



THE ALGOMA ANGLICAN

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CANTERBURY VISITS SEPT. 12

The interest of all Anglicans as well as many of other communions in this diocese will be focussed on the See city, September 12, when for the first time in history the senior prelate of the Anglican Communion will visit the Church in Algoma. Plans of his visit were published in our last issue and have been sent to all parishes. It remains now for us to emphasize the unique privilege it will be to take part in this event. You will not want to miss the opportunity to attend the **Service of Witness in the Sault Armoury** that evening to see and hear our distinguished visitor. The service is at 8 p.m.

Michael Cantuar, to use the official "signature" and simplest of all the designations of the one hundredth Archbishop of Canterbury, is one of the great men of our time. No other occupant of the ancient See of St. Augustine has travelled so widely or has represented so fully the supra-national character of the Church.

It was soon after his appointment as Archbishop of York in 1956 that Dr. Ramsey was chosen to lead an Anglican delegation to Moscow. Since then he has visited many countries and taken part or presided at top-level discussions with Church leaders, with Orthodox, Roman, and Protestant, as well as with Anglican and other episcopal Churches. At a few of these important conferences our own Archbishop has been a participant: in India, Nigeria, London, and Jerusalem. Algoma is no strange name to Archbishop Ramsey, for the two Archbishops have at times been fellow travellers.

On the next page, in his Letter our Archbishop refers to Dr. Ramsey's ability as a theologian and a writer. Indeed during the important meeting in Rome this year, Archbishop Ramsey presented Pope Paul VI with several volumes of his own works, notable contributions to modern theological thought, from

The Gospel and The Catholic Church (1936) to *Sacred and Secular*, published last year. His book, *The Resurrection of Christ* (1945) is one of the best studies available of that vital part of the Christian Belief.

Archbishop Ramsey walks as a giant among his contemporaries, yet he pauses to make friends with little children; he is not afraid of being unpopular when he fights for

the truth, yet he is sympathetic towards opponents. He is not so much a man of the hour as he is a man for the hour. Epitomizing the breadth of Anglicanism, he has a liberal mind, a catholic heart, an evangelical will, and an ecumenical spirit.

Archbishop Ramsey, accompanied by Mrs. Ramsey, and his chaplain, The Rev. John Andrew, will come to this diocese on Sunday, Sept. 11,



The Archbishop of Canterbury, The Most Reverend Arthur Michael Ramsey.

after the Archbishop has celebrated the Eucharist and preached during the morning in churches of the Diocese of Niagara. Travelling from Toronto by plane he will first set foot in Algoma at Muskoka Airport, Bracebridge, where he will spend an hour at the SSJE Mission House and visit with the members of this, the only monastic community for men in the Anglican Church of Canada.

Prof. Hilldrup Registrar

Thorneloe Increases Staff

The Board of Governors of Thorneloe University is pleased to announce the appointment of Professor David Hilldrup as Registrar of the College. Mr. Hilldrup, who is Associate Professor of Mathematics at Laurentian University, has served as Dean of Men and Dean of Residence for the past year. His new duties will extend the area of his responsibility to all students of the College.

Professor Hilldrup came to Thorneloe and Laurentian from Bishop's University, Lennoxville, where he was Assistant Professor of Mathematics and a Vice-Dean of Residence, as well as serving as Secretary of the Faculty of Science. One of Professor Hilldrup's first tasks this fall will be to try to find accommodation in approved housing for all freshmen students of the College who cannot be accommodated in the Residence.

If any readers in the Sudbury area feel they might be able to help by providing a room, with or without board, for a student, the College would be glad to hear from them. The importance of congenial surroundings to a student, especially one away from home for the first time, cannot be over-estimated.

The Thorneloe College Faculty is increased this year by the appointment of Mr. Roger Nash as Lecturer in Philosophy. Mr. Nash is a graduate (Honours Philosophy) of the University of Swansea, Wales, and of McMaster University, Hamilton. He comes to Thorneloe highly recommended by his supervisor at McMaster, Dr. H. Shalum. Mr. Nash's area of specialization in work for his Master's degree was the philosophy

of Wittgenstein, one of the founders of the linguistic analysis school of philosophy in Britain. He will teach a course in this field as well as one in Philosophy of Science (one of his areas of specialization at the University of Swansea) and an introductory course in ancient Greek philosophy.

Mr. Nash, who is a native of Berkshire, England, was married in May of this year to Miss Christine Harry, who is a graduate (B.Sc. in Zoology, B.Sc. in Philosophy, and M.Sc. in Psychology) of the University of Swansea.

Under the able leadership of Provost The Reverend David Forth, M.A., Ph.D., Thorneloe has had a very successful summer course in Philosophy, with registration doubled from last year. Already the applications for residence during this academic year far exceeds the space available. While Thorneloe continues to receive her share of the applications to Laurentian University (which are far ahead of last year's number), students applying are reminded that they must make a specific choice of colleges and should be encouraged to choose Thorneloe. The larger the College grows, the stronger it will become, and the better it will be able to carry out its aim of providing a strong witness before the academic community at Laurentian to the Christian Faith as taught and practised by the Anglican Church.

Priest Appointed Burwash Chaplain



THE REV. B. R. BRAZILL

Appointed to the position of Chaplain at Burwash Reformatory, The Reverend Brock Rodney Brazill will be leaving St. Luke's Cathedral, where he has been Assistant since June, 1964. As the resident priest, he will minister both to the inmates of the institution and to the officials and their families who live at Burwash.

Fr Brazill is the son of The Rev. C. C. Brazill, Rector of St. Edmund the Martyr parish, Toronto. He is a graduate of Sir George William University, Montreal (BA, 1960), and of Wycliffe College, University of Toronto in Pastoral and Moral Theology (LTh, BTh, 1964).

Mrs. Brazill is the former Miss Betty Rudd of Toronto, and they have two children, Linda (4), and Douglas, (1).

At Sault Ste Marie the following morning he is scheduled to hold a press conference and be interviewed for television. At 1 p.m. a civic luncheon is being held in his honour by the city of Sault Ste Marie in the Imperial Room of the Windsor Hotel. At 4 p.m. he will meet with the clergy of the Diocese of Algoma in St. Luke's Cathedral, and they will also attend at the Cathedral the following morning at 7.30 when Archbishop Ramsey will celebrate the Holy Eucharist before he leaves for Winnipeg and his tour of Western Canada.

CLERGY EXCHANGE

Each year in the Deanery of Algoma the Clerical Chapter arranges an "Exchange Sunday" when the priests visit other parishes to conduct a morning Service and preach the sermon. The Rector of St. James' Episcopal Church in Sault Ste. Marie, Michigan also takes part, making it an "international" effort. This year the exchange took place on Whitsunday, May 29.

ORGANIST MOVES

Mr. Rene Charrier, who has been organist and choirmaster at St. George's Church, Port Arthur for the past three years, has moved from the Lakehead to the USA where he has received the appointment of Conductor of the Rochester Symphony Orchestra.



The Mission House, Bracebridge, home of the Canadian congregation of the Society of St. John the Evangelist. The above picture was taken during the dedication of the addition completing the monastery compound in May, 1964, when The Archbishop of Algoma officiated.

It is just one hundred years since the order for men was founded in Cowley, Oxford, England. This month as part of the centenary celebrations the Canadian branch will be host to members of the Society from overseas and the USA.

THE ALGOMA ANGLICAN

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The Archbishop's Letter

Canterbury Comes To Algoma



My dear People:

At this time we are all intensely interested in the visit of the Archbishop of Canterbury and Mrs. Ramsey. Details of his visit will be found elsewhere in this issue. The purpose of my letter is to encourage all our people, or as many as possible, to come to the See City on September 12 for the great Service of Witness in the Armoury. Consider what an important event this is in the life of the Diocese of Algoma. We are to have the pleasure of entertaining the one hundredth Archbishop of Canterbury. Not many people have the privilege of even seeing such an outstanding person in his lifetime.

Archbishop Ramsey is a leading theologian. He has written numerous books and is at the present time engaged in dialogue with Church leaders in all parts of the world. Church unity is a subject in which he is keenly interested, but, as he has intimated to me personally, "Unity must not be separated from truth and holiness". When I saw the Archbishop a few months ago in Jerusalem, he asked many questions about this diocese. He and Mrs. Ramsey are looking forward to their visit.

Arrangements have been made for the Service which will be held at the Sault Armoury September 12, at 8 p.m. It will have an ecumenical interest. Letters have gone to all the clergy encouraging bus loads of parishioners to attend this service. It is important that the numbers will be made known to the Synod Office no later than the first week of September.

As the Archbishop of Canterbury comes into our midst, he will bring to us the challenge of the Anglican Communion for our day and generation. His prophetic insight will be revealing. We owe much to the Church of England. She is our spiritual mother and we glory in her long history. From her we receive the divine gifts of the Faith, the Ministry, and the Sacraments as these have come to us from Apostolic days. We in Canada are eternally indebted to the Church in England for God-fearing clergy and laity who laid the foundations of a true spiritual structure in our part of Ontario. We are grateful for the gracious and generous gifts which have come to us through the years.

We remember with deep and lasting appreciation the visit of the Archbishop of Canterbury to Toronto at the time of the Anglican Congress.

As he comes to our family circle, we give thanks for the Anglican constant and unwavering witness to the Gospel brought to this world once for all in Jesus Christ. No one can be in any doubt as to the faith which Anglicanism teaches, and which she expects and trusts her clergy to teach. Not only in her Creeds but in every act of worship, she declares her faith in the Christ of history, the Christ of the New Testament, the Christ Who hears and answers our prayers where He now reigns on the Throne of God.

spiritual values in life. You are being ordained to be flaming torches, kindled by the Living Christ. You will always be deacons, even if eventually you became a bishop, for our fundamental order is that of "servants". We are to be ministers, *diaconoi*, waiting upon God and man. For several years you have sat before your teachers who have asked, Can you? . . . can you? . . . can you? — In a moment you will be asked by your father-in-God, Will you? . . . will you? . . . will you? One day you must stand before the Lord Who will ask, Have you? . . . have you? . . . have you?

The Series on Christian Symbols will be resumed next month.

We give thanks also for her sincere and fearless love of truth, her readiness to hear all that science and scholarship may be able to teach us, her faith that there is and can be no conflict between the truth made known to us by science and the truth revealed to us in Christ.

As the Archbishop of Canterbury comes to us we have every reason to ask the question: "Who can measure the influence of the Church of England through all the centuries, in forming and preparing Britain for its great part in the life of the world?" Standing for the Catholic Faith in its fullness, the Anglican Church has today her world-wide mission to every part of the world and we in Algoma pledge ourselves to the wholehearted loyalty in the fulfilment of that mission. We look beyond our own diocese, beyond the national Church to the unlimited spiritual opportunities being unfolded before us.

At this moment of history the greatest and most far-reaching of all questions and the question which the future of the world depends, is the re-union of the Church. About this we shall no doubt hear when His Grace speaks to us. The Church of Christ stands before the world at this time disqualified for her divine task, her message weakened by her differences and divisions. Unable to speak with a corporate voice, she can not meet the need of the world nor do her true work for Christ. It is in this great cause that God has given the Anglican Church her unique mission.

I need not go on to the details as to the contribution which our Communion can make as I have stated the reasons on other occasions. The presence of Archbishop Ramsey will crystallize the particular role which the Anglican Communion is playing at the present time. In all things we need a new spirit of sympathy and love in the things which separate us from our fellow Christians.

It is a particular, personal honour for me to be the host to the Archbishop of Canterbury and Mrs. Ramsey. You will join with me in extending a sincere and prayerful welcome as we meet together in what will be an historic day for Algoma, Monday, September 12.

Pray fervently for a profitable and pleasant visit.

May every blessing be with you as we seek to further the Master's work.

Your friend and Archbishop,

William L. Wright

NEW CIRCULATION MANAGER

With the recent summer issue a new name appeared on our masthead, that of Mrs. Gladys Reed, replacing Mrs. Audrey Smith as Circulation Manager.

Delegates to the 1965 diocesan synod will remember the capable assistance of both Mrs. Reed and Mrs. Smith at the meetings for both ladies had been for several years part-time members of the synod office staff.

Our new circulation manager is a well-known member of the Cathedral parish and is the daughter of a former warden of St. Luke's, Mr. Jack Peplow. Her sister, Mrs. Marguerette Rose, is also a well-known member of the synod office staff in her work as Archbishop's Secretary.

Parish priests, secretaries, literature conveners and subscribers; your continuing co-operation is appreciated. Please report all address changes promptly either by letter, or with the special post cards available without charge from local postmasters.

To Equip God's People For Work....

A Meditation For Ember-tide

Some excerpts from the sermon preached by The Ven. G. H. Johnston, Archdeacon of Toronto Urban Parishes, at the Ordination held at All Saints', Huntsville, Trinity Sunday, when Mr. Murray Bradford and Mr. Teunis Koning were ordered Deacons and the Rev. T. E. Collins was ordained Priest.

Ephesians IV, 11, 12: And these were Christ's gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ.

I have read somewhere that in the catacombs of Rome where many of the early saints were buried, quite often the stones over their graves were used as altars for the celebration of the Holy Eucharist. Thus the Church goes marching from one generation to another — through the Sacrament of Holy Orders. Others, and others, and still others take the place of those who have gone before till the end of time. There will always be men in the world, and God will always set apart some for His purpose. There will always be the simple materials of bread and wine, oil and water, and these too, God will use for His holy purposes. You can never stop, never crush a religion in which God uses common humanity and the simple elements of nature in this way.

From this moment on, the man on whom the ordaining hand is laid, and to whom the word is spoken, "Take thou authority to execute the office of deacon . . . of priest in the Church of God", that man has his place in the world. His career is found. His business in life is the ministry and no other. He is one of those of whom Isaak Walton in the year 1640 wrote: *God has been so good to His Church, as to afford it in every age some such men to serve at His altar as have been piously ambitious of doing good to mankind.* I have three comments to make on this ministry — the gift of God to men, as St. Paul reminds us in the text, which have, I believe, some importance for the whole Church at this time.

1. My first observation is that the ministry is not something that begins with men but with God. In the parish of which I was Rector for seventeen years, thirteen men offered themselves for the ministry during my rectorship. There were two others before my time, to make a total of fifteen. One of these became a bishop. I suggest, Your Grace, that our average was not bad, for I maintain that it takes more than fifteen good priests to make one bishop!

Occasionally I would gather them together in the vestry and ask them such questions as these to keep their thoughts right on the nature of the ministry: "By what authority does any man seek to fulfil the duties of Bishop, Priest, or Deacon, in God's Church? . . . By what right will he desire to take holy vessels and administer God's sacraments? . . . By what right will he desire to stand before his fellows, Bible in hand, and claim their attention? . . . By what right will he set out on the task of the cure and care of souls and continue the Lord's ministry of teaching, preaching, and healing among those who are committed to his care? — Because he is a better man than they? — not necessarily. Because he has

read theology, been taught pastoralia and homiletics, and in some cases Latin and Greek, and occasionally, for the more courageous I hope, a little Hebrew? — No. Behind his vocation there is first the Living God, the God Who brought Moses from minding sheep, and took Amos from the herds of Tekoa, and beckoned Peter, James and John, heavy with the smell of fish, from their boats, and called them all, shepherds, fishermen, and others, to bring them, by hook or by crook, into His kingdom.

Is there any of the ordinands who has not yet felt the honour and dignity of the office to which you have been called — it is well that you have, but before you have worn out your first cassock you will also, please God, feel the force of the words of the writer to the Hebrews: "No man taketh this honour unto himself, but he that is called of God . . ."

2. My second comment is that while this ministry begins with God, its chief activity must be in the world among people. Clergy and laity alike should search their hearts on the meaning of the Church — Is it to carry on like an ark of refuge, a club for the spiritually initiated, or an ecclesiastical super-market where people will choose the things they fancy? — or, will it be a living agent of God's purposes in the world? It is Christ Who taught us that "God so loved the world" — it is we who have reduced this to mean God so loved the Church. I should not like to be accused of speaking of a structureless Church, but the structure of the Church is the body of Christ, and that is people, the people whom God loves, for whom Christ came to suffer and die, and for whom the Church exists to serve.

3. Finally, while the ministry — and remember there are four orders — Bishops, Priests, Deacons — and Laity, the ministry in which we all share, from the Archbishop down to the latest baptized person in this diocese — this ministry, while beginning with God and having a very earthy and human sphere of activity, has its companionship, its power, and its sustaining joy and fellowship with the Living Christ.

The task of the ministry is not easy. Our priesthood, powerful as it is, and full of joy, is still after all these years conditioned by the cross. It is still a priesthood which has blood as its offering, and sweat and tears too, and there are many times when we are called on to make up the loneliness of the Great High Priest. The first requisite is to feel that it is worthwhile. The standard is He, Who knowing that the Father had given all things into His hands, and that He was come from God and went to God, rose from supper, and laid aside His garment and taketh a towel and began to wash the disciples' feet.

You are going out into the world, by the grace of God, and having been called of God, to convince men of the reality of the

DIocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Sept. 4 —	Trinity 13	Bala, MacTier
" 11 —	" 14	Port Carling
" 18 —	" 15	Rosseau
" 25 —	" 16	Milford Bay
Oct. 2 —	" 17	St. Luke's
	Cathedral,	Dean Frank Nock J. Bain Peever
	Sault Ste Marie	



The new President of the Anglican Churchwomen in this diocese, Mrs. Stephanie Yeomans, shown seated in centre, with some members of the Executive, Deanery Vice Presidents, around her, following their installation in office at Haileybury, May 26.

A plea for reform, from one who loves the Church, yet is frustrated and angry

by Cyril Symes

Both in language and in imagery the Prayer Book fails twentieth century man. It tries to communicate to people mesmerized by the jargon of the admen in English that is four hundred years old. It tries to speak to an industrial society with pastoral images. Our solemn assemblies of today are failing to touch the hearts and minds of a secular-oriented society.

How does the Prayer Book address people living in a cybernetic age? — "Dearly beloved brethren". What does it say to persons living in a concrete jungle? — "We have erred and strayed from thy ways like lost sheep". What does it urge the Pepsi generation? — "Thou shalt not covet thy neighbour's car".

Here we are in the space age and we still sing in the Eucharist about angels and archangels and all the company of heaven in their three decker universe. What strange images the Prayer Book conjures up. In Compline the immortal invisible Lord is replaced by visions of an ecclesiastical mother hen as we ask God to "Hide us under the shadow of thy wings." In the Litany like primitive people we still beseech the Raingod to deliver us "from lightning and tempest; from earthquake, fire, and flood."

If our services fail to communicate effectively in words, how meaningful are they in their actions? Is the Anglican Liturgy meeting the needs of an alienated society? "Liturgy" is derived from a Greek word meaning "public work", and surely this is what a liturgy should be — an acting out of the same beliefs which have been thought out in theology. Yet in the Holy Communion do we act out the belief that we meet the

PRIEST BUILDS SAILBOAT

The Rev. R. L. Barnes, Rector of St. Saviour's, Blind River has an interesting hobby; this year he has built a sailboat; a new type of craft called a Triniman, it is equipped with pontoons so it can take a larger sail. The Rector has had it out for a few trial runs on the river.

PUPPET PLAY IN CHURCH

A different way of communicating God's word — illustrating a Bible story by means of a puppet play, was tried at Holy Trinity Church, Sault Ste Marie at a special Children's Service during June. The script was written by The Rev. D. M. Landon, Rector of the parish, and assisting in the production and sound effects were Archdeacon Noble, Father Coyle, and Mr. R. L. Rous. Working the hand puppets were Chris Rous, and Chris and Debbie Coyle.

Holy in the common? Do we at the Lord's Supper gather around the table to be one with him and one another? Or does the priest stand at the altar at the east end of the church with his back to the people focusing attention at God in the beyond rather than God in our midst?

What hopes are there for making the Liturgy come to life? Can we look to diocesan bishops to sanction and support liturgical experiments on a trial basis? It seems unlikely since the same bishops voted at last year's General Synod to retain the King James version of the Bible for public worship.

Perhaps the solution is for the laity to rediscover the liturgy as members of the early Church must not have to be carried on in gothic buildings. It can find expression

where two or three are gathered in His Name. It can take the form of an agape (love feast) in a person's home. It can be the meeting of a Christian cell to study religious writings; it can originate in the secular world as social action.

Until the institutional Church recaptures the spirit of the Reformers as expressed in the "Original Preface, 1549" and agree to ". . . . have an Order for Prayer, and for the reading of the Holy Scripture more agreeable to the mind and purpose of the old Fathers and use such language and order as is most easy and plain for the understanding both of the readers and hearers" — until this happens the laity must seek to communicate the Gospel more effectively with experiments of their own, trusting the Holy Spirit, and holding fast to Christ.

Here are recent experiments tried in two parishes

At St. Luke's, Fort William the first folk-rock service in north-western Ontario evoked both appreciation and disgust when it was performed on a Sunday evening in June with a congregation of nearly three hundred persons attending. The singing was led by a group of young people with a four-piece folk-rock band consisting of two guitars, drum, and organ, and a twenty-voice choir. The modern beat of the music reflected the mood of youth in these changing times.

The theme address during the service was given by Lloyd Fennel, a seventeen-year-old youth who intimated that the present form of the liturgy, which is a carry-over from the days of the Protestant Reformation, had lost its meaning for this fast-moving generation. Appropriately enough, the offertory anthem was "Everybody's Gone To The Moon".

The Rector of St. Luke's, The Rev. H. A. Vallis, was present and gave the blessing at the close of the service. For the recessional the young people led in the rousing patriotic song "Exodus", in keeping with the idea that they are trying to lead an exodus from the traditional to the modern in the worship of God.

MANITOU WEEK-END

The parishes of Blind River, Elliot Lake, and Mindemoya held a week-end program for families at Camp Manitou in August. It included two Discussion Groups as well as a family Church Service and plenty of outdoor recreation and activities for both parents and children.

The introduction of guitars, violins, and drums as accompaniment for the Eucharist is not new any longer because of the popularity of the "Folk Mass" in different places, and it has been performed in churches in this diocese. One parish where the "American Folk Mass" was sung recently is St. Peter's, Elliot Lake. The Rector, The Rev. W. R. Stadnyk, in his parish bulletin, said, "The use of this music in the church is not a gimmick, nor a stunt. It is the liturgy set to twentieth century folk music in an attempt to make our worship more meaningful and to encourage more congregational participation by using music that everyone can sing." At St. Peter's the people were so impressed by the reverent beauty and life of the Mass that they asked it to be repeated the following Sunday. This setting for the Eucharist, written by a young American priest, Fr Ian Mitchell, is marked by the "change of tempo" in different parts, as in the Creed it emphasizes the most important point — that God sent His Son into the world and was made man for our salvation.

The Service at St. Peter's was well rehearsed by the choir beforehand and it was further enhanced by the singing of hymns to modern music. The recessional was "The Lord's my shepherd", sung to the tune of "The Happy Wanderer", with the chorus after each verse: "He lives, He lives, He lives within my heart."

Students at Trinity College, Toronto, who participated in such a Service there before the close of last year's term, described it as a moving, dignified expression of the Liturgy and meaningful to the youth of today.

Books On The Editor's Desk

A FAITHFUL WITNESS — *Anthology of Brother Edward's Teaching*, by Elizabeth Paul; published by Hodder and Stoughton; 128 pp. \$1.00.

More than one hundred and fifty homespun meditations, gems of thought taken from the writings of one of the great evangelists of our time, Brother Edward. His life and faith had a simplicity like that of St. Francis of Assisi and this anthology reflects the joy of the good news of Jesus Christ shining out of his own experience. Here is an ample collection of "seed thoughts" for teaching and also good practical pointers in pastoralia.

WITHOUT FRONTIERS — *Autobiography* by Helene Jeanty Raven; Hodder and Stoughton; 220 pp. \$1.25 (Paper back edition).

A book about human suffering — and triumph, written by one who says that it is "familiar to her because she has had her share of it and can identify herself with some of its less usual forms." This autobiography, which reads at times like a nightmare in hell is an eloquent plea for that kingdom of love which has no frontiers.

We could not help but feel, as we read her book, that Helene Jeanty's ministry was a vindication of the witness of one who gave her life on the author's native Belgian soil in the first World War, Edith Cavell, and all those unsung heroes of the underground who risked their lives and faced danger and death for the sake of others.

Madame Jeanty, who later became the wife of Canon Charles Raven, noted Cambridge scholar, recalls her amazing experience during the second world war and afterwards. A significant omission from her book is just how her religious beliefs and practices were changed; or is she simply stressing that faith itself can have "no frontiers"?

This book is well-written in a fresh and lively style; begin reading it and you will not want to put it down until the last page. It is a book which defies all racial hatred and gives a broader vision of our common humanity.

And an experienced priest, Archdeacon J. F. Hinchliffe, writes

The Church is being challenged.

For those of you who may be alarmed, be assured that there is nothing to fear. The Church has been challenged before and come through every time with flying colours.

We are challenged to learn to speak and live the Faith in a way which people outside the Church can understand. Some, however, only resent the challenge as a threat to the "old ways" of doing things. As a great preacher has said, some of us believe the words, "As it was in the beginning, is now, and ever shall be, world without end. Amen", and we apply them not to God, but to our prides and prejudices.

Those who accept the challenge and pray for God's help to meet it will, in His power, succeed. We can only appeal to the second group that they try to learn the essentials of the Faith. We must not mistake customs that are temporary and even local for the essence of the Christian Faith.

SEMINAR FOR CLERGY

The Clergy of Sudbury Deanery are to have a series of ten lectures on Biblical Theology and Christian Education conducted by The Rev. Dr. D. S. Forth, Provost of Thorneloe College, beginning Tuesday, October 4, 2 p.m. The purpose of the Seminar is to acquaint and up-date

THE LITURGY OF PENANCE, by John Gunstone; The Faith Press. \$1.90.

This little book, the seventh volume in the series of *Studies in Christian Worship*, is meant, like the others, to be an introduction to important Christian Sacraments and habits.

The author, who is an Anglican priest, traces the development of the practice of confession since earliest times and discusses the ways in which the Church has applied our Lord's command to "bind and loose". He says: "The Church conveys what it proclaims — the authority to forgive sinners". His brief yet comprehensive treatise is valuable for both clergy and laity, and should whet our appetites to explore the subject more fully by referring to some of the books mentioned in the footnotes.

In concluding his survey Fr Gunstone warns that the lack of a corporate discipline of Church membership among Anglicans may have serious consequences in the near future. It is a warning which should be heeded, lest in our enthusiasm for modern fads in worship we overlook the importance of proper preparation for the Holy Eucharist. This can only be done by a wider — and wiser use of the Confessional, or as the author pleads, "we need a fuller and more flexible liturgy of Penance . . . which shows that reconciliation with God is also reconciliation with the Church."

All these books, which have been published this year, are distributed in Canada by The Anglican Book Society, 242½ Bank St., Ottawa 4, Ont. This small but enterprising group of Anglicans is performing a great service for the Church. When we consider the limited space in which they work, and the small staff which directs the work, we are amazed at the courteous and efficient attention they give to all their orders. Early this year they introduced a new "Book Club", and while the first selections have been modest offerings, with a steady growth of membership and interest this could become a very important project which may serve to encourage more Canadian religious writing as well as reading.

WA GIVES CANOE FOR CAMP

The Churchwomen of St. Paul's, Fort William gave a canoe, which will bear the name of "St. Paul's", to the Camp Gitchigomee, the Anglican Church camp on Sandstone Lake.

PARISH PICNIC

A Parish Picnic was enjoyed by the members of St. James', Port Carling, on the afternoon of the third Sunday in June, now popularly observed as "Fathers' Day". After a special service in the church at 11 a.m. when the parish priest, The Rev. Nelson Adair spoke on the responsibility of the father in the spiritual life of the family today, the congregation, parents and children, were guests of Mr. and Mrs. Bill Clinch at their summer resort, "Shamrock Lodge". After lunch a program of games and races, a mammoth tug-o-war, tennis, shuffle-board and horseshoes, as well as swimming at the beach, ensured that everyone participated in the event. Prizes were awarded to all the successful contenders.

Chapleau Rector To New Parish



THE REV. J. G. M. DOOLAN

After a ministry of eight years in the parish of Chapleau, The Reverend John George Meara Doolan has moved to the re-organized parish of Onaping. The congregations along the CPR line to the north will now be served from Chapleau. Onaping is about twenty miles from Sudbury on Highway 544. Besides All Saints', Onaping, Fr. Doolan will have charge of St. Michael and All Angels, Azilda. A native of Winnipeg, George Doolan first followed a career in the business world, and decided to train for the priesthood after a long convalescence in hospital, the result of a serious injury incurred while playing football. He attended the University of Toronto, graduating (BA) in 1945, and holds the LTh degree from Wycliffe College, Toronto.

Ordained to the diaconate in 1948 and to the priesthood a year later, the young clergyman, still bearing the effects of his injury, organized the congregations of St. James', Lockerby, and St. George's, Minnow Lake, now both thriving parishes within the city of Sudbury. The churches were built during his ministry there which lasted ten years until he was appointed Rector of St. John's, Chapleau in 1959.

Fr. Doolan is married to the former Miss Evelyn Oldham, and they have two children, Susan, (10) and Stephen (9).

CENTENNIAL PROJECT

In keeping with plans for the observance of Canada's centenary year in 1967, St. Paul's parish, Fort William have a committee busy compiling a list of persons who were parishioners when the parish was formed sixty years ago. Plans are underway for a re-enactment of the Laying of the Cornerstone, complete with the costumes worn back in 1907.

Archbishop Meets Friends After Sermon In Abbey

by The Rev. D. M. Landon

A resonant Ontario voice resounded through Westminster Abbey on Sunday, May 8, when the Archbishop of Algoma was one of the special preachers during the Abbey's nine hundredth anniversary year.

Westminster Abbey—correctly "The Collegiate Church of St. Peter in Westminster", is like a great mediaeval cathedral, over five hundred feet in length, with a soaring vaulted ceiling and splendid ornamentation, much of its recently restored. Built on the site of earlier churches, the Abbey took almost three hundred years to complete (1245 to 1528), and is in the architectural style known as early or pointed Gothic.

While admiring the impressive interior one notices two less desirable features—the permanent separation of the nave and chancel, and the over-abundance of memorials. As in other churches once used by monks, the nave and chancel of the Abbey are separated by a solid, ornate screen. Normally, the nave is not used for services, the worshippers being seated in the long transepts and in the three-quarters of the choir stalls not needed by the choir.

"Cluttered" is not an unfair description of many of the walls and aisles, crowded not only with tombs and plaques but also with dozens of life-sized effigies—some standing, some reclining—reflecting the varied fashions of the centuries. The Abbey seems to be as much an historical museum as a place of worship.

Each Sunday there are two Evensongs at the Abbey—an elaborate choral service at 3 p.m. and one intended for singing participation by the congregation at 6.30 p.m. It was at the earlier Evensong that the Archbishop preached. How many would come out to a service in the middle of Sunday

afternoon? I was surprised to find almost five hundred in the Abbey when I arrived—mostly tourists from beyond London, but including one hundred uniformed girls from London's Welsh Girls' School.

I had driven into London from Guildford that afternoon, and after two hectic hours securing scarce hotel accommodation, took the "Underground" to Westminster Station near the Abbey and managed to get there at seven minutes to three. All the seats with the best "view" were taken, so one of the wing-collared vergers—there seemed to be a dozen of them—led me to a pew at the front of the north transept. Around me was a profusion of memorials—I could almost touch the statues of three nineteenth century statesmen—Peel, Disraeli, and Gladstone.

The service, like others I attended in Britain, did not begin with the "musical walk" that is so well established in Canada. The choir and clergy entered in two silent, stately processions. A mace-carrying beadle and three colorful Queen's almsmen led the large choir of men and boys to their stalls. The second procession, including Archbishops Wright and Joost de Blank (formerly of Capetown), was led into the sanctuary by the Dean's Verger, wielding a wand.

Our Archbishop's ability to recognize people is famed within our diocese and beyond. This gift he demonstrated once again in the Abbey. I was dressed in white shirt and tie and was seated some eighty feet from him in a crowded pew, yet within five minutes he had noticed me and nodded recognition!

What kind of a sermon does one preach to a motley crowd of tourists drawn from every continent? It will not surprise anyone in Al-



—Sault Star Photo

EDWIN BRIDEAUX

A well-known layman who served for several years in the Diocesan Synod and the Executive Committee, Mr. Edwin Charles Brideaux

goma that His Grace was equal to the occasion. His sermon, which was widely reported in Canadian newspapers, began with a text from Revelation 19, v. 6: "Alleluia, for the Lord God Omnipotent reigneth."

After fittingly commenting on the Abbey and its anniversary, the Archbishop spoke about the worldwide Anglican Communion and our Canadian debt to the Church in Britain. "The Anglican Church", he asserted, "stands for the Catholic Faith in its fullness and its simplicity." He went on to expound, with customary vigor, the Christian virtues of holiness, unity, and obedience—holiness through conversion to Christ, unity through fellowship, and obedience to the kingship of Christ.

Anecdotes about preachers often tell how the congregation dwindled as the sermon continued. Our Archbishop had the opposite experience at the Abbey. People kept coming in all through the service, and when he concluded his fairly short address there were perhaps one hundred and fifty more worshippers than when he began!

Among the large congregation were a number of people with Algoma connections, and they spontaneously came together after the service in one central spot. Among them were the Rev. Michael Thomas, a former Incumbent at Mindemoya, and his wife; also Miss Pamela Bird, the Archbishop's former secretary, who is now in London as secretary to Bishop Dean, the Anglican Executive Officer.

Ed. Note: The above account of the service in Westminster Abbey was written by another Algoma visitor present for the occasion, the Reverend Donald M. Landon, Rector of Holy Trinity parish, Sault Ste Marie, and Clerical Secretary of the diocese, who was in England, Scotland and France for a few weeks with his parents who took this family excursion to celebrate their fortieth wedding anniversary. We are very grateful to Fr. Landon for taking the time to "go down to London" and report for our readers his observations of this event which is of special interest to the Church in this diocese.

of Sault Ste Marie, died in hospital there on July 14. "Ed" Brideaux as he was affectionately known, had been active in St. John's parish for many years, holding the offices of Warden, Sunday School Superintendent, Envelope Secretary, Sidesman and Synod delegate. He was a member of the original board of Thorneloe College.

In 1935 Mr. Brideaux formed the Sault Ste Marie 2nd Scout Troop at St. John's Church and his association with the Scout movement continued through the years; he was the first Scouter in Sault Ste Marie to receive the "Medal of Merit", awarded to those who have made a distinctive contribution to Scouting over a long period of time.

Mr. Brideaux was a member of the Brotherhood of Anglican Churchmen, and was treasurer of the Algoma Deanery Chapter. He is survived by his wife, five sons, and one daughter. Burial rites were held at St. John's Church, conducted by the Rector, The Rev. F. R. Coyle, assisted by Archdeacon Noble. Donations to the *Primate's World Relief Fund* were encouraged in lieu of flowers.

Priest Transfers To Church In USA



THE REV. J. R. C. PATTERSON

After a five-year ministry in the parish of Sturgeon Falls, The Reverend James Rowan Colebrooke Patterson bade farewell to his people early in July and left the diocese to assume charge of the parish of Grayling, in the Diocese of Southern Michigan.

A native of Windsor, Ont., Fr. Patterson's early life was spent in the USA, but he has been in Canada since 1937. It was while he was manager of an insurance office in Orillia and a member of St. James' Church there that he began studying for holy orders. He received the title of Scholar in Theology from Wycliffe College, Toronto, and was ordained to the diaconate and priesthood in the Diocese of Moosonee where he was for five years Incumbent of the parish of Swastika before coming to Algoma. He is married, and they have one son and four daughters.

It was when the present editor of *The Algoma Anglican* published his first issue back in April, 1961, that the story of The Rev. "Brooke" Patterson's appointment to Sturgeon Falls was featured on the front page. Since then we have often been indebted to this priest for many news items appearing in these pages. We express our appreciation for his interest and co-operation, and wish for him and his family health and happiness in their new home.

News items concerning moves of other diocesan priests have been held over until the next issue.

Gore Bay Moves Forward

The parish of All Saints', Gore Bay, which includes congregations at Silverwater (St. Peter's) and Sheshegwaning (St. John's) located on the north tip of Manitoulin Island, has decided to become a self-supporting parish. It has been vacant since the transfer of The Reverend Lorne Sutherland to the parish of Coniston and St. George's, Sudbury, a year ago.

His Grace the Archbishop has announced that The Reverend Michael Dunnill has been transferred from Cobalt to be Rector of

Gore Bay; he is a native of Port Arthur and was a member of St. George's parish in that city. After training for the priesthood at the SSJE monastery, Bracebridge, he was ordained in 1959 and since has held charges in White River and Cobalt. He was married last year to Miss Marilyn Lee Revoir, RN, of Cobalt.



THE REV. M. H. DUNNILL

Music—A Thousand Dollars Worth

While The Reverend Colin Clay, who travels from Sudbury each Sunday to hold service at St. Thomas', French River, was visiting in that area this spring with one of the parishioners their conversation happened to turn to the subject of Church music and how the service would be enhanced if they had a suitable organ in the church—but how could the congregation afford one at this time?

A stranger, who had come to French River for some fishing, overheard them, and after asking a few questions, showed his interest in a very practical way; no, he didn't try to sell them an organ; he simply took out his cheque book and wrote them a donation towards the organ fund—one thousand dollars. St. Thomas' will no doubt have their new organ installed by this time.

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