



THE ALGOMA ANGLICAN

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OCTOBER, 1966

Interest and Co-operation Shown in Canterbury Visit

The visit of the Archbishop of Canterbury to this diocese is now an historical fact for which we give thanks that we were privileged to share in such a joyful event. We hope it has been more than just a passing show, and that as a result a greater devotion, unity, and mission will inspire us and our Christian brethren who have shared some of our fellowship with Michael Ramsey, one hundredth Archbishop of Canterbury.

In this issue there will not be room to publish all the pictures illustrating His Grace's visit; they must wait for another time. As an observer we were proud to see how punctually and thoroughly the arrangements were carried out, a credit to the planning and co-operation of many people. We noticed

first of all how efficiently the aircraft was handled at the Muskoka airport, the attention and courtesy of the Ontario Provincial Police in escorting the party to and from the town of Bracebridge and the SSJE Mission House, the kindness of the Cowley Fathers in opening their chapel and monastery to so many people who came there for this historic visit—not only local residents but visitors from as far away as New York were gathered to greet the Archbishop. Perhaps it seemed almost unbelievable that it should happen; as Father Palmer, the beloved founder of the Order in Canada remarked: "We never dreamed that when we built this mission house thirty-three years ago, that one day the Archbishop of Canterbury would come to visit us!"

As our Archbishop states in his Letter on the next page, every moment of the tour was a highlight. It would be impossible to cover the whole story adequately in a paper, and difficult to decide the amount of space to give to each incident. When we arrived at Sault Ste Marie the next day we found everything running "on schedule", with the Dean, just recovering from a serious illness, back in the Cathedral with so many of the priests of the diocese for a spiritual exercise which was of such benefit to us all.

That night, on coming to the Armouries, we learned the wisdom of the Dean's advice, "Come early if you want to get a parking space." Consequently, we missed the procession, but it gave us an opportunity to observe from the galleries all the excellent arrangements for the service, the news cameramen, well hidden, the alert members of the St. John Ambulance, the Boy Scouts, and the efficient, attentive choir. Then too, the decorations and furniture testified to long hours of work. We also had the opportunity to take some notes on the Archbishop's address which we now pass on to our readers.

Appoint Priest To Chaplaincy At University



THE REV. E. J. FRANCOM

Appointed to a new post of Chaplain to the Anglican students attending the University of Western Ontario, The Reverend Edward James Francom was granted Letters bene decessit to the Diocese of Huron and left Dorset early in September. He had been Priest in charge of the Lake of Bays parish since 1963, when he succeeded The Rev. Thos. James, who is now Anglican Chaplain at the University of Windsor.

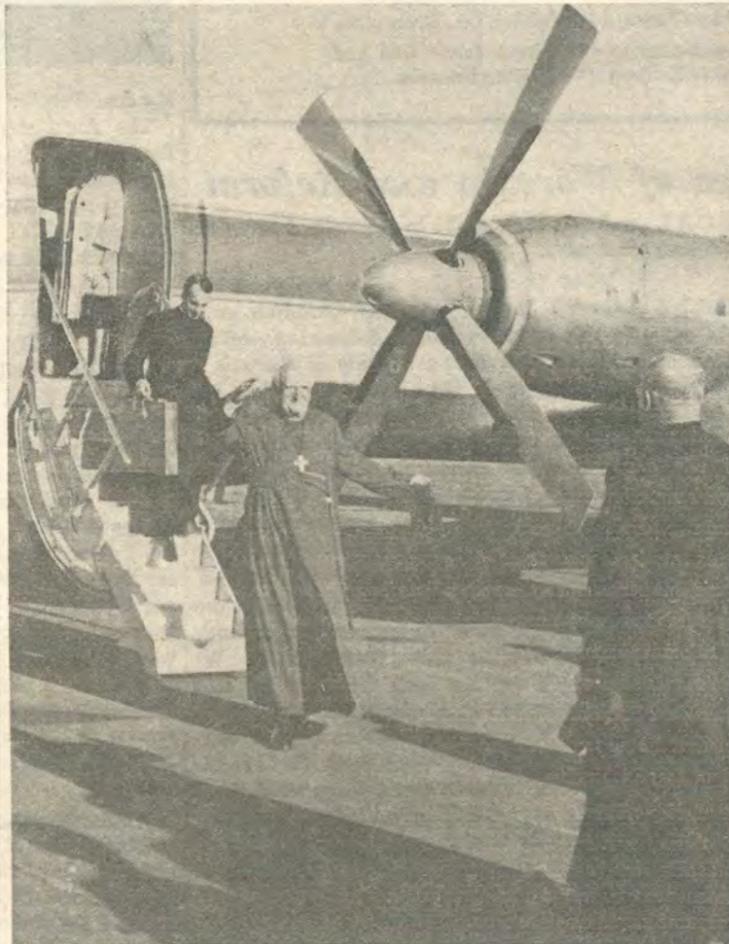
Father Francom was born in Galt, Ont. and after graduating in Arts from Western University taught at Burks Falls High School for five years. There he served as an active Lay Reader and was a President of the Muskoka Deanery BAC. He returned to Huron College to complete his theological training and was ordained deacon in 1962 and priest in 1963.

Mrs. Francom, the former Carol Ann Johnston, is also a graduate of Western; they have two children, Stephen (9), and John (6). In London, Fr. Francom will be on the staff of St. John the Evangelist Church. Noted for his musical talents, he is popular amongst youth as a singer and guitarist, and he has appeared with the group called "The Seaway Singers" in the TV program "Let's Sing Out".

CA Officer For Training Centre



Captain Earl Burke of the Church Army, whose work has been the organization of the North of Sault parish, has left to take the post of Training Centre Captain in Toronto. He has been succeeded here by Captain Robert Gorham.



The Archbishop of Canterbury, followed by his Chaplain, The Rev. John Andrew, arrives at Muskoka Airport, Bracebridge, and is greeted by the SSJE Father Superior, The Rev. J. G. McCausland.

Dr. Ramsey Gives Stirring Address at Sault Armouries

"Enlarge the place of your tent; lengthen your cords, and strengthen your stakes," words from Isaiah 54:2, were the text of Archbishop Ramsey's sermon to the large crowd of people which filled the arena and packed most of the bleachers in the Sault Armouries for the Service of Witness, on Monday night, September 12. The Service was simple, with acts of penitence, praise, prayer, and dedication. It was led by the Archbishop of Algoma, and the Lesson, Ephesians, 4:1-16, was read by Dean Nock. In itself it was a model for any corporate expression of desire for Christian unity.

Dr. Ramsey's text was fitting for the occasion, for "the tent was being enlarged" here; the service was truly "ecumenical", and the presence of Bishop Carter of the Roman Catholic Diocese of Sault Ste Marie with several of his clergy (walking in the procession together with Anglicans) and the large number of R.C. Sisters present, together with several Protestant clergy, gave a new dimension to our Christian unity.

The Archbishop of Canterbury referred to the welcome he and Mrs. Ramsey had received in the diocese, not only at the See city but he mentioned that the week previous when he had landed at Sudbury a group of priests and people had gathered at the airport to greet them. Then he spoke of the evening before at Bracebridge and how glad he was to know there was a religious order for men in this diocese. "A community such as this can render a great service to the spiritual life of the Church," he said.

As he referred to the bond of unity between Canterbury and other dioceses in the Anglican Communion he said that the day had come when "every country must be a missionary country and every Church a missionary Church." In view of the fact that there is racial bitterness in many places, that atheistic philosophy and materialism are so often found, Christians should be of stronger and deeper conviction than in the past.

When the prophet had likened the life of the people of Israel to a tent, he had urged them to "lengthen their cords, and strengthen their stakes", and Dr. Ramsey, drawing a parallel to the Church of today pleaded for an enlargement and strengthening of its life.

"First, enlarge our vision of God," he said. "Is God dead, as some people say—of course not. God is as alive as ever; there may be many people spiritually dead, but God is not dead." He affirmed that the Spirit of God is active in the world, that other great religions contain fragments of His Light, and all true science comes from Him.

"Enlarge our service of humanity" was his second point, and he asked: "We who live in such affluence and plenty, should we not do more for those who are hungry and homeless?"

"Third, enlarge our unity," as he noted the presence of members of other Christian communions at the service he spoke of the movements towards unity in different parts of the world, and of his own historic meeting with Pope Paul VI in Rome

(Continued, page 4A)

World Mission Is Concern Of Every Person

By THE REV. R. G. CHARLES, Chairman, Diocesan Board of Missions

The response of the people of Algoma to Anglican World Mission has been excellent, with many parishes showing great initiative in the way they raise their share. We would like to know the various methods they have used and learn from their experience. Some parishes are struggling with heavy debt who may not feel free to commit themselves more in the mission program of the Church, but to paraphrase the Royal Commission on Broadcasting, "The content of the Church is mission, all the rest is housekeeping."

Deeper still, I would draw your attention to these words of our Lord, which say in effect that an increase in our concern for areas beyond our own boundaries will increase our ability to do our local job better: "Good measure, pressed down, shaken together, and running over, will be poured into your lap; for whatever measure you deal out to others, will be dealt to you in return." "Measure for measure" is still the prevailing principle of the Church in the world.

Prayer and Study

The dynamics of the Anglican World Mission program are prayer and study. A number of parishes in the dioceses enjoy a prayer partnership with parishes outside Canada. *The Primate's Prayer for World Mission*, "Draw Thy Church together . . ." is widely used, as is the *Anglican Communion Cycle of Prayer*. Perhaps the greatest step forward in both prayer and World Mission study is the publishing, with our sister Church in the USA, of "Our Response to God—Far and Near."

Another significant part of the program is the "project" channel of intercession, friendship, and mutual aid. By this plan Canadians are becoming more conscious of their relationships with people of other nations in the Body of Christ; for instance, the Diocese of Quebec is associated with Johannesburg, South Africa; Niagara with Polynesia; Huron with Antigua; and we in Algoma are involved in 1966-67 with the work in Japan, more about which we hope to tell you later.

As this program is the concern of every person in the Church we would appreciate hearing from anyone who has any comments to make about it; we welcome any suggestions as to how it can be made more real to all, and we will try to answer any questions you may ask about ANGLICAN WORLD MISSION. The address of your Diocesan Mission Board chairman is the Rev. R. G. Charles, Box 86, Rosseau, Ont.

LOCUM TENENS

The Rev. A. B. J. Whyham has been appointed Priest, locum tenens, in charge of the parish of Sturgeon Falls.

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Books Discuss Issues of Worship and Reform

INTRODUCTION TO LITURGICAL THEOLOGY—by Alexander Schmemmann; Faith Press, 170 pp., \$7.50.

The second major work to be published within a year from the pen of this outstanding Orthodox scholar who is Dean of St. Vladimir's Theological Seminary, New York; it is a timely contribution to the "science of worship" and deserves careful study. Written originally in Russian and addressed to the Orthodox Communion, the author proves he is equally conversant with "the uninterruptedness of the liturgical tradition in the Orthodox Church on the one hand, and the intense liturgical interest and research of the West on the other."

Father Schmemmann sees a discrepancy between the way in which worship has come to be understood and its true meaning which he defines as "the expression, creation and fulfillment of the Church, places the Church before the face of the world, manifests her purpose in the world, the purpose of the people of God, set in the world with a gospel and a mission." He stresses the need for a complete plan of study covering the Ordo, or rules of the Church's life, the Sacraments of Baptism and The Eucharist, the observance of holy days and seasons of the Church Year, and the sacraments and services which concern the individual such as Marriage, Penance, Healing, etc. We begin to see the scope of "liturgical theology", of which this book is but an "introduction". Nevertheless, there is sufficient outline here to enlarge our vision and help us to make better use of our own liturgy.

The author often refers to the work of that great Anglican scholar, Dom Gregory Dix (*Shape of the Liturgy*) as well as other Western writers. Readers will be interested in Father Schmemmann's "synthesis" of some of their opposing views. Causes offered for the "liturgical revival" after Constantine are revealing and should help us to understand the effects of this "post-Constantine" age, and give hope that the present liturgical revival is a return to the intention of the Apostolic age.

The Eucharist, of course, is the foundation of the whole structure of liturgical theology; it is the central action of the Church, and the author stresses the fact that it necessitates the assembly of people, scripture, preaching, offertory, elevation and finally the communion. While the Eucharist is not subject to time, in that its celebration is not restricted to any day or hour, it is, however, "related" to time, the Church's cycle of days and seasons. It is the *parousia*, the real presence of Christ, Who is the "same yesterday, today, and forever," but performed within the context of time and giving time new meaning.

With Schmemmann the history and meaning of the liturgy becomes a fascinating study as we follow the various ways by which our worship has developed, and as he "dissects" the different theories of its origins. In discussing the supposed lack of a Christian counterpart to the Jewish Feast of Tabernacles, Canadian readers will be interested to note that he refers to Archbishop Carrington's observations on that subject. While the Orthodox scholar naturally stresses the Epiphany season, with its meaning of "manifestation" as corresponding to St. John's account of the Feast of Tabernacles, we wonder if he would not also find in our Prayer Book *Advent-Christmas-Epiphany* lessons very striking references to that Jewish Feast. We suggest there is still a great field of study in relating the structure of the Gospel narratives to early Christian orders of worship,

and this book ought to stir more interest in that task.

What is the value of a study of the Church's liturgy in a post-Christian era? To this question Father Schmemmann offers a challenging answer: "Only if there is a lack of faith in the Church herself as the source of life can the traditions of the past be dealt with on the principle: Let what has been set before us remain for ever! Tradition for the Church is not the vista of a beautiful past which can be admired in a mood of aesthetically religious nostalgia, but rather a summons and an inspiration."

The translator uses the popular American term "guide lines" to express the author's aim in writing this "introduction". We think his leading may help us to find greater meaning in our *Book of Common Prayer*, a broader understanding of worship, and as the Prayer Book Preface expresses it, "become more truly what (we) already are: the People of God, that new Creation in Christ which finds its joy in adoration of the Creator and Redeemer of all."

RELIGIOUS LIBERALISM IN MODERN ITALY—by M. C. Casella; Faith Press; in two volumes, \$3.50 per vol.

For readers who will not be discouraged by the author's "rambling" style, there is to be found in these volumes a vast store of information, much of which has been unnoticed or unavailable to many, but will help them towards a balanced appraisal of the changes taking place in the Roman Communion and in Christendom today.

The second volume, which has recently been published, deals with the Vatican Council, while Vol. 1 is a detailed historical account of the *Risorgimento*, the movement towards national and spiritual renewal in modern Italy. It is the story of the struggle for freedom led by the Catholic Modernists, which was crushed at every turn by the Papal Curia until that day when Pope John XXIII "opened the windows of the Vatican to let some fresh air into the Church", and began the *Aggiornamento* (bringing it up to date).

Although Dr. Casella is severe in his criticism of some of the Popes and the Roman Curia, he is never impassioned; his judgments are levelled impartially with a cold logic. Even when he is lavish in his praise of certain Modernists, he is careful to point out their views are not necessarily his, and to affirm that "as orthodox Catholics we reject . . . contentions which conflict with the essence of doctrinal Catholicism."

The author, who holds a doctorate from the Gregorian University in Rome, was for eleven years a Roman Catholic priest and taught in Italy for several years before joining the Church of England in 1935. His writing shows a keen understanding of the nature of those political and religious forces which came to a head in the *Concordat* with Mussolini in 1929 which Casella describes as "a tombstone laid on that religious decadence of Italy that goes far back in history." While he writes "for English-speaking readers who are slightly acquainted with things Italian," he often refers to



The Archbishop's Letter

Reflections

My dear People:

The Archbishop of Canterbury and Mrs. Ramsey have just left the diocese en route to western Canada and the Pacific coast. I want you to share with me the joy which is mine as I reflect upon their visit to Algoma. I mention this as our distinguished guests wished to convey their thanks to all who had a share in their hospitality.

BRACEBRIDGE

His Grace had mentioned earlier in the year when the Lambeth Consultative Body met at Jerusalem that he would wish to visit the Society of St. John the Evangelist, Bracebridge. This became an accomplished fact. On the Sunday afternoon the special plane "dropped down" at Muskoka airport where the Father Superior was waiting in an open car to conduct the Archbishop of Canterbury and his party to the Mission House. It was a beautiful afternoon; the highway and airport were filled with Church people, cameras et al. What a thrilling experience as we approached the town of Bracebridge to the ringing of church bells at the hour of 6 p.m. The Collegiate chapel and grounds were crowded.

Within the chapel, I, as Episcopal Visitor, had the honour of introducing His Grace who spoke words of inspiration based on the life and writings of Father Benson, who had founded the Society of St. John the Evangelist one hundred years ago. Both the Archbishop and Mrs. Ramsey were delighted with this visit.

SAULT STE MARIE

At 8.30 p.m. three hundred people were on hand to give a rousing welcome to our distinguished guests. Every moment was a highlight in the Archbishop's itinerary. He was interviewed by the local press, the two radio stations and television station on timely questions which were scintillated by his answers. It was a happy thought having the party visit the two hospitals and the home for the aged; at the hospitals the Archbishop spoke over the public address system and offered a prayer on behalf of all sick and suffering. The Sister Superior at the General Hospital had arranged for the nurses to meet us following which an anthem was sung in the front lobby.

I write a word of commendation to all the clergy who were present at the Cathedral Monday afternoon. I am sure they felt rewarded, sitting at the feet of the Archbishop of Canterbury for an hour while he spoke of Our Lord as the Teacher, the

those kindred spirits of the Italian Modernists in other countries, men like Von Hugel, Loisy, Fr. Tyrell, and the Anglican Socialist theologian, F. D. Maurice.

As a source of background knowledge not found in history books this work is invaluable, and the student will also be rewarded by the author's interpretation of events, as he states in vol. 1, p. 81: "Here the reader will find in rapid synthesis a chiefly historical outline of the reforming movements of the late nineteenth and early twentieth century Italy, in the light of their motives and spiritual aspirations, of the sufferings borne in obedience to authority, in the hope of a better future."

Imbued with the spirit of the "eternal city," the author hopefully awaits that "better future," even a religious revival of "a truly free Christianity," emanating from his beloved Italy, and led by Rome, which will heal the divisions of the Church and lead towards a new world-wide unity.

Intercessor, and the Pastor, applying the same to lives of all priests. Both the Archbishop and his chaplain remarked later — "What a fine group of attentive priests!"

The Service of Witness will be given ample coverage in other pages of THE ALGOMA ANGLICAN. I am indebted to the committee on arrangements and those associated with its members in making the service one of devotion and beauty. Our distinguished visitors from the Roman Catholic Church and representatives from the ministerial association asked to have their warm appreciation conveyed to the Diocese of Algoma for being included amongst the guests.

On Tuesday morning the Cathedral was filled with people and the Archbishop celebrated the Eucharist. I thank Dean Nock for the thoroughness in which the service was planned. We are glad that the Dean is being restored to health after his serious illness.

The challenge of the Archbishop's visit will mean much to the spiritual life of the diocese. His emphasis placed on Prayer, Sacrament, Unity, and Witness will spur us on during the coming months to greater service to our Lord and Saviour Jesus Christ.

I close with an excerpt from *The Religious Vocation*, written by Fr. Benson, to whom we referred above:

The soul that listens to the voice of God finds God calling it to actions which seem to be impossible. It would be no use for God to call us unless the actions were impossible. God calls us to something more than we are. What we undertake because it comes within the reach of our own measure, this is not the call of God, strictly speaking. The call of God is to something beyond our own selves.

There are adequate inner resources in which to face the future. We are carried joyfully into the future in the fullness of the power of God.

Your friend and Archbishop,

William L. Wright

Teaching By Symbols No. 10—Shamrock

From these geometric figures we turn to their counterparts in nature—the leaves of the Clover and Shamrock, etc. According to legend, St. Patrick used the shamrock to teach the Irish people that if a tiny leaf could be three-in-one, it was not impossible that God could be Trinity in Unity even though it couldn't be explained.

Nature is rich in symbols of the "Threeness" as St. Patrick calls it: the leaves of the strawberry, leaves and petals of the trillium, six-petaled flowers such as the lily and the iris whose petals are in groups of three. We find this threeness everywhere, and in each of its different forms it will show us some new wonder of the Trinity.

*"I bind unto myself today
The strong Name of the Trinity;
By invocation of the name,
The Three in One and One in Three,
Of whom all nature hath creation;
Eternal Father, Spirit, Word."*

—St. Patrick's Breastplate



DIocese OF ALGOMA CHAIN OF PRAYER

| Week of | Parish | Clergy |
|-------------------|--|------------------------------|
| Oct. 9—Trinity 18 | St. Matthew's, Epiphany, Sault Ste Marie | Henry Morrow |
| " 16— " 19 | St. John's, " " " | Frank Coyle |
| " 23— " 20 | Christ Church, St. Peter's, " " " | Charles Noble, Archdeacon |
| " 30— " 21 | All Saints', " " " | Warren Banting |
| Nov. 6— " 22 | Holy Trinity, " " " | Donald Landon |

Mrs. Smedley Made WA Dominion Life-member



Mrs. Smedley is shown in centre as Mrs. Ball hands her the scroll of her Dominion Life membership in the WA, and Mrs. Stairs gives her the member's badge.

A carload of members from St. John's Church, Sault Ste Marie came to Bracebridge to take part in a ceremony honouring the wife of their former Rector, the presentation of a Dominion Life Membership in the Woman's Auxiliary to Mrs. J. S. Smedley, by their WA branch.

The presentation took place following the week-day Eucharist in St. Thomas' Church at which Archdeacon Smedley was the celebrant. A large number of the Churchwomen of the Bracebridge parish where Mrs. Smedley is now a member were present and held a luncheon in the parish hall after the service in her honour.

The presentation ceremony was

conducted by the Rector of St. Thomas'; the citation being read by the President of St. John's WA, Mrs. J. Ball, and the membership bar given by Mrs. Stairs, one of the branch officers. Others who came for the occasion were Mr. F. Boileau, the People's Warden, and Mrs. Boileau, and Mrs. Seguin, the Dorcas Secretary.

During the luncheon Mrs. Smedley spoke briefly to thank St. John's WA for the honour given to her and to St. Thomas' WA members for arranging the reception. She referred to the fact that she and her husband had spent many years in both parishes. Archdeacon Smedley is now retired and they are living in Bracebridge.

Missionary Nurse Writes Of India Hospital Work

When Miss Jane Allen, R.N., who is on the staff of the Maple Leaf Hospital, Kangra, India, expressed the desire of keeping in touch with the work of the nursing profession in Canada, the GA members of Muskoka Deanery decided to help by sending Miss Allen a subscription to the publication, *The Canadian Nurse*.

In acknowledging the gift of the girls, Miss Allen wrote during August from the mission hospital and mentioned that in addition to their usual duties, many Tibetan children had been brought to them, all suffering from malnutrition. As it was also the time when mangoes are ripe she said they had to attend to several broken bones of boys who have fallen while climbing trees to obtain this delicious fruit!

At the time Miss Allen wrote it was during the season of the monsoon rains after the hot weather in May and June. Pouring rain every day, she said, brought out all kinds of insects and "crawly things", including snakes, adding that a cobra had been killed in the school compound.

This nurse, who spent some time in this diocese while studying methods used in small Canadian hospitals, is one of twenty workers serving in India under the auspices of the Anglican Church of Canada, among them are doctors, teachers, and clergy, as well as nurses.

Vancouver Priest Takes Lakehead Girl As Bride



The Rev. and Mrs. J. M. Shozawa, who were married at St. Luke's Church, Fort William, July 23.

A marriage of international interest was solemnized at St. Luke's, Fort William on July 23 when Miss Lynne Atsuyo Sakamoto became the bride of The Reverend John Motoki Shozawa of Vancouver, and formerly of Tokyo, Japan. An uncle of the bridegroom, Canon G. G. Nakayama, assisted the Rector of St. Luke's, The Rev. H. A. Vallis, in the ceremony.

The bride, who is a daughter of Mr. and Mrs. T. Y. Sakamoto of Fort William, has with her family

been active members of St. Luke's parish for several years. The choir, of which she was a member, sang the processional hymn, "Praise my soul, the King of heaven". Music was under the direction of Mrs. R. Beecher, Organist, and Miss Pat Goyan was soloist; the Gradual hymn was "O Perfect Love", and during the communion and ablutions they sang "Come down, O Love Divine". Given in marriage by her father, the bride was also attended by her sister and sister-in-law, while her two brothers took part in the ceremony as groomsmen and one of the ushers.

Assisting the Rector and Canon Nakayama in the Nuptial Eucharist were The Rural Dean of Thunder Bay, The Rev. J. Turner as Epistoler, and Canon E. R. Haddon as Gospeller.

A large number of guests attended from the Lakehead and from Toronto, Winnipeg, and other parts of the west. After a wedding reception the young couple left for a trip to Banff before going to the Pacific coast and their new home in Vancouver where the groom is in charge of the Holy Cross parish in that city.

Port Sydney Churchwomen Hold Art Show



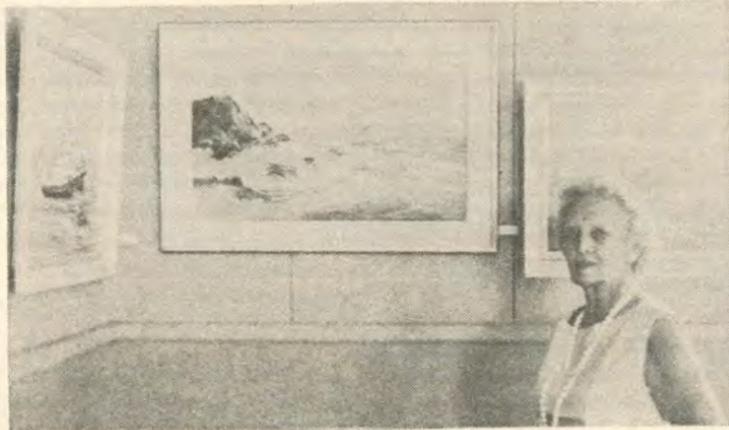
Through the kindness of Mrs. Lillian McGeoch, noted Canadian artist, the women of Christ Church, Port Sydney had an opportunity of helping to increase the parish funds by serving refreshments during a special showing of paintings

arranged by Mrs. McGeoch in the Port Sydney Community Hall, Saturday and Sunday, July 23 and 24. The artist displayed about sixty framed pictures which showed the versatility as well as the excellence of her work; observers were par-

ticularly impressed by her genius in the use of colours, and her art included both the traditional and impressionist forms.

Lillian McGeoch is the daughter of a former Algoma clergyman, The late Rev. E. J. McKittrick, and often spends her holidays near Port Sydney. She is a graduate of the Ontario College of Art and is a member of the Nova Scotia society of Artists. The subject of the showing at Port Sydney was "Canadian Impressions".

Left, and below: the artist, Mrs. McGeoch



sporting a new coat of paint inside and out for the occasion, is the second church at Goulais River, the first was burned in 1926, and the present church was built soon afterwards.

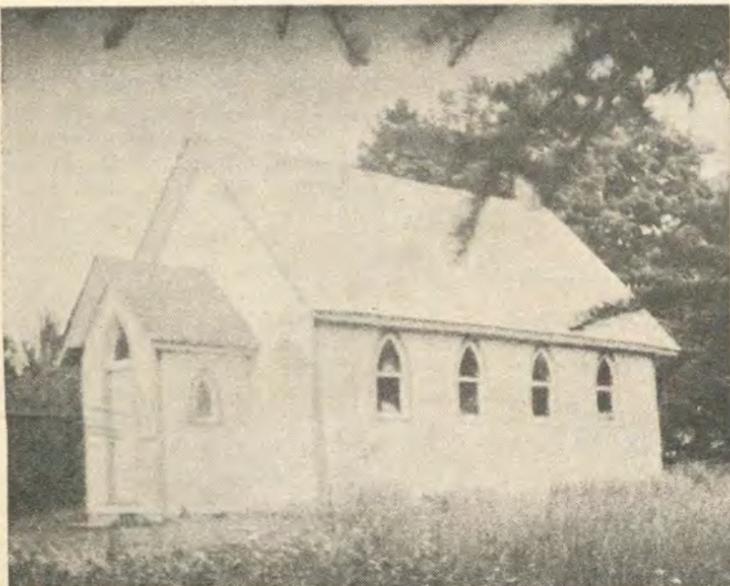
Archdeacon Chas. B. Noble, who preached the sermon at the parish Eucharist, said that the original building had been opened for services on Easter Day, 1896; he commended the faith of the people in the early days of the settlement who had worked to establish the Church at that time. The Archdeacon mentioned some of the clergy who had served in that area in the past, especially Canon Hunter, whose ministry lasted more than forty years.

Celebrant at the Eucharist was The Rev. D. M. Landon, assisted by Capt. Burke and Mr. R. Taylor, People's Warden, who read the Epistle. Following the Service the women of St. James' congregation served refreshments on the lawn to all the parishioners.

Church Seventy Years At Goulais

Seventy years of Church life in the area immediately north of Sault Ste Marie were recalled this summer when the little Church of St. James', Goulais River was filled as parishioners from Heyden and Searchmont, met with the members of St. James' to hold a parish Eucharist, a regular event for the

people of these three congregations. Last year in May the Heyden congregation was host for the Service, and in October the Service was held at Searchmont. Leading in the work of organization of this parish was a lay-missioner, Captain Earl Burke of the Church Army. St. James' Church, which was



The Reverend Dennis Murphy, Director of religious education of the Roman Catholic Diocese of Sault Ste Marie, is shown chatting with two members of the W.A. of St. John's parish, North Bay. Father Murphy was guest speaker at one of their meetings earlier this year. He spoke of the importance of Christian education in the home, the school, and the community.

New Appointments For Parish Priests In Diocese



THE REV. E. J. ROSE

After a two-year's curacy at the Church of the Epiphany, Sudbury, The Reverend Ernest John Rose leaves to become Rector of Bala. A native of Sault Ste Marie, where his parents still reside (his mother is Archbishop's Secretary at the Synod Office), he is a graduate of Bishop's University, Lennoxville, P.Q., in Arts and Theology. He is married to the former Jane Hufton of St. Lambert, P.Q., and they have an infant son, Michael. Mrs. Rose is a graduate of Sir George Williams College, Montreal (BSc.) and holds a Teaching Certificate from Bishop's University.

Dr. Ramsey's Address

(Continued from Page 1A)

when a common declaration was signed. He said "The Pope and I spoke of our determination that Anglicans and Roman Catholics should treat one another as brothers"—and added that the effects of this "may be momentous."

The Archbishop rejoiced to find such strong movements towards unity in Canada and mentioned the Christian pavilion at Expo '67 as a symbol of the continuing quest of Christian unity by all the Canadian Churches.

But Christianity, he said, must not only be wide, but deep: "Strengthen your stakes"—an increase of devotional life was necessary today. "We all need to learn to pray better—try every day to get some time of real quiet to pray," and finally he reminded us of our calling to be saints, to grow in holiness through the power of the life of the Risen Christ, "the Tent in which the Glory of God still shines."

At the close of the service the Apostles' Creed was said by the whole assembly, and after the massed choir had sung Stanford's Festal Setting of Psalm 150, the Archbishop of Canterbury gave his blessing.

See next issue for pictures of Archbishop Ramsey's visit to this diocese.



THE REV. A. R. CUYLER

A native of Western Canada, who was ordained in the Diocese of Westminster, B.C., The Reverend Arthur Robert Cuyler, Rector of the Parish of Sundridge-Burks Falls for nearly four years, was inducted Rector of New Liskeard on Sept. 19.

After studying at the Anglican Theological College, Vancouver, he was ordained and served in the parishes of Deep Cove, and St. Paul's, Vancouver. As a member of the Diocesan Social Service Committee he helped to establish the Big Brother movement in that city. Prior to coming to this diocese Fr Cuyler worked for a few years with the Children's Aid Society in Ontario as a case-worker for adolescent boys, and had been active in Scouting and Young People's work in the parishes in which he lived in Toronto. As a parish priest in Algoma he has maintained an active interest in these aspects of his ministry as well as being a valued member of the Diocesan Council of Social Service. He serves on the Provincial and National Councils of Boy Scouts.

Mrs. Cuyler is the former Eleanor Lyons of Toronto, and they have four children: Richard (14), Christine (12), Robin (9), and Maureen (4).



THE REV. J. B. PEEVER

After three years as Incumbent of St. Francis of Assisi parish, Mindemoya, The Reverend Johnson Bain Peever was appointed Priest-Assistant of St. Luke's Cathedral, Sault Ste Marie, beginning September 1, succeeding The Rev. B. R. Brazill, who has become Chaplain at Burwash Reformatory.

Fr. Peever is a native of Kirkland Lake, Ont. He attended Sir George Williams University in Montreal, graduating with a BA degree, from there he proceeded to McGill, receiving the degree of Bachelor in Divinity, also the Licentiate in Theology from the Montreal Diocesan Theological College. He was ordained to the diaconate July 8, 1962, and advanced to the priesthood on Whitsunday, 1963.

During his ministry on Manitoulin Island he has been active in community affairs and has sometimes assisted with teaching at the Manitoulin High School; his wife also has taught music in the Mindemoya and Providence Bay schools and has also been active in the Manitoulin Association for the Mentally Retarded. Before their marriage, Mrs. Peever was a teacher in the Church's Indian residential schools at Moose Factory, Sault Ste Marie, and Gleichen, Alta. They have one son, Stephen Bruce, two years of age.



THE REV. G. K. GIBBS

The new Rector of St. John's, Chapleau, to which has been added the supervision of points along the CPR line, is The Reverend Graham Kenneth Gibbs, who has been in charge of the parish of Nipigon since September, 1961.

Ordained to the diaconate and priesthood in this diocese, Mr. Gibbs worked as a theological student at the Thompson Nickel Mines, north of The Pas, Manitoba one summer, and for four months was a student missionary in Jamaica, in the latter sojourn being accompanied by his bride, the former Gwenneth Conklin. Before moving to Nipigon he served temporarily in the Pointe au Baril and Orrville charges.

Mr. Gibbs' home was in Toronto and it was there, while employed by the T. Eaton Co. that he answered the call to the sacred ministry. After completing his university courses he received his theological training at Wycliffe College, graduating with the L.Th degree. He took up his new duties at Chapleau on September 15. The Gibbs have two sons, Graham, (6) and Bradley, (2).



THE REV. L. S. HOOVER

Appointed to the parish of Sundridge-Burks Falls is The Reverend Lloyd Seymour Hoover, a native of Muskoka, who entered the ministry in response to the Archbishop's call for older men to consider it as a vocation. Fr Hoover was at that time a lay delegate to Synod and was an electrician with considerable experience as a carpenter as well. He trained for the priesthood at Montreal Diocesan College and was ordained in 1958. After serving as Curate at the Church of the Epiphany, Sudbury, he was appointed in 1959 to what was probably the largest "parish" in the diocese, with supervision of congregations along the CPR line between Sudbury and Chapleau.

From his parish church at Onaping, this missionary priest held services at Azilda, Bicoasting, Chelmsford, Larchwood, Levack, Ramsay, and the Indian Reservation of Tophet. During his ministry there he led in the building of two churches — at Azilda and Tophet, and completed two others. He has also taken a leading part in the use of "Camp Renison" near Chapleau as a youth camp for that part of the diocese.

Mrs. Hoover is the former Dorothy Smith of Falkenburg, and they have two children, Brian (16), and Carol (12).

Dedicate Milford Bay Vestry

A beautiful new addition to St. Mark's Church, Milford Bay has been completed and was dedicated by The Archbishop of Algoma at a special service held on Sunday afternoon, July 24. The church was filled with parishioners and summer visitors and following the Service in the Church a social hour was enjoyed in the crypt where the women of the parish had prepared refreshments.

The addition, which was built at a cost of eight thousand dollars, provides a side entrance to the church building facing the rectory; it contains a roomy vestry and washrooms upstairs and a large

kitchen downstairs as well as a new oil furnace. Canon Hankinson, the parish priest, commended the work of all who had taken part in the project and reflected on the changes in the comfort and conveniences of churches in which he had ministered during more than fifty years in Algoma.

Assisting in the service as Archbishop's Chaplain was Mr. Geo. Brooks, Lay Reader, formerly of Fort William but who has been with Canon Hankinson for the past few years.



Above, St. Mark's Church, Milford Bay, showing new vestry on left.

THE ARCHBISHOP'S ITINERARY

- October
- 2—Shingwauk Chapel
 - 3—Lakehead
 - 4—Diocesan Executive, Lakehead
 - 7, 9—Provincial AYPAC conference, Laurentian University, Sudbury
 - 9—Preach at AYPAC service, Sudbury
 - 11—Ontario House of Bishops, Kitchener
 - 12, 13—Provincial Synod, Kitchener
 - 15, 16—One hundredth anniversary, Petrolia parish church.
 - 18—Noon meeting, Clergy of North Bay 7.30 p.m. Powassan
 - 19—Sturgeon Falls
 - 23—11 a.m. Ullswater
3 p.m. Port Sydney
7 p.m. Sprucedale
 - 24, 25—Society of St. John the Evangelist, Bracebridge, meeting with clergy of Muskoka Deanery.
 - 26—7.30 p.m. MacTier
 - 31—French River, Monetville
- November
- 5—8 p.m. Massey
 - 6—Elliot Lake,
 - 6—Blind River

Prominent Lakehead Layman Dies



LEONARD MOFFATT

A member of the Synod and the Diocesan Executive Committee, Mr.

H. L. Moffatt, died on Monday, Sept. 5 at Port Arthur where he had been an active business man and member of the community for more than forty years. He was a former Rector's Warden of St. Michael and All Angels' Church and had taken his usual duty as a Sidesman the day before his death. Burial Service was held at his parish church and conducted by the Rector, The Rev. J. E. Jordan, assisted by Archdeacon J. F. Hinchliffe, and the Rural Dean, The Rev. J. Turner.

Mr. Moffatt is survived by his wife and a son and daughter, also by his brother, Dr. T. I. Moffatt of Ottawa, and two sisters, and three grandchildren. He was a prominent freemason, an ardent golfer, and took a keen interest in music, being a life member of the Macgillivray Pipe Band.

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