a parish and his Induction into the material possession of it became the meaningful service that we have today (Prayer Book, page 668-).

We can trace the practice of Institution and Induction by a Bishop in England back to the time of Richard I, about 1200 A.D. Before that time the priest was invested into his office by a wealthy patron who vouched for him, paid his stipend, and also controlled his actions. However, for hundreds of years after, both the Institution and Induction were two parts of a purely legal ceremony. Even as late as 1887 the Archbishop of York said there was nothing spiritual about it, that it was simply a legal matter. The only religious feature which we are able to trace in England prior to 1887 is in the time of Bishop Wilson, who ordered a prayer before the Institution of Priests.

It was the American Church which first accepted a service of Induction as an addition to the Prayer Book. The act of instituting a priest into the spiritual leadership of a parish has always been and still is the sole right of a Bishop. Induction into the material possession of a parish can be performed by anyone delegated by the Bishop, as we have witnessed many times.

Strangely enough, it was not until 1871 that the first service of

Institution and Induction was issued in England. Perhaps no part of the Anglican Communion has elaborated the Service more fully than the Canadian Church has done in its Prayer Book. From the American service we have borrowed the presentation of the Bible and Prayer Book and the delivery of the keys of the church. From the English service we have made use of the various Scripture passages and Admonitions at the font, lectern, pulpit, and altar. In our Canadian service there is also a careful distinction made between admitting the priest into the spiritual leadership of the parish and his Induction into it, "with all the rights, privileges, and emoluments thereto belonging". (page 672).

This service ought to be more than a ceremony by means of which a new Rector is installed. It ought to recall to our minds what any priest is called to do, and what the responsibilities of a congregation are to him. They are clearly outlined in the Induction.

The Admonitions (pp. 673-675), tell us what a priest is called to do as Rector of a parish. These make it clear that he must be a man of prayer, a man of study, the spiritual leader of his people, a man among his people; but if he is to do the work to which he is called he must not be expected to be a social butterfly at the beck and call of every meeting, nor must he be expected to be the financial genius, or the organizational wizard of the parish. To expect any priest to be this kind of person is to misunderstand the whole nature of his calling as a man of God.

Taylor Caldwell has written a novel called *The Man Who Listens*. In it she describes the value of listening to the problems of people and the vital part clergy have to play in this therapeutic and healing role. "Man's real need, his most terrible need is for someone to listen to him, not as a patient, but as a human soul. He needs to tell someone of what he thinks, of the bewilderment he encounters, when he tries to discover how he must live and where his destiny lies. Our pastors would listen to us if we gave them time to listen, but we have burdened them with tasks which should be our own. They are not super-men without human agony and human longing. We demand of them what we would not dare to demand of anyone else, even ourselves. We give them no time to listen, when to have someone listen, without the click of a clock, is the direst need of our spirits".

It is quite clear from the Admonition to the people (page 675-676), that the ideal parish is where the Rector's time is free so that he can "devote himself wholly to the preaching of God's Word and the ministrations of the Sacraments"—the spiritual leadership of his parish, and the Admonition concludes, "Therefore, I charge and exhort you, Brethren and Churchwardens of this Parish, to pray continually for this your Minister who is set over you in the Lord, and to help him forward in all the duties of his holy calling. Bear ye one another's burdens, and so fulfill the law of Christ."

### LITANY BOOK

A Litany Book, given in thanksgiving for fifty years membership in the parish, by one of the congregation of St. John's Church, Port Arthur, was dedicated by the Rector, Canon A. J. Thomson, during the Choral Eucharist on the Octave of All Saints', Nov. 8, 1965.

## Old Tradition Kept At Bishophurst

Archbishop and Mrs. Wright held their annual reception at Bishophurst on New Year's Day, this being the eightieth year that this tradition has been carried on by the Bishops of Algoma at the familiar See House on Simpson St., Sault Ste Marie.

This year four hundred guests called at Bishophurst during the afternoon; His Grace, The Arch-

bishop and Mrs. Wright received their guests while several ladies from the city and area looked after the tables and served refreshments. Among the many people who attended the reception were some who were visiting their homes or relatives at the Sault during the holiday season, including Mr. and Mrs. Russell Penhorwood, who are leaving to take up a new position in New Delhi, India. The oldest person to call was Mrs. Damon Godfrey, who is over ninety and came to Sault Ste Marie in 1892, about eighteen years after Bishophurst was built.



Captain Earl Burke of the Church Army with some of the people from the Anglican congregations north of Sault Ste. Marie among whom he works as a Missioner.

Shown above with Capt. Burke are Les Schell of Searchmont, Ed Houston, Heyden; Ross Pritchard, Searchmont; Ron Taylor, Goulais River.

—Photo Courtesy Sault Star

### S O S — SAVE OLD STAMPS

Wait — don't throw that envelope away, at least not until you have carefully torn off the corner on which the stamp is found, being sure you do not damage the perforated sides, or the back of the stamp in the process. Why?, you may ask, what's the use of an old used postage stamp? The answer is that stamp collectors, mostly amateurs, who enjoy collecting stamps from all over the world, are the prospective customers to buy those cancelled pieces of merchandise many people destroy or throw away every day.

Several parishes collect the stamps and send them to the Sisterhood of St. John the Divine, Willowdale, Ont. Here is a letter sent recently to the parish of St. Paul's, Fort William, which tells what they are able to do with money from the sale of used stamps:

"Thank you for the recent donation of stamps for Korea, which we were so glad to receive as the need continues. We had a letter from one of the Korean Sisters in the late summer in which she expressed their appreciation for our prayers as well as the material help sent from the Church in Canada. They had used the proceeds from our last gift to repair their roof which was leaking badly."

So you can see that those old stamps are worth something—they can even be used to patch a roof! We keep a box at hand which periodically gets filled with all varieties and is sent to the Sisters who sell them to stamp dealers and give the proceeds to missionary work.

### INTERNATIONAL YOUTH MEETING

The AYP A Local Council in the Deanery of Algoma held a two-day meeting at Sault Ste Marie during the Christmas holidays and invited about fifty young people from the adjoining Diocese of Northern Michigan to attend a supper and social evening held at the Cathedral.

# New Testament Stewardship Standard For Parish Giving

By William A. Gartrell

(Mr. Gartrell, who is a Lay Reader and Chairman of the Stewardship Committee of St. Thomas' parish, Fort William, writes about an interesting stewardship service held there.)

Stewardship Sunday took on a new look and was given an entirely different aspect at St. Thomas' Church, Fort William, this year. Sector Plan procedures that had been followed for several years were discarded. No visiting teams of canvassers were sent out, no packages of stewardship literature or commitment cards were mailed in advance. Instead, on Sunday, December 12, commitments were made and received in an impressive ceremony during the Church Services.

The sermon itself was unusual. The preacher, The Rev. C. J. Tellekson, MA, BD, Pastor of First Lutheran Church, Duluth, used the theme, "New Testament Giving". Before the sermon copies of the Revised Standard Version of the New Testament were distributed to the congregation by a team of ten sidesmen. Some fifteen passages that were to form the background for the sermon had been previously marked with directions for locating them. The sermon dealt directly with the use of money. Although the other aspects of stewardship were acknowledged, Pastor Tellekson handled the delicate topic of money in a skilful and persuasive manner. He left no doubt that tithing was the minimal standard of the New Testament. The need of a Christian to show his love through gifts, including money, was clearly expressed and left as a challenge.

Pastor Tellekson is well known in Northwestern United States for his advanced methods of stewardship. Through radio and television he has been able to share his talents widely. St. Thomas' parish was indeed richly blessed by this personal visit.

The commitment card was different in that it included the usual opportunity to pledge weekly, monthly, or yearly. It was noted on the card that sixty-five percent of the money received would be used for general purposes, twenty percent for Missions, and fifteen percent for capital expenditure and debt retirement. The privilege of raising or lowering the amount pledged by notifying the Envelope Secretary was retained, and there was an opportunity for those unable to promise a definite amount to make the following pledge:

"As a member of St. Thomas' Church and as a Christian, I am aware that I must be a good steward of my money. However, I cannot, with a good conscience, make a definite or proportionate commitment to my Church but I do want it known that I shall be a good Christian Steward as a member of St. Thomas' Church.

Signed \_\_\_\_\_"

Following the offertory, the commitment cards were distributed. Canon E. Roy Haddon, Rector of St. Thomas', discussed the opportunities offered by the new card. Prayerful consideration was requested. Young people as well as adults and heads of families were invited to pledge. After a suitable time had been given for the completion of the cards, everyone was asked to follow the instructions of the Chairman of Sidesmen for their presentation.

The presentation ceremony was the highlight of the service. The New Testaments and commitment cards had been distributed from a table near the chancel steps. The table now stood empty except for the white linen covering and a cross. The two Wardens took their



Five new servers, shown in the front row, above, after six months training, received their Server's Cross at an admission ceremony held in St. Mary Magdalene's Church, Sturgeon Falls. Two senior servers, Michael Tomalin and David Logan, stand on either side of the Rector, The Rev. J. R. C. Patterson, and the Lay Reader, Mr. George Fenwick. The newly admitted servers are: Dean Morrison, Michael Ryan, James Papineau, Randy Trottier, and John Brown.

## Finds Unity Not Enough For South India Church

At this time, when many are studying the principles of Church union and possible plans for reunion, a first-hand description of life and worship in the Church of South India can be not only interesting but timely, revealing from the experience of union there what may be some of the possibilities—and dangers involved for Christians in Canada, if and when they may decide to unite. The opportunity to hear a keen observer's praise and criticism of the South India Church was given to the clergy of the Deanery of Muskoka in December when The Reverend Sidney Mark Gibbard, SSJE, was in Brace-

places at either side of the table as the entire congregation filed by and deposited their cards. Beginning with the people in the back pews at the sides, everyone processed up one aisle, across the front and down another aisle and then back to their seats. The people in the centre pews followed a similar pattern and finally the choir members approached the table. The whole procession radiated an air of "Thanks" giving, instead of "duty" giving, as had been emphasized earlier in the sermon. Many comments were heard on the happy spirit that was evident.

Reactions afterwards to all aspects of the service have been completely favourable. Canon Haddon remarked in his sermon a week later that he had received more telephone calls and comments praising the service than on any other occasion. Some people had been apprehensive about one or more parts of the plan; all were unanimous in their praise afterwards. The gift of New Testaments was appreciated. The good-will generated by Pastor Tellekson's visit was immeasurable. New Testament giving took on a greater spiritual dimension.

The Stewardship committee who planned the event are now following through by mailing cards to those who missed the service. In spite of a day of freezing rain on Dec. 12, four hundred and ninety people attended the services. Already seventy-five percent of the congregation have pledged. A trend towards revising commitments upwards has been reported by the Envelope Secretary, and many young people have made pledges for the first time. The committee, in its report to the Parish Council, intends to recommend that "Commitment Sunday" continue to be featured as one of the outstanding Sundays in the year and that the main features of this year's plan be retained. Commitment Sunday in this form appears to be a step forward in the right direction in this parish.

bridge, making a brief visit to the Mission House.

Fr. Gibbard, whose impressions of the Church of South India were published last November in book form, under the title, *Unity Is Not Enough*, spent three months in India, conducting retreats, giving addresses to synods, leading schools of prayer, in the course of which he travelled over six thousand miles in everything from jet aircraft to a bullock cart, and obtaining an insight into the problems encountered by this strangest "United Church" of our time, combining episcopal and non-episcopal bodies into a system of episcopacy where eventually all the clergy will be ordained by bishops, who themselves have been consecrated by other bishops in the Apostolic succession.

The Church of South India, which was inaugurated in 1947, has about one million, one hundred thousand members, of whom about half were Anglican. It is combined with Presbyterian and Congregational elements and is at present in negotiation towards further union with Lutheran Churches in South India. It is not really a "united" Church but began to become united when it was inaugurated; consequently, Fr. Gibbard found a great variety in the forms of the liturgy used as each congregation is free to continue its old form of worship or to use the new C.S.I. Prayer Book. No attempt is made to force unity, and he said he found former Anglican parishes still using the old 1662 Prayer Book because they felt "they could not change", and none has explained the new liturgy to them!

The English priest, who is a graduate of Cambridge University, and has been with the Society of St. John the Evangelist for twenty years, spoke in enthusiastic terms about the C.S.I. Prayer Book, called *The Book of Common Worship*, which he said, is winning its way by its own merits. He found the Holy Communion Service to be more congregational, more flexible, and probably more biblical than our own, the note of Thanksgiving being more clearly shown than in most liturgies.

Fr. Gibbard said there was evident a great desire to deepen the spiritual life of the Church and they are resisting the temptation to become a "ghetto" in the midst of a vast non-Christian population. The members are encouraged to become interested in social action, and in the study of religion and society.

Referring to the weaknesses he observed in the Church, Fr. Gibbard found the most disappointing thing is that the surge of evangelism expected by those who brought about the union eighteen years ago has not happened. There is a lamentable lack of vocations to the ministry; it is a fact that seldom does a

# Marathon Rector Given Farewell

Shortly before leaving the diocese at the end of the year, The Rev. and Mrs. George Honour were the recipients of many tokens of appreciation from the parish and citizens of Marathon where they have lived for the past six years while Mr. Honour was Rector of Trinity Church, Marathon and St. George's, Heron Bay.

Answering the call of a missionary diocese, Mr. Honour has been appointed as Priest-in-charge of Central Patricia, an area which was originally served by the Diocese of Moosonee but is now administered by Keewatin. It is situated about two hundred miles north-west of Lake Nipigon.

People from different faiths and many walks of life were in the gathering held at Trinity Church Hall, Marathon to bid Godspeed to the Honours. Receiving the guests at the door were the Churchwardens and their wives, Mr. and Mrs. Sam Baxter and Mr. and Mrs. Don deBenedet. The refreshments were arranged by the Woman's Auxiliary and they were assisted in serving by members of the Girls' Auxiliary. A presentation of a purse was made to Mr. Honour on behalf of the parish, while The Woman's Auxiliary, Choir and Altar Guild also presented gifts to the Rector, his wife and daughter. Mr. Honour also received an honorary life membership in the Royal Canadian Legion in recognition of his services to the Marathon Branch.

The Rev. George S. Honour is a graduate in Theology from Huron College, London, and came to Algoma from the Diocese of Huron where he was ordained and had worked for nine years. After a year at Thessalon he went to the parish of The Resurrection, Sudbury, and during his six years there saw the building and dedication of the new church. In 1959 he became Rector of Trinity Church, Marathon.

graduate become a missionary; yet he said the Indian clergy would go to any lengths to obtain a college education for their children; this, due to the great poverty of the clergy, often led to corruption, personal bitterness, and factions in filling the more lucrative positions. The bishops, he said, were generally great pastors and well accepted by the Church, but as they did not control the diocesan finances, these were usually in a mess.

When asked about the Anglican Diocese of Nyandal, which had succeeded from the Union, Fr. Gibbard said that they are coming together again in charity and understanding, and that even here it had been more personal animosity than theological differences which had led to the split. While it was evident why the mission priest thought that "unity is not enough", he made clear that he considered a "renewal", a revival of spiritual life is necessary for this Church which is struggling towards its destiny as a vital part of the India of today—and tomorrow.

### MEMORIAL GIFTS DEDICATED

At St. Luke's, Fort William, during the recent seventy-fifth anniversary services, a new *Litany Book* was dedicated. It is in memory of Mrs. Ethel Randall, faithful member of the parish for many years, and was given by her husband, Harry Randall.

At the Church of The Resurrection, Sudbury, on Sunday, December 12, the Rector, The Rev. F. G. Roberts, dedicated a *Litany Desk*, given by Dr. and Mrs. G. Eckert in memory of their son, David; also *Chancel Hand Rails*, given by Mrs. H. Grannary in memory of her husband, Harold Grannary.

## Member Of Fauquier Family Weds In Memorial Chapel

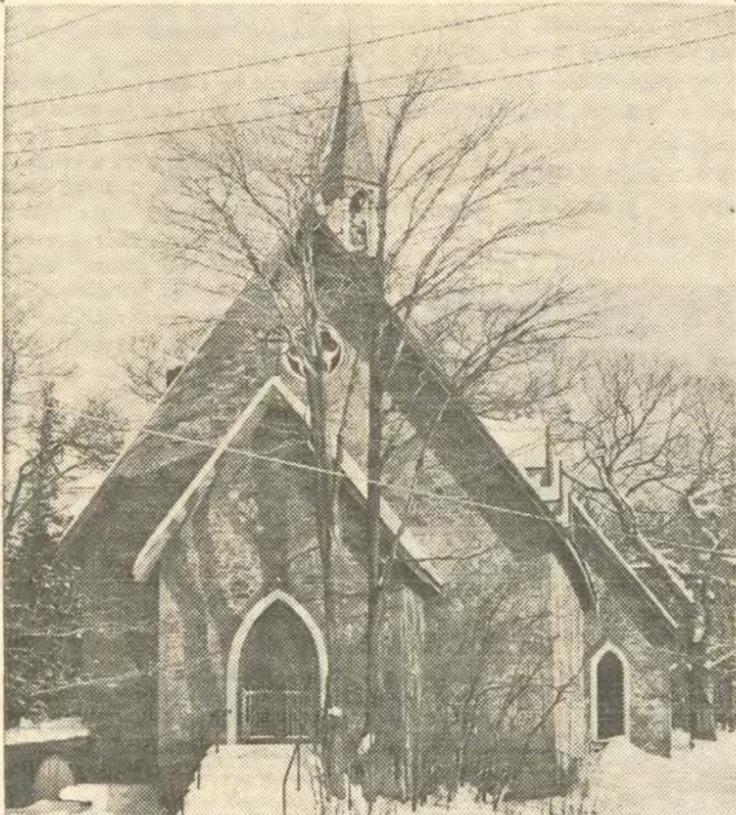


Photo courtesy Sault Star

It is seldom that the Sacrament of Holy Matrimony is performed in the Shingwauk chapel at Sault Ste Marie but vows which recalled the history of this familiar landmark were exchanged there on Saturday, January 8, when a great-grandson of the first Bishop of Algoma was married to Miss Edith Anna Gostonyi of Sault Ste Marie.

The groom, Timothy David Fauquier, who was attended by his brother, Christopher Fauquier, is a graduate of the University of To-

ronto and Ontario College of Education. The bride was attended by her sister, Miss Lucy Gostonyi, who came from Holland for the occasion of her sister's marriage. The Service was conducted by The Reverend Harry Morrow, Rural Dean of Algoma.

The historic chapel was built in memory of the groom's great-grandfather, The Rt. Rev. F. D. Fauquier, who became the first Bishop of Algoma in 1873.